

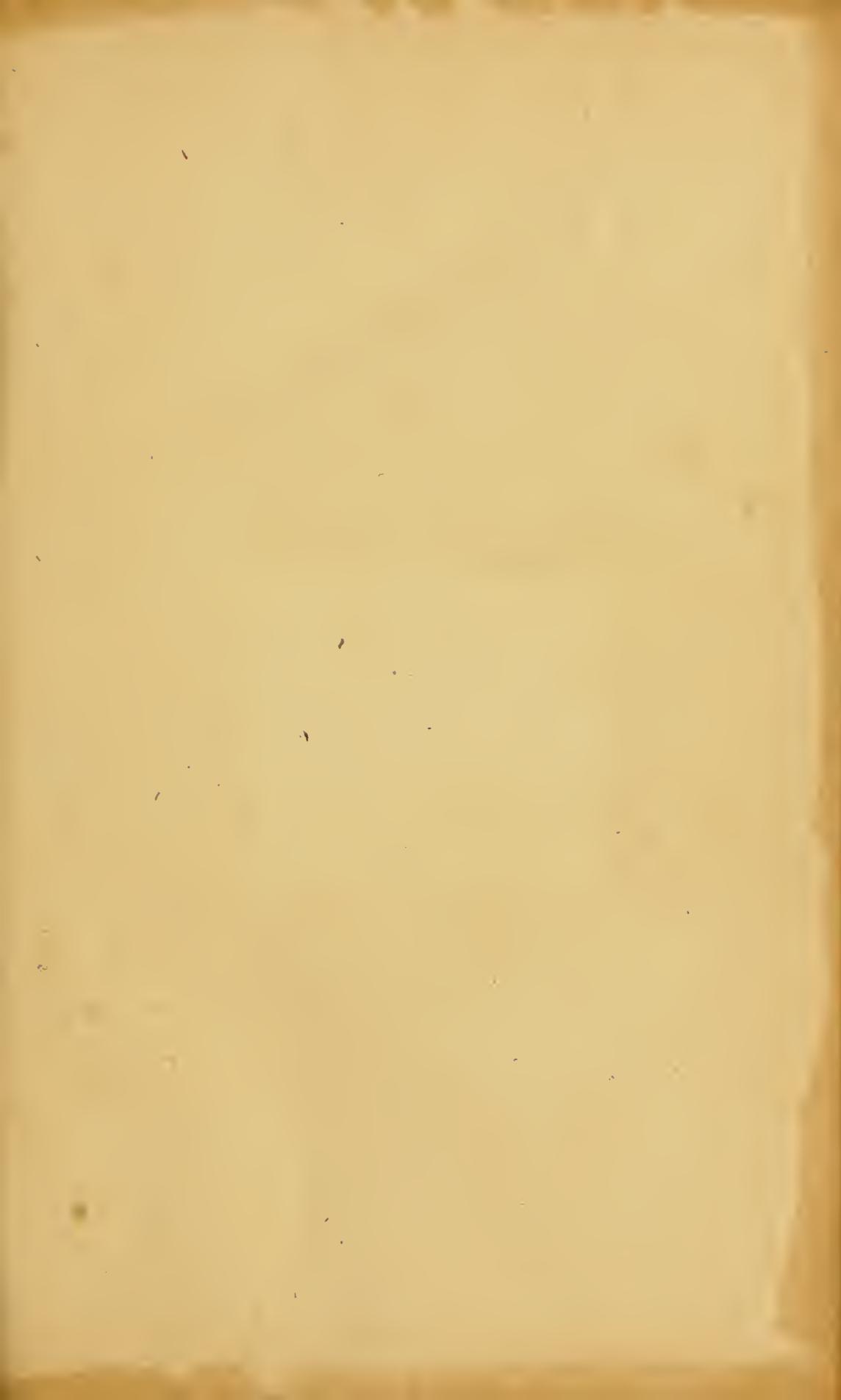
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A

CRITICAL COMMENTARY

AND

PARAPHRASE

ON THE

OLD AND NEW TESTAMENT

AND THE

APOCRYPHA.

BY

PATRICK, LOWTH, ARNALD, WHITBY, AND
LOWMAN.

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A

COMMENTARY

ON THE

BOOKS OF THE OLD TESTAMENT.

VOL. III.

PROVERBS, ECCLESIASTES, THE SONG OF SOLOMON.

BY DR. SYMON PATRICK,

LORD BISHOP OF ELY.

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

BY WILLIAM LOWTH, B.D.,

PREBENDARY OF WINCHESTER.

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

WITH DISSERTATIONS ON THE BOOKS OF MACCABEES AND ESDRAS

BY RICHARD ARNALD, B.D.,

RECTOR OF THURCASTON IN LEICESTERSHIRE.

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

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

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

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

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

May it please your Grace,

Your Grace's most humble, and obedient servant,
S. PATRICK.

P R E F A C E.

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

II. And there being two ways of teaching; one by brief sentences and aphorisms, which are delivered also promiscuously, without any great care about the order of them; the other by me-

thodical discourse, according to the rules of logic, proceeding orderly from one thing to another, till all that belongs to the matter in hand be reduced to one body, and make as it were an entire building: Solomon hath chosen the first way which was the most ancient; as it would be very easy to show, were there necessity of it; and were not the great antiquity of this sententious way of speaking apparent enough from that passage of David's (1 Sam. xxiv. 13), "As saith the proverb of the ancients, Wickedness proceedeth from the wicked:" which is much like that Greek adage, *κακοῦ κόρυκος κακὸν ὄν*. For it was very usual with wise men of old (as the Lord Bacon observes, in his eighth book of the Advancement of Learning), when their observation light upon anything that might prove beneficial unto common life, to reduce it immediately, and contract it either into some *short sentence or parable*, or else into a *fable*. As for fables, they were only the substitutes and supplements of examples; to serve instead of them, while they were wanting, and no longer: when the world abounded in histories, they became unnecessary, because the shadow of things are useful only where the substance cannot be had; and because the aim is more exact, and more pleasant, when the mark is alive. Then those fables were to give place to the sententious way of instruction, comprising wise observations in a few words; which could be illustrated and enforced by a multitude of examples.

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

The like I might say of another most admirable precept in his book, to dispose the soul for wisdom, viz., "Trust in the Lord with all thine

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

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

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

sentence in a few words, expressing much sense.

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

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

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

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

books (as he speaks in another place), may be made more intelligible by his endeavours; and not that his own writings may be commended by occasion of those books."

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

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

X. Which contains the wisdom of that excel-

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

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

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

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

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

CHAPTER I.

1 THE proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To give subtilty to the simple, to the young man knowledge and discretion.

CHAP. I.

ARGUMENT.—The title of this book is joined to it as a part of the work, and contained in the first six verses. Where the author uses several words to express the matter he intends to treat of; viz. *wisdom, instruction, understanding, knowledge, &c.* the difference of which I have expressed as well as I could in the paraphrase, and shall not here criticize upon them: but observe rather that the learning they teach is the most necessary of all other; and therefore so contrived, as he tells us, that the most ignorant as well as the most wise may receive great benefit by it.

In order to which the first principle of it must be carefully observed; which is this: [a] that “a due sense of God is a most necessary qualification to profit by these instructions:” which will signify nothing to epicures, and suchlike profane persons. This is the very first word of the book, ver. 7. teaching us, that our first care must be to possess our minds with a lively sense, that there is a God; and that the highest wisdom in the world is to study to please him; and to be fearful to offend him, by any neglect of him; or by doing any thing contrary to his will. Which *fear of offending God* is commonly founded in a dread of his punishments; which perhaps gives the first rise to this fear: however, Nazianzen well observes (Orat. xxxix. p. 628), that we, “must not (if we would be wise), first begin in contemplation, and so end in fear (for an unbridled contemplation is very dangerous); but being thoroughly seasoned and purged, and as one may say attenuated, and humbled by fear, so to be carried aloft in contemplation.”

This is the first step to wisdom, and the second is [b] “next to God, to bear a reverence to parents,” both natural and spiritual: to God’s ministers, that is, and to all teachers and instructors; to whom, if children be not bred to give a great regard, they seldom prove virtuous (ver. 8). Where it is very observable how much human laws differ from divine: the former generally only providing that due regard be given by children to their *fathers*, but taking no notice of *mothers*; as may be seen in the Persian laws mentioned by Aristotle, the Roman described in the Digests and Constitutions, and several passages of the Greek philosophers, which we find in Epictetus and Simplicius, who (as Grotius notes upon the fifth commandment) consult only the honour of the *father*: but God in his law takes care to preserve a just reverence both to *father* and *mother* equally; as the persons whose ministry he uses to bring us into the world. And accordingly not only Solomon in this place, and many other, but the son of Sirach also (who was bred under that divine institution), presses the duty owing to both very largely, in the first sixteen verses of the third chapter of Ecclesiasticus.

Now one of the first things *parents* should take care of, is to teach their children [c] to avoid evil company (as it follows here, ver. 10), and then to represent vice in its true colours, as Solomon here doth one sort of wickedness (ver. 11, 12, &c.), the

root of which he shows is *love of money*: which therefore should be looked upon as most odious; and, indeed, the root of all evil (ver. 18, 19).

Their stupid blindness also is to be represented, who will take no warning: but though destruction be plainly before their eyes in the way wherein they are; yet will go on to complete their ruin (ver. 17). And they are to be admonished also to hearken to the voice of wisdom presently, wheresoever they meet with it, which is everywhere (ver. 20, &c.). Which is pressed here (ver. 24, &c.), from this consideration, that there will be a time when they shall stand in need of God’s help; but not find it, if they have slighted his importunities to obedience. For he is not only good, but just also: and not so easy, as to be moved merely by prayers and entreaties (and that when we are in distress), which have more of self-love in them, than love to him. Whose wise providence requites men in their kind; and destroys them by that which they most desire. “In short, in this chapter he introduces wisdom speaking to his son, or to her children in general; inviting them to love her, and by no means to tread in the way of sinners: but to keep close to her direction; threatening destruction to those who contemned this counsel.”

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

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

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

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

Ver. 4.] The most unskilful and incautious persons may here learn to be *circumspect and wary*: and they who are childish and inconsiderate, get so much

5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

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

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

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

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

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

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

knowledge, as to behave themselves with *prudence* and *discretion*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ver. 20.] Let me advise you, therefore, rather to hearken to the manifold instructions of wisdom:

20 ¶ Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

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

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

24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

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

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

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER II.

1 My son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the Lord, and find the knowledge of God.

6 For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

CHAP. II.

ARGUMENT.—The attention of those that read this book being bespoke in the foregoing chapter, he persuades them not only to read, but to receive and obey these good counsels; by representing the benefits of being wise, that is, good and virtuous: and the mischiefs a man shall thereby avoid. The chief is, that he is sure to be under the guidance and blessing of God, who will impart more and more of himself to those that study wisdom; which is the scope of the former part of this chapter: and as, on the contrary, if he do not order his ways by the rules of wisdom, he is sure to wander most dangerously; so, if he keep close to them, they will preserve him from utter ruin; which is the design of the latter part of it. Where, under the figure of an adulterous woman (ver. 16), some think he persuades us to shun all those [a] doctrines which draw away the mind from God; such as those of the Epicureans and idolaters. But I take this to be intimated before (ver. 12), and therefore understand him literally: and then he seems to give a caution against the breach of the next commandment to that mentioned in the first chapter (ver. 10, 11), where he charges his son by no means to consent to join with murderers; and here to shun fornication and adultery, which alienate the mind quite from wisdom (ver. 16, 17, &c.).

This therefore is one of the first things wisdom directs us unto, and a principal benefit we receive by it; *to preserve our understandings from being corrupted by keeping our bodies pure and undefiled.* For too many, giving up themselves to fleshly lusts, are thereby wholly perverted and never recover themselves, but live and die like fools.

And one of the next points of wisdom is [b] to be taught by the dear-bought experience of others; who have been ruined body and soul, by those lewd courses to which we are enticed. And here the wise man leads us back as far as the old world; which was wholly destroyed by such villainies as men's brutish lusts and passions carry them to commit. This seems to be implied in the word *rephaim*, ver. 18 (concerning which, see Mr. Mede, p. 42), who, being abominably debauched themselves, had corrupted the rest of the world: so that there was no way left to purge it, but by extirpating the whole race of mankind, except the family of Noah.

In short, here are both promises and threatenings to excite us to the study of wisdom; together with good directions to make our proceedings successful; which are principally these. First, our own diligence; secondly, *dependence upon God for help and assistance*; thirdly, *a due value of that which we seek*; fourthly, *avoiding such things as will plainly seduce us*; and, lastly, *putting in practice what we know*, that we may know more: for want

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

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

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

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

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

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

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

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

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

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

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;

15 Whose ways *are* crooked, and *they* froward in their paths:

16 To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

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

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

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

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

Ver. 11.] This alone will be a sufficient security to thee, and make thee unwilling to depart from them. For thy own experience will teach thee, that it is the greatest cunning to go in those plain and open ways, and that no men understand their own interest so well, as they cannot be persuaded by any means to forsake them.

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

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

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

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

Ver. 16.] But such is that sweet satisfaction which (as I said, ver. 10, 11), thou wilt find in the affectionate love of true wisdom, that it will deliver thee, not only from the snares of wicked men, but, which is more dangerous, of a naughty woman, whose com-

pany (though so pernicious that God would have thee perfectly estranged from her, if she were not of the commonwealth of Israel, yet) hath powerful charms in it, to flatter thee into her embraces. See Arg. [a].

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

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

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

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

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

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

CHAPTER III.

1 My son, forget not my law; but let thine heart keep my commandments :

2 For length of days, and long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee : bind them about thy neck ; write them upon the table of thine heart :

4 So shalt thou find favour and good un-

derstanding in the sight of God and man.

5 ¶ Trust in the LORD with all thine heart ; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ Be not wise in thine own eyes : fear the LORD, and depart from evil.

CHAP. III.

ARGUMENT.—In this chapter he continues to press obedience to the precepts of wisdom ; from the consideration of the benefits that are to be reaped thereby. Which he began to speak of in the foregoing chapter (touching also there, upon the mischiefs on the contrary side), but here handles more largely ; and explains it not only in general, but in several particular precepts : for instance, *liberality to God's ministers*, ver. 9, 10 ; *patience in adversity*, ver. 11, 12, the foundation of which is an *entire trust in God, and his fidelity*, who will honour those that honour him, in his ministers ; and never desert those in their trouble, who do good when they are in their prosperity, ver. 5, 6.

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

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

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

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

[b] In which some observe three proverbial sayings : one, ver. 8, which seems to be but a metaphorical representation of that firmness, that vigorous health, and cheerfulness of mind, which virtue imparts : the other, in ver. 12, [c] *whom the Lord loveth he correcteth* ; which Theodoret, upon Heb. xii. 6, calls

indeed *παροικιακή παραίνεσις*, a *proverbial admonition*, belonging to such parents, guardians, and masters, as are careful of those committed to their charge ; but he names it so, I suppose, only because he found it in the book of the Proverbs. The last, in ver. 18, [d] *tree of life* : which seems to be a proverbial speech (used afterward more than once in this book) for that which prolongs life ; and makes it very delightful and pleasant, as well as firm and durable, if we understand it of Christ, the wisdom of God (as Origen, St. Ambrose, St. Austin, and others do), or of his doctrine, which is the same ; it is literally true that he gives immortality, as the tree of life in paradise would have done.

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

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

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

Ver. 4.] Which is as much as if I had bidden thee acquire favour with God ; and understand, on all occasions, what is good for thyself, ordering all thy affairs with such judgment and prudence as to be in high esteem with him, and with men.

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

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

Ver. 7.] Never be guilty of such folly as to conceit thy wit to be so great, that thou canst manage things thereby in thine own way (neglecting the rules that he hath prescribed thee) to thy satisfaction : but have a religious regard to him, who can either disappoint or prosper thee as he pleases : and fearing to offend his majesty, avoid most cautiously those practices that he hath forbidden thee.

8 It shall be health to thy navel, and marrow to thy bones.

9 Honour the LORD with thy substance, and with the firstfruits of all thine increase :

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My son, despise not the chastening of the LORD ; neither be weary of his correction :

12 For whom the LORD loveth he correcteth ; even as a father the son *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding.

14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies : and all the things thou canst desire are not to be compared unto her.

16 Length of days *is* in her right hand ; and in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her : and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth ; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes : keep sound wisdom and discretion :

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

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

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

Ver. 10.] Which he will pour upon thee abundantly ; and convince thee, by lading the earth with fruit, and sending a seasonable as well as plentiful harvest and vintage, that this is the way not to diminish, but to increase the estate which God hath given thee (Deut. xxviii. 4, 5 ; 2 Chron. xxxi. 10).

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

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

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

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

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

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

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

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

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

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

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

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

Ver. 23.] When thou goest abroad about thy business, thou shalt despatch it the more cheerfully, because thou art sure of God's providence over thee : and wisdom will direct thee to avoid those stumbling-blocks, by which others fall into sin and danger.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

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

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

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

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

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

Ver. 24.] And when thou comest home to rest from thy labours, thou shalt not be troubled with fear of what may happen whilst thou art asleep; but (having nothing to discompose thee) shalt lie down securely, and, by a sound and sweet repose, be refreshed to return to thy employments.

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

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

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

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

Ver. 29.] And let not the quietness of any man's temper, much less the confidence he hath of thy honesty and goodness, tempt thee to contrive any mis-

30 ¶ Strive not with a man without cause, if he have done thee no harm.

31 ¶ Envy thou not the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.

33 ¶ The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame shall be the promotion of fools.

chief to him: for the more securely he relies on thy virtue, and the less mistrust he hath of any harm from thee, the greater wickedness it will be, so much as to have it in thy thoughts to do him any injury.

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

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

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

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

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

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

CHAPTER IV.

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

CHAP. IV.

ARGUMENT.—The dulness, sluggishness, and forgetfulness of mankind in their principal concerns are so notorious, that we need not wonder the wise man repeats the very same things, and quickens our attention to them, in the beginning of this chapter. Which he thought necessary to excite again (ver. 10), and again (ver. 20), because all his pains he

2 For I give you good doctrine, forsake ye not my law.

knew would be lost without serious consideration of what he said: and the very first step to wisdom, is to have a mind to be wise.

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

3 For I was my father's son, tender and only beloved in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

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

The whole chapter, from ver. 4, may be conceived to be the words of David as well as Solomon's. But I have extended David's advice no farther than unto ver. 10, and there make Solomon to resume his exhortation; and urge upon his son what his father had taught him.

There is one proverbial speech in ver. 27, which needs no explication. Some would have another, ver. 16, but I can see no reason for it.

The principal instructions in this chapter are these: *the care that parents ought to take to instruct their children diligently*; and the greater they are (suppose princes) the more accurate ought their education to be, as Solomon's was (ver. 3, 4, &c.); and above all things *the excellence of wisdom and virtue is to be inculcated*: for this excites a desire of it; and that is the very beginning of it, as some expound those words, ver. 7. In which sense they are admirably explained in the book of Wisdom (vi. 12—14, 17). Next to this they are to be *cautioned against evil company, as the bane of youth*: and the *wretchedness of their life that live wickedly* is to be represented; and *the happiness, comfort, and satisfaction, of theirs that live virtuously*, which increase as their days and their virtues do (ver. 18). Next they are to be taught how necessary it is to be *constant in reading pious books, especially the holy scriptures* (ver. 21): and to *have an upright heart, sincerely disposed to follow such directions*; upon which all depends, both their well or ill-doing, and their well or ill-being. *Watchfulness also over the senses* is commended, as of great use to preserve the affections from being corrupted.

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

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

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

receive good impressions, looked to my education with great circumspection;

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

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

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

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

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

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

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

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

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

Ver. 13.] Resolve to try it, and though it should be contrary to thy present sense, yet do not refuse this instruction which I give thee; but take such fast

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*.

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

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

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

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

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

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

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

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

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

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

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

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

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

Ver. 21.] Read them over and over again, and keep

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and health to all their flesh.

23 ¶ Keep thy heart with all diligence; for out of it *are* the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

them perpetually in mind: or rather preserve them studiously, and lay them up, as a most precious treasure, in the closest affections of thy heart.

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

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

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

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

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

Ver. 27.] From which do not suffer thyself to be drawn aside, either to superstition on the one hand, or to contempt or neglect of religion on the other: let neither love of friends, nor hatred of enemies, neither hope of pleasure and gain, nor fear of pain and damage, neither prosperous nor cross events, ever move thee to turn into either extreme from the rule of virtue: but, whatsoever inclination thou findest that way, do not proceed to commit the least sin against God, or against thy neighbour.

CHAPTER V.

1 My son, attend unto my wisdom, and bow thine ear to my understanding :

2 That thou mayest regard discretion, and that thy lips may keep knowledge.

3 ¶ For the lips of a strange woman drop as an

honeycomb, and her mouth is smoother than oil :

4 But her end is bitter as wormwood, sharp as a two edged sword.

5 Her feet go down to death ; her steps take hold on hell.

CHAP. V.

ARGUMENT.—There being nothing to which youth is so prone as to give up themselves to satisfy their fleshly desires, and nothing proving so pernicious to them, if they do it with harlots; the wise man gives a new caution against those impure lusts, which he had taken notice of before (ch. ii. 16, 17, &c.), as great obstructions to wisdom: and with repeated entreaties begs attention to so weighty an argument, which here he prosecutes more largely, and presses, not only with singular elegance, but with powerful reasons. Which, in the heat of youth, men are not forward to consider; but if they would be so sober, Solomon hath said enough to deter them from whoredom.

Whose miserable effects he describes by several apt resemblances (ver. 4, 5), which show how, by this vice, men lose their honour, their time, their health, and estates; and at last (as he shows afterward) lie down in sorrow, and end their days in an unprofitable repentance. And therefore, for the prevention of this, he commends the use of marriage, and a passionate love for a man's own wife; which he describes allegorically: first [a] under the comparison of a *domestic fountain*: where a man may quench his natural thirst, and from whence *streams* (i. e. children) may be derived abroad to serve the public good, &c. and secondly, under the comparison of a *young hind* and a *young wild goat*: which are taken notice of by authors that write of animals (particularly Oppianus) to be loving creatures; and which in ancient times were playfellows (as one may call them) for the greatest persons, who kept them in their palaces, and diverted themselves with them, as a lovely sort of creature, whom they delighted to adorn with chains, and garlands, and suchlike things. About which Bochartus among others may be consulted: who hath demonstrated that the *jaalah* (which we translate a *roe*) is a creature that lived in mountainous places, and could climb up the steepest rocks. Unto which, as well as to a *young hind*, Solomon compares a good wife, because of the simplicity, softness, and good-nature of this kind of creature; and other qualities mentioned by ancient authors: who abundantly satisfy us, what reason the wise man had to make choice of these comparisons, to represent the pleasure of ardent love between man and wife, when it is natural, without constraint; sincere, simple, gentle, without moroseness, suspicions, or pride: which good qualities are not to be found in harlots, but may be met withal in a wife. From whence he shows the unreasonableness, nay unaccountable folly, of preferring fornication and vagrant lusts, before the innocent joys of a married life (ver. 20), to which a man who considers his own good, would choose to be tied, that he may avoid the inconveniences, or rather miseries, to which the lusts of uncleanness reduce him: but especially the heavy judgment of God; who having ordained marriage for the comfort of mankind, and the preserving society (ver. 21, &c.), will not therefore let the contempt of it go unpunished.

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

The proverbial sayings are obvious in ver. 3, 4, 15; I shall only give an account of my translating *וְעַתָּה* ver. 14 [b] the "assembly of judges:" for in many other places besides those quoted there in the paraphrase, it signifies the *seventy elders* or *senators* who judged the people: as in Josh. xx. 6, and Numb. xxvii. 21, where R. Solomon thus expounds *כָּל הַקְּהִלָּה* "all the congregation." And so truly it seems plainly to be used Numb. xv. 24, &c. where the sacrifice is different from that prescribed in Lev. iv. 13, &c. and therefore the sin was different, and the *congregation* for whom this was offered, were the *representatives of the whole congregation*: or, as they now speak, the great Sanhedrin.

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

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

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

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

Ver. 5.] In short, leads those that follow her to an untimely, shameful, and miserable end: to have never so little to do with her, is to approach to certain and inevitable destruction; not only here, but in another world.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.

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

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

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

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

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

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

13 And have not obeyed the voice of my

teachers, nor inclined mine ear to them that instructed me !

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

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

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

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

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

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

20 And why wilt thou, my son, be ravished

Ver. 6.] For though thou mayest think to make a retreat in time, thou wilt be deceived : she having more ways than thou canst ever know (winding and turning herself into a thousand shapes), to keep thee from so much as deliberating about thy return to a virtuous course of life.

Ver. 7.] All which considered, should incline those that read these things to be obedient to me : who do not desire to restrain them from any thing that will make them happy ; but in tender affection advise them not to be enticed by her flatteries to depart from those fatherly counsels, which, out of mere kindness, I give unto them.

Ver. 8.] If all will not be governed by them, yet do thou, whose mind is awakened to attend unto me, wholly shun all familiarity with her ; nay, so much as the least aspect towards her : avoid her as thou wouldst the plague ; and he so far from going into her chamber, as not to come near the door of her house.

Ver. 9.] Lest thou forfeit all the reputation, which perhaps thou hast got by worthy actions, and grow contemptible among thy friends and acquaintance ; who see thee prefer the company of harlots, and their base attendants, before that of the most virtuous persons : and thereby thou lose, not only thy fame, but sacrifice the flower of thine age, and thy precious time, to one that doth not love thee a jot ; but could see thee perish without any pity.

Ver. 10.] And that will be the issue of thy impurity ; which wastes first the strength and vigour of thy body, and then thy money and estate, upon a strange family, perhaps of another country ; whose filthy lusts are satiated at the expense of thy spirits ; and whose house and table are furnished with the fruit of thy care and labours.

Ver. 11.] And when things are come to this pass, that thy credit, thy friends, thy precious time, thy health, thy estate, and thy pleasure too are all gone, and nothing left but a heavy heart, and skin, and bone ; then thou begin unprofitably to groan and lament ; nay, perhaps to roar out thy grief in a most deplorable manner.

Ver. 12.] Saying, How stupidly foolish have I been, in not considering all this sooner ; how senselessly bent upon my own ruin. I am amazed to think how I hated the cautions that were given me to avoid her company ; and inwardly despised (how civilly however in outward show I received them) the just reproofs I had afterward for going to her.

Ver. 13.] I wanted no good instructions of my parents, tutors, friends, and God's ministers ; who in-

formed me of the danger, and taught me how to escape it ; but alas ! I was so sottish as not to obey them ; so contumacious, that I did not so much as consider what they said unto me.

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

Ver. 15.] Such are the fruitless moans of a man that hath quite exhausted himself in those lewd courses ; which show how much better it is to follow the advice which I now give thee : marry, and in a wife of thine own enjoy the pleasures thou desirest, and be content with them alone ; innocent, chaste, and pure pleasures ; as much different from the other as the clear waters from a wholesome fountain are from those of a dirty lake or puddle.

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

Ver. 17.] Children that acknowledge no other father, because they spring from one whom thou enjoyest (like a fountain in thy own ground) to thyself alone : being taught by thy confining thyself to her, never to admit any stranger to thy bed but to keep it solely unto thee.

Ver. 18.] Happy shalt thou every way be with such a wife ; whom I advise thee to take in thy youth, and avoiding those filthy cruel harlots (ver. 9), to solace thyself in her innocent and delightful company : whereby thou wilt long preserve thy youth, which they speedily deflower (ver. 10).

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

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

with a strange woman, and embrace the bosom of a stranger!

21 For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

22 ¶ His own iniquities shall take the wicked

and constantly, as well as more innocently, enjoy in a pious wife of thine own nation:

Ver. 21.] And, which is most considerable, enjoy with the approbation and favour of the Lord: from whom no man can hide his private actions, but he plainly sees and weighs all he doth, wheresoever he be; and will exactly proportion rewards and punishments according as he behaves himself.

Ver. 22.] If he be a wicked fornicator or adulterer, for instance, let him not think to escape, because he is so cunning that nobody observes him, or so powerful that none can call him to account: for his own manifold iniquities shall arrest and apprehend him;

himself, and he shall be holden with the cords of his sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

and he shall need no other chains to bind and hold him fast, to answer for them to God.

Ver. 23.] Whose sentence upon such a person is this, that he shall inevitably perish (ver. 5), because he refused to follow these instructions; and not only miss of his aim of being happy, but like men that wander from the right way, precipitate himself into unexpected ruin (ver. 9—11), because he was such an egregious fool, as to take no warning by all that could be said to him; but still to commit innumerable sins (ver. 13, 14), though he was told the many inconveniences, nay mischiefs, they would bring upon him.

CHAPTER VI.

1 My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy

mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself,

CHAP. VI.

ARGUMENT.—For the securing of the peace and happiness of a married life (which the wise man had commended in the foregoing chapter), he here adds two cautions; one against *suretyship*, the other against *slth*: which make great discontents in a family, by bringing it to poverty. He illustrates both by elegant similitudes; especially the latter, by the example of the ant: who borrows of nene, and yet is not in danger to starve; laying up in store, by a notable industry, sufficient provision in due season against a time of need. Which the great Lord Bacon [a] ingeniously applies (in the beginning of his sixth book of the Advancement of Learning) to the improvement of arts and sciences, by every one's bringing his grain. And in this business he defines the slothful to be; whose only care it is to live upon the main stock; but not to improve it by sowing the ground of sciences over again, and reaping a new harvest. This is the sum of the first eleven verses.

And upon this occasion he annexes the description of a deceitful knave (ver. 12, &c.), who cares not by what wicked arts he lives, when he is reduced to poverty: whose character he gives from his mouth, his eyes, feet, fingers, heart, and tongue. And after a septenary of vices (ver. 16, &c.), which he represents as most odious to God, he returns to his former argument, to give cautions against uncleanness, especially adultery (ver. 20, 24, &c.), which, as it is many times the effect of idleness, so he shows is the way to bring one to poverty; nay, to endanger one's life, or to bring inevitably upon him some other mischief; not only infamy, but the hatred and revenge of that person who is wronged by the adulterer; who hereby puts himself into a worse condition than that of a thief. [b] They that would see the terrible effects of this jealousy fully and lively described, let them read St. Chrysostom, περί Παρθενίας, ch. lii. where he observes, among other things, that οὐ τὴν ἀθυρίαν μόνον ἀλλὰ καὶ θυμὸν, &c. "this disease is wont to breed and bring forth, not only an intolerable heaviness of mind, but an insupportable rage;" and that such

is the madness of this distemper, that it is not cured, no, not by the revenge it takes upon him that is the cause of it.

The principal points of wisdom to be learnt in this chapter are these; care of our family; caution in engaging for others; diligence in some honest employment; hatred of idleness, as contrary to nature; not to condemn the meanest instructor, but to learn something even of the smallest creature; and to improve the present time; to dread the mischievous effects of poverty, especially that which comes by idleness; (the effect of which is too oft the loss of all conscience, ver. 12, 13, &c.); to give good heed to the admonitions of our parents and instructors, when they teach the will of God: and above all things, to fortify ourselves against the sins of uncleanness. About which the wise man gives the more frequent cautions, because youth is not more prone to them, than they are pernicious to youth: who ought therefore not only to weigh diligently the miserable consequences of them, especially of adultery (which he represents in the conclusion of the chapter), but carefully to avoid the occasions of such sins; and faithfully to suppress the first motions towards them, ver. 25, &c. [c] where he gives a particular charge to watch over our eyes (which are the inlets to love), and uses a remarkable phrase to express the danger of gazing upon an evil woman; lest he be taken or caught with her eyelids: which he seems to compare to nets, as other authors do: particularly Philostratus in his Epistles; where he often speaks of the τὰ τῶν ὀμμάτων δίχτυα, "nets of the eyes;" and hath in these elegant words expressed the power of love which resides in the eyelids, here mentioned: ὁ Ἔρως τὴν τῶν ὀφθαλμῶν ἀκρόπολιν, οὗ ξίλοις εἶδε πλιθοῖς, ἀλλὰ μόνις βλεφάροις τευχίας, ἤσυχῃ κατὰ μικρὸν εἰσδύεται, &c. Epist. Γενναίη.

It would be too long to note the *proverbial* speeches in this chapter. I shall only give a brief account of them, and of one phrase in this chapter that needs a little explication.

[d] As for the proverbial speech, it is ver. 11, upon which the Lord Bacon hath made a very ingenious

when thou art come into the hand of thy friend ; go, humble thyself, and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou sluggard ; consider her ways and be wise :

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, and gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard ? when wilt thou arise out of thy sleep ?

10 Let a little sleep, a little slumber, a little folding of the hands to sleep :

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers ;

14 Frowardness is in his heart, he devis-

observation ; distinguishing, in this manner, between the poverty that comes as a traveller, and the want that comes as an armed man : that the "shipwreck of fortune falls upon prodigals, or such as are careless of their estates, by insensible degrees of the first : with soft silent paces, like a traveller, and is hardly perceived : but soon after necessity invades him, like an armed man ; that is, presses upon him so hard, that he feels it plainly, and perceives there is no resistance to be made." And thereupon he gives this prudent advice, to "prevent the traveller, and to be well provided against the armed man." But it is sufficient to have noted this here (out of his eighth book of the Advancement of Learning, ch. 2, parab. 5), which they that please may make use of upon occasion. In my paraphrase I have waived this exact curiosity ; because I observe the wise man generally repeats the same thing, in other words, without any such distinction.

[e] As for the phrase I spoke of, it is, ver. 31, where it is said a thief shall restore sevenfold (as we translate the word), when the law of Moses enjoins no such restitution, but much less (Exod. xxii. 1, 4), and there is no reason to think the law was altered in aftertimes. Therefore I have followed another use of the word *schivetajim*, which signifies not any determinate number, but only such as is perfect and complete in its kind ; as may be seen Gen. iv. 15, 24 ; Ps. xii. 7 ; Isa. xxx. 26.

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

Ver. 2.] Young men, indeed, think this no great matter ; but if thou hast been so incautious as to be drawn into such engagements, look upon thyself as no longer a free man, but hampered and enslaved in dangerous obligations.

Ver. 3.] And therefore, in that case, immediately follow the counsel which I now give thee, my son : do thy utmost endeavour to be discharged, by pressing thy friend forthwith to satisfy the debt, or to give thee security against the creditor : make no delay, and stick not, if need be, to east down thyself before him on the ground, and beseech him as readily to grant thy request, as thou wast forward to comply with his : be not modest at all ; nor cease to urge and importune him, by thyself and by thy friends, till thou hast prevailed with him.

Ver. 4.] Be not quiet till this be accomplished ; nor take so much as a wink of sleep till thou art eased of this care : which, if thou understandest thyself, may well disturb thy rest.

Ver. 5.] For thou art in the same condition with a young roe, or silly bird, that is taken in the toil of the hunter, or the snare of the fowler ; and therefore struggle, like them, with all thy might, to get loose

(if it be possible), and to be released from the bond wherein thou art entangled.

Ver. 6.] Nor are industry and diligence requisite in this alone, but in all thy affairs ; to which therefore, if thou art slothful, I must excite thee by the example of the ants, whose orderly and unanimous diligence, in collecting and preserving food for themselves, if thou wilt mark and observe, thou mayest be ashamed to be an idle spectator of their labours ; and learn hereafter to imitate their provident care. See Arg. [a].

Ver. 7.] Which is the more remarkable, because they have none to lead and direct them (as mankind have), no overseer to exact their labours ; no supreme governor to call them to an account for any negligence.

Ver. 8.] And yet they never omit the opportunity they have in harvest, to make provision against the winter ; but toil perpetually in gathering, and carrying food into the cells they have digged for it in the earth ; where they lay it up and secure it with admirable art ; that it may neither be injured by the weather, nor stolen from them by other creatures.

Ver. 9.] O the strange idleness of mankind ! who have many monitors and governors, that call upon them again and again, and stir them up in vain to labour. What wretchedness is this which makes thee, O sluggard, indulge thyself in laziness and sloth ? as if thou wert made for nothing else but to sleep and take thine ease !

Ver. 10.] Rolling thyself in thy bed, and ridiculously desiring thy pains may be spared, and thou mayest be suffered still, without any disturbance, to enjoy a little more sleep ; when thou hast loitered too long, and put off the care of thy affairs from time to time, till thou hast none left to do it in.

Ver. 11.] But poverty comes apace upon thee, and before thou art aware leaves thee as naked as if thou wert stripped by a highwayman ; nay, extreme want seizes on thee unavoidably, like an armed man which thou canst find no means to resist. See Arg. [d].

Ver. 12.] By which means thou mayest be tempted to become the worst of men, a perfect shark, void of all faith and honesty ; whose mouth never speaks a word of truth ; but makes it his business, by lies, or flatteries, or slanders, or perjuries, to maintain himself in his idle courses.

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

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

eth mischief continually; he soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six things doth the LORD hate: yea, seven are an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness that speaketh lies, and he that soweth discord among brethren.

20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, and tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

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

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

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

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

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

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

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

Ver. 21.] Fix them in thy mind, and link thy affections so fast to them, that they may not only be continually before thine eyes; but seem the greatest

23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

ornament to all thy words and actions, when they are ordered by their directions.

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

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

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

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

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

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

Ver. 28.] Who ever heard that fire will do no hurt, because it is closely lodged? or that anybody ever walked barefoot upon red-hot coals, and his feet escaped from being burnt?

31 But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.

32 But whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul.

33 A wound and dishonour shall he get;

and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.

35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

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

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

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

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

Ver. 33.] And besides the quarrels and other troubles wherein this sin may engage him, his reputation shall receive a deadly wound; and it will make him infamous as long as he lives, and when he is dead; for while his name lasts, it shall not be mentioned without reproach; but have a brand of disgrace set upon it, which shall never be blotted out.

Ver. 34.] For no restitution can be made, nor satisfaction given, in this case, as there may be in the other; no prayers neither, nor submission, shall prevail with the injured husband; whose justly-provoked indignation rises up to a furious rage; which will not pity or spare the adulterer (though the public justice should be asleep), when he finds an opportunity to be revenged. See Arg. [b].

Ver. 35.] Though he may be willing to expiate his crime, and redeem his life at any rate, it will not be accepted; the largest gifts will be refused; and though greater and greater be still offered, they will not appease his wrath; which pursues the adulterer implacably, and never rests contented but in his utter ruin.

CHAPTER VII.

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

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

CHAP. VII.

ARGUMENT.—Chastity is a virtue of that consequence, and impurity such a pernicious bane of youth, that the wise man thought he could not too often make mention of the danger of the one, to move men carefully to preserve the other. And therefore is not contented with what he had already said about this matter, in the latter end of the second chapter and in the whole fifth chapter, and now in the latter part of the sixth; but again repeats it with renewed importunities; desiring to be heard attentively, especially in the cautions he gives against *adultery*; the avoiding of which he represents as a high point of wisdom (ver. 1—4).

And the better to secure those that desire to be happy from this snare, he represents, together with the silliness of young men, the cunning and crafty devices of an impudent adulteress. Which is admirably set forth from ver. 6 to ver. 21, where he begins to show the effects of her courtship, and its lamentable conclusion. And thereupon (ver. 24) renews his entreaties to beware of such women; who have undone many and great persons; and to stop at the very first motion or inclination towards her.

The sum of all is, that it is a *singular benefit* a man hath by true wisdom, to be preserved from such sins and such miseries: and therefore we should *study wisdom*; which alone can secure us from being deceived by such flatteries, as bewitch silly and incautious souls to their ruin. And herein the *vigilance of magistrates* is required to watch and observe (as Solomon did, ver. 6, 7) the manner of their subjects; that may the better obviate and correct their vices; but especially *every man's diligent consideration* is necessary, of such things as Solo-

mon here sets before him, to divert him from such wicked courses. Particularly the *character of these lewd women is to be studied*; who are then most abominable, when they put on the mask of piety and devotion. As this strumpet doth (ver. 14), in her speech which she makes to the young man; where there are two things in my paraphrase, of which I owe some account to the reader.

[a] The one is in the beginning of it (ver. 14). Where I have taken *schelamin*, peace-offerings, of which there were three sorts (Lev. vii. 11, 12, 16), for the last of them, offerings of *thanksgiving* for blessings already obtained; not of *prayer* for the impetration of blessings from God (as Grotius and others understand the word) not yet received: my reason is, because she was so solicitous to have company at her feast upon this sacrifice that very day. Everybody knows that such sacrifices were to be of the best, either of *bullocks*, or *sheep*, or *goats* (Lev. iii. 1, 6, 12), and that the greatest part of them fell to the share of the person who offered them, that he might feast with God: that is, all except the fat upon the kidneys, and rump of the sheep, and the breast and right shoulder; which was sufficient to make a liberal entertainment for his friends. But this is not so commonly observed, that though they might keep this flesh two days, before it was all spent, because there was such plenty of it, yet that is to be understood only of the first two sorts of peace-offerings, for obtaining blessings; not of the *cucharistical*, or thank-offerings: which, as Philo observes, were to be eaten the very same day they were offered: "that they who had readily received favours from God, might as readily, and without delay, communicate to others." Which is the account Abarbanel also gives of this matter: and it is observable, that all sorts of bread were to be joined

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ver. 5.] Which will be a powerful preservative to

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

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

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

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

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

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

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

thee from the snares of the naughty woman: who, though her company be so pernicious, that God would have thee perfectly estranged from her, as if she were not of the commonwealth of Israel, yet hath powerful charms about her, to flatter those into her embraces who are not heartily in love with wisdom.

Ver. 6.] Of which a memorable instance comes now into my mind; for looking one day from my chamber, through the lattices of the window of my palace,

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

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

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

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

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

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

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

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

Ver. 15.] Which made me go abroad to try if I could meet with thee (who art the very person whom I came to seek), that I might invite and earnestly beseech thee to be so kind as to bear me company:

16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the goodman *is* not at home, he is gone a long journey:

20 He hath taken a bag of money with him, and will come home at the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

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

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

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

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

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

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

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

Ver. 17.] Where thou shalt be entertained likewise with the sweetest perfumes, that ours, or the neighbouring countries could furnish me withal; such as myrrh, aloes, and cinnamon; wherewith I have sprinkled my bed, to render it more grateful to thy senses.

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

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

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

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

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

ornament, when the stocks are brought for his correction, to be clapped upon his legs.

Ver. 23.] Just so he hastily threw himself into her embraces, and dreamt of nothing but pleasure; till, like a rash soldier that falls unexpectedly into an ambush, he received a mortal wound by that which he fancied would be his highest satisfaction; or like a silly bird, that greedy of the food which is laid to entice it, never minds the snare that is laid together with it; so he, eagerly longing to taste of her feast and the following delights, had not so much as a thought that this was a design upon his life; and would not end, but in miseries infinitely greater than all his joys.

Ver. 24.] This is a true representation, my dear children (whom I love unfeignedly, not deceitfully like those harlots), of the folly and danger of these lewd courses, in which youth is prone to be engaged: and therefore do not look upon it as an idle speculation; but give diligent heed unto it, and be ruled by my advice.

Ver. 25.] Let not one of you so much as entertain a thought of going to such a woman, much less of consenting to her enticements: or, if any of you have been so unhappy as to be engaged in her company, let him think it is too much that he hath adventured to turn aside out of the right way, and not wander till he hath utterly lost himself in those strange paths, and cannot find his way back again.

Ver. 26.] Do not presume of being safe in such courses, and of making a good retreat at last: for many have been the examples, of no mean persons, who have fallen in their reputation, their estates, their healths, their comforts of life, and in truth have utterly perished by her: innumerable are the mighty men, both for valour and for wisdom, whom she hath brought to ruin. See Arg. [c].

Ver. 27.] In short, to follow her unto her house, as this young man did, is the direct way to hell: every step that is taken to her bed (unto which she invited him to ascend), is, in truth, a going down to the dismal chambers of death, and to the most horrid miseries.

CHAPTER VIII.

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

CHAP. VIII.

ARGUMENT.—The folly and danger of yielding to those brutish lusts and affections, whereby so many are misled, having been plainly discovered and lively described in the foregoing chapter; the wise man

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

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

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

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

in the beginning of the chapter (ver. 1, 2, &c.), but all must confess that they have been informed in the doctrine of wisdom. Whom he represents as present everywhere, and commending itself to all sorts of persons with a sincere affection (ver. 6, &c.), as infinitely better than all the treasures which they greedily seek (ver. 10), and to be desired and valued upon so many accounts, that it is not easy to number them. Particularly for that prudence and that authority, which it gives to those who are endued with it (ver. 12, 14, 15, &c.), and more than this, because it makes them approach near unto God, the fountain of wisdom and goodness, and the original pattern of them (ver. 21, 22, &c.).

This is expressed in such magnificent language, that, though Solomon, I suppose, thought of nothing but the wise directions God had given them in his word, revealed to them by his servant Moses and the prophets; yet the ancient Christians thought his words might better be applied to the wisdom revealed unto us in the gospel by the Son of God; nay, to the Son of God himself, the eternal Word, and wisdom of the Father.

[a] Whom the Arians, by a false interpretation of a passage in this chapter (ver. 22), endeavour to prove a creature; but, according to the Hebrew verity, if this text belong to that matter, appears to have been, as St. John speaks, "with the Father in the beginning," being his only begotten before all worlds. And so the word $\alpha\gamma$, which we translate "possess," sometimes signifies in scripture; and, as it is thus rendered by the LXX. in Zech. xiii. 5, so ought it to be translated in Gen. iv. 1 (not *I have gotten, or possessed*, but) "I have brought forth" a man from the Lord; as Bochartus discourses in his Phaleg, p. 781.

But I said, *if it belong to that matter*, because the fathers themselves are not resolved, whether these words (ver. 22) may not rather be applied to our blessed Saviour, according to his human nature. For so the great Athanasius himself sometimes expounds them (though at other times he goes the other way), allowing the Arian sense of $\epsilon\kappa\tau\iota\sigma\epsilon$, "he created me;" this is not to be understood (saith he, in his Expositio Fidei, tom. i. p. 242) of the divinity of Christ; "but $\sigma\omega\mu\alpha\tau\iota\kappa\acute{o}\varsigma$ εἰς τὸν Ἰησοῦν γέγοναυ, "is written of Jesus bodily, as he was born of the Virgin Mary. For of this $\kappa\upsilon\rho\iota\alpha\kappa\acute{o}\varsigma$ ἀνδρῶτος (as he speaks), whom he sent for our salvation, it may be truly said, that he was *the beginning of God's ways*: we have access by him to God the Father, as he himself saith, 'I am the way,' which leads to the Father." And afterward, in his epistle about the decrees of the Nicene council (p. 262), he glosses upon these words in this manner; "The person who here speaks is, indeed, our Saviour, who is to be conceived to say this when he took a body, *the Lord created me in the beginning of his ways*. For as, with respect to his being the Son of God, it is most agreeable to say, *he was always, and in the bosom of the Father*: so, being made a man, this saying was very becoming, *the Lord created me*." And, to name no more places, he interprets it thus several times, in his third oration against the Arians (p. 415, 417, &c.), where he hath these words: "It is as if he had said, My Father made me a body, and created me to be among men for their salvation."

But this not being the sense of the words which Solomon first intended, I shall not build my paraphrase

upon it: but take *wisdom* here, as it signifies in other places of this book, and hath been hitherto described. Whom Solomon now celebrates for her most venerable antiquity (as Aristobolus observes to Ptolemy, in Eusebius's Præpar. Evang. lib. xiii. p. 667), and introduces, like a most beautiful person, no less than a queen; or rather some divine being (infinitely to be preferred before that base strumpet spoken of in the foregoing chapter). Who having finished her own praises, which, the truth is, better agree to that heavenly doctrine afterward delivered by our Lord Jesus Christ (who was the wisdom of the Father, both as the eternal ΛΟΓΟΣ subsisting with him before all worlds; and, as he was anointed by the Holy Ghost to declare to us all the counsel of God), concludes with an earnest invitation unto all to become acquainted with her instructions, if they meant to be happy, and would avoid the greatest miseries (ver. 32, 33, &c.).

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

They that follow the Vulgar Latin fancy they find a proverbial saying, ver. 13, where that which we translate a *froward mouth*, they translate a *mouth with two tongues*: but I have followed the Hebrew, which speaks of a worse sort of perverse language than that phrase alone signifies.

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

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

Ver. 3.] Let their business be what it will, whether in the courts of judgment, or among those that traffic in the city, or in their own private habitation, still they know what their duty is: which their own conscience, as well as God's ministers, rings so con-

5 O ye simple, understand wisdom : and ye fools, be ye of an understanding heart.

6 Hear ; for I will speak of excellent things ; and the opening of my lips *shall be right things*.

7 For my mouth shall speak truth ; and wickedness *is* an abomination to my lips.

8 All the words of my mouth *are* in righteousness ; *there is* nothing froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver ; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies ; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the Lord *is* to hate evil : pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom : I *am* understanding ; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me ; and those that seek me early shall find me.

18 Riches and honour *are* with me ; *yea*, durable riches and righteousness.

19 My fruit *is* better than gold, *yea*, than fine gold ; and my revenue than choice silver.

tinually in their ears, that they cannot avoid such informations.

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

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

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

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

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

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

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

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

Ver. 12.] For what is there comparable to a pru-

dent mind, which is not crafty to deceive, but so cautious as not to be deceived ? And this I may boast is solely in my power to endow men withal ; who ever give the safest, nay, infallible advice, and direct men to discreeter resolutions in the most difficult cases, than the subtlest head in the world, that consults not with me, can invent for his clients.

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

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

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

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

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

Ver. 18.] And together with me, they shall find such riches and honour, as shall add to the greatness, and splendour, and stability, of their kingdoms and dignities ; for not merely riches and honour are in my donation, but durable possessions ; which will last the longer, because they are not gotten either by

20 I lead in the way of righteousness, in the midst of the paths of judgment :

21 That I may cause those that love me to inherit substance ; and I will fill their treasures.

22 The Lord possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth ; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth :

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there : when he set a compass upon the face of the depth :

28 When he established the clouds above : when he strengthened the fountains of the deep :

29 When he gave to the sea his decree, that the waters should not pass his commandment : when he appointed the foundations of the earth :

30 Then I was by him, *as* one brought up *with him* : and I was daily *his* delight, rejoicing always before him ;

31 Rejoicing in the habitable part of his earth ; and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children : for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

oppression, or by niggardice ; for I teach men both to do justly, and to love mercy also (Dan. iv. 24).

Ver. 19.] Whereby I bring them in greater treasures than gold, though never so massy, never so refined ; a revenue of higher value than the purest and choicest silver in the world.

Ver. 20.] For I set their minds and hearts aright, and enrich them with excellent thoughts ; which teach them how to use those earthly goods, and govern themselves with such exactness in all their private transactions or public administrations, as never to swerve from the steady rules of justice and equity.

Ver. 21.] In order to their happy settlement in a state of eternal peace and substantial satisfaction, which I confer on all those that sincerely love and adhere unto me ; whose souls I will fill as full with abundance of inestimable riches, as their treasures are with silver and gold, and all other stores.

Ver. 22.] For the Lord himself hath no greater riches than me, who lead men to a participation of him, and communion with him (iii. 19, 20), with whom I was ever present (as well as always most dear unto him), not only when he began to create this world, but before he had made any of his works ; when, as yet, there was nothing but himself.

Ver. 23.] My sovereignty and dominion is from everlasting ; and hath no superior to it : all antiquity comes infinitely short of mine ; who was before the earth itself, the common mother of all mankind (Gen. i. 1).

Ver. 24.] When, as yet, there were no depths (Gen. i. 2), I was conceived in the mind of God long before the sources and springs : whose excellent waters, which are of greater value than any other, owe their rise unto me, the inexhausted fountain of all things.

Ver. 25.] Who had a being before the mountains, from whence those waters run, were settled ; or there was so much as a hillock to be seen in the earth.

Ver. 26.] For as yet the Lord had not made the earth itself (as I said before, ver. 23), much less adorned it, and put it into this form of lofty mountains and spacious plains : no, there was not so much as the first atom of this globe wherein you tread.

Ver. 27.] But why do I speak of the earth alone ? I was present when he disposed the heavens into this wonderful order, wherein we behold them, as well as when he moved upon that confused abyss which they enclosed, and fashioned the earth into a regular shape.

Ver. 28.] When he made the watery clouds also, with admirable wisdom, so firm in the air, that they shall not fall down altogether, but by drops upon the earth : and provided strong cisterns for the waters pent up there ; from whence they gush out forcibly, and yet wear not away the passages he hath opened for them.

Ver. 29.] When he prescribed also to the sea its limits, that the waters thereof (though they swell and toss up and down) shall not pass over the shores wherein he hath confined them : and when he settled the earth so steadfastly, like a building upon sure foundations, that it remains unmovable in the place he appointed for it :

Ver. 30.] Then was I with him, nay, very near unto him ; contriving all these things : nor had he any higher pleasure than me, who, day by day, during the creation of the world, produced some lovely work or other ; in which he rejoiced, to see how good and agreeable they were (Gen. i. 4, 10, 12, 18, 21, 25, 31).

Ver. 31.] More particularly, I displayed my skill in the vast variety of creatures, wherewith I have beautified this earth wherein you dwell ; which afford a most delightful spectacle unto me, and unto all wise observers : who may see, that, above all the rest, my principal thoughts were fixed upon the children of men (Gen. i. 26), in whom I delighted exceedingly (as the Lord doth in me, ver. 30) ; beholding them made in the image of God, and, after his likeness, capable to converse with me.

Ver. 32.] Who may therefore justly expect (all these things considered) that you should cheerfully embrace my repeated counsels ; and, as dutiful children, take the greatest pleasure in being obedient to them : for blessed, you cannot but see, blessed, beyond all expression, are they who observe (as all other creatures do) the laws that I have prescribed them.

Ver. 33.] Hearken, I beseech you, and yield to the voice of your own reason, and of God's holy word and spirit ; which checks the irregular motions which you find at any time in you ; and be so wise and considerate as not to slight and reject it.

Ver. 34.] But rather invite such instructions, by giving them thankful entertainment, and going thither where you may meet with them : for happy, more happy than can be expressed, is that man, who not only hearkens obediently when he is told his duty, but makes it his business to be rightly informed ;

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

neglecting no opportunity, but constantly and diligently attending there, where he may be taught how he ought to live; most earnestly desiring to become my disciple, and to be governed by me.

Ver. 35.] In which, whatsoever pains he bestows, he shall not lose his labour: for as he shall not fail to find what he seeks, so he shall find withal, that I will make his life a perpetual pleasure to him; for I have demonstrated that he must needs be beloved of the

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

Lord, to whom I am most nearly allied, and from him he shall obtain his heart's desire.

Ver. 36.] From whence it is manifest, that he who violates my laws, doth the greatest injury unto his own soul: and whosoever they be that hate to be reproved for it, and can neither endure to be told of their faults, nor receive any good advice, they love to be miserable, and wilfully bring upon themselves utter destruction.

CHAPTER IX.

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

CHAP. IX.

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

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

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

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

aftertimes there were sons of the prophets both at Beth-el (where they seem to have been more anciently, ver. 3), and at Jericho (2 Kings ii. 3, 5), and at Gilgal (iv. 38).

These schools also were seated in *high places*, it appears from 1 Sam. ix. 2, x. 5, 10, [d] 2 Kings i. 9 (and might be one reason of their sacrificing in such places), which agrees exactly with what is said here of wisdom's crying upon the *highest places of the city* (ver. 3), to call all those who had an appetite to come and partake of her instructions. Which there was some hope all those might do, who were merely inconsiderate and deluded (ver. 4), though *scorners* (as he observes ver. 7, 8, who perhaps called the prophets madmen) are so incapable of correction, that nothing will move them to become better; and therefore she passes them by, and leaves them to their beastly folly; which inclines them rather to listen to the enticements of such filthy strumpets as he had described, ch. vii.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10 The fear of the Lord is the beginning of

world, I told you (viii. 26, 27, &c.), was built by wisdom in most excellent order and perfect beauty, so from every part of it we may learn what regard we ought to have to her holy precepts ; which are taught everywhere, but especially in the schools of the prophets. See Arg. [a] [b] [c].

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

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

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

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

Ver. 6.] Do but make a trial, by forsaking all ill company, and those childish desires and senseless courses of which you can give no account to yourselves ; and immediately you shall have a taste of happiness, which will invite you to perfect it, by following hereafter the deliberate dictates of sober reason, and the grave counsels of prudent persons, who have discerning minds, and practise themselves what they commend to others.

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

Ver. 8.] Therefore men of that wicked temper wisdom doth not invite to her instructions, nor require her ministers to call upon them ; but rather to pass them by, when they find by experience that they can do no good to such persons, but only draw their hatred upon themselves : from such it is wisdom to turn away, and bestow reproofs upon those who have so much understanding, as to see God's ministers intend their good, and accordingly thank them for it, and give them opportunity to do them farther service.

wisdom: and the knowledge of the holy *is* understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 ¶ A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

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

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

Ver. 11.] Other knowledge may make thee subtle and cunning in thy worldly affairs, but this alone can make thee happy: and will certainly both prolong thy life (as I have frequently said, iii. 2, 16, iv. 10, 13, &c.), and lengthen it in health, peace, prosperity, and pleasure.

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

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

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread *eaten* in secret is pleasant.

18 But he knoweth not that the dead *are* there; and *that* her guests *are* in the depths of hell.

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

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

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

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

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

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

PART I.

CHAPTER X.

The Proverbs of Solomon.

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

CHAP. X.

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

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

3 THE LORD will not suffer the soul of the

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

righteous to famish: but he casteth away the substance of the wicked.

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

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

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

And he, intending to instruct all sorts of men in their several kinds of life, these lessons are very various; and do not merely inform them about their *manners*, but about the *events* also, which are wont (either frequently or sometimes) to accompany or follow such and such estates, offices, and actions of human life. And some are directions for single persons; others for the ordering of household affairs; and others for the government of kingdoms. In short, some are divine precepts: others, civil advertisements for the management of ourselves in several passages of human life: to the observance of which he excites the reader sometimes by promises, sometimes by threatenings.

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

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

rupted his tender years." She is more at home also (it may be added), and therefore having her son's folly more in her eye, hath a greater share in the grief that it causes.

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

In which there follow here immediately (and very properly) some instructions about getting riches and about the keeping and using them aright (ver. 2, 3, &c.), that a curse may not be entailed upon them, and descend with them unto our children. And then (ver. 7), a memorable observation is annexed [b] (which Plato, as Eusebius observes, translated into his seventh book of Laws), concerning the fame of good and bad men after they are dead. About which the same great man before-named (the Lord Bacon) hath this note in the same eighth book, parab. 8, that "the name of good men after envy is extinguished (which cropped the blossom of their fame while they were alive), presently shoots up and flourisheth; and their praises daily increase in strength and vigour:" but for wicked men, "though their fame through the partial favour of friends, and of men of their own faction, may last for a little time, a detestation of their name springs up not long after; and at last those vanishing praises end in infamy, and, like bodies that putrefy, expire in a filthy and noisome odour." And thus the LXX. in this place, instead of *memory of the just is blessed, or is with blessing or benediction*, have these words, *the memory of the just is with encomiums, or praises*: which is the true explication of the phrase. And, accordingly, the church commemorates the saints of God, recounting their worthy deeds, and praising him for them. Of which, see Mr. Mede, Disc. xxii.

The rest of the chapter consists of mixed observations, concerning the difference between *wise* men and *fools*, *idle persons* and *diligent, ill-natured people* and those who are *candid and kind* (ver. 12), and especially between the vices and virtues of the tongue, and their rewards and punishments (ver.

5 He that gathereth in summer is a wise son : but he that sleepeth in harvest is a son that causeth shame.

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

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

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

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

10 He that winketh with the eye causeth sorrow : but a prating fool shall fall.

11 The mouth of a righteous man is a well of life : but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes : but love covereth all sins.

13 In the lips of him that hath understanding wisdom is found : but a rod is for the back of him that is void of understanding.

14 Wise men lay up knowledge : but the mouth of the foolish is near destruction.

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

[d] Unto which add that observation also (ver. 24), which may be farther improved than is expressed in the paraphrase, to this sense : That wicked men many times draw upon themselves that which they feared, by those very means whereby they study to avoid them. An example of which (as Bochartus observes in his Phaleg, lib. i. cap. 16, par. i.), we have in those that built the tower of Babel : who, for fear of dispersion, designed to build a city and a tower, saying, "Go to, let us build, &c., lest we be scattered abroad upon the face of the whole earth," (Gen. xi. 4). But God so ordered it, that this very attempt was the occasion of their dispersion, and brought what they feared sooner upon them, atque ipsum mali remedium illis cessit in periculum : "the very remedy of the evil they would have avoided, leading them directly into it."

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

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

Ver. 2.] This is more necessary than the care of heaping up riches for them (which many times tempt men to fraud and oppression) ; for, though great treasures be gotten by such means, they will be so far from availing the owners in time of distress, that they will rather expose them to be a prey ; when justice and mercy, with a little wealth, will procure safety and deliverance from the greatest dangers.

Ver. 3.] The reason is, the Lord hath treasures in store for the just, especially for the merciful man ; and will send him such supplies in his straits, that he shall not starve, but rather have enough ; but he will

drive the wicked out of their ill-gotten possessions, whereby they think to secure themselves from want.

Ver. 4.] And next unto virtue let children be bred up to industry ; without which, indeed, they cannot be virtuous ; for both poverty and fraud are commonly the fruit of negligence and sloth ; when an active diligence is wont to enrich men, without the help of deceit.

Ver. 5.] Especially if prudence be added to diligence, and opportunity be not neglected ; for as he that makes hay (as we speak) while the sun shines, is commended for his provident care, so he that by taking his ease when he should gather the fruits of the earth, loses all the benefit of his former labours, is a shame to himself, and unto those that bred him.

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

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

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

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

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

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

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

Ver. 13.] He that would be wise must seek the

15 The rich man's wealth *is* his strong city : the destruction of the poor *is* their poverty.

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

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

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

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

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

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

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

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

24 The fear of the wicked, it shall come upon

him : but the desire of the righteous shall be granted.

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

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

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

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

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

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

31 The mouth of the just bringeth forth wis-

acquaintance of some intelligent person : but the most knowing person in the world cannot make him wise that is void of consideration : who will never learn, unless, perhaps, by some great affliction.

Ver. 11.] Wise men treasure up knowledge, and reserve it till a fitting opportunity to make use of it : but a fool is always talking, and seldom opens his mouth but it proves a present mischief to himself or others.

Ver. 15.] Riches are a powerful defence to their owners against a great many evils, to which we are subject in this life ; and naturally raise men's minds, and make them confident : whereas poverty exposes men to injuries and abuses ; and is apt to depress and deject their spirits.

Ver. 16.] Which is a great motive to an honest diligence : but then remember this, that the end of a virtuous man's labours after riches is only that he may provide himself the necessaries of life, and that he may do good with them ; but the great revenues, which, perhaps, are left to a wicked man by his ancestors, without any pains of his own, are employed to satisfy his sinful lusts and passions.

Ver. 17.] He that carefully observes, and puts men in mind of these wholesome admonitions, which may teach them to correct and amend their lives, is in the way to make himself and others happy : but he that leaves off to give reproof, encourages men in their errors ; from which he, who shuns those who are wont to reprehend him, is never like to be reclaimed.

Ver. 18.] He that dissembleth his hatred by great professions of friendship before one's face, and then goes and vents it in slanders behind his back, may seem a cunning man ; but is really an impious fool.

Ver. 19.] Nor are calumny and flattery the only vices of the tongue ; but much speaking is rarely innocent : therefore he that is sparing of his words, and considers well both when, and where, and what, he speaks, is a truly prudent person.

Ver. 20.] The words of such a man are exceeding valuable ; because they are both solid and sincere : but let wicked men devise and study what they please, it will be good for little, or rather very mischievous.

Ver. 21.] Many are preserved from perishing by the discourses of a good man : but a fool, for want of consideration, receives no benefit by them, and doth not so much as take care to save himself.

Ver. 22.] It is not merely men's industry and provident care to which they owe their riches, but the blessing of God prospering their endeavours ; which,

when he favours, wealth flows in apace upon them ; and is enjoyed also without anxious thoughts and labours. See Arg. [c].

Ver. 23.] A senseless sinner makes a jest of the most horrid impieties that can be committed by himself or others : but a man that weighs things wisely, considers that this is no laughing matter ; and takes that pleasure in doing well which fools take in mischievous wickedness.

Ver. 24.] Yet there is none so wicked but he is sometimes afraid ; and since this will not amend him, he shall feel what he fears : but this is the comfort of righteous men, who have reason to hope, that they shall at length obtain their desires. See Arg. [d].

Ver. 25.] Though the wicked, like a whirlwind, may bluster terribly, and overthrow all that stands in his way, yet he quickly vanishes, and destroys himself by his own violence : but the righteous, as he is fixed and settled in his virtue, which is peaceable and quiet, and makes no disturbance ; so he enjoys the solid fruits of it, in a durable and immovable felicity.

Ver. 26.] Vinegar is not more offensive to the teeth, nor smoke more vexations to the eyes, than a remiss and negligent minister is to him that employs him, and relies upon him in a weighty business.

Ver. 27.] The best way to prolong life, is religiously to observe the laws of God : but wickedness generally (both by its own nature and by God's righteous judgment) brings men to an untimely end.

Ver. 28.] And what a lamentable case is a wicked man in, when he finds himself unexpectedly undone ? for this is another difference between a good man and a bad ; that the hope of the former concludes in a joyful possession of what he waits for ; but the other, failing of his expectation, ends his days in sadness and sorrow.

Ver. 29.] Whence it follows, also, that a faithful observance of the rules of virtue, which the Lord hath prescribed us, inspires the upright man with great courage, and undaunted resolution, when any evil threatens him : but the workers of iniquity, being weak and feeble-spirited, are terribly shaken, nay, broken, with the fear of that destruction which is coming on them.

Ver. 30.] There is no way like piety, justice, and mercy, to establish a family in perpetual prosperity, but the wicked (how successful soever they may be for a time) shall not be able to settle themselves and their posterity in the good land, which God hath given us.

Ver. 31.] The very discourse of a righteous man is

dom : but the froward tongue shall be cut out.
32 The lips of the righteous know what is

acceptat'le : but the mouth of the wicked *speake-eth* frowardness.

so profitable to instruct others in wisdom and goodness, that it shall be a means to perpetuate him, like a fruitful tree in a flourishing condition : but he that uses his tongue perversely, to abuse, cozen, or raise dissensions among his neighbours, shall be cut down, like a tree that cumpers the ground.

Ver. 32.] The righteous knows very well how to

speake those things (and accustoms his mouth unto them) which are grateful to men, and yet not displeasing to almighty God ; but the wicked are odious to both, because they are skilled altogether in lying and flattery, fraud and calumny, and such-like subtle but detestable arts of doing mischief.

CHAPTER XI.

1 A FALSE balance is abomination to the LORD : but a just weight is his delight.

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

CHAP. XI.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

9 An hypocrite with *his* mouth destroyeth his

neighbour : but through knowledge shall the just be delivered.

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

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

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

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

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

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

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

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

Ver. 4.] Heaps of wealth, amassed by extortion or covetousness, shall as little avail as subtilty and cunning, when God, in his righteous displeasure, shall punish the world by a common calamity ; but justice accompanied with mercy (as hath been observed already, x. 2), will befriend him that hath constantly practised them, and rescue him, even when there is no hope of safety (see Eccles. xxix. 11—13, xl. 24).

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

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

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

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

Ver. 9.] And more than this, a good man hath this advantage by his wisdom, that it sometimes instructs many how to evade those snares which the profane

hypocrite, with counterfeit professions of friendship, lays to destroy his neighbours.

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

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

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

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

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

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

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

Ver. 17.] He that hath a heart to be kind and bountiful unto his neighbours, will have this advantage by it, among many others, that he will not deny

16 A gracious woman retaineth honour: and strong men retain riches.

17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight.

21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it *tendeth* to poverty.

25 The liberal soul shall be made fat; and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

what is fit and convenient to himself; whereas the covetous and hardhearted, as he hath no regard to his nearest relations, so he pinches his own flesh by his sordid way of living.

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

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

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

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

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

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

Ver. 24.] You may see by this how miserably they are mistaken, who imagine none so wise as the penurious; that you shall find here and there a man who communicates readily and liberally to

the necessities of others, and yet his estate is so far from being impaired thereby, that it increases: when others, who are so saving that they will part with nothing, no, not upon the most just occasions, do not thrive at all, but by one means or other become beggars.

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

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

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

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

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

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

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

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

31 Behold, the righteous shall be recom-

nothing, but obstinately contemns and breaks all the laws of God and man, shall escape the just punish-

pensed in the earth: much more the wicked and the sinner.

ment of his many crimes? See 1 Pet. iv. 18, and Arg. [d].

CHAPTER XII.

1 Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

2 A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.

CHAP. XII.

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

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

The Lord Bacon hath made notable remarks also upon another passage in this chapter (ver. 10), where he observes concerning the former [b] part of the verse, that “there is implanted in man’s nature a noble and excellent affection of pity and compassion, called here *mercy*: which extends itself even unto brute creatures, that are by divine ordination subject to his command. And therefore this compassion hath some analogy with that of a prince towards his subjects: nay, farther, it is most certain, that the worthier any soul is, the larger is its compassion. For contracted and degenerate minds imagine these things appertain not to them: but the mind that looks upon itself as a nobler portion of the universe is kindly affected towards inferior creatures, out of the communion there is between them: wherefore we see that there were under the old law many precepts concerning this, which were not so much merely *ceremonial*, as *institutions of mercy*. As that of not eating flesh with the blood

in it, and such-like.” I suppose he means those mentioned Exod. xxiii. 5, 19; Deut. v. 4, xxii. 6, 7, xxv. 4. For, as Grotius hath excellently observed, it is very laudable to exercise kindness towards brute creatures, that we may keep ourselves the more remote from all manner of cruelty towards men. Which the angel, the Jews think, reproved in Balaam when he chid him for striking his ass three times. For thus they bring in the angel speaking to him, in the great commentary upon Numbers: If I am required to demand satisfaction for the injury done thy ass, concerning whom there is no law of justice, nor covenant of our fathers, how much more for this, that thou goest about utterly to root out a whole nation?

I omit what the same Lord Bacon there says (book viii. of the Adv. of Learning, ch. 2, par. 14), concerning the ancient Essenes and Pythagoreans, and concerning some people now in the Mogul’s country, and the present Turks, who are full of affection to brute creatures; and only observe that he looks upon the latter part of the same verse as a kind of caution added by the wise man; lest we should think he patronises all sort of mercy and compassion. “No, the mercy which spares wicked persons from being cut off by the hand of justice is not mercy, but more cruel than cruelty itself. For cruelty is exercised upon single persons only: but this kind of mercy, by the grant of impunity, arms the whole band of impious men against the innocent.” So, by the *mercies of the wicked*, he understands *mercy shown to the wicked*: which is an unusual form of speech, and disagreeing to the opposition which the wise man, in this proverbial saying, makes between the righteous and the wicked. And, therefore, it is not to be embraced, nor to be looked upon as a true exposition: in which, though I believe he followed Drusius, yet he hath very little company besides. And the sense rather lies as I have expressed it in the paraphrase: in which, if I have added more than interpreters do, I am confident it will appear to him that considers not to be without reason. For these words, “the tender mercies of the wicked are cruel,” seem to me to have the same sense with that proverbial speech among the Greeks, *Ἐλεῖν δὲ τὰ ἀδωρα*.

In the twelfth verse I have expressed both senses of which the word *mezod* is capable: which signifies both a *net* and a *fortress*. And so I have done in the next (ver. 13), which may be rendered two ways. Either, that by *prevaricating with his lips, a wicked man lays snares*, or [c] that *he is himself ensnared by his prevarications*. In the same manner I have comprehended more senses than one, in several other verses; which, if I should particularly mention, it would enlarge this preface beyond its just length. Else I should have made some remarks upon ver. 15, where the danger of self-love and self-conceit is represented: which hath ever

3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: but the counsels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, *is*

better than he that honoureth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel.

11 He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons* *is* void of understanding.

12 The wicked desireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.

13 The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

this effect, that it makes men slight, if not reject, good counsel; out of a vain opinion, that none can advise them better than themselves: which is to follow the direction of a fool. For it is as certain a note of folly to rely wholly upon a man's own judgment, as it is of prudence to hearken to the advice of others.

Ver. 1.] It is an excellent sign that a man will be wise and good, who not only patiently bears with those who tell him of his faults, but loves and is thankful for reproof: which he, who not only declines, but hates, and is thereby enraged, gives way to such brutish passions and desires, that there is little hope he should ever be a man.

Ver. 2.] He that studies how to do good to others, attracts the good-will and blessing of the Lord upon himself: but he who contrives mischievous designs, under a specious show of religion and the public good, shall be judged by him who knows the heart to suffer what he deserves.

Ver. 3.] For no man, though never so subtle or powerful, shall be able to establish himself and his family, who lays the foundation of his greatness in wickedness: but the righteous, like a tree that hath taken a deep root in the earth, though shaken with storms and tempests, shall remain unmoved in a flourishing estate.

Ver. 4.] A wife that strenuously employs herself in her domestic affairs, and can prudently command her own passions and desires, is a singular ornament and honour to her husband; who may well glory in his happiness: but she whose laziness, or lasciviousness, or other infamous quality, makes him hang down his head for shame, is an incurable grief and vexation, consuming him and all that he hath.

Ver. 5.] The designs of good men are managed with exact justice and truth: but the contrivances of the wicked are carried on with fraud, dissimulation, and all manner of deceit.

Ver. 6.] Nay (such is the height of their wickedness), they consult one with another, and lay plots to take away secretly the life of those who stand in the way of their designs: but men sincerely good give the best advice they can to deliver such innocent persons from their bloody snares.

Ver. 7.] And God befriends them also; who not only defeats those wicked projectors in their designs, but so totally overthrows them and their families, that no footsteps of them remains; whereas, he not only continues, but settles, the just man's family in a durable succession (as I have often said, ver. 3, x.

25, 30, xi. 35), when they that assaulted them are quite extinct.

Ver. 8.] True prudence, directing a man to effect his ends by fair and honest means, will procure him the greatest esteem, and the most lasting praise: but he who contrives by fraud, and suchlike crooked ways, to attain his aim, shall fall into utter contempt, and be scorned by all as a foolish knave.

Ver. 9.] He is far happier who makes no show in the world, but hath a competent estate, than he who appears in great splendour and pomp abroad, but wants bread to eat when he is at home.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ing himself, makes use of the sound advice of other men.

Ver. 16.] A fool (like a beast) is no sooner provoked but he grows angry; and, which is worse, it appears immediately in his countenance, words, and actions: whereas a prudent man is not unseemly transported by his passion; but stifles his sentiments even of the most reproachful injuries that are done him.

Ver. 17.] He that freely and boldly speaks the truth, and all the truth, and nothing but the truth, demonstrates himself an honest man, and doth justice unto others; but he that conceals the truth or forges falsehoods, and testifies unto lies, declares himself both a deceitful and mischievous person.

Ver. 18.] A cut-throat is not more pernicious than he; and they are not much better, whose business it is, by secret calumnies, to wound the reputation of their neighbours, or to make discords and divisions among them: which a good man uses all his skill to cure; persuading them to love, unity, and peace.

Ver. 19.] He that speaks the truth (being always conformable to himself) hath this advantage, that he can never be disproved, nor consequently discredited: but a liar, though he may at present be believed, is soon confuted; for he is apt to contradict himself, and blast his own reputation for ever.

Ver. 20.] They do but deceive themselves, who look for any satisfaction from dissensions and disturbances; which they cannot contrive without much fear and anxiety of mind: but, as they are always cheerful who consult nothing but peace, concord, and happy settlement, so they will have great joy, whatsoever the issue be, of such good designs.

Ver. 21.] For the divine providence takes a peculiar care of good men, to avert the harm that the iniquity of the wicked intends them: which shall fall upon themselves in such abundance as to overwhelm them.

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

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

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

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

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

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

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

CHAPTER XIII.

1 A WISE SON *heareth* his father's instruction: but a scorner *heareth* not rebuke.

2 A man shall eat good by the fruit of *his*

CHAP. XIII.

ARGUMENT.—This chapter begins as the foregoing did, with an admonition about receiving instruction and reproof with due regard to them; especially from parents, who cannot be thought to intend any thing but the good of their children.

And as he did there, so here again the wise man gives fresh advice about the *government of the tongue*,

mouth: but the soul of the transgressors *shall eat* violence.

3 He that keepeth his mouth keepeth his

about *diligence and industry*: and hath several observations, not much different from what he made before, of the advantage which the righteous have of the wicked in a great many instances, which are easy to observe in the paraphrase.

And in the eighth verse he seems to me to teach [a] *contentedness of mind*; by showing that the poor have a great advantage of the rich in an evil time. Some, indeed, take the sentence quite otherways,

life: but he that openeth wide his lips shall have destruction.

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

as if the wise man intended to represent the great advantage rich men have of the poor, in this sense: A rich man, when he fears any evil from his enemies, can divert it by a sum of money: but a poor man, when he is threatened, dare not stay, but runs away: and others there are who go a middle way, and think he intends to show, that each of them has his advantages of several kinds. But considering the opposition that is usual in this book, between one part of the verse and the other, this seems not to be the meaning: yet I have mentioned it, that they who do not take the opposition to lie as I have expressed it in the paraphrase, may have their choice, and follow which sense they like best. As for that of Clemens Alexandrinus, lib. iii. Pædagog. cap. 7, who thus glosses upon the former part of the verse, *ἰὰν πλουτῆ, μεταδόσει σωθήσεται*, "if a man be rich, he shall be saved by giving away to those in want;" it doth not answer to the opposite part of the verse, unless we should interpret it thus: As for the poor, they shall have no rebuke for not giving, because they have nothing to give. But I look upon this as not genuine; though his admonition upon this occasion be excellent, which is this: He that earnestly presses to go up to heaven must *καλὴν βακτηρίαν τὴν ἐπιεργασίαν περιφέρειν*, "carry about with him that good staff of beneficence;" and by relieving those that are afflicted, partake himself of true rest and refreshment.

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

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

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

5 A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

6 Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

I shall only add, that as the chapter begins with an admonition to hearken to reproof (especially from parents), which is repeated again in the middle, ver. 13, 18, so it concludes [e], in the last verse but one, with an advice to parents not to spare the rod, if reproof will not do: which is but necessary in very young children; because there is no other means, perhaps, to make them understand the difference between good and evil, decent and unseemly; but only to make them smart for the one, and to give them some sensible pleasure for the other. Some children there are, are so disposed that they must be thus treated: and it seems a wonderful piece of wisdom in the old Lacedæmonians (as Plutarch relates in his *Laconical Institutes*), that, out of a universal love and care for each other's good, made it lawful for any man to correct the child of another person, if he saw him do amiss. And if the child complained of it to his father, it was looked upon as a fault in the father if he did not correct him again for making that complaint. Such was their confidence in each other, that every man being as much concerned for another man's children as for his own, would never do them any injury, nor unreasonably check them without cause. For this is the character Plutarch gives of them: that they did not, as in other cities, "look every man only after his own children, servants, and cattle; but every man looked upon what was his neighbour's as his own, *ὅπως ὅτε μάλιστα κοινωῖεν καὶ φοροῦντιζῶσιν ὡς ἰδίων*, that there might be, as much as was possible, a communion among them, and they might take care of what belonged to others, as if they were their own proper goods."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 Poverty and shame *shall be* to him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repayed.

22 A good man leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.

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

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

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

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

Ver. 11.] Wealth ill-gotten (by lying, gaming, cheating, &c.) soon wastes away: but what is gotten by honest labour, swells to a greater heap, which moulders not, but still increases.

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

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

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

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

Ver. 16.] All prudent persons are so cautious not to discredit themselves, that they undertake nothing

but with due deliberation, and what they understand: but a fool discovers his weakness to be greater than was thought, by rash meddling with matters out of his reach.

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

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

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

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

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

Ver. 22.] A man that doeth good with his estate takes the surest course to settle it upon his posterity for many generations: but the wealth of him who regards nothing but his own sinful lusts and pleasures, shall be transferred from his family unto one that is truly virtuous.

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

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

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

24 He that spareth his rod hateth his son:

tion, before he has accustomed himself to the doing evil. See Arg. [c].

Ver. 25.] A righteous man never wants satisfaction, because his desires are moderate, and he lives in a temperate use of God's blessings: but wicked men,

but he that loveth him chasteneth him betimes.

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

some of them, bring themselves to extreme poverty by their luxury and riot; and others of them are indigent even in the midst of the greatest abundance; because their desires are insatiable, and they never think they have enough.

CHAPTER XIV.

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

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

CHAP. XIV.

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

[b] A little after this (ver. 4) there follows an admonition for the man without doors, as here for the woman within; that he do not neglect his husbandry. Of which *oxen*, every one knows, were the principal instruments: being not only employed in that country (as they are here) in ploughing the ground, and carrying home the crop, but also in treading out the corn. The strength also of the ox (which is here mentioned) is celebrated in all authors: and thence *bulls* are called *abbarim*, i. e. *robust*, among the Hebrews, who were very careful about the breeding of these most profitable creatures. It is not my business to inquire after the difference between *alaphim* and *sor* (which we render here, in this verse, by the same English word), but certain it is, they are used promiscuously for either sex; and the latter without any respect to age: though most commonly it signifies one grown to maturity, which we call an *ox*.

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

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

[e] The next (ver. 8), I take to be that which the Lord Bacon, minding the sense rather than the words, thus translates (Advancement of Learning, book viii. ch. 2, parab. 30), Prudens advertit ad gressus suos, stultus divertit ad dolos. Which his English translator (who refers this to Prov. xxvii. 12, which is quite to another purpose) reads thus, "A wise man is weary of his way, a cunning fool seeks evasions." Upon which that lord thus descants: "There be two sorts of wisdom; the one *true* and *sound*, the other *counterfeit* and *false*, which last Solomon doubts not to call folly. He that applies himself to the former, takes heed to his own ways and footings, foreseeing dangers, studying remedies, using the assistance of good men, and fortifying himself against the wicked: wary how he enters upon a business; and not unprepared for a retreat, and how he may come off handsomely; attends upon advantages, courageous against impediments, with innumerable other things that relate to the government of his own ways and actions. But that other kind of wisdom is made up altogether of fallacies and cunning devices; and relies wholly upon the hopes of circumventing others, and framing them as he lists himself. This wisdom the parable rejects not only as wicked, but as foolish. For, first, it is not in the number of things which are in our own power, nor is it directed by any constant rule; but new stratagems must be every day devised, the old failing and growing useless. And, secondly, as soon as ever a man hath got the name, and the opinion of a cunning, crafty companion, he hath deprived himself utterly of the principal instrument for the management of his affairs, which is *trust*: and so he will find by experience all things to go cross to his desires. For lastly, these arts and shifts, however they promise fair, and much please such as practise them, yet they are commonly frustrated, and, which is worse, end sadly." Which Tacitus hath well observed in these remarkable words: *Consilia callida et audacia, expectatione lata, tractatu dura, eventu tristia*: "Crafty and audacious counsels are joyful in the expectation, difficult in the management, and sad in the event."

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

3 In the mouth of the foolish *is* a rod of pride : but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean : but much increase *is* by the strength of the ox.

5 A faithful witness will not lie : but a false witness will utter lies.

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

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

Fools endeavour to make handsome apologies for their faults, and to find out colourable excuses ; but upright men freely confess them, and easily grant a pardon for them, and make up the difference which they raise in a friendly manner. Or if we retain the acception of *mocking*, this may be the sense of the verse: Fools laugh and jeer at those who have committed a sin; but good men pity them, and by kind reproofs seek their amendment. I know not how otherwise to make out the opposition, which is usual between one part of the verse and the other, unless we choose to take it thus: That when fools offend God in the highest manner, they make nothing of it; but if good men in the least offend, they presently beg his pardon, and seek his grace and favour. The former part of the sentence also may be inverted, and make this plain obvious sense, which is as natural as any: Sin will expose those to scorn, who are so foolish as to commit it: and then the latter part is as plain: But the upright will have favour both with God and man. A good admonition to them that make a mock of sin; which will in time make a mock of them, and expose them as ridiculous fools.

[g] Some take the next (ver. 10) to be an admonition to a prudent man, that he should conceal both his grief and his joy: and keep them to himself. But it is rather an advice to every one, not to censure too heavily the passions of grief or of joy in others, because the causes of them may be unknown to us. Or we may look upon the former part of the verse as an admonition to those that are at ease, not to censure too severely the complaints of those that are in pain or trouble; and the latter part as an admonition to such as are delivered from trouble, to be more thankful than any one can exhort them to be, because they best know what reason they have for it.

[h] The next verse but one (ver. 12) is the only sentence which Melancthon points out to his scholars, as most remarkable in this chapter. Which he takes to be an admonition of the weakness of men's judgment, and all human counsels: which mistake lamentably, and lead men frequently into ruin. According to that saying of Simonides, τὸ δοκεῖν, βιάζεται τὴν ἀλήθειαν, "Shows and seeming appearances do violence to truth," or "Truth is forced to give way to the mere show of it:" and that other, πολλάκι τὴν μόρην ἐξαπατᾷ ἰδία, "Shadows too oft cheat us of the reality." Against which there is no remedy but the word of God, and invoking his direction: according to such sayings as these, "Thy word is a light to my feet," &c. "Commit thy way unto the Lord, and trust in him, and he will bring it to pass." "This shall be your wisdom, to walk in my precepts" (Deut. iv.).

[i] And as some are deceived by their own counsels, so others by the counsel of flatterers; if they be so simple as to believe every one that pretends to kindness (ver. 15). Where Bochartus. notes very appositely, that "as prudence without simplicity degenerates into craft; so simplicity without prudence is no better than mere fatuity."

[k] In like manner the wise man observes (ver. 23), that talking without doing is vain, and to no purpose; but only to be a cover perhaps for idleness.

As the Lord Bacon (Advanc. of Learning, book viii. ch. 11, parab. 25) glosses upon that verse in these words: "Solomon here separates the fruit of the labour of the tongue and of the labour of the hands, as if want was the revenue of the one, and wealth the revenue of the other. For it commonly comes to pass, that they who talk liberally, boast much, and promise mighty matters, are beggars; and receive no benefit by their brags, or by any thing they discourse of. Nay, rather, for the most part, such men are not industrious and diligent in their employments; but only feed and fill themselves with words, as with wind. Certainly, as the poet says, 'Qui silet, est firmus.' He that is conscious to himself of proficiency in his endeavours, contents himself with inward applause in his own breast and holds his peace: but he who knows within himself that he only hunts after vain-glory, and hath nothing else to live upon, talks abundantly, and reports wonders unto others."

There are several other remarkable things in the rest of the chapter; but this preface is already so long that I shall only touch upon one (ver. 31).

[l] Where they seem to me to have translated the Hebrew most exactly, who take the word *chesed*, in the ordinary sense of it, for *mercy* or *clemency*; not for *reproach*, which it never signifies, unless, perhaps, once (Lev. xx. 17), of which there may be a just doubt made. As for the *chattuah*, nobody doubts but it signifies a *sin-offering*, as well as *sin*; yet with respect to our translation, I have endeavoured to express both senses of those two words in my paraphrase.

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

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

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

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

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

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

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 Fools make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

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

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

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

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

Ver. 10.] Nobody can know what another suffers, so well as he himself: and he alone is privy to the greatness of that joy which springs from the happy conclusion of his sufferings. See Arg. [g].

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

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

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

Ver. 14.] He that, to avoid a danger, revolts from those virtuous courses, unto which he knows he ought to have adhered, shall bring upon himself misery enough by his own devices: but a truly good man is, even in this, far superior to him, that though he should suffer, his own integrity, and the clearness and quietness of his conscience, give him abundant satisfaction.

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

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

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

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

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

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

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

Ver. 22.] Need I tell you (when it is so known a

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

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

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

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

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

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

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

30 A sound heart is the life of the flesh: but envy the rottenness of the bones.

31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin is a reproach to any people.

35 The king's favour is toward a wise servant: but his wrath is *against* him that causeth shame.

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

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

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

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

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

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

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

Ver. 29.] He declares himself to be a great man, and to abound with prudence, who is not soon provoked to anger by reproaches, or ill usage: by which,

if a man be hastily inflamed, he exposes his folly, and makes it apparent to everybody.

Ver. 30.] There is nothing conduces more to health and happiness, than a quiet, gentle, and contented mind; but envy, and suchlike fretful passions, is as miserable a torment and consuming disease as rottenness in the bones.

Ver. 31.] He that defrauds or oppresses the poor, forgets God, who can reduce him to the same condition; nay, affronts his majesty, who hath promised to be the defender of such helpless people: therefore, whosoever hath any respect to God, will he so far from injuring, that he will show mercy, and do good to him that is needy.

Ver. 32.] When a wicked man falls into calamity, his heart fails him, and he is driven away from all his confidants, like the chaff before the wind, by the consciousness of his own wickedness; but a righteous man is not dismayed in the greatest dangers; but remains steady and confident, even in death itself.

Ver. 33.] A prudent person makes no unseasonable demonstration of his wisdom; but lets it lie quiet in his own mind, till there be a fitting opportunity to do good with it; whereas fools cannot contain themselves, but presently vent whatsoever they know, though never so small, in every company whereunto they come.

Ver. 34.] Justice and piety raise a nation to the highest degree of prosperity and glory, especially when mercy, humanity, and kindness, even unto strangers and enemies, are joined with them: which pacifies the divine anger, and turns away many calamities; which the contrary sins bring down upon a people, till they make them vile and miserable. See Arg. [I].

Ver. 35.] A prudent and dexterous minister of state, who understands his business, and is faithful in it, must needs be very acceptable to his prince: whose anger nothing more provokes, than one who regards not his master's honour, but, by his ill management, disgraces his government, and brings all things into confusion.

CHAPTER XV.

1 A soft answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3 The eyes of the LORD are in every place, beholding the evil and the good.

CHAP. XV.

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

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

Δουλον λεγόντων, θάρσει, θυμογιμνών,
Ὅ μὴ ἀντιτίθειν τοῖς λόγοις σφοδρότερος.

And next to this precept he commends to his scholars [b] that in ver. 8, which is all that he glosses

4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

upon in this chapter: and thinks it is a caution against resting in ceremonious worship, without moral virtue. Concerning which he says so many things, useful for these present times, that I cannot but here give the sum of them.

There are three sorts of works, saith he, mentioned by the prophets, concerning *ceremonies*, and concerning *moral virtue*, and concerning *faith*. For the first of these, *ceremonies*, or external signs, God instituted some for two causes: first, that they should be signs of the promises; secondly, that they should be the nerves of the public congregation: because God would not have his church be hid in obscurity, but be conspicuous and discerned from other nations, *voce et ceremoniis*. But here we must prudently consider how ceremonies are to be used; because men are prone to false worship, and especially to the abuse of ceremonies: which they take for righteousness, and think thereby to merit remission of sin: which persuasion spread itself largely among mankind in the heathen world, among the pharisaical Jews, and in the Roman church. Yet the wiser heathen themselves corrected this error, of trusting to ceremonies without moral good works. Plato, for instance, saith, that "God loves worshippers οὐ σχήμασι τεχνάζοντας, ἀλλ' ἀνθρώποις τιμωρίας ἀρετῆν, not that can artificially compliment him with gestures and outward shows; but that in truth, honour, and virtue." But the scripture goes a great deal farther; and teaches us also to add *faith in God*, and in our Lord Jesus Christ. *Moral good works* will please God, when done for this end: not that we may merit thereby remission of sin, but that we may be obedient to God, and teach others to know him, and to celebrate him. And then also *ceremonies*, instituted by God, are pleasing to him, when they are done for this end, not to merit remission: but, because they are signs admonishing us of the promises, to stir up our faith; and likewise because they are signs confessionis, "signs of what religion we profess;" and, lastly, quia sunt nervi congregationis, because "they are the nerves whereby the congregation" of Christian people are joined together, and preserved in unity. These true ends, saith he, ought to be understood by the church, and impious opinions to be removed. And for such good ends, one would think none should question, much less quarrel with those few ceremonies which our church hath appointed in God's service.

That this was his opinion, also, appears in his commentaries upon the fiftieth Psalm: where he saith, that "even human ceremonies are, in some sort, the nerves of discipline;" and condemns only those that make them effectual for the remission of sin. But his mind is delivered most fully, in a discourse which I find in the second volume of his works, concerning the method of preaching: where he directs preachers to tell the people in general, that *all ceremonies are not to be abolished*: as appears by this, that then we must take away *baptism* and the *cu-*

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

8 The sacrifice of the wicked *is* an abomina-

tion to the LORD : but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination

charist. And if any one ask, what must be done with ceremonies instituted by man, he answers, "Some of them are necessary and therefore must be retained; as certain days, in which the word of God is taught; and certain rites in the church, such as that of singing psalms, and certain forms of communicating, &c.

But there are others not so necessary; what must be done with them? Must they be tolerated? He answers, Yes: if they be not impious, and if they be useful; either because they commend religion to the vulgar, or they are instructive to children, for whose sake they were chiefly instituted. N. B. For we see in some churches, where there are no ceremonies left but only the sacraments, that religion was never so contemptible as it is now. For there is need of external show, which may commend religion to the vulgar, and make it appear more venerable; because they cannot of themselves see its magnitude and dignity.

It is impious also, he resolves, to think that all ceremonies were instituted by wicked popes. No, there were some prudent and holy men, who perceived how supine and dull the minds of the vulgar were, that they would never be sensible of the dignity and amplitude of religion, unless their minds were both awakened and detained by some reverend solemn ceremonies; which might help to lift them up, and teach them to admire it.

These are his reasons why all ceremonies ought not to be abolished—because some are commanded; others necessary; and others, that are not, have no impiety in them, and are very profitable for weaker minds. Which I thought good here to insert; because the opinion of so great and wise a reformer may weigh much with some persons who have little regard to us.

I have been so long in this, that I must but briefly mention two verses more: upon which the before-named Lord Bacon hath given some touches.

[c] The first is ver. 15, where by a *merry heart* he understands a good conscience (Adv. of Learning, book vii. ch. 1), and thus glosses: "A mind conscious of good intentions, though success be wanting, affords truer and purer joy, and to nature more agreeable, than all that this world can furnish a man withal, either for the enjoyment of his desires, or the repose of his mind." The words, indeed, of Solomon seem to be larger, and to extend unto all that are void of care, anxiety, and sorrow: but this is a pious sense, and may well be comprehended in them.

[d] The other place is ver. 9, the beginning of it; where he hath enlarged the sense farther than I have done in my paraphrase (and the words will bear it), to this purpose, that *sloth in the conclusion proves laborious*. "For diligence and sedulous preparation level the way we are to go in any business, and remove impediments in our passage. But he that is slothful, and puts off all to the last point of execution, must needs perpetually, at every step, pass, as it were, through briars and thorns; which ever and anon entangle, detain, and hinder him in his proceedings. The same observation may be made concerning the government of a family, wherein if there be due care and providence used, all goes on cheerfully, and, as it were, of its own accord, without noise or tumult; but if those be wanting, when some greater occasion falls out, all matters throng

in to be despatched at once; the servants are in an uproar, the whole house rings, and there is nothing well done in that confusion."

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

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

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

Ver. 3.] There is nothing either in heaven or earth that can escape the knowledge of God: who is everywhere, and observes the most secret motions and actions of men both good and bad.

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

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

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

unto the LORD: but he loveth him that followeth after righteousness.

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

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

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

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

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

15 All the days of the afflicted *are* evil: but

he that is of a merry heart *hath* a continual feast.

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

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

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

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

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

21 Folly *is* joy to *him* that *is* destitute of wisdom: but a man of understanding walketh uprightly.

22 Without counsel purposes are disappoint-

Ver. 7.] Wise and good men are neither envious nor sparing of their pains to disperse their knowledge; which they freely communicate, and diligently propagate unto others; but evil men are such fools, that either they have nothing to impart, or no heart to do any good with what they have.

Ver. 8.] It is impious to think to please God with mere gifts and sacrifices; which, when they are presented from wicked men, who have no thoughts of amending their lives, are abominable to the divine majesty; but the very prayers of upright men, though they are not able to bring him any costly offerings, are exceeding acceptable, and prevail for great blessings from him. See Arg. [b].

Ver. 9.] For the whole way of a wicked man, his designs, contrivances, and course of life, are all odious and abominable to the Lord; which make even his sacrifices no better: but he loves him whose thoughts, affections, and endeavours, are earnestly bent to an unwearied pursuit of piety and virtue.

Ver. 10.] Sharp and grievous punishments shall be inflicted on him that forsakes the virtuous path in which he began to tread: for he is not easily reclaimed; because it is displeasing to him to hear of his faults; and in time he hates reproof, and then must certainly perish.

Ver. 11.] The Lord is perfectly acquainted with things most hidden and secret to us; with the grave, the infernal places, and things perished and quite consumed: how much more therefore with the souls of all men living upon earth, if they have but so much as an intention or inclination to depart from him?

Ver. 12.] A profane man, who makes a mock of God and of religion, loves not to argue with himself about such matters, and hates those that reprove him: which makes him avoid the acquaintance and society of wise and virtuous men, for fear he should meet with their reprehension.

Ver. 13.] When the mind of a man is inwardly satisfied and full of joy, it doth good to his body too: as appears in his cheerful countenance: but when grief and sorrow seize on the heart, they deject, enfeeble, and break the most courageous spirit.

Ver. 14.] An intelligent man, who is heartily in love with wisdom, greedily seeks for solid knowledge: but men void of understanding gape after, and relish nothing but frivolous, vain, and unprofitable things; which are like meat and drink unto them.

Ver. 15.] All the days of a poor man are full of anxiety and trouble: especially if, when any affliction befalls him, he be discontented with his condition, and cannot bear with disappointments; but a good heart and cheerful spirits are a cure for this; especially

a mind conscious to itself of designing well, whatsoever the success prove, is a perpetual comfort, and a higher satisfaction than the most delicious banquet of the rich and prosperous. See Arg. [c].

Ver. 16.] A small estate, with the fear of offending the divine majesty by discontent, or any other sin, is much better than vast treasures with disquiet and confusion of thoughts; which (without a religious sense of God) are wont to attend upon abundance of wealth.

Ver. 17.] The meanest fare, with the love of him that invites, and with agreement among the guests, is much better than the most sumptuous entertainment of him that hates us; or among those that quarrel and contend, even then when all differences should be forgotten. See Arg. [e].

Ver. 18.] A man prone to wrath will easily disturb the most peaceable company, being apt to quarrel for very trifles: but a meek and patient person is so far from raising strife, that he will endeavour to compose it, when he finds it is begun by others.

Ver. 19.] A slothful man, when he hath any thing to do, feigns to himself most grievous difficulties, which he fancies, or pretends, are impossible to be overcome: but those very things seem easy to the industry of honest-hearted men; who go on smoothly in their business, and conquer all impediments. See Arg. [d].

Ver. 20.] A pious son (as hath been said before, x. 1, and cannot be repeated too often) is a great joy to his parents; especially to his father, who hopes he will support his name and family: but a wicked man is as great a grief unto them; especially to his mother (whose indulgence, perhaps, makes him more irreverent towards her), when he bears no regard to her; nay, despises her commands and admonitions, and makes her contemptible unto others.

Ver. 21.] It is a pleasure (as was also said before, x. 23), to a man void of consideration, to do the most absurd and wicked things: but he that understands himself, not only directs his thoughts, and takes the greatest care to live orderly and regularly, but feels it to be his highest satisfaction.

Ver. 22.] The necessity likewise of prudent counsellors is fit again to be repeated (xi. 14), for, if they be wanting, the best designs are likely to miscarry: but where there are a multitude of wise and virtuous men, consulting for the public good, they will easily compass any thing: by foreseeing all difficulties, and providing against them.

Ver. 23.] And it is a great pleasure to a man to give wholesome counsel; and a greater to see the good success of it: but the greatest of all (an inexpressible

ed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!*

24 The way of life *is* above to the wise, that he may depart from hell beneath.

25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleasant words.

27 He that is greedy of gain troubleth his own house: but he that hateth gifts shall live.

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

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

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

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

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

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

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

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

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

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

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

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

utter their mind; and generally do more hurt than good.

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

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

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

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

Ver. 33.] A brief institution of wisdom and virtue is this, to have an awful sense of God; with a devout affection to him, and fear to offend him: and as this is the best disposition for wisdom; so humility, and patient submission, in a low condition, is the best preparation for honour and preferment.

CHAPTER XVI.

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

CHAP. XVI.

ARGUMENT.—[a] This chapter begins with a most necessary observation, which a good man ought always to have in his mind (for which cause it is repeated, with little difference, twice more in this chapter, ver. 9, 33, and again ch. xix. 21), the sense of which our translation seems to have missed. For it ascribes both the *preparation of the heart*, and the *answer of the tongue unto the Lord* (which is true in this regard, that without him we can do nothing); whereas the Hebrew words run plainly thus, *man hath the disposing of the heart*; he may, with God's leave and common assistance, intend, propound, resolve within himself, what he will say and do; but that he shall be able to utter things in that order he hath premeditated; or, if he be able,

2 All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

shall attain the end of his deliberation, and eloquent speech, is more than he can undertake; for *that is as the Lord pleaseth*. This seems to me to be better opened by Melancthon than any one I have read. Who truly observes, that such sayings as these do not take away the liberty of man's will or choice; but only show, that even the best men sometimes err in their choice; and that the success doth not always answer. For we must diligently distinguish, saith he, between our election and the success; and remember, that we need a double help of God, for the making a happy choice: one of *judging right*, and the other afterward of *governing events*. For unless our judgment be ruled right, many errors happen; as we see in Josiah, Zedekiah, Demosthenes, Pompey, Cicero; who all erred in eligendo bello. "in their

3 Commit thy works unto the LORD, and thy thoughts shall be established.

resolves about war;" and direful events followed. And sometimes also when the mind doth not err in its judgment; yet God is not pleased to assist the action, for other causes. As in the war against the Benjamites, which miscarried a great while, because the Israelites trusted in their own strength. We must always therefore be sensible, that happy events do not depend merely on human forecast, diligence, and power, as Jeremiah speaks, "I know, O Lord, that the way of man is not in himself;" i. e. he cannot have what success he will, but must be beholden to God for his happiness. This our weakness God would have us to acknowledge, and to fear and depend on him, as it follows here, ver. 3, "Commit thy work unto the Lord, and thy thoughts shall be established." To this use we ought to accommodate such sayings as these, not to a stoical opinion of necessity. Thus he.

[b] And he no less worthily glosses upon the common interpretation of ver. 4, the latter part of which hath exercised many pens to little purpose: when the sense is clear, though no expositor, that I have seen, hath hit upon it, viz. that *God makes some use of wicked men, as well as of all things else*: which they shall serve whether they will or not. For he *disposes* (for so the word we translate *hath made* is to be understood; not of his *creating* things) all things correspondent to his own will and pleasure, which they all obey. So *lammanthu* seems to be best translated, not for *himself*, but according to *his will*. However, I have included the other interpretation also in my paraphrase: but applied the *day of evil* not to the punishment which he inflicts upon the wicked for their sins; but which he orders them to inflict upon others, when their iniquities are ripe for his vengeance. For it is the method of his providence to direct the ambition, wrath, hatred, revenge, &c., which he sees in some wicked men's hearts, to vent themselves there, where it will do service to him. Who wisely and justly makes some wicked men do execution upon others like themselves. This seems to me the most easy and natural sense of the words; which were remarkably fulfilled in the destruction of Jerusalem by the Roman soldiers, whom our Saviour used to punish his crucifiers. Not that they undertook that war out of any design or desire to do our blessed Saviour right; but out of an ambition to enslave the world: *ἐχρήτο δὲ αὐτοῖς ὁμοῦς ὁ Θεὸς ὡς δημιόις δι' αὐτῶν τοὺς ἡσεβηκότας κολάζων*, "yet God made use of them for another design, as public executioners, by whom he punished the ungodly," as Theodoret speaks upon Ps. lxxiv. 3.

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

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

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

But we are not from such places as this to infer, that kings cannot give a wrong judgment: though this be as good a conclusion as from these words, *the priest's lips shall preserve knowledge*, to conclude the pope cannot err. Kings from this place of Solomon may as well pretend to infallibility, as priests from that place of Malachi. Nay, if we respect either the form of this precept, or the plenitude of God's promise for ability to perform it, we must confess, this place is more plain and peremptory for kings, than any can be brought for the high-priest's infallibility, in giving definitive sentence. And yet all the places (as a famous divine of our own speaks, Dr. Jackson, book iii. upon the Creed, ch. 12) that can be brought either for the king's or priest's authority, rather show what manner of men they should be both in life and judgment, than assure them of any infallibility of judgment, if they be dissolute in life, and regard not the laws of God. This was a thing never dreamt of by any, till the notoriously infamous lives of popes discredited the titles of sanctity and infallibility (which from the conceit of their predecessors' integrity, they had usurped), and enforced their flatterers to frame a distinction of sanctity in doctrine, separated from sanctity of life.

I thought it not amiss to say thus much upon this subject, because I find even Maldonate himself, in his notes upon this place, hath the confidence to conclude that the pope must needs have this privilege, which is promised to kings; when it is apparent kings are not infallible: and consequently, by his own reasoning, popes cannot be so.

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

[d] I shall only therefore mention two. One, ver. 21, where *wisdom* and *eloquence* are compared together. The former of which, no doubt, is of greatest value, as we see in those words of God to Moses, when he disabled himself for the service imposed upon him, for want of the other faculty: "There is Aaron (saith the text), he shall be thy speaker, and thou shalt be to him as God." Yet, in profit and popular esteem, wisdom gives place to eloquence, according to the Vulgar translation of this verse, "Sapiens corde appellatur prudens, sed dulcis eloquia majora reperiet" signifying, says the

5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.

6 By merey and truth iniquity is purged; and by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteousness, than great revenues without right.

9 A man's heart deviseth his way: but the LORD directeth his steps.

10 A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

11 A just weight and balance *are* the LORD's; all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness; for the throne is established by righteousness.

13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death; but a wise man will pacify it.

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

[e] The other is verse 26, where I have put two senses together, according to the different acceptations of the Hebrew word *amal*, which signifies either to take pains one's self, or to molest others. But I can see no reason why Maldonate should favour the LXX. translation; who against the stream of all other interpreters, apply these words to an ungodly man's *digging up evil* to himself, as if the meaning were, *he digs a pit for himself, and the words he speaks are the cause of his punishment, as if he were burnt*: unless it proceeded from his fondness for the Spanish inquisition, which he was desirous to introduce every where. The very best of them, it appears by him (who was one of the most learned and judicious interpreters in the Romish church), are most devoutly bent to our destruction: for he cannot forbear here to allege that inquisition is a proof of Solomon's words, "Id exemplo inquisitionis Hispanicæ perspicuum est," &c. "This is apparent by the example of the Spanish inquisition;" whereby he that speaks any thing rashly against the faith, is deservedly delivered to the fire; which *I wish were done every where*.—Thus, in the most literal sense, this Jesuit's lips are as a burning fire; in which he would have us not only singed, but devoured: in pursuance of this maxim of Solomon. Which others honestly interpret of those calumnies, discords, seditions, which evil men raise by their tongues, to the destruction of their neighbours. For so it follows (verse 28), "A froward man soweth strife," &c.

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

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

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

Ver. 4.] The Lord disposeth all things throughout the world to serve such ends, as he thinks fit to design; which they cannot refuse to comply withal; for if any men be so wicked as to oppose his will, he will not lose their service: but when he brings a pub-

lic calamity upon a country, employ them to be the executioners of his wrath. See Arg. [b].

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

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

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

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

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

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

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

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

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

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

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

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

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

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy *is* he.

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

22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man; but the end thereof *are* the ways of death.

26 He that laboureth, laboreth for himself; for his mouth craveth it of him.

27 An ungodly man diggeth up evil; and in his lips *there is* as a burning fire.

28 A froward man soweth strife; and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

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

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

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

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

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

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

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

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

Ver. 21.] He whose mind is well furnished with wisdom, cannot but win a great reputation, and be highly esteemed for his prudent counsels and resolutions: but if he have the powerful charms of eloquence also, to convey his mind delightfully unto

others, it will add a greater value to his wisdom, and make it more diffusive and instructive unto the world. See Arg. [d].

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

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

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

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

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

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

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

30 He shutteth his eyes to devise froward things; moving his lips, he bringeth evil to pass.

31 The hoary head is a crown of glory, if it be found in the way of righteousness.

32 He that is slow to anger is better than the

mighty; and he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

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

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

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

Ver. 32.] He that can suppress the vehement mo-

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

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

CHAPTER XVII.

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

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

CHAP. XVII.

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

[b] And after some other documents, there follows a notable rule for the making peace, and ending all differences; whether between particular persons in families, or between kingdoms (ver. 9): upon which the same great person thus glosses (ib. par. 27), "There are two ways of proceeding to arbitrate differences and reconcile affections. The one begins with an act of oblivion of what is past; the other begins with a repetition of wrongs, subjoining apologies and excuses. Now some think this last to be the only way; insomuch, that I have heard a prudent person and great statesman lay down this maxim: He that treats of peace, without a recapitulation of the terms of difference, rather deceives men's minds with the sweet name of agreement, than composes them by equity and moderation of right. But Solomon, a wiser man than he, is of a

contrary opinion; approving an act of oblivion, and forbidding repetition. For in repetition, or renewing the memory of the causes of difference, there are these inconveniences: not only that it is, as we say, unguis in ulcere, 'raking in the ulcer,' which very much exasperates, but also endangers the breeding of new quarrels while they are debating the old (for the parties at difference will never accord about the terms of their falling out); and lastly, in the issue it brings the matter to apologies: whereas both the one and the other party would seem rather to have remitted the offence, than to have admitted excuses for it."

Melancthon thinks this and the next three verses, 10—12, to be sentences near of kin; all belonging to the right method in judging, which is comprehended in that saying of Christ's, "If thy brother sin against thee, tell him of it between thyself and him:" and interprets this ninth verse thus (taking *aluph* for a prince, which we translate *chief friends*): He that orderly admonishes him that erreth, cures him, and makes no public disturbance; saves the man, and preserves public concord: but this order being neglected, thence arises out of brawlings, discords of princes, wars, and devastations.

[c] Now an evil man only seeks scoldings or contentions (as it follows, ver. 11); i. e. saith he, he doth not seek truth, nor the good of the church, but troubles without end. Thus Cleon and Alcibiades in the state, scattered seeds of war at Athens: the cynics and academics contradicted every body among the philosophers: and lately, Valla, Cornelius Agrippa, Carolostadius, &c., had the like scolding natures. They seek not truth; but contradict things rightly spoken, or wantonly move unnecessary disputes, and will not yield when they are admonished, but with greater rage defend their errors. Of such Solomon here saith in the next verse, "it is better to meet a bear robbed of her whelps, than a fool in his folly." An example of which we meet withal, when we meet with a bewitched papist, who defends the most manifest errors. Thus he.

But that which the Vulgar translates *semper jurgia*

3 The fining pot *is* for silver, and the furnace for gold: but the Lord trieth the hearts.

4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent speech becometh not a fool: much less do lying lips a prince.

8 A gift *is* as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth.

quærit malus, and we translate, "an evil man seeks only rebellion," the most and the best interpreters take the other way, as the words lie more naturally in the Hebrew, "A man very rebellious seeks nothing but mischief:" which sense I have expressed in the paraphrase, together with the other.

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

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

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

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

In the twenty-fourth verse I have put two senses, in which the words may be taken, into one. And that none may wonder at the repetition of the [h] same thing in the twenty-fifth verse, which was said

just before in the twenty-first, I shall here observe, that there is no doubt but Solomon, having frequent occasions to speak of the same matter, varied the words sometimes, but not the sense; and so the collectors of his sayings put down both. And he might speak the oftener of this matter, having an example before his eyes of the great weakness of his own son: who, it is not unlikely, was a perpetual grief to him. There is also something observable in this verse, which was not in the other, viz. that the untowardness of children have many times different effects upon the parents: provoking the fathers to anger and exasperation; and the mothers to grief and sorrow, to which their tenderness more inclines them than to the other passion.

There are several ways also of expounding the latter end of the next verse (ver. 26). I have expressed the sense of our translation; and had respect, in the next verse to that (ver. 27), to both readings of the word which we render "excellent."

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

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

Ver. 3.] The art of man hath found out means to prove whether gold and silver be pure or not; but none can search into the secret thoughts, designs, and inclinations of men's souls, but the Lord: who (as those metals are tried by fire) many times proves and discovers what they are by sharp afflictions and troubles.

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

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

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

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

9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends.

10 A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

24 Wisdom *is* before him that hath understanding: but the eyes of a fool *are* in the ends of the earth.

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

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

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

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

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

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

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

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

Ver. 15.] It is hard to say, which is most detestable to the Lord, he that pleads for a wicked man, and,

more than that, acquits him; or he that pleads against the righteous, nay, plainly condemns him. Certain it is, they are both most highly obnoxious to his displeasure, who is the fountain of justice; and, as he would have it exactly administered, so he bates those who endeavour to confound the nature of good and evil among men.

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

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

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

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

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

Ver. 21.] Great is the care which ought to be taken in the contract of marriage, and in the education of children: for if a son prove vicious and lewd, it will be such an inexpressible grief to his father, that he will take no comfort at all in any thing he enjoys (ver. 25).

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

25 A foolish son is a grief to his father, and bitterness to her that bare him.

26 Also to punish the just is not good, nor to strike princes for equity.

27 He that hath knowledge spareth his words;

sume the vital juices, and dry up the body to skin and bone. See Arg. [g].

Ver. 23.] No man would willingly be known to be so wicked as to be bribed to do injustice; but there are too many that will suffer themselves to be secretly corrupted by presents, to give counsel or judgment contrary to the course of law and equity.

Ver. 24.] As a wise man's understanding appears in his very countenance; and a fool is known by his garish and wondering eyes: so the one hath his wisdom always present, and ready at hand to guide and govern him, when the other knows not what to follow, but his thoughts are roving up and down to no purpose, though he ramble to the very ends of the earth.

Ver. 25.] A foolish dissolute son, who regards not the counsel of his parents, wasting their estate and disgracing their family, is such a vexation to his fa-

and a man of understanding is of an excellent spirit.

28 Even a fool when he holdeth his peace is counted wise; and he that shutteth his lips is esteemed a man of understanding.

ther, that he provokes his indignation; and such a grief to his mother, that it makes her life bitter and irksome to her. See Arg. [h].

Ver. 26.] There may be specious pretences for it; but it is against all honesty and piety to punish innocent persons together with delinquents: especially to scourge judges and governors, for doing equal justice upon all offenders.

Ver. 27.] The more any man knows, the less he is apt to talk: for his wisdom gives him such an excellent composure of spirit, that it represses his heat, his forwardness, and haste; and makes him coolly deliberate what, and when, it is fit to speak.

Ver. 28.] Such a virtue it is to be silent, that he who understands nothing is deemed wise, as long as he holds his peace; and he whose mind hath such power over his mouth as to keep it shut, that nothing may suddenly and impetuously go out, is wise indeed.

CHAPTER XVIII.

I THROUGH desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

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

CHAP. XVIII.

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

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

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

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

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

If we take the word *niphrad* in a good sense, then the paraphrase must run thus:—

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

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

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

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

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

4 The words of a man's mouth *are as deep*

waters, *and* the wellspring of wisdom *as a flowing brook.*

5 *It is* not good to accept the person of the

scorn religion, and all the teachers of it. Such men are the greatest of Solomon's fools: by whom an excellent person (whom the Hebrews call *isch*, in opposition to *Adam*) should not be discouraged from pouring out good instructions, as he shows in the following words (verse 4).

[d] Then, after a caution to judges (ver. 5), to search into the merits of a cause, and not merely to look to the quality of the person that appears before them; he observes in several verses the mischief done by the tongue, ver. 6—8. In the last of which the word *mithlahanim*, being of uncertain signification (because it is but once more used, and in this book, to the same purpose), I have taken in two or three of the senses of which it is capable: as he that pleases to examine will be satisfied.

[e] Rabbi Levi observes, that in the tenth verse there begins another sort of precepts of a different kind from those that have been hitherto delivered from the beginning of the tenth chapter to this place. All which have been in a manner concerning the danger of such vices, as *stoth*, *hatred*, *anger*, *deceit*, *brauling*, *strife*, *impiety*, and other parts of that folly, against which he hath given many general cautions. But now he proceeds, as that Jewish doctor thinks, to an argument of another nature, directing men in the management of affairs of state, or in domestic business, &c. Which is true in part, but not an exact observation: for there are precepts of the former kind interspersed in the following chapters, as any one may see that will read them: and so there are several political maxims, and others belonging to different matters, in the chapters foregoing. Even that observation which here immediately follows (ver. 11), concerning a rich man's confidence in his wealth, rather than in the divine providence and protection, was delivered in part before (x. 13). And the very next concerning pride and humility (ver. 12), in xv. 33: xvi. 18. And that also (ver. 16), about gifts was touched in xvii. 8.

[f] The thirteenth verse is referred by some to judges, who were anciently called *cognitores*. And in good authors *cognoscere*, is as much as to do the office of a judge; who ought to take the greatest care to know the truth before he gives a sentence. For if it be a shame to a private person, in ordinary discourse, to answer a matter before he heareth it, much more will it be to a magistrate, if in matters of justice and judgment, he come to a resolution, before he hath taken full cognizance of them.

[g] Some would connect the seventeenth verse with the foregoing, but I have taken it separately. And there being several ways of interpreting it, either *politically*, with relation to causes brought before a judge; or *spiritually*, with relation to what is transacted in a man's own soul; I have followed our translation, which seems to me nearest to the Hebrew. In which a *just man* is not the person of whom Solomon speaks; but the mark of the nominative case (as grammarians call it) is set before the word *first*. So that it hath the same meaning with our vulgar saying; *One tale is good, till another be told*: Though I think there is more in it; and the lord Bacon hath made this excellent discourse upon it; which I have not neglected in my paraphrase:

“The first information (says he, Adv. of Learning,

book viii. ch. 2, parab. 17), in any cause, if it a little fix itself in the mind of the judge, takes deep root, and wholly seasons and prepossesses it; so as it can hardly be taken out, unless some manifest falsehood be found in the matter of the information; or some cunning dealing, in exhibiting, and laying open the same. For a bare and simple defence, though it be just and more weighty, can hardly compensate the prejudice of the first information, nor is of force in itself to reduce the scales of justice, once swayed down, to an equal balance. Wherefore it is the safest course for a judge, that nothing touching the proofs and merits of the cause be intimated beforehand, until both parties be heard together: and it is best for the defendant, if he perceive the judge to be pre-occupied, to labour principally in this (so far as the quality of the cause will admit) to discover some cunning shifts, and fraudulent dealing practised by the adverse party, to the abuse of the judge.”

They that expound this verse (as the ancients generally do) concerning private judgment, within a man's own soul, follow the LXX. and the Vulgar Latin; and commonly make this the meaning:—A good man, before he minds another man's faults, will first narrowly look to his own; and call himself to an account, before he inquire after the mis-carriages. This is an excellent sense (if the words would bear it), which some of the Lutherans follow; even Melancthon himself, who thus translates it, “Justus initio est accusator sui, postea inquirat in alium:” and runs into a long discourse concerning self-love, and men's blindness to their own faults, and quick-sightedness in spying other men's; citing the known sayings of Catullus, Horace, and Persius, to this purpose. But though he takes the *just man* here to be opposed to the *hypocrite* our Saviour speaks of, who minds the mote in his brother's eye, and neglects the beam in his own, yet he acknowledges that the Greek word in the LXX. belongs to the law, and the civil courts, viz. *πρωτολογία*, which is the allegations of the accuser, before the other party is heard: and hath this remark out of Demosthenes: “It is hard to pull out of men's mind the opinion they have first conceived.”

Which Verres, among the Romans, understood so well, that it was his common trick to *accuse those whom he had injured*: for men are apt to favour the plaintiff, supposing he cannot have the impudence to complain without a cause.

Nay, there are those in the Roman church that apply the Vulgar translation this way; to this sense:—“A just man is so prudent (as well as honest) as to relate all that concerns his cause sincerely, without concealing any thing; even accusing himself if he be guilty: whereby he procures greater favour, and prevents what his adversary would have said; who, be sure, would have laid it open to his disgrace, if he had craftily omitted any thing,” &c.

But I will not trouble the reader with any other of their interpretations; which are devised merely to make good that translation. The truth of ours may be farther justified from the next (ver. 18), which belongs to the matter of civil controversies: which, if the judges could not determine, were referred to God's decision by lots.

[h] But I have said enough, if not too much, of this: and therefore shall only observe a few reflections which Melancthon makes upon the twenty-second

wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 The name of the Lord *is* a strong tower; the righteous runneth into it, and is safe.

11 The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that answereth a matter before he hear-eth it, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?

verse. "Where he notes first, how acceptable the *state of marriage* is to Almighty God, as well as unto us. And next, what care he takes of pious persons in that state; for so he understands those words, as they run in the Vulg. Lat., *Hauriet voluptatem a Deo*. As if he should say, 'There are great dangers in human life, and many common miseries; but God will be the keeper of such married persons, as, in happy concord and agreement, invoke his protection.' Such were Zachary and Elizabeth, and other pious persons; whom God wonderfully preserved, when the armies of wicked men ravaged all Judea. When Lamyrus slew thirty thousand Jews, and caused the captives to eat the carcasses of their brethren; then he protected Zachary and Elizabeth, and the blessed virgin and her parents; as he saved the three children in the fiery furnace. By which examples we may conceive, what it is to 'draw pleasure from the Lord.'

"Those words also show, what comfort and delight there are in an agreeable marriage; and therefore we ought to flee fornication, and keep in mind those severe threatenings, 'whoremongers and adulterers God will judge,' &c. and the punishment of God inflicted upon the inhabitants of Canaan for their confused lusts. *Nec est dubium, magnam partem calamitatum, &c.* 'Nor is there any doubt that a great part of the calamities among all mankind are the punishments of filthy lusts.' Let us therefore be more ardent in begging chastity of God; for the more he is displeas'd with impurity, the more carefully we ought to preserve chastity; and let us observe that rule, *To shun sins, is to shun the occasions of sins.*"

Ver. 1.] He that affects singularity inquires into all manner of things, according as his vain-glorious humour leads him: which makes him also bend himself with all the wit he hath, to overthrow the sordid reasons of wiser men. See Arg. [a].

Ver. 2.] For a fool will never take any pleasure in true understanding; but all the design of his studies is, to make a vain ostentation of wisdom unto others: this is his chiefest pleasure, to hear himself discourse; that is, discover the folly that is in his heart. See Arg. [b].

Ver. 3.] Into whatsoever company or society (suppose into the schools of wisdom) a profane person comes, he brings along with him contempt of God, and religion, and good men: and (as one wickedness grows out of another) that contempt improves into affronts, and reproachful language of them. See Arg. [c].

Ver. 4.] A man of great understanding is never exhausted, nor wants matter of useful instruction: his mind being like a fountain, out of which wise thoughts spring perpetually; and flow in abundance, with a torrent of eloquence, for the common good and benefit.

Ver. 5.] Apologies may be made for it, but it can

never be made consistent with honesty and goodness, to have respect to the person, not to the cause, which is brought before one in judgment: for by that means the wicked is favoured, because he is rich, or because he is a friend, &c. and the just man loses his right and is oppressed, because he is poor, or none of the judge's acquaintance.

Ver. 6.] If a fool find others scolding, or contending, he will thrust himself into the quarrel; but is so unskilful, that instead of making them friends, he increases the difference, till from words they come to blows; in which he escapes not without some share of them to himself.

Ver. 7.] For, in all other cases, a fool uses his tongue so imprudently, that he ruins himself by his own discourse: and if he go about to defend what he saith, he is but the more entangled, to the certain hazard of his life.

Ver. 8.] A whisperer of false stories makes a great show of harmlessness, if not of love and kindness, when he backbites others; nay, seems perhaps to do it very unwillingly, with great grief of heart, and not without excuses for the persons from whom he detracts: but his words give them the most deadly wound; and sink deep into the mind of those that hear them. See Arg. [d].

Ver. 9.] There is so little difference between a slothful man and a prodigal, that they may be called brethren: for he that looks not after his business, must needs come to poverty, as well as he that is a spendthrift.

Ver. 10.] The almighty power and goodness of the great Lord of the world, are the securest defence in all manner of dangers: unto which a virtuous man may have the confidence cheerfully to resort, and hope to find protection; nay, to be there as safe as if he was in an impregnable fortress. See Arg. [e].

Ver. 11.] The worldly-minded man indeed thinks otherwise, and places his security in heaps of wealth, which he fancies hath a power to do any thing, and is able to defend him (like a high bulwark, which none can scale) from all assaults: but alas! this is only his own vain opinion; he is safe merely in imagination.

Ver. 12.] When a man's spirit grows lofty by prosperity, forgetting God, and despising his brethren, it is a certain forerunner of his utter destruction: as on the other side humility, meekness, and patience, in a low condition, are the best preparation for honour and preferment.

Ver. 13.] He that is so forward as to answer to a business before he hath heard the state of it (that is before he understands it), thinks, perhaps, to show the quickness of his apprehension: but, by his impertinent discourse, declares his egregious folly, and makes himself ridiculous. See Arg. [f].

Ver. 14.] There is a vast difference between outward and inward evils; for a manly spirit will support us under bodily sicknesses and outward afflictions: but if the mind itself have lost its courage and become abject, cast down, and oppressed with grief

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is first in his own cause seemeth just*; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city; and *their contentions are like the bars of a castle.*

20 A man's belly shall be satisfied with the fruit of his mouth; *and with the increase of his lips shall he be filled.*

21 Death and life *are in the power of the tongue*; and they that love it shall eat the fruit thereof.

22 *Whoso findeth a wife findeth a good thing*, and obtaineth favour of the LORD.

23 The poor useth entreaties; but the rich answereth roughly.

24 A man *that hath friends must show himself friendly*: and there is a friend *that sticketh closer than a brother.*

and sadness; it is not in the power of man to raise and lift it up.

Ver. 15.] He (therefore) that hath so much understanding, as to consider what is good for himself, will take the greatest care to possess his mind with the true knowledge of God, and of his duty to him; and be so wise as to listen to those that can give him right information; for it is this alone that can preserve the mind from being dejected and broken.

Ver. 16.] There is no man so mean but he may make his way, whithersoever he desires, by gifts and presents: which will produce his enlargement, if he be in prison; and, more than that, bring him into favour with great men; nay, purchase him the honour to wait upon princes.

Ver. 17.] A man may seem to have a good cause, who hath got the start of his neighbour, till he come also to examine his information, and open the whole matter before the judge: nay, more than this, he hath a great advantage who first possesses the judge's mind with the justice of his cause; for it will not be easy for his adversary to find out his tricks and to confute him, without a diligent search and curious inquiry into what he hath alleged. See Arg. [g].

Ver. 18.] But in some cases it is very hard to make an end of suits, where the reasons are strong on both sides, or the parties contending both very powerful to maintain their pretensions: and then the casting of lots is an equal way to determine the controversy, and put each of them in quiet possession of that which falls to his share.

Ver. 19.] But there are no contentions so sharp and obstinate as those among brethren: who grow so refractory when they have transgressed against each other, that it is easier to take a strong city, or to break the bars of a castle, than it is to compose their

differences, and remove all the obstructions that lie in the way to their hearty reconciliation.

Ver. 20.] The tongue is so hard to govern, and so much depends upon it, that (it cannot be too often repeated, xii. 2, 14) we ought to take as great care about the words we speak, as we do about the fruit of our trees, or the increase of the earth, which we are to eat; for, according as they are wholesome and good, or unsavoury and bad, so will the pleasure and the pain be, wherewith we shall be filled.

Ver. 21.] The good or the harm that the tongue can do, both to a man's self and unto others, is more than can be expressed; for many have cut their own throats by incautious words, or brought themselves off from danger by prudent answers: in like manner, by false accusations, it destroys other men, or saves them by testifying the truth; and this may be laid down for a general rule, that they who love to talk much shall suffer by it.

Ver. 22.] He who hath married a wife that is truly a help meet for him, hath met with a most excellent blessing; and ought thankfully to acknowledge the singular favour of God, in guiding his mind to make so happy a choice. See Arg. [h].

Ver. 23.] Boldness doth not become a beggar, but modest entreaties and doleful supplications, which is the proper language of the poor and miserable: and if they meet with a stern or harsh answer from the rich, it is no wonder; and they must still humbly deprecate their displeasure.

Ver. 24.] A friendly person is prone to do all neighbourly offices, which is the very end of friendship, and the way to preserve it: and such a friend is sometimes found, who loves so heartily, that he sticks closer to his friend in any strait, and assists him more faithfully, than a brother.

CHAPTER XIX.

1 **BETTER** is the poor that walketh in his integrity, than *he that is perverse in his lips, and is a fool.*

2 Also, *that the soul be without knowledge, it is not good*; and he that hasteth with *his feet sinneth.*

CHAP. XIX.

ARGUMENT.—[a] This chapter begins with a comparison between the rich and the poor; whom, in another regard, he had compared together in the last verse but one of the foregoing chapter. The sense is plain enough; and it is, *μία τῶν παροιμιῶν σοφῶς ἔχουσα*, “one of those proverbs which contains much wisdom in it,” as Greg. Nazianzen speaks (Orat. xxvi. p. 458, 459), who applies it unto Christians of mean understanding, and simple speech; that understand not *λόγων στροφάς*; neither the instances of Pyrrho, nor the syllogisms of Chrysip-

pus; nor the depraved cunning of Aristotle's arts, nor the witchery of Plato's eloquence; which, like the Egyptian plagues, had infested the church. There is no need (says he) of any of these: but a poor man that “walks in his simplicity,” *ὁ πένης ἐν λόγῳ καὶ ἡρώσει*, as he paraphraseth it (“poor in discourse, and reasoning, and knowledge”), and relies upon plain simple words, is much better (and will in this way be saved, as in a small cogboat) than a fool (for he is no better) that knows how to wind and turn every way in his discourse; and most unlearnedly trusts to his demonstrations, &c. But this must be acknowledged not to be the literal

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

sense of the words, but only an accommodation of them to his purpose; which was to represent how commendable simplicity is in religion and inquiries of faith, as well as in all things else. Not that a man should content himself to be ignorant, but only that he should not be too curious and subtle in his disquisitions.

[b] For Solomon, in the next verse, observes two great springs of all our miscarriages; want of understanding, and want of deliberation. To make too much haste in a business is the way not to speed (according to the known proverb); and to run blindly upon any thing is no less prejudicial to us in our undertakings. That is the meaning of the first word, which we translate *also*: both he that affects things without knowledge, and he that pursues what he understands without deliberation, run into many mistakes, and commit many sins. So some render the word *nephes* (soul), "the desire of the soul," the appetite, which must be always governed by prudence; or else it will run a man upon rocks, and precipitate him into ruin. For which miscarriage, he shows in the next verse (ver. 3), he must blame none but himself, and never in the least reflect upon God, as if he were negligent of us, or hard to us: which men are prone to think which they have foolishly undone themselves.

[c] Then follows an observation which he had made before (xiv. 20), but here repeats, in different words, over and over again (ver. 4, 6, 7). For it is a lamentable thing to see how little true friendship there is in the world; most men altering and changing together with the fortune (as we call it) of those whom they pretend to love. If they be rich, they are courted by every body; but poverty shows how insincerely. The books of all ancient authors are full of such sentences; which I shall not so much as mention. [d] But note that in the midst of these, he inserts (ver. 5) an observation (which he had formerly made) of a greater wickedness in human nature; which moves them either publicly to accuse others falsely, or secretly to backbite them; neither of which shall escape unpunished. For "there is no word so secret that shall go for nought, and the mouth that believeth slayeth the soul;" as the wisdom of Solomon excellently speaks (i. 11). This is repeated also again in this very chapter (ver. 9), with the alteration only of one word. The reason of which is, that Solomon (as I have noted before), using often the same axioms, sometimes varied the phrase, though not the sense: and the collectors of his sayings thought good to set down his different forms of speech, for the same thing. In both verses the LXX. plainly understand him to speak of such lies as are pernicious and hurtful to others: and in the latter of them, they take the destruction which the wise man threatens unto such liars, to arise from their own wicked words. And so I have expressed it in my paraphrase. There are those who think that this sentence is repeated in the ninth verse, as an admonition to the rich men spoken of in the verses foregoing: who break their promises with those that depend upon them; and give good words when there is no need of them: but will do no good when men call for their assistance. These shall suffer for their falseness. But this seems to be strained, and not agreeable to the meaning of the Hebrew text.

[e] That which follows (ver. 10) is a notable admonition of the confused and disordered state of things

4 Wealth maketh many friends; but the poor is separated from his neighbour.

here in this present world; wherein we too often see men, void of wit or goodness, wallowing in pleasure; that is, abounding in all things that can gratify their senses, which they please most absurdly: and mean men getting into power, and lording it over their betters, &c. These things are very unseemly, saith Solomon; and the latter of these more unseemly than the former: but so it will be unless men become wise and good; for most are made worse by prosperity, which they know not how to use. Therefore it is a true rule of the son of Sirach (Eccles. xxxiii. 24), "Fodder, a wand, and burdens for an ass: and bread, correction, and work for a slave." Every one is best in the condition that is proper for him; and therefore a slave should be kept under, and a brutish sot be restrained from taking all his pleasure. For no man is fit to govern another that cannot govern himself; as the next verse intimates: and the more power any man hath, the harder it is for him to command his passions: which may be suggested in the twelfth [f] verse; for the *young lion*, to whom a king is compared, as he is the strongest, so is the fiercest of all other.

From hence, the wise man passes to some domestic observations (ver. 13—15, 18, 19). Upon which if I should make any remarks, it would extend this preface beyond its just bounds. The skilful reader will see where I have put two senses together: which I could not do in the twenty-third verse; and therefore shall here give a short account of it.

[g] All interpreters, except one, understand it as our translation hath rendered it; by supplying a word before *abideth satisfied*. Only Lud. De Dieu thinks the parts of this verse are opposite; as the rest used to be: and by that word which we translate *satisfied* (which signifies *full* in the Hebrew language) understands proud and haughty people (as they who are rich are too prone to be), who are here opposed to him that fears God; as they are in Luke i. 50, 51, 53. And the paraphrase will run thus: He that is possessed with such a religious sense of God, that he fears to offend him, is a most happy man: but he that is swollen with pride and forgets God, when worldly goods flow in upon him, shall lie down at last in sorrow, and never want something or other to afflict him. And something of this sense the LXX. seem to have had in their mind; who make the members of this verse opposite, as he doth; understanding by *צב* *full*, he that hath no fear of God. For so their translation runs; "The fear of the Lord is to a man's life," *ὁ δὲ ἄφοβος*, &c. "but he that is without fear (viz. of God), shall abide in places where there is no knowledge to govern him;" i. e. run blindly into all manner of mischief.

[h] The next verse is a most elegant, but hyperbolic, description of a man that hath given up himself to sloth; who refuses to do things as *easy* as to pull his hand out of his bosom; and as *necessary* as to eat and drink. This being the plain sense, I have not varied from the common translation of the word *zallath*; which everywhere signifies a *pot*, or *dish*, or something like it; and can only by a metaphor be applied to the bosom, or arm-holes. But we must either so understand it, or else take the first word, *taman*, "hide," in a very improper sense: for there can be no cause for hiding the hand in a pot. Therefore we must either translate it as we do, or else understand by *hide*, putting or thrusting the hand into the pot or

5 A false witness shall not be unpunished; and *he that speaketh lies shall not escape.*

6 Many will entreat the favour of the prince; and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth *them with words, yet they are wanting to him.*

8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

9 A false witness shall not be unpunished; and *he that speaketh lies shall perish.*

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

dish; and thus translate the whole verse: "A slug-gard puts his hand into the dish; but will not so much as move it from thence unto his mouth."

[i] The next verse, as Melancthon well notes, is an observation concerning the way of amending the world. Some are so bad, they must be handled with great sharpness: especially such profane men, as with an epicurean contempt deride admonitions, and grow thereby more furious. But there are those who grow better, even by the example of severity against notorious offenders: as the Gibeonites came and sought peace, when they saw their neighbours destroyed; and the punishment of Samsnacs made Otanes more cautious, when he was placed in the seat covered with his predecessor's skin; as Herodotus relates in his Terpsichore. But then there are a third sort, who need not so much; but, being admonished, are obedient to those that tell them of their faults. To such, a reproof, at the most, is sufficient.

[k] In the next two verses I have had respect to both constructions, of which they are capable. But, in ver. 28, I have omitted the sense which some great Hebricians give of the words; as if an *ungodly witness* sought only by false colours to deceive the judge, and thereby pervert judgment. For a witness of Belial seems to me rather to signify such an impudent varlet as sticks not boldly to testify to the grossest lies.

Ver. 1.] A poor man who acts sincerely, and hath no guile in his mouth, is far happier, and more to be commended, than he that gathers great riches by fraud and circumvention: which he takes to be cunning, but will prove folly in the end. See Arg. [a].

Ver. 2.] Ignorance and inconsideration are equally mischievous; for a mind that knows not what it ought to choose, and what to avoid, can never do well: and if a man hastily and unadvisedly pursue an end (which he reasonably propounds to himself), and will not take time to deliberate, he must needs commit many errors. See Arg. [b].

Ver. 3.] Yet he is unwilling to take the blame upon himself, but commits this grand error after all the rest; that when his own folly, and perhaps wickedness, hath led him to many misfortunes, he imagines God is unkind to him: and is vexed, not at himself, but at the divine providence; against which he perpetually murmurs.

Ver. 4.] Together with riches a man gets many (and perhaps great and powerful) friends, though he had none before: but he that hath most need of them, is so far from getting any, that, if he had one, he loses even him, when he grows poor. See Arg. [c].

Ver. 5.] A false witness, who fears not in open court to accuse the innocent, shall meet at last with a just punishment: nor shall he escape, who privately calumniates and vents his malice in lies to the prejudice of his neighbour. See Arg. [d].

Ver. 6.] A prince never wants suitors for his favour, which the greatest persons seek with the humblest submission: and every one loves, or pretends to love him, whose liberality is so well known every where, that it hath procured him the name of a bountiful giver.

Ver. 7.] All the kindred of a poor man not only forsake him (as was observed before, ver. 4, xiv. 20) but hate his company, as a disgrace or a trouble to them; and therefore no wonder if his companions and familiars grow strange to him: he urges them with their former protestations or promises of kindness, but finds they signified nothing; and if he earnestly implore their pity, it is to no purpose.

Ver. 8.] He that is so considerate, as to value wisdom above riches, and, accordingly, to store his mind with virtuous principles, is the truest lover of himself: and if he strictly observe them, and conduct his life by those rules, he shall find the profit of it.

Ver. 9.] He that testifies to a lie, to the perverting of justice, if the judge do not find him out, shall be punished by God: and he who privately whispers slanders against his neighbours, and kindles strife and contention among them, shall perish by those wicked practices.

Ver. 10.] Pleasure doth not become a man void of understanding; who is never more ridiculous than when he can do what he lists: and yet empire less becomes a vile slave; who is most intolerably insolent, when he can wantonly domineer over the greatest persons. See Arg. [e].

Ver. 11.] The world thinks him stupid, who is patient; and without sense of honour, who passes by injuries: but the more understanding any man hath, the slower he is to anger; and the greater his spirit is, the greater his glory and praise, not to revenge a wrong when he hath opportunity.

Ver. 12.] But none find it more difficult than a king, especially in the heat of his youth, to bridle his wrath; the signification of which is as dreadful to his subjects, as the roaring of the young lion to the rest of the beasts: and on the other side, any token of his favour and kindness is so comfortable, that as the dew restores those herbs, which were parched by the hot beams of the sun; so it revives those who were almost struck dead with the terror of his rage. See Arg. [f].

Ver. 13.] Two things make a man exceeding unhappy; a dissolute son and a scolding wife: for the former breaks the heart of his father, to see him like to prove the utter destruction of his family: and the other drives a man to undo his family himself, when he is no more able to live at home with her, than to dwell in a rotten and ruinous house, through the roof of which the rain drops perpetually.

Ver. 14.] The singular providence of God, therefore, is to be acknowledged in a virtuous wife; which is not so easy to get as an estate. For a house, with all its furniture, and land belonging to it, may descend

14 House and riches *are* the inheritance of fathers; and a prudent wife *is* from the Lord.

15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in the latter end.

21 *There are* many devices in a man's heart;

nevertheless, the counsel of the Lord, that shall stand.

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the Lord *tendeth* to life; and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

upon us, without our thought, from our progenitors: but great care and prudence are required in the choice of a wife, that knows how to manage a family aright; who is not found neither, without the peculiar direction and blessing of the Lord.

Ver. 15.] As labour makes men vigorous and rich, so sloth and idleness hath these two miserable effects: that it insensibly sinks the mind into a dull stupidity and unconcernedness about the most necessary things, and thereby reduces them unto extreme beggary and want: to which may be added a third; that it tempts them to shirk, and use dishonest arts for a livelihood.

Ver. 16.] He that carefully observes the commandments of God, as the rule of his life, hath a due care of himself, and consults his soul's safety: but he that minds not what he doth, despising all orders and rules of life, is regardless of his own good, and will be very miserable.

Ver. 17.] He that takes compassion on the poor and relieves his necessities, doth not impoverish, but enrich himself. For the Lord looks upon what is given unto the poor as lent unto him: and he will not fail to make him a full compensation; or rather return the benefit he hath done to others, with large interest and increase of blessings, upon him and his posterity.

Ver. 18.] Give due and timely correction to thy son for his faults, before he hath gotten a habit of them, and there be little hope of his amendment: but neither proceed to such cruel usage of him, as to make him weary of life, and not to care what becomes of him; nor yet be moved merely by his roaring to abate of thy necessary severity towards him.

Ver. 19.] For he whose wrath exceeds all bounds, and makes him severe beyond measure, undoes his child, and consequently himself (nay, all men that are immoderately angry bring great mischiefs upon themselves; and if you help them out of one danger, it doth not make them cautious, but they run into a new trouble): and yet, if he do not punish him at all, he tempts him to go on in his sin; and the same case, whether he shall punish him or not, will return again.

Ver. 20.] Listen unto good advice, and be not impatient of reproof; no, nor of correction for thy faults: but receive all thankfully; and learn thereby that wisdom which will do thee service, when all things else will fail thee.

Ver. 21.] There are many designs and contrivances in the minds of men, which they think are so well laid that they cannot miscarry: but are all defeated

by the overruling counsel of the Lord; which alone can inevitably bring to pass whatsoever he pleases.

Ver. 22.] There is nothing more desirable to a man than to have wherewithal to be kind to others, and oblige his friends and neighbours: for nothing makes him more beloved; but it is better to want this power than to have it, and have no will to do good; no, not to those whom we have made great professions and promises of love and kindness.

Ver. 23.] Nothing makes a man lead so happy a life as a religious care to please the Lord in all things; which is attended with abundance of blessings, but especially with inward satisfaction of mind: which makes a man sleep quietly and securely, without fear of any evil that can invade him. See Arg. [g].

Ver. 24.] All things seem so difficult to a lazy wretch, who indulges himself in sloth, and loves his ease; that he would not willingly pull his hands from under his arms; no, not to put his meat into his mouth. See Arg. [h].

Ver. 25.] Punish a derider of religion severely; and though it do him no good, yet those incautious persons whom he hath deluded, will be awakened by it to greater circumspection: but it is sufficient only to chide a well-disposed person for his faults; of which he himself will receive the benefit, and learn to amend them. See Arg. [i].

Ver. 26.] A son that leads a debauched life, too often wastes all his father's estate; and either turns his mother out of doors, or makes her weary of the house: which is so disgraceful, that it makes them ashamed to show their heads; and will bring him to greater confusion at the last.

Ver. 27.] My son, beware of their discourse, who, under the show of greater learning, seduce thee from the plain paths of virtue; or if thou hast been unhappily engaged in such company, quit it presently, and stick to those that honestly instruct thee; for remember this; to leave off hearing the instruction of good men, is the first step towards a departure from all religion.

Ver. 28.] A wicked witness, who hath perfectly discharged all sense of good and evil, mocks if you tell him of law and justice, or of the judgment of God upon perjured persons: for there is no iniquity so great, but there are men as lewdly impious; who do not so much as boggle at it, but will swallow it down as glibly as drunkards do their liquor. See Arg. [k].

Ver. 29.] But they shall not mock always; for terrible punishments shall certainly be inflicted upon

28 An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

those that scoff at conscience and religion: nor shall other wicked men escape, who are such fools as to slight these good instructions; but feel at last, to their

smart, the doleful effects of their sin, in indelible marks of the divine displeasure.

CHAPTER XX.

1 WINE is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

2 The fear of a king is as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

CHAP. XX.

ARGUMENT.—[a] The first precept in this chapter is against *drunkenness*, as an enemy to wisdom, even in common things; much more in those of everlasting consequence: for that it commonly expels out of men's minds all reverence both to God and to others: inclining them to take the license to say or do any thing without restraint or discretion; and what unruly passions it excites when the brain is disturbed with it, is known to all, and need not be here recited. The word *homeh*, which Solomon here uses, and which we render *raging* or outrageous, includes them all: signifying that discomposed, unquiet, and restless state of mind, which expresses itself in some wild motion or other, according as men are naturally inclined. But nothing worse can be said of it than this, that it makes men either stupid sots, or profane scoffers at religion and all sobriety.

this construction; which approaches nearer than any other, besides that which we follow:—It is the common inclination of mankind, when they are in need or danger, to call for relief or help from him whom they have obliged: but there are very few, that in such a condition will approve themselves to be faithful friends.

[f] The eleventh verse also may be expounded quite contrary ways. Because the word *ithnaker* signifies both to *make one's self known*, and to *make one's self a stranger* unto others. All the ancient interpreters follow, as curs doth, the first sense; which seems most genuine; for nature commonly betrays its inclinations in children so plainly, and they are so strong and violent, that they cannot dissemble them. Yet that (which is the other) is no absurd sense, which some give of these words, *Even children are so cunning as to hide their inclinations; and therefore it is not easy to guess in their childhood what they will prove when they come to man's estate*. But this is not so common as the other.

[g] The next verse some good interpreters expound wholly concerning the happiness a people is in, when the subjects are so humble, that they are inclined meekly to obey their superiors; and their superiors so wise, that they solicitously provide for their safety and good government. Thus Melancthon observes, that in government these two things must concur; good counsel in the governors, and obedience in the people: both of which Solomon acknowledges to be the gift of God. Nay, both these, saith he, must concur in a king; who must not only have good counsellors, but be inclined also to hearken to them, or else he will not be happy. Jeremiah was an excellent monitor, but Zedekiah would not be ruled by him; and so Jerusalem was destroyed; as, on the other side, Hezekiah in former times hearkened to Isaiah, and then it was preserved. *Hæc est principalis sententia hujus dulcissimi dicti*. But I rather look upon this to be that which they call a tropical sense, not the literal; and therefore I only note it here, together with this wholesome admonition of that author which follows: "That kingdoms cannot be well governed only by human wisdom; but the assistance of God must be implored both in giving of counsel, and in bowing the will of men to obedience, and in governing events."

[h] The fourteenth verse is alleged by the lord Bacon, as an instance of one of the mere colours of good and evil: teaching us that all is not good which men praise, nor all bad which they discommend. For as *fraud*, the wise man here observes, makes them dispraise that to which they have a mind; so in other cases, out of *ignorance*, or out of *partiality*, or *faction*, nay, sometimes from *natural disposition*, men both dispraise that which is praiseworthy, and commend that which is good for little.

But there are other authors, who give a quite dif-

3 *It is an honour for a man to cease from strife: but every fool will be meddling.*

4 *The sluggard will not plough by reason of the*

cold; therefore shall he beg in harvest, and have nothing.

5 *Counsel in the heart of man is like deep*

ferent sense of these words; particularly Luther and Melancthon: who by *konch* do not understand a *buyer*, but an *owner* or *possessor*: and imagine the meaning of this proverb to be, that *men are not wont to like that which they enjoy; but after God hath taken it away from them, then they commend the happiness they have lost.* The last-named writer heaps up abundance of excellent sentences out of the ancients, like this of Thucydides, *ἀπὸ τὸ παρὸν Βαρὺ*, "the present is always grievous." Which arises out of fickleness and inconstancy; or because they are cloyed with what they have long enjoyed; or are impatient of some inconveniences in their present state; but chiefly out of inconsideration, that all conditions will have something troublesome in them; and out of great unthankfulness to God, and insensibleness of his providence, which disposes things better than we can do ourselves. But the word *jithallel*, which we translate *boast*, scarce admits of this sense; and therefore I have not taken notice of it in the paraphrase.

[i] Whether *peninim*, in the next verse, signifies rubies or pearls, or any other sort of precious stone, or none in particular, is not very material: but Borchart, I think, hath demonstrated that it signifies pearls (par. ii. lib. v. cap. 6, De Sac. An.), and therefore I have so translated it. And it is not an impertinent argument, which he alleges for this (cap. 8), that wisdom in the scriptures is frequently compared to pearls, or preferred before them; as it is here in this place.

[k] In the seventeenth verse, under the name of *bread of deceit*, may be comprehended all things got wrongfully: which though they may please a man in the beginning, will bring sorrow and pain in the conclusion: and therefore so I have expressed it in the paraphrase.

[l] There is little difficulty in the verses that follow till we come to the twenty-fifth verse. Where the Vulgar Latin hath been so extremely corrupted, that various interpretations have thence arisen of a very plain sentence, as the words run in the Hebrew. Which are directed against *sacrilege*, as protestant writers universally acknowledge. "A corruption (saith Mr. Cartwright himself) which never most infested the world than in this age: in which most men not only give nothing, but do all they can to take away from that which their ancestors have given, to the service of God, and the support of his ministers, of schools, or of the poor. By which they are guilty not only of their own destruction, but of the loss of the souls of others." The only difference between them herein is, that some take the words to be a censure of the *hypocritical wickedness* of such as, after they have committed sacrilege, and such-like sins, think to make God amend by vows, and sacrifices, and prayers. Thus Luther and Melancthon, and among the reformed (as they are called) De Dieu, who adds this new conjecture, that the first word *makesch* may be interpreted by a *snare*, i. e. fraudulently and craftily; and then the sense is this: A sacrilegious man finds devices to rob God of things that are consecrated to him; and then makes vows, in hopes by them to expiate his sacrilege.—The whole sentence he also observes may be otherwise disposed; but it seems to be so forced and unusual, that I shall not mention it.

[m] The like variety of interpretations, the mistake

of the Vulgar Latin hath produced in the next verse. Which seems to intend no more than this; That a good king separates the bad from the good by a due execution of his laws; which is like the winnowing of the corn, after the chaff is separated from it, by drawing the wheel over it. For as the flail is the instrument among us of beating the corn out of the husk, so in those hot countries, they made this separation by a wheel drawn by oxen over it: which both pressed out the corn, and brake the straw; as may be seen in Isa. xxviii. 27, 28, and many other places, which our learned countryman, N. Fuller, hath explained in his Miscellanies (lib. vi. ch. 12), and Dr. Hammond hath applied to that place of the psalmist, Ps. lxxviii. 13, though it seemed to me there to have another meaning.

Others by the *wheel* understand here such a punishment as that mentioned 2 Sam. viii. 2; xii. 31. and then the meaning is, He will use the utmost rigour to extirpate the wicked, and fright men from their wickedness.

[n] The plainest sense also of ver. 27, seems to be that in our translation: the latter part of which the lord Bacon (with some others) refers to the inquisitive search of man's mind into all manner of things. "For though the wise man says (in Eccles. iii.), that it is impossible for man to find out all the works of God; yet this doth not derogate from the capacity of a man's mind, but may be referred to the impediments of knowledge (such as the shortness of life, janglings among learned men, and refusing to join their studies and labours, unfaithful and depraved tradition of sciences, with many other inconveniences, wherein this present state is entangled); for that no parcel of the world is denied to man's inquiry or invention, he declares in another place; where he saith, The spirit of man is as the lamp of God; wherewith he searcheth into the inwards of all secrets." Thus he in the beginning of his Advancement of Learning. Which, if it be not the full import of the words, is nearer than that sense which others give of them; who by the "candle of the Lord," understand either the knowledge of God himself, which penetrates into the secrets of all men's thoughts; or else his divine favour and love; the sense of which marvellously recreates and refreshes the soul; and is as it were the life of man, penetrating through his whole body.

[o] Upon the next verse Kab-venaki hath this note; That by *chesed*, the *mercy*, which Solomon here commends unto a king, we are to understand, an exceeding great excess of goodness and kindness; even towards those who are not worthy of it: and by *emet*, *truth*, his keeping his word exactly, and loving and sincerely practising this virtue. Which two will keep him from all harm; but it is that excessive degree of goodness alone, which establishes and settles him in the throne of his kingdom. A proverb directly contrary to the wicked *maxims* of Machiavel, as Slickard observes in his Mischpat Hammelech, cap. 4.

[p] The last verse some take to be a description of the depraved condition of human nature: which makes men as loath to be cured of their sins by sharp and severe rebukes, &c. as to be beaten till lumps be raised in the flesh, &c. So they make *tamrickbere*, the *cleansing* or *scouring of an evil man*, to be the subject of which he speaks. And then the paraphrase should run thus; To rub up a wicked

water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness: but a faithful man who can find?

7 The just *man* walketh in his integrity; his children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin?

10 Divers weights, *and* divers measures, both of them *are* alike abomination to the Lord.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the seeing eye, the Lord hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is surety *for* a

man, and chide him soundly for his sins, is as grievous to him as to beat him till he be bruised, and so sore, that he complains his very bowels are hurt and in anguish by it. This I have not wholly neglected; but yet followed the common exposition: which is, that the severest corporal punishments are necessary for the cure of some offenders.

Ver. 1.] Let him whose design it is to be wise and good, take heed of accustoming himself to excess of wine, and such-like liquors; which is inconsistent with it: for drunkenness not only disposes a man to be abusive and scurrilous, in deriding even things most serious and sacred; but to be so furious, tumultuous, and quarrelsome, as declares him both to be a fool, and incapable of being otherwise. See Arg. [a].

Ver. 2.] The displeasure of a king strikes terror into men, and makes them tremble, as they are wont to do at the roaring of a young lion, which comes with open jaws to devour them: it is best therefore to submit to him; for whosoever provokes him, especially by angry and exasperating language, brings his own life (as well as his soul) into very great danger. See Arg. [b].

Ver. 3.] It is below a wise man or one that is truly great, to scold and brawl; or, if a quarrel be began, it is no disparagement to him (but the noblest thing he can do) to withdraw himself from it, and let it rest: but all fools and lewd persons love to thrust themselves into contention; and fancy when they are engaged in strife, they are bound in honour to maintain it. See Arg. [c].

Ver. 4.] The smallest difficulty frights a lazy person from the most necessary undertaking: for instance, he will not rise to plough his ground in autumn when the morning air grows sharp, for fear of catching cold: by which means he exposes himself to far greater hardships; for in the harvest-time, when plenty crowns the labours of other men, he turns beggar, and nobody pities him, or will relieve him.

Ver. 5.] There is nothing but may be compassed by wisdom. For though the designs and intentions of another man, especially that hath a deep wit, are as hard to be sounded as waters that lie in the secret caverns of the earth; yet there are persons of such penetrating understandings, and of so great a reach, that they will find means to discover them and draw them out. See Arg. [d].

Ver. 6.] It is such an honour to be kind and to do good to others, that a great part of mankind value themselves very much upon the mere pretence of it; every one of them boasting what he hath done, or will do upon occasion: though, alas! in a time of trial, it is very hard to find so much as one of them that will be as good as his word. See Arg. [e].

Ver. 7.] But whosoever he be, that is endued with this rare virtue of being just to his word; and so sincerely charitable, that he persevereth in his virtuae

at the end of his days; he shall not only fare the better for it, and enjoy great satisfaction in himself, while he lives; but his children after him shall reap the happy fruits of his unfeigned love to God and man.

Ver. 8.] A prince attentive to his people's good who doth not give up himself to pleasure, nor abandon all his care of his affairs to his ministers, but sits constantly himself to do justice to his people, prevents a world of mischief by his very presence in the courts of judgments: and by his strict observance how things are carried, and careful search into men's causes, keeps both judges and pleaders, and all men else within the bounds of their duty; and applies fitting and seasonable remedies to all the public grievances.

Ver. 9.] There is no man so perfect, that he hath nothing left to do; for who can say, and say truly, that he hath not the least evil affection remaining in him, no unruly passion stirring in his soul? or that he is so free from every sin, that he needs no farther purifying.

Ver. 10.] It is not so small a sin as men imagine, to cheat and cozen their neighbours; for instance, to buy by a weight or measure, too heavy and big, and to sell by those that are too light and scanty for these are alike displeasing to the Lord; nay, such injustice is detestable to him beyond expression.

Ver. 11.] It is not hard to give a shrewd conjecture, what a child is like to prove when he is a man: for not only youths, but little children, make early discoveries by their behaviour, by their contrivances, by their dealings one with another; nay, by their very sports and pastimes, and such things wherein they delight, whether their future life will probably be modest and honest; free, that is, from lasciviousness, impurity, and such-like vices; and void also of fraud, and guile, and malignity of spirit. See Arg. [f].

Ver. 12.] As the Lord is to be acknowledged the fountain of all good; particularly of those excellent and useful senses whereby the knowledge of all things is conveyed to us: so the towardly disposition which we observe to be in any child, to listen to instruction, and a clear understanding to discern, with a sound judgment to resolve aright, are likewise, above all things, to be peculiarly ascribed to the divine grace. See Arg. [g].

Ver. 13.] But our industry must be joined with God's blessing, in the faithful improvement of those faculties, or good inclinations he hath given us. And therefore let not idleness make thee indulge thyself in too much sleep; which is the way to beggary: but get up betime, and apply thyself, with attentive care, to some honest labour; and then thy desire of all things necessary shall not want satisfaction.

Ver. 14.] The buyer sometimes is as unjust and deceitful as the seller (ver. 10); for when he cheapens a commodity, he disparages it to such a degree, as if he thought it nothing worth: but having purchased it, upon his own terms, he goes away and brags how

stranger: and take a pledge of him for a strange woman.

17 Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose *is* established by counsel; and with good advice make war.

19 He that goeth about *as* a talebearer revealeth secrets; therefore meddle not with him that flattereth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

subtle he was, and laughs at the simplicity of him that sold it at so vile a rate. See Arg. [h].

Ver. 15.] Some think themselves rich and powerful, and happy, because they have treasures of gold, or perhaps heaps of pearls, or other precious stones; but among all the jewels, or ornaments, or furniture, that are most esteemed, there is none comparable unto true wisdom; especially joined with eloquence; which can do more than them all. See Arg. [i].

Ver. 16.] It is rank folly to trust to him, who is so rash as to be bound for one, whose ability and fidelity are utterly unknown to him; especially for a woman whose loose way of life makes her credit justly suspected: therefore have nothing to do with such an inconsiderate person, without the utmost security that he can give thee, for the payment of what he owes thee.

Ver. 17.] Do not satisfy thy appetite of wealth by fraud, lying, or bribery; nor thy desires of pleasure by adultery or fornication: for though this may be sweet for the present, it is but like the pleasure of gritty bread, which may relish well to a hungry man, when it is first tasted; but being chewed hurts the palate, cuts the gums, or breaks the teeth, with the sharp and rough gravel that is in it. See Arg. [k].

Ver. 18.] Rashness spoils the best designs; which must be carried on prudently, and with good advice, if we would have them prove successful: and above all other, warlike expeditions are not to be undertaken without great deliberation; nor can be well managed without exact conduct, and subtle contrivance: unto which the victory is commonly more to be ascribed, than unto force.

Ver. 19.] He whose trade it is to ingratiate himself by defaming others, will not stick most treacherously to discover the secrets wherewith they have intrusted him (xi. 13), therefore suspect a fawning fellow, and have no familiarity with him; for his drift is, to entice thee to talk what he intends to carry about to others.

Ver. 20.] He that not only slights and despises, but reproaches, and wishes mischief to his father or mother, shall bring the heaviest punishments on himself, and on his posterity: who the happier they were before, shall be the more miserable, by falling from a flourishing, into the most dismal condition.

Ver. 21.] Make not too much haste to be rich, for though, with a great deal of bustle and stir, an estate may in a short time be heaped up, yet the foundation of it being laid in rapine, extortion, or fraud, it moulders away many times as suddenly as it was gotten: and it is certain will not prosper unto many generations.

Ver. 22.] Be patient, and do not so much as resolve to take revenge for any injury thou hast received (of which thou art not the proper judge, nor like to do

22 Say not thou, I will recompense evil: *but* wait on the LORD, and he shall save thee.

23 Divers weights *are* an abomination unto the LORD; and a false balance *is* not good.

24 Man's goings *are* of the LORD: how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make inquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly.

28 Mercy and truth preserve the king; and his throne is upholden by mercy.

exact justice in it), but leave thy cause to the Lord, and expect his righteous sentence; believing steadfastly he will not only do thee right, but defend thee from farther injuries; which thou fanciest, perhaps, thou shalt invite by thy forgiving those that are past.

Ver. 23.] To buy by one weight, and to sell by another is extremely odious, not only to all honest men, but much more to the Lord; which was said before (ver. 10); but is a sin 'so heinous, and yet so commonly practised, that this is fit to be repeated again; that it is a most wicked thing to cheat another, though it be but in a little matter (ver. 11).

Ver. 24.] There is no man great or small, that can take one step towards any thing he designs, without the permission and direction also of the Lord; who overrules their motions unto ends so far distant from men's thoughts, that it is impossible for them to know what the event shall be, of any thing they undertake.

Ver. 25.] There are two pieces of profaneness, which entangle him that is guilty of them, in great troubles; nay, bring ruin upon him. First, when he makes no distinction between things holy and common; but converts that which was consecrated to God (the first-fruits, suppose, or such-like sacred things) to his own proper use: and secondly, when he vows in his distress to give something unto God; but having obtained his desires, studies how he may be loosed from his obligations. See Arg. [l].

Ver. 26.] Such impious persons can no more stand before a religious prince, than the chaff before the wind: but he disperses them all, and thrashes them (as we speak) so severely that the country is clean purged, and freed from such wicked wretches. See Arg. [m].

Ver. 27.] That active spirit, which the Lord hath breathed into man, is like a torch lighted at the divine understanding, to guide and direct him in all his motions; and to make reflections upon them afterward; nay, to penetrate also into the most secret designs of other men, that he may not be deceived by them. See Arg. [n].

Ver. 28.] The best and strongest guards for the preservation of a prince's person, and for the security of his government, are bounty and clemency, joined with justice and faithfulness to his word: and if either of the two be of greater force than the other, for their support and maintenance, it is a high degree of bounty and benignity; which settles him fast in all men's affections, and entails the kingdom upon his posterity. See Arg. [o].

Ver. 29.] That which makes young men honoured is their strength, and vigour, and courage; whereby they are capable to serve for the defence of their country: but that which makes old men venerable, is

29 The glory of young men is their strength: and the beauty of old men is the grey head.

their aged gravity and experience, which qualify them to advise and consult for its safety.

Ver. 30.] It is impossible to mend some persons without blows; and those not gentle neither, but severe: and therefore though it be a very sharp and

30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

grievous remedy, which they by all means avoid, it must not be forborne: but they are rather to be beaten black and blue, and scourged till their very hearts ache, than not be cleansed from their impurity. See Arg. [p].

CHAPTER XXI.

1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.

CHAP. XXI.

ARGUMENT.—[a] This chapter begins with a sentence, which Themistius, a pagan philosopher and orator, seems to have notice of, and mentions as very memorable in the Assyrian (as he is supposed to call the Hebrew) writings: and commends to the thoughts of the emperor Valens, in a speech he made to him, Orat. ix. But if he had respect to this proverb of Solomon's, he will not fully comprehend the sense of it; for he takes notice only of a prince's mind being in the custody and under the guard of God. For thus he translates it, ὁ νοῦς τοῦ Βασιλέως ἐν τῇ Θεοῦ παλάμῃ δορυφορεῖται, "the mind of the king is kept in safe custody in the hand of God." From whence he draws this inference, that a king ought to be very sensible what danger he is in, if he go about any thing contrary to the mind of God; because he then is in peril to fall out of the hand which preserves and keeps him. Nay, thou oughtest, O king (saith he) not only to design nothing thyself but what is holy; but they that are about thee ought to speak to thee nothing that is not so: for every word that comes to thy ears is written in his uncorrupted hand. But though this be a most excellent admonition, worthy to be written in the hearts of all princes, That it is very unbecoming to have any evil thing, any thing impure, or in the least blemished with cruelty or inhumanity, in that heart, which those most holy and most gracious and benign hands of God carry in their keeping; yet there is a great deal more than these Assyrian letters or pictures, which he speaks of, express. For Solomon would have them, and us, sensible that they cannot manage things by their power, as they think good; but depend upon a higher cause, who orders all their motions, good and bad, to such ends as he proposes to himself, quite contrary to their intentions and inclinations. Which is an instruction sufficient to correct the pride of the most absolute monarch, and the impatience of the most oppressed subject.

[b] Next to which follows (ver. 2), a caution against thinking too well of ourselves: which had been delivered before (xvi. 2); but for the weightiness, I suppose, of the matter, and the proneness of men to flatter themselves, and not to judge sincerely of their own actions, is here again repeated.

And then there is a caution added (ver. 3), against hypocrisy; which thinks to please God with ceremonies without moral honesty.

[c] In the fourth verse the meaning is something uncertain, from the different acceptations of the word *ner* or *nir*: which the Greek, the Latin, and other

3 'To do justice and judgment is more acceptable to the LORD than sacrifice.

4 An high look, and a proud heart, and the ploughing of the wicked, is sin.

5 The thoughts of the diligent tend only to

interpreters, translate, not *ploughing*, or *ploughed fields*; but the *light*, the *splendour*, of the wicked. I have had respect to both senses; understanding by *ploughing*, the study, contrivance, and business, of wicked men. And the sentence may be inverted in this manner: *Sin is the pride, the ambition, the glory, and joy* (or the business), *of wicked men*. That, upon which they value themselves, and for which they think themselves brave fellows, &c. is, that they dare do wickedly: or we may make two sentences of this verse, to this purpose:—Men that have proud and lofty thoughts have very ambitious desires, and an insatiable appetite, which put them upon much wickedness: nay, the very business and employment of all wicked men (as well as their pleasure) are nothing but sin. And this word *ner* signifying a *yoke*, among the Chaldeans, Syrians, and Arabians, Lud. De Dieu thinks this no improper sense: *Superciliousness and swelling of the heart* (or mind) *are a yoke intolerable, and proper to the wicked*. Castalio alone understands by *sin*, the effects of sin, to this sense: *Pride and haughtiness of mind are deadly enemies to that happiness and pleasure which the wicked pursue*: for instead of making them greater, as they fancy, they lay them low in all men's opinions, and expose them to their hatred, &c. I omit other interpretations.

[d] In the seventh verse there are different opinions about the force of the word *jegorem*: most of which I have endeavoured to express in the paraphrase. And there is no little obscurity in the next verse: but besides that sense which I have represented, the words are capable of another, which is as plain; viz. As the man is, so are his works; a man of tricks will act strangely (quite different from all the rules whereby we ought to govern ourselves), but an honest man you may know where to have; for he acts conformably to the laws of righteousness.

[e] In the eleventh verse, De Dieu thinks both parts of it ought to be referred to one and the same subject; viz. *peti*, the "simple:" who, saith Solomon (according to this construction of the words), may be instructed two ways. One is, by the punishments which are inflicted upon a scorner; which works upon his fear: the other is, when he attends to the wise, and observes God's great goodness to him; which works upon his love. Wherein he seems to have respect also to another signification of the word *bemaschil*, besides that of attending to information and instruction: for it sometimes imports that happiness and prosperity wherewith God blesses the wise and prudent. But that sense which I have followed in the paraphrase, seems nearest to

plenteousness; but of every one *that is* hasty, only to want.

6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

the Hebrew: and agrees best with what was said before (xix. 25). And it being usual, in this book, to repeat the same sentence in divers places, in different words, I have therefore kept to that sense. But if any like the other (which the Vulgar Latin also follows, making both parts of the sentence to respect *the simple*), the plainest interpretation of the latter part of it seems to me to be this:—When instruction is given to the wise, the simple also learn something; by observing how diligently even the wise hearken to it. And in this sense the word *maschil*, with *lamed* after it, is used in the next verse; “the just considers the house of the wicked.”

[f] Which, though it seems very plain, yet there are great varieties in the interpretation of it; because of the following part of the verse. In which many put in the word *Jehovah*, or *God*, to supply the sense (as we do), but without any necessity; there being a clear and obvious sense (which I have expressed in the paraphrase), without any such supplement; if we do but take the *just man* for a just magistrate, and not for a private person.

[g] There is little difficulty after this, till we come to the twenty-fourth verse; where he either gives this character of a scorner, that he is proud and arrogant, and does all things in the *wrath of his pride* (as the words are in the Hebrew), or describes the proud and arrogant man to be a scorner also, and full of haughty wrath. It is not of much concern which way we take it; for the sense will, in a manner, be the same. I have expressed the Hebrew, as near as I could, in my paraphrase, taking the construction thus:—A proud and haughty person, who may well be called a scorner, proceeds furiously and insufferably in all that he doth.

[h] In the last verse Solomon mentions the *horse* instead of all warlike preparations: because it was the chief; and all nations placed much of their confidence in the number and strength of their horses. But that the Israelites might not do so too, there was a special provision made in their law against it (Deut. xvii. 16). Notwithstanding which they were so prone to this vain confidence, that Joshua, in his wars against the Canaanites, houghed all the horses he took after a great victory: that is, cut their ham-strings, and thereby made them un-serviceable: which he did by an express command from God (Josh. xi. 6, 9), and the reason of it was (as Kimchi well observes) to prevent a false conceit which might have arisen in the people's mind; that they owed their good success to them, had they made use of those horses in future battles. Which Solomon also here endeavours to prevent: for, though he had a great number of horses to increase that splendour which was peculiar to him above all kings, yet he would have them know he did not trust in them; nor would have the people imagine they were a whit the more secure, because they were so well appointed for war, if they did not carefully obey the laws of God; and from him look for deliverance.

Ver. 1.] It is not in the power of kings, (much less of other men) either to do, or to design, what they

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the house-top, than with a brawling woman in a wide house.

10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

please; but their very wills are subject to the great Lord of all; who diverts them as easily from what they intend, or inclines them to that which they resolve against, as the gardener draws the streams of water through the trenches he cuts, unto what part of the ground he thinks good. See Arg. [a].

Ver. 2.] There is nothing that a man doth or designs (especially if he be great and potent), but, such is the fond affection he hath for himself, he fancies to be exactly good: when in the account of the Lord, who searches into the secrets of men's souls, and knows the just value of every thing, they are very defective, if not grossly wicked. See Arg. [b].

Ver. 3.] Men imagine, for example, that their devotion towards God will satisfy for their breach of faith, their uncharitableness and injurious actions, towards men: when he prefers the practice of truth, of mercy, and justice, before the richest sacrifices that can be offered to him.

Ver. 4.] The pride, the insolence, the ambition, and vast desires; nay, all the designs and contrivances of wicked men, with all the prosperous successes they have in them, lead them into abundance of sins; and in the issue into no less miseries. See Arg. [c].

Ver. 5.] He that to prudent counsels and contrivances adds an honest diligence, is likely to grow rich: but he that acts inconsiderately in his business, or greedily catches at every advantage, whether by right or wrong: or undertakes more than he can manage, out of an eager desire to grow rich presently, is most like to be a beggar.

Ver. 6.] There are men that make it their business with much labour, to heap up wealth, though it be by lying, or flattery, or calumny, or perjury: but as such treasures are no more durable than heaps of chaff, or clouds of smoke, which are soon dissipated by the wind; so they expose the owners of them to many dangers, and at last bring them, by their own diligence, to a woful end.

Ver. 7.] For the rapine of such wicked men, whereby they have destroyed other families, and made them desolate, shall fall in most grievous and dreadful punishments upon themselves; which they shall not be able to shake off, till they be utterly destroyed; because they knowingly injured their neighbours, and obstinately denied to make them satisfaction.

Ver. 8.] For a man whose life is nothing but wiliness and craft, imposture and deceit, is so alienated from God, that he is very odious to him, and to all good men: but he that is sincere and free from all fraud and guile approves himself in all his actions, and is most acceptable and dear to both. See Arg. [d].

Ver. 9.] It is much more desirable to live poorly and solitarily in the open air, exposed to all the injuries of the weather; nay, to be thrust into a little corner on the top of the house; than to have a spacious habitation and numerous family, governed by a contentious wife: whose perpetual scolding and brawling within doors, upon the least occasion, is more intolerable than the thunder, and the lightning, and the blustering winds, which may molest him without.

Ver. 10.] An impious man is so set upon mischief, that he is not satisfied till he hath effected his desire:

11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A gift in secret pacifieth anger; and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth pleasure *shall be* a poor man; he that loveth wine and oil shall not be rich.

18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 *It is* better to dwell in the wilderness, than with a contentious and an angry woman.

20 *There is* treasure to be desired, and oil in the dwelling of the wise: but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

22 A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

nor will he spare either friend or foe, to serve his ambition, his covetousness, or whatsoever evil affection it is that reigns in him.

Ver. 11.] Lay a heavy fine or other punishment upon a derider of religion; and though it do him no good, yet such simple persons as were only incautiously deluded by him, will make some wise reflections on it, and be the better for it: as for him that is wise already, it is sufficient only to give him good admonitions; of which he himself will receive the profit, and amend what is amiss in him. See Arg. [e].

Ver. 12.] A just judge makes a prudent, but strict scrutiny into all the actions of a wicked man's family; that he may so punish them for their rapine, violence, and extortion, as to deprive them of all power to do any farther mischief. See Arg. [f].

Ver. 13.] He who is so far from relieving the poor, though they lie under most grievous calamities, that he plainly declares their petitions are very troublesome to him, shall fall into the like straits and pressures himself: and, which is worse, be denied when they force him to cry for help.

Ver. 14.] Men do not love to be thought so weak as to do any thing for money; but such is its power, if it be secretly conveyed, that they will resign their strongest resentments to it: their anger, for instance, will yield to a gift; nay, a rich present, prudently placed, will extinguish that wrath which was thought implacable.

Ver. 15.] The execution of justice is a joy to him that hath observed the laws; but a terror to those that have violated them by their wicked deeds: who look upon themselves as in danger to be undone thereby.

Ver. 16.] He that will not live by those wise laws which God hath prescribed him, but follows the conduct of his own foolish lusts and passions, shall after all his extravagances be sent down to hell; and there confined to the company of the old giants, who, giving themselves over to debauched courses, were swept away with a deluge (see ii. 18; ix. 18).

Ver. 17.] Nay, before he goes thither he may suffer very much; for it is too frequently seen that voluptuous men destroy their own pleasures, by wasting their estates, and bringing themselves to extreme beggary: at the best, he can never thrive, who loves to feast and to live delicately.

Ver. 18.] Nay, such is the distinction which divine providence makes between the good and bad,

that righteous men are not only strangely delivered from those dangers which others fall into, but preserved from mischief, by its seizing on the wicked: and men sincerely virtuous, escape in a common calamity; when they that prevaricate with God and with religion, by that very means (which they thought was best for their safety) are overwhelmed in it.

Ver. 19.] It is more eligible (as was said before, ver. 9), to dwell quietly in the most rueful place upon earth, than to live in a palace with a contentious wife: whom nothing can please; but is uneasy and angry at every thing, and always gives provoking language.

Ver. 20.] Wisdom furnishes a man not only with the necessaries, but with all the conveniences and pleasures of life, that he can reasonably desire; which it teaches him also to enjoy with great satisfaction, though but in a small habitation: but such is the folly of a wicked man, that he javishly spends all those treasures, which he knows not how to get, nor how to live without.

Ver. 21.] He that makes it his business to be good; not contenting himself merely with doing no harm, but greedily laying hold on all occasions to exercise justice and mercy, shall lead a most happy life; for, besides the satisfaction and pleasure he hath in doing good, he shall preserve himself from being injured, and oblige all to be kind to him, and be highly esteemed, honoured, and praised every where.

Ver. 22.] The virtue of the mind is of greater force, and more prevalent, than strength of body: for a whole city of mighty men are not able to resist a wise and pious commander that besieges them; but they are either taken by his cunning stratagems, or they yield themselves to his eminent goodness: unto which they trust more than to their fortifications.

Ver. 23.] He that is wary and cautious in his talk, thinking seriously before he opens his mouth, and, taking care to offend neither God nor man by what he speaks, preserves his mind from a great deal of trouble, and himself from dangerous distresses.

Ver. 24.] He that is puffed up with a great conceit of himself, whose ambition makes him insatiable in his desires, as he regards neither God nor man, so he cannot endure the least opposition, nor do any thing with moderation; but, being easily enraged with insolent fierceness and cruelty, proceeds against those that cross his designs. See Arg. [g].

Ver. 25.] A sluggard hath desires as well as other

27 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?

28 A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but as

for the upright, he directeth his way.

30 There is no wisdom, nor understanding, nor counsel against the LORD.

31 The horse is prepared against the day of battle: but safety is of the LORD.

men: which must needs be a perpetual torment to him, because he will not be at the pains to give them satisfaction: nay, they bring him sometimes to a miserable end; because his sloth moves him to make provision for them by robbery, or other unlawful ways, rather than by following some honest but laborious calling.

Ver. 26.] Nor is there any measure in his desires; but, as they are endless, so they are exceeding eager and restless, to his own and others' great disturbance; but he that is diligent and honest is so far from desiring, much less stealing, his neighbour's goods, that he freely gives away his own, and hath not the less thereby, but still enough to spare.

Ver. 27.] God is so far from being pleased merely with sacrifices (xv. 8), that when they are offered by impious men, who never think of amending their lives, he detests them; though presented with never so specious a show of piety: especially when, at that very time, they have some wicked design in their heads, which they think to sanctify by their sacrifices.

Ver. 28.] He that for money, or love, or hatred, shall testify any thing of which he hath no knowledge, shall soon lose his credit, and at last come to a miserable end (xix. 9): but he that, in obedience to God, testifies nothing but what he hath attentively heard

or seen; as he never varies from what he deposes, so he shall always be believed, and continue in good esteem, as long as he lives.

Ver. 29.] All the endeavours of a man resolutely wicked, are to grow so impudent, that he may not blush at what he doth; nor be moved, in the least, by any man's admonitions or reproofs: but a man sincerely virtuous is so different from him, that he himself examines and censures his own actions if they be amiss; and makes it all his care so to live, that he may not be ashamed of what he doth.

Ver. 30.] It is folly to design any thing that is not approved by the Lord: for let it be managed with all the skill that natural sagacity, long study, and experience can furnish men withal; with the most prudent foresight also of all contingencies; and with mature and deliberate advice about the most effectual means, and with due application of them to the end; they all signify nothing when they oppose the counsels and decrees of heaven.

Ver. 31.] Nor is power and force, though never so great, more significant than counsel and advice: for after an army of horses, and chariots, and valiant soldiers, are set in battle array, they can give no security of victory, without the divine favour and help; from whom alone therefore both safety and prosperous success are to be expected. See Arg. [h].

CHAPTER XXII.

1 A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold.

2 The rich and poor meet together: the LORD is the maker of them all.

3 A prudent man foreseeth the evil, and

CHAP. XXII.

ARGUMENT.—[a] After an admonition not to set too great a price upon riches (ver. 1), there follows another (ver. 2) unto rich men; not to set too great a value upon themselves; but with an instruction also to the poor, not to be discontented with their condition; the rich having as much need of them as they have of the rich: Greg. Nazianzen, indeed (Orat. xvi. 263), is of opinion that Solomon doth not say, that God hath made one man poor and another rich, οὐ γὰρ ὄλον εἰ θεὸς ἢ τοιαύτη διαίρεσις, “for it is not apparent that such a distinction is from God;” but his meaning is only this, that πλάσμα Θεοῦ ἁμοίως ἀφόρτεροι, καὶ ἴσα ἕξωθεν ἀνισοί, “they are both alike the workmanship of God, though in external regards they be unequal.” Which ought to shame rich men into sympathy and brotherly-kindness towards them: that when they are apt to be lifted up because of those things wherein they are unequal, they may be taken down again and become more moderate, when they consider how in the greatest things they are both alike.

But I have had a respect to the other thing also in my paraphrase: because, if God did not intend in the beginning so great a disparity as we now see (which this is not a place to dispute), yet some disparity it may be easily proved he did design; the mean condition, that is (though not beggary) of

some, in comparison with others. Which serves many wise ends of his providence: nay, beggary, may be very useful, to give the greater occasion of liberality on the one hand, and of patience, humility, and honest diligence, on the other. And to be commended for these virtues is much better than to be rich, as he observes in the first verse. Where Melanethon hath a large discourse to show that it is lawful, nay, necessary, to endeavour after a good fame: according to that saying, “I have need of a good conscience with respect to God, and of a good name for the sake of my neighbours.” And he alleges some ancient sentences to the same purpose with this of Solomon; as that of Publius, Honestam famam si servasso, sat ero dives.

[b] There are more observations about riches, in ver. 7—9, which seem to me to have a dependence one upon the other; and so I have considered them in the paraphrase. And in the next verse but one (ver. 11), I have followed the judgment of Lud. De Dieu, who thinks Solomon observes two fruits of pureness of heart; one, that the word of such a man may be relied on; and the other, that the king (who loves not to be deceived) will be his friend upon that account. This seems nearest to the Hebrew; unless we will take it thus: Two things recommend a man to the affection of a prince, his integrity and his eloquence: which make him very

hideth himself: but the simple pass on, and are punished.

4 By humility *and* the fear of the Lord *are* riches, honour, and life.

5 Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.

capable to do his prince service. And then the paraphrase must run thus:—He that loves sincerity above all things, and is able to deliver his mind in acceptable language, is fit to be privy-counsellor to a king.

[c] And to this, I conceive, he hath some respect in the next verse; where by *daath, knowledge*, in the first part of it, we are to understand (the other part of the verse shows), Men truly knowing, and who speak according to their knowledge.

[d] In the thirteenth verse, there is an admirable description of the disposition of slothful persons, who raise difficulties in their own fancies, where there are none; or, pretending them greater than they are, will not so much as attempt any thing, because it is possible they may meet with insuperable hinderances. Which some have, not unfitly, applied to cowardly magistrates, who dare not punish great and powerful offenders; but excuse themselves, saying, He is a mighty man, there is no dealing with him, &c. Whereas a worthy magistrate (as an excellent prelate of our own, bishop Sanderson speaks) would choose to meet with such a *lion*; that he might make God's *ordinance* to be revered, and clear the way for others, by tearing *such a beast* in pieces; "and would no more fear to make a worshipful thief, or a right worshipful murderer (if such a one should come in his circuit), an example of justice, than to twitch up a poor sheep-stealer."

But the lord Bacon applies it, no less wittily, to the laziness of mankind, in the Advancement of Learning (lib. i. ch. ult.), the knowledge of some things being so abstruse that it is impossible to be compassed by human industry. Whereas "all those things are to be held possible and performable, which may be accomplished by some persons, though not by every one; and which may be done by the united labours of many, though not by any one part; and which may be effected in a succession of ages, though not in the same age; and in brief, which may be finished by the public care and charge, though not by the abilities and industry of particular persons." But there is no excuse for those who will not set themselves to any inquiries, because some things cannot be known. Which is perfectly the temper of the sluggard Solomon here mentions; who, because a *lion* sometimes comes into the street, would not stir out of his doors. It was not ordinary, you must know, for *lions* to come into towns; no, nor to rove in the day-time (the night being their season, Ps. civ. 20): but sometimes by the divine vengeance they were stirred up to leave the deserts, and go to inhabited places (Jer. v. 6: 2 Kings xvii. 25, 26); and likewise, if we may believe the great philosopher (in his History of Animals), when they grow old, *πρὸς τὰς πόλεις ἔρχονται μάλιστα*, &c. they haunt cities more than other places; because then they are not so able to prey upon beasts, and therefore lie in wait for men. The same is affirmed by Pliny, as Bochartus observes, lib. iii. cap. 2, par. i.

[e] In the sixteenth verse I have followed our translation, and expressed the sense to as much advantage as I could. But I think the vulgar Latin,

6 Train up a child in the way he should go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* servant to the lender.

8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

which Luther and some others follow, comes nearer to the Hebrew, which runs thus: "He that squeezes the poor to increase his own estate, gives to the rich (not to secure what he hath gotten), but only to impoverish it:" that is, He shall be squeezed by some mightier person than himself: and so the paraphrase, in more words, should be this:

Such is the just providence of almighty God, that he who, to enlarge his own estate or power, oppresses the poor by violence or deceit, shall meet with the like extortion from others more powerful than himself; and thereby be reduced to as poor a condition as those whom he oppressed.

Ver. 1.] Riches are not so great a good as men imagine; for a wise man will prefer the fame of using them well (or any other virtue) much before them: and choose much rather to be esteemed and beloved of good men, than to be possessed of abundance of silver and gold. See Arg. [a].

Ver. 2.] The world doth not consist all of rich, nor all of poor; but they are mixed together, and have need of one another: and will agree well enough, and not clash one against another, if they both consider that there is one Lord, who is the creator of both; and hath by his providence, ordered this inequality for their mutual good. See Arg. [a].

Ver. 3.] He whose long experience and observation of things hath made him cautious and circumspect, foresees a calamity before it comes; and withdraws himself from the danger, into a place of safety: but an incautious and credulous person is easily abused by crafty men, to overlook the mischief, which even they intend against him; and so he goes on securely in his accustomed track, till it overtakes him.

Ver. 4.] A modest sense of a man's self, and humble submission to the meanest condition, arising from a religious regard to the divine majesty, is the way to be promoted, both to wealth and to honour; and to enjoy them both also a long time in joy and pleasure.

Ver. 5.] The life of a man that winds and turns any way to bring about his ends, is very scandalous to others; and will entangle him at last in most grievous troubles: he, therefore, that hath a care of his soul, will have no society with such persons; and thereby avoid the danger of being undone by them.

Ver. 6.] Instruct a child as soon as ever he is capable, and season his mind with the principles of virtue, before he receives other impressions: and it is most likely they will grow up with him; so that when he is older he will not forsake them, but retain them as long as he lives.

Ver. 7.] Riches draw dominion along with them over the meaner sort; nay, though a man be not absolutely poor, yet, if he be forced to borrow, he loses his liberty, and depends upon the will and pleasure of the lender.

Ver. 8.] But let not such abuse their power, for no man can reap better than he sows; but if he do injury to others, it shall produce his own trouble: and the authority which he employs vexatiously and spite-

9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, for the grace of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.

13 The slothful *man* saith, *There is a lion without, I shall be slain in the streets.*

14 The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, *shall surely come* to want.

fully shall fail him, and not be able to bear him out in his inhumanity.

Ver. 9.] On the other side, he that beholding the miserable condition of others, takes compassion upon them, and friendly relieves them, shall be blessed by God, and commended by men: because he doth not put them off to be supplied by others, but imparts of his own goods to him that cannot require him again.

Ver. 10.] Throw the scoffer, who derides all things, out of a society, and contention, which he is wont to raise, will go out together with him: there will be no quarrels, no suits, no reproachful words, wherewith contending persons are apt to bespatter one another, when such insolent and turbulent men are excluded.

Ver. 11.] He whose heart is so free from guile, that he places his pleasure in the integrity of his conscience, will never gloss, nor flatter, nor study to put false colours upon things, but speak ingenuously according to the sincere sense of his soul; upon both which accounts a wise prince will value him, and advise with him as a friend. See Arg. [b].

Ver. 12.] There is a special providence of God which watches over honest men (who speak as they think); and which prospers the advice they give, and the affairs they manage; but he subverts such as are treacherous and pernicious; and blasts all their counsels and designs. See Arg. [c].

Ver. 13.] A slothful man never wants pretences to excuse himself from labours; for he can feign to himself imaginary difficulties, and make a dreadful representation of them: affrighting himself with dangers where there are none; or which happen very rarely. See Arg. [d].

Ver. 14.] When thou art enticed by the beauty and blandishments of those lewd women, from whom thou oughtest to estrange thyself as far as they are estranged from God (see ii. 16), remember that they allure thee into such a gulf of utter destruction, that to fall into their familiarity, is a mark of the highest displeasure of almighty God against thee, for some other crimes.

Ver. 15.] False opinions and bad inclinations stick so close sometimes to the mind and will of a child, and are so twisted with them, that no admonitions, no reproofs, nor the wisest discourses, but only prudent and seasonable chastisement, and that not without some severity, will remove such obstinate folly.

Ver. 16.] There are some men have such a mixture of ill qualities, that at the same time they will take from the poor to enrich themselves, though it be by violence or fraud; and give to the rich and powerful to wink at their oppressions; but all in vain; for such practices shall surely bring them to beggary. See Arg. [e].

PART II.

CHAPTER XXII. (CONTINUED.)

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

CHAP. XXII. (CONTINUED.)

ARGUMENT.—Now from this verse, there is scarce any interpreter but hath observed another form of speech, much different from the former, begins, and continues unto the twenty-fifth chapter; and therefore it may not unfitly be called, *the second part of the book of Proverbs.*

From the beginning of the tenth chapter to this place the instructions of wisdom are delivered in short sentences and *Proverbs*, properly so called; which have seldom any connexion one with another, or not easily discerned; showing what is good or bad, true or false, &c. But now follow exhortations and precepts in the *imperative mood* of speech, and those comprehended in two or three or more verses before he finishes what he intends. In which alteration, some think the weakness of the

reader is consulted: who, being weary of the sententious way of instruction, may be refreshed and awakened unto new attention, by varying the form of writing. And thus the son of Sirach, after his gnoma or sentences, adds an earnest exhortation to the study of wisdom and virtue, like this of Solomon, in the following *section*, which I call his *second part*. Which may have respect both to that which follows: as if he had said, Let not all that hath been said be lost, or superficially regarded; but take a serious review of the foregoing counsels: and give ear also to what I have farther to deliver, &c.

[f] And to move the greater attention, he commends them (verse 20), under the name of *schalischim*, words fit for a prince to speak, and the best men in the world to hear: which we truly, therefore, render “excellent things.” There is another notion of the word, I know, which I have not altogether

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

neglected; but it always signifying in the bible either *great captains, and commanders, and nobles, or the best sort of musical instruments* (as it doth in one place), I look upon this as the most proper interpretation of it.

[g] And among those *principal rules* of life he first commends this (ver. 22), not to be injurious to poor people: especially by oppressing them in a form of justice. Which all know was administered by the elders *in the gate* of their city; as may be seen in many more places, besides that which I have noted in the paraphrase (Dent. xxi. 19; xxii. 9; xxv. 7; Ruth iv. 1, 2, &c.). Which being so common a notion, it is strange that the Greek interpreters should here understand this verse of *poor people begging at their doors*: whom the wise man admonishes them not to abuse. This seems to be their sense: but the word *tedakke* signifies more than ἀτιμάσῃς, “dishonour,” or “abuse” (which is the word whereby the LXX. express it); for it denotes as much as *crush*, and that *into bits*, i. e. to undo people utterly; which nobody is inclined to do unto poor wretches begging at their doors, who are undone already.

[h] Then follows a most necessary advice about the choice of a friend (ver. 24, 25), upon which the lord Bacon hath passed this judicious remark (Advanc. of Learning, book viii. ch. ii. parab. 26): “By how much the more devoutly the laws of friendship among good men are to be observed; by so much the more it stands upon us to use the caution even at the very first, in the prudent election of friends. And let the disposition and humours of our friends be what they will, so far as concerns ourselves only, they are by all means to be borne withal: but when they impose a necessity upon us, to behave ourselves just as they would have us towards other men, it is a very hard and unreasonable condition of friendship. Wherefore it highly concerns us, as Solomon here admonishes, for the preserving of the peace and safety of our life, that we intermingle not our matters with men of a choleric nature; and such as easily provoke or undertake quarrels and debates. For such kind of friends will perpetually engage us in contentions and factions: so that we shall be constrained either to break off friendship, or to be wanting to our own personal safety.”

[i] In the next two verses (ver. 26, 27), he seems to warn men against such friendships, as will engage them to be bound for the debts of others. There are several admonitions before against being surety for a *stranger* (vi. 1; xi. 15), and in one place (xvii. 18), he seems to caution against rash engagements, though for a *neighbour* or friend: but especially, he here adds, when a man is conscious to himself that he hath no estate, and doth but deceive him to whom he stands bound for another man's debt: and so, by pretending to be more able than he is, deprives himself for the benefit of that law mentioned Exod. xxii. 26, 27, and repeated Deut. xxiv. 6.

[k] What is said in the twenty-eighth verse against the removing of the *boundaries* whereby one man's possessions are distinguished from another's, and that by ancient consent, is applied, by all sorts of writers, as a caution against innovations. And it is a great mistake to imagine, that only popish authors make that use of it: for the best of the protestants have thought fit to accommodate it to the

20 Have not I written to thee excellent things in counsels and knowledge,

same purpose. And among the rest Melancthon hath very judiciously explained it in this manner: “This precept is not obscure if it be cited allegorically for *not changing the laws, which antiquity by grave authority hath delivered; unless there be an evident necessity*. For this is often repeated among the precepts of political life, not *rashly to change the ancient laws*. And he here quotes a long passage out of Demosthenes against Timocrates, concerning the people of Locri; who ordained that ‘he who proposed a new law to them, should do it with a halter about his neck,’ &c. And if there were such severity now, saith Melancthon, we should not have so many new dogmatists and Lycurguses about wax candles, and bells, and such-like things; of whose change, as there is no necessity at all, so it would bring no utility. And wise men require us to *pardon and indulge some small inconveniences to custom*; lest by motion, as it is in sick bodies, the commonwealth should suffer a greater evil. It is necessary, indeed, here to add this caution when any doctrine is impious, and the law establishes impious opinions and idols, *then we ought to prefer rules before them, and to obey God rather than man*. But when such amendment is necessary, the boundaries and limits of our fathers are *not taken away, but restored*: because we only return to the doctrine delivered by God to our first father, according to that of Tertullian, *Primum quodque verissimum est. All our care, therefore, herein is to inquire diligently, what is the true antiquity*: for that is a great confirmation of our faith, when we understand the true state of the church in all ages, to follow the testimony of those who retain the foundation.”

[l] In the last verse Solomon doth not merely commend industry and diligence, as some understand it (taking this to be the same with the Greek proverb Τίχρη ἐν τῷ πόνῳ), but something more, which the Hebrew word *mahir* plainly imports, viz. *speed, swiftness, readiness, and cheerfulness*, in the despatch of business. To which is required a quickness of apprehension in discharging the fittest means, and a dexterity in the application of them; so that the business is not only done, but done speedily, and without much noise and bustle. On such a person, if he can be found, Solomon here makes this remark, that he is likely to come to great preferment. “For there are no qualities (as is observed by the lord Bacon, book viii. ch. 6, parab. 19), which princes more respect and require in the choice of a minister, or servant, than celerity and alacrity in the despatch of business; which are above all the rest, as he shows by this induction. Men of *profound wisdom* are many times suspected by kings as too prying; and able by the strength of their wit as with an engine to turn and wind about their masters, insensibly, whether they will or not. Then *popular persons* are hated, as those that stand in the light of kings, and draw the eyes of the people too much unto themselves. *Men of courage* are commonly taken for turbulent spirits, and more daring than is meet. *Honest men*, who are valuable for their integrity, are thought too stiff; not so pleasurable as their masters desire to their will and pleasure in every thing. To conclude (saith he) there is not any other good quality, which presents not some shadow, wherewith the mind of kings may be offended: *only quickness of despatch, in the execution of commands, hath nothing in it that doth not*

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate:

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou *one* of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

please. The motions also of the minds of kings are swift, and not very patient of delays. *For they imagine they can do any thing; this only being wanting, that it be done out of hand.* Upon which account, above all other qualities, *celerity* is to them most acceptable."

Ver. 17.] And now let me exhort thee again (iv. 20, v. 1), whosoever thou art that readest these things, to attend diligently; and consider seriously all the counsels and precepts which wise and good men have delivered: and in particular, let me prevail for an affectionate application of thy mind, to the knowledge which I impart unto thee.

Ver. 18.] For it will give thee most high satisfaction if thou dost so heartily entertain them, and thoroughly digest them, and faithfully preserve them in mind; that thou art able withal to produce any of them, as there is occasion, and aptly communicate them for other men's instruction.

Ver. 19.] For what greater satisfaction can there be, than to have a good hope in God, and to be well assured of his gracious providence over thee? which is the very end for which I now declare these things to thee: that if thou hast been negligent before, yet now at length, thou, even thou, mayest know the way to happiness, and show it unto others.

Ver. 20.] Think of it seriously, and deny, if thou canst, that I have taken more ways than one for thy information, and have set down most excellent rules, and those well considered with great exactness and care, for thy conduct both in public and in a private state of life. See Arg. [f].

Ver. 21.] That thou mightest not only have a certain, firm, and solid knowledge, of all those truths that are necessary for thee, but be able also to give sound advice to those that send to consult thee: and be fit to manage the most difficult affairs, to the satisfaction of them that employ thee in an embassy.

Ver. 22.] And besides those instructions already given, remember these that follow. Never abuse thy power to the spoiling of him that is in a mean condition, because he is unable to resist thee: but especially do not undo him there, where he hopes for relief, by denying him justice, much less by false accusations, when he comes into the public courts of judgment (2 Sam. xv. 2). See Arg. [g].

Ver. 23.] For all causes shall be heard over again, by a higher judge; even the Lord himself, who will do them right: and force their spoilers to pay dearly for the wrong they have done them; for which nothing less than their life shall make satisfaction.

Ver. 24.] And as there is nothing more necessary than a friend, so a principal point of wisdom consists in the choice of him; concerning which, observe this rule among others: not to enter into any familiarity with a man prone to anger; and the more furious he is, be so much the more cautious of being drawn along with him into any company. See Arg. [h].

Ver. 25.] For it will be a very hard matter to preserve thyself in good temper, when he is out of humour; but thy very kindness to him will make thee feel the same commotion: nay, bring thy very life into great danger, by being engaged in all his quarrels.

Ver. 26.] And do not keep company with those who are forward to pass their word, and give security, for the payment of other men's debts; lest they draw thee into such dangerous engagements (vi. 1; xi. 15), especially when thou hast no estate to answer the debt for which thou art bound. See Arg. [i].

Ver. 27.] For it will highly incense the creditor when he falls upon thee, to find thou art not so able a man as thou madest a show of to him, and so provoke him to pull away the very bed from under thee, when thou art in it; and leave thee shamefully and wretchedly on the ground: for why should any man have so little care of his own good, as thus to expose himself to such miserable straits for the sake of another?

Ver. 28.] Be content with thy own estate, and do not seek to enlarge it by invading other men's possessions: especially those to which they have an unquestionable right, having enjoyed them by long prescription, and by the consent of thy forefathers, whose constitutions ought to be had in great veneration. See Arg. [k].

Ver. 29.] Mark a man that is not rash, but yet quick and dexterous in the despatch of any business he is charged withal: and thou mayest foretell that he shall not long continue obscure, in some private and mean family; but be taken notice of, and preferred to the service of his prince, in some public ministry.

CHAPTER XXIII.

1 WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

CHAP. XXIII.

ARGUMENT.—[a] As the foregoing chapter concludes with an observation concerning the quality of a person who is most likely to come to preferment, so this begins with a caution to him, when he is

promoted to it. For the first verse is (as Melancthon calls it) *Aulica admonitio*, "an admonition to a courtier;" remembering him, that there is danger, even in the favour, especially in the familiarity, of princes and great men. Whose kindness must be used with so much modesty and circumspection:

3 Be not desirous of his dainties: for they are deceitful meat.

4 Labour not to be rich; cease from thine own wisdom.

especially if they be so extraordinarily kind, as to admit an inferior to eat with them: when if a man use not great moderation, he loses the guard he ought to have upon himself. For his head growing hot, his tongue may run (as we say) before his wit; his behaviour may be indecent, or too negligent, &c. and therefore Solomon advises such a person to be very considerate at that time above all others; and with earnest attention to mind both *who* and *what* is before him (for the Hebrew words may refer to both, as I have explained in the paraphrase): there being great danger of his ruin, if he give any offence at such a time; when the passions of the prince or ruler are apt to be as disordered as his own: and therefore had need be watched, that he may know how to appease them presently; and so govern himself as to receive no prejudice thereby.

[b] But especially he must be sure to have a command over his tongue (which Melancthon takes to be the meaning of *putting a knife to his throat*, ver. 2), that it take not too much liberty, and that he speak nothing rashly; which may undo him, as it did Clytus; whom Alexander slew at a feast, for contradicting him too freely. He cites many admonitions out of the poets concerning this danger; concluding with that counsel which Æsop gave Solon, when he was going to Cressus; Speak to a king, ἢ ὡς ἥμισυ. ἢ ὡς ἡδιστα, “either as little, or as sweet, as is possible.”

But this is too narrow a sense of that phrase, *put a knife to thy throat*; though it be a part of it. For it expresses the exceeding great caution a man should use at a feast, lest he exceed his bounds in eating and drinking: wherein he should be as careful as he is of cutting his throat; which many have in effect done by intemperance; whereby some have utterly destroyed their healths at last; and others fallen into such a liberty of speech, as hath on a sudden cost them their lives. Be as afraid, therefore, saith the wise man, of running into excess (of which thou art in great danger at a great table, if thou hast a great stomach), as if thy knife wherewith thou cuttest thy meat, would certainly cut thy throat, if thou eatest too much. In short, he advises a man to affright himself from intemperance, where is a great temptation to it.

There are those indeed, that take the first particle *ve*, in the beginning of the verse, to signify as much as *otherwise*; and the meaning to be, If thou dost not curb thy appetite, but let loose its reins to eat and drink as much as it desireth, it will expose thee to as certain danger, as if a knife were at thy throat: which, though it be not so easy a construction, I have not altogether neglected.

[c] After this follows an admonition against *covetousness*, ver. 4, where he neither forbids all labour, nor a provident care (which in other places he commends), but only represents how vain it is to be over solicitous; and to leave no thoughts nor strength for any thing else: for so the first word is, do not *weary thyself* to be rich. And in the next part of the sentence, he only bids us *desist* from our own understanding; meaning thereby, either we should not wholly trust to that, though in the use of honest means; or that we should not follow our own inventions, contrary to the divine direction. Some would have the meaning of the whole to be this; Do not prefer the getting of riches before the getting of wisdom: taking the verse as if it ran

thus; “labour not for riches so as to cease from the prosecution of wisdom;” let not thy worldly cares hinder better things, and then there is no danger: which is an excellent sense, if the words would bear it.

[d] The reason which Solomon adds (ver. 5), hath little or no difficulty in it; which is from the uncertainty, either of getting or of keeping riches. Whose inconstancy he sets forth by the flight of an *eagle*: which of all other birds is observed to fly swiftest, and highest into heaven (as Solomon here speaks), or into the clouds (as other authors); that is, quite out of sight. Whence it is that God saying he carried the Israelites out of Egypt “upon eagles’ wings,” Exod. xix. 4, R. Solomon (upon Exod. xii. 37) took a conceit that they went a hundred and twenty miles in one hour; for so far it was from Rameses to Succoth. Which though it be but an idle fancy, yet there was this foundation for it; that the scripture expresses the swiftest motion by that of the *eagles*. So Saul and Jonathan, who were strong and excellent racers, pursuing the enemies with great speed, are said to have been “swifter than eagles” (2 Sam. i. 23). And such were they who pursued Zedekiah and the people of Judah, when they fled out of Jerusalem in hope to make an escape (Lam. iv. 19: Hab. i. 8, compared with 2 Kings xxv. 4, 5). And thus other nations represent it, as Bochartus observes out of Cicero, who tells us out of Chrysippus, that when a racer dreamed he was turned into an *eagle*, an interpreter told him, “Vicisti, ista enim ave volat nulla velocius.”

[e] Next to covetousness he condemns envy, as Melancthon and others understand verse 6, &c. or rather such covetousness, as makes men sordid: whence arises, indeed, that part of *envy*, which disposes a man to grudge every thing to his neighbour, though he would be thought liberal; which I pass by only with this note, of that good man; That a singular diligence ought to be used, in observing and finding out the dispositions and inclinations of others; that we may know whom to avoid, and whom to consort withal. And (according as he understands the beginning of the next verse, ver. 7) there is none worse than the man now mentioned, who hath a *spectre* or *satyr* in his soul; so he renders it, mistaking *schaar* for *saar*: which are widely different. And this word *schaar* being used only here in this place, hath raised a great deal of difficulty, whence to derive it: which I shall not trouble the reader withal; the sense being well enough expressed in our translation, and in short is this, *he is not what he seems*: his thoughts differ much from his words; and therefore do not believe what he saith, but mark the discovery he makes of his inward thoughts, which are so sordid, that he is *detestable*, as some render the phrase, or *stinkingly base*.

[f] Of *envy* at the prosperous estate of wicked men, which makes others wish themselves in their condition, though it be by imitating their wickedness, he speaks afterward, verse 17. From whence, to the twenty-fifth chapter, most of the precepts are admonitions proper for parents to give their children; that they may know what to eschew: particularly *drunkenness* and *whoredom* (of which he speaks in this chapter), and such *company* as may entice them to be so lewdly wicked. And, in order hereunto, to implant in their minds a *due esteem*

5 Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away, as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he:

of wisdom, as infinitely to be preferred before all earthly treasures. This he inserts in the middle, between the cautions against *drunkenness* and *whoredom* [g], ver. 23, upon which the lord Bacon hath passed this remark, that the wise man judged it reasonable, that "riches should be employed to get learning, and not learning be applied to gather up riches."

[k] St. Chrysostom's observation concerning a harlot (Hom. xiv. ad. pop. Antioch.) most excellently explains verses 27, 28, that "πορνὴ φιλεῖν οὐκ ἐπίσταται, ἀλλὰ ἐπιβουλεύει μόνον, 'a whore understands nothing of love or friendship, but only the art of inveigling.' Her heart is never sensible of true affection; but is made up of wiles to deceive and entrap men into their undoing. And if the danger do not appear, she is the more to be avoided, ὅτι περιστάσει τὸν ἄνδρα, &c. 'because she covers the destruction and hides the death;' and takes care it shall not presently come into the sight of him, whom she ensnares into it."

[l] In the conclusion of the chapter he resumes his discourse about *drunkenness*; and represents at large the dismal effects of it, in so lively a manner, as may well deter any man that reads it seriously from being too busy with wine: which he saith, in conclusion, "bites like a serpent, and stings like a basilisk" (so Bochartus hath proved we ought to translate the word *tziphoni*, which we render "adder"); whence it was that Tatianus, the Eberites, and Manichees, called wine "the gall of the dragon, and the venom of the old serpent;" and would not taste a drop of it, no, not in the holy communion. Not considering, what lies open and obvious to every body's eyes, that there is no hurt in the thing itself (which is a singular divine benefit), but in our excess. Whereby innumerable diseases are bred in the body, the reason for the present suffocated, and the most absurd affections stirred up; which change men for the time into beasts. Some into *lions*, as Bochartus glosses (lib. iii. cap. 10, par. ii.): witness Alexander, who killed his dearest friend in his cups; and Herod, who, after a feast, condemned the great servant of God, John Baptist (whom he himself highly revered), to be beheaded: others into *dogs*; as Nabal, who most rudely and churlishly harked at David, to whom he had great obligations, when he was in drink: others into *hogs*, wallowing in filthy pleasures; as Lot who defiled himself with incest, when he was not himself: nay, it throws men down below the beasts who drink no more than needs, and never excite their thirst by art, but only follow the directions of nature. All which, if any man consider, he will easily allow of what Solomon says, that it "bites like a serpent," &c. that is, doth more mischief than can be repaired. For the wound which the basilisk gives is said, by Avicenna, to be incurable; and the writers of his nation say, it doth hurt even by its *looks* and *hissing*, as that author before named relates, cap. 9. And so Solomon immediately represents the effects of drunkenness to be such, that they make a man senseless, and perfectly stupid; and consequently incorrigible, though he suffer never so sadly by it (ver. 34, 35). As if

Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool; for he will despise the wisdom of thy words.

this poison made a mortification in the whole man; for which there is no remedy.

Ver. 1.] When a prince, or a very great person, doth thee the honour to admit thee to his table, be not transported with such vain joy, as to remit the seriousness of thy mind: but remember thou art in danger, if thou hast not thy wits about thee to direct thy behaviour; lest thou touch any thing, which, perhaps, was reserved only for the prince's own eating, or demean thyself indecently towards him or towards any of the guests or waiters at the table. See Arg. [a].

Ver. 2.] Especially lest thou speak too freely, which may hazard thy undoing; for the prevention of which keep thy mind as sharp as thine appetite; and affright thyself from intemperance in language, as well as in eating: of which there is the greater danger, if thou hast a greedy desire of meat and drink. See Arg. [b].

Ver. 3.] Most especially when exquisite delicacies are set before thee; which are so tempting, that it is a piece of wisdom not to be too forward to accept of such invitations; or being there to content thyself with the plainest dish: for it was not kindness, but design, perhaps, which called thee thither; or thou mayest be easily enticed by such dainties to over-eat thyself.

Ver. 4.] Do not trouble thyself with restless and tiresome labours to get a great estate; be not too thoughtful, nor let thy cares be endless about such matters; much less use any ill contrivances which they may suggest to thee; no, nor depend so much upon thy own prudent management for the success of thy honest undertakings, as upon God's blessings. See Arg. [c].

Ver. 5.] Consider, for the cure of this, how ridiculous it is, that thou shouldst let thy mind be so intent upon riches, and pursue them with such haste and earnestness which, perhaps, thou canst never catch; or, if thou dost, may be gone as fast as they came; and by all thy care and pains never be recovered. See Arg. [d].

Ver. 6.] Receive no obligations from a sordid man; but though he invite thee to a feast (which he may perhaps make sometimes for ostentation's sake), let not the good cheer tempt thee to accept his invitation. See Arg. [e].

Ver. 7.] For, even then, when he would be thought most free and generous, he is not able to dissemble the baseness of his mind: which expresses itself in his very looks; whereby he shows that when he prays thee to feed heartily, he had rather thou wouldst let it alone, and thinks thou eatest and drinkest a great deal too much.

Ver. 8.] Which will make thee so nauseate, as to be ready to bring up again every bit thou hast eaten; and to repent of the commendations thou hast bestowed on his entertainment; or the thanks thou hast returned to him for it; or the wholesome discourse thou hast interspersed at the table; for it is all perfectly lost upon him.

Ver. 9.] And, indeed, it is good advice, not to speak of any serious thing to such stupid fools; for be thy discourse never so ingenious, prudent, or in-

10 Remove not the old landmark; and enter not into the fields of the fatherless:

11 For their redeemer is mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine;

16 Yea, my reins shall rejoice when thy lips speak right things.

17 Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long.

18 For surely there is an end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among wine-bibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

22 Harken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

structive, they will not only reap no profit by it, but despise, and, perhaps, laugh at it.

Ver. 10.] What was said before (xxii. 28), of not removing the ancient boundaries, understand with a peculiar respect to fatherless children: whose possessions be not tempted to invade, because they are in their infancy, and do not understand the wrong that is done them: or are utterly unable to defend or to right themselves.

Ver. 11.] For, if their guardians and friends be careless of their concerns, or afraid to oppose thy proceedings, they have a protector, who neither wants power nor courage to recover their right: and will undoubtedly assert it, and condemn thee to make them ample satisfaction (xxii. 23).

Ver. 12.] And do not think these to be slight admonitions, which need not much to be regarded, but apply thy mind with sincere affections to such instructions, and listen diligently to those persons whose discourses tend to make thee understand thy duty.

Ver. 13.] Unto which children sometimes will not attend, and therefore remember what hath been often said (xiii. 24; xix. 18; xxii. 15), and do not forbear to give correction to a child that is so ill-disposed: let not foolish pity make thee spare him; for it will do him no hurt if he be soundly beaten; but rather be a means to save him from sorer punishment, even from death itself.

Ver. 14.] Do not turn over this business to another, but do it thyself; which may save the public officers the labour; nay, by making his body smart for his faults, both body and soul may be delivered from utter destruction.

Ver. 15.] But mix the kindest exhortations and entreaties with this discipline, saying: My dear child, if thou hast any love for me, who was the instrument of bringing thee into the world, be serious, and heartily in love with wisdom and goodness, which will give me, me, I say (not to mention now thy own happiness), a joy incomparably greater than all other.

Ver. 16.] A joy that may be better felt than expressed: diffusing itself all over me; and making my mind triumph, when I hear no ill words come out of thy mouth; but only discourses of the right way to be happy.

Ver. 17.] In which, that thou mayest always tread, be not offended at the prosperity of the wicked; much less vex and fret thyself into an imitation of them; but maintain perpetually an awful sense of God in thy mind; which is the best preservative against envy,

and all other sins, if thou perseverest constantly in it. See Arg. [f].

Ver. 18.] Which there is great reason thou shouldst; for be assured, though thou art afflicted for the present, the time will come when thou shalt not only be delivered, but rewarded for thy patience: expect it confidently, if the fear of the Lord make thee persist in faithful obedience to him: for it shall not be in the power of man to disappoint thee of thy hope; but thou shalt certainly flourish, when those wicked men shall hang down their heads and perish.

Ver. 19.] And more particularly, my dear child, be advised by me to study this piece of wisdom; and to follow closely and heartily this direction which I commend to thee.

Ver. 20.] I know how greedy youth is of pleasure; and in what danger to be corrupted by it: therefore avoid the society of drunkards and gluttons; and take heed of all excess in eating and drinking.

Ver. 21.] For besides that it is an enemy to wisdom, it brings men to poverty; which is the common effect of revelling, feasting, and riotous living: for that is wont to be attended also with laziness, carelessness, and neglect of all business; which necessarily reduce men to extreme beggary.

Ver. 22.] Be obedient to this counsel, which is given thee by thy father, who loves thee, and hath had longer experience of the world than thou, and by bringing thee into it hath power to command thee: and do not slight (as the manner is) what thy mother saith, because she is a woman, much less because she is grown old; which ought to make her advice the more regarded by thee.

Ver. 23.] Spare no cost nor pains to acquire the knowledge of what is true and false, good and bad; and do not think there is any thing of equal price unto it: and therefore neglect not the study of it, though it were to get never so much money, or the highest honours; but prefer wisdom and virtue, and the means that instruct thee how to attain them, and to make thee able to do good to others, infinitely before them all. See Arg. [g].

Ver. 24.] For there is no greater joy a parent can have, than to see his son take virtuous courses: which as it is the only wisdom, so gives both parents and children the highest pleasure and satisfaction.

Ver. 25.] Let not thy father and mother, then, want this singular pleasure; but by thy well-doing fill the heart of her that bare thee with joy and triumph: who, for all the pains and care she hath had in thy

27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

29 Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine, they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright:

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again.

birth and about thy education, desires no other requital but only this.

[Ver. 26.] And more especially, my dear child, let me prevail with thee also to apply thy mind affectionately to this following instruction: and let thy thoughts be very intent and fixed upon it: that thou mayest preserve thyself in the practice of those virtues to which I have directed thee.

Ver. 27.] Estrange thyself from harlots, as much as they are estranged from God; for (as I have told thee before, xxii. 14), thou art utterly undone, if thou faltest in league with a whore; who will never be satisfied with all the money thou canst give her: and yet, such are her arts, notwithstanding all the straits and hardships thou shalt suffer by her, it will be a hard matter, when thou art once engaged, to get quit of her.

Ver. 28.] She is not what she appears: but whatsoever love she may pretend to thee, is no better than a highway-robber; who will watch all opportunities to make a prey of thee: and is of no other use in the world, which already is too bad, but to make it worse, by increasing the number of lewd, disloyal, and faithless men. See Arg. [i].

Ver. 29.] And if thou intendest to avoid such women, then (as I said before, ver. 20), avoid intemperance; the lamentable effects of which are so many, that it is a hard matter to enumerate them: for if thou considerest who they are that run themselves into all manner of mischiefs, that are never out of danger, but are engaged, for instance, in quarrels, disturbing the neighbourhood by their noise and tumult, and fighting; and are wounded, not for the safety of their country, but for frivolous causes; look deformedly, and spoil their very countenances:

Ver. 30.] Thou wilt find they are such as are so in love with wine, that they neither willingly stir from it, nor content themselves with the ordinary sort; but

make a diligent search for the richest and most generous liquors.

Ver. 31.] Therefore do not believe thy senses merely, but consider the power and effects of wine; and when thou seest how bright it looks, and how it sparkles in the glass; when it tastes most gratefully, and goes down smoothly: let it not entice thee to excess.

Ver. 32.] But remember, that the pleasure will be attended at last with intolerable pains: when it works like so much poison in the veins; and casts thee into diseases as hard to cure, as the biting of a serpent or the stinging of a basilisk. See Arg. [i].

Ver. 33.] Thy thoughts will not only grow confused, and all things appear to thee otherways than they are; but lustful, nay, adulterous desires will be stirred up, which thou canst not rule; and thy mouth, being without a bridle, will break forth into unseemly, nay filthy, scurrilous, or, perhaps, blasphemous language; without respect to God or man.

Ver. 34.] And, which is worst of all, thou wilt grow so perfectly senseless, that thy most important business will not only lie neglected; but thou wilt sottishly run thyself into the extremest hazards, without any apprehension of danger: being no more able to direct thy course, than a pilot who snorts when a ship is tossed in the midst of the sea; or to take notice of the peril thou art in, than he that falls asleep on the top of the mast, where he was set to keep the watch.

Ver. 35.] And to complete thy misery, shouldest thou be not only mocked and abused, but beaten also, thou thyself wilt confess, afterward, that it made no impression on thee: nay, shouldest thou be most lamentably battered and bruised, thou wilt neither know who did it, nor at all regard it; but, as if no harm had befallen thee, no sooner open thy eyes, but stupidly seek an occasion to be drunk, and beaten again.

CHAPTER XXIV.

1 BE not thou envious against evil men, neither desire to be with them.

CHAP. XXIV.

ARGUMENT.—[a] The proneness of good men, especially while they are weak, and only in the beginnings of goodness, to be dejected at the prosperity of the ungodly, and so to be tempted to imitate them, is the reason that the admonition we meet withal in the first verse is so often repeated. Which we find before (iii. 31; xxiii. 17), and comes again, ver. 18, of this chapter.

[b] And, in like manner, for the encouragement of well-disposed persons to depend on God's bless-

2 For their heart studieth destruction, and their lips talk of mischief.

ing, in the exercise of a virtuous prudence; for the getting, increasing, and preserving an estate (ver. 3—5), he repeats another observation (ver. 6, 7) of the advantage which wisdom hath over mere strength: which we had several times before (xi. 14; xv. 22; xx. 18).

[c] And then having shown that it is not wisdom to invent new ways of doing hurt (ver. 8, 9), he advises to diligence in the acquiring of true wisdom, while we are in a good condition: for else we shall not be able to support ourselves when adversity comes. So some understand ver. 10, which we

3 Through wisdom is an house builded; and by understanding it is established;

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

translate otherwise, and so do most interpreters: and therefore I have expressed the sense of our translation first; and only annexed the other to it. There is a third, which I have taken no notice of in my paraphrase, because it doth not seem to me to be genuine; which is this, *If adversity deject thee, and break thy spirit; thou wilt be so much the more unable to get out of it.* But it is an excellent observation, and therefore I thought good here to mention it: though the simplest sense seems to be that which we follow, and in brief is this: *Thou art not a man of courage if thou canst not bear adversity with an equal mind.*

[d] And there is a courage to be exercised in our charitable succouring of others, as well as in our own distresses; which he commends in the following words, ver. 11, 12, where he presses with a great deal of warmth (as will appear to those that understand the Hebrew language, and read the last words with an interrogation), the necessity of giving our assistance for the rescuing of innocent persons (when their lives are in danger), either by counselling them, or petitioning others in their behalf, or purchasing their release with money, or using our authority, or power (if we have any and can do it lawfully), for their deliverance. For this chiefly belongs to magistrates, and those that are in public offices; who ought not to be overwaded by great men, from undertaking the protection and relief of those who are unjustly oppressed. This, I think, Melancthon has expressed, as well or better, than any I have met withal, in this manner: "God commands both magistrates and private men not to murder the innocent, and likewise not to assist unjust cruelty. But quite contrary, the magistrate ought to be the guardian of innocent men's lives; and private persons in their places ought to oppose, without sedition, unjust severity, as much as they are able. There are many examples of this in the scripture. Jonathan opposed his father and helped to preserve David; not only by the good testimony he gave of him, but by other good offices. Obadiah fed the prophets whom Jezebel designed to have killed. The eunuch pulled up Jeremiah out of the dungeon; and the Egyptian midwives saved the Israelites' children, as Rahab afterward did the spies. In the time of Dioclesian, a noble person in the city of Nicomedia in Bithynia, publicly tore down the edict of the emperor for putting Christians to death, that he might show he detested that unjust cruelty. Examples to the contrary, are such as that of Doeg, who, in compliance with Saul's fury, slew the innocent priests; and many now either openly or by their silence confirm the unjust severity, which is exercised against our churches. Let such think of these words of Solomon, 'If thou forbear to deliver them,'" &c.

[e] Who shows with what pleasure such instructions should be received, and how profitable, nay, necessary, they are, by the example of *honey* (ver. 13, 14), which was not only reckoned the sweetest thing in those countries (as appears by many places in scripture), but one of those which was most necessary for human life; as appears by the words of the son of Sirach (xxxix. 41). For it was useful for food, for drink, for medicine, for preserving of dead bodies; and was so natural to them, that it seems to have been the food of infants (Isa. vii. 15). Whence the ancient Christians were wont to give a little *milk* and *honey* to those who were baptized; as persons newly regenerate and born again:

because *honey*, as well as *milk*, was the nutriment of little children in those days and countries. How refreshing it was, appears by the story of Jonathan (1 Sam. xiv. 17), and in what common use, by the example of our Saviour after his resurrection (Luke xxiv. 41, 42). Which may all be applied to wisdom; from whence the mind derives the greatest satisfaction: and therefore ought to be, as it were, our daily diet (without which we cannot subsist), from the beginning of our days unto the end of them.

[f] For many gracious promises are made to it which must not be so understood, he shows, as if no evil thing should befall good men: but as wisdom teaches them to be content with a little (which seems to be denoted by the word we translate *habitation*, ver. 15), so when they meet with any affliction, it instructs them not to despair of better days. So those words are to be understood, ver. 16, which are commonly not only in *sermons*, but in *books* also, applied to falling into sin: and that men may the more securely indulge themselves in their sins, and yet think themselves good men, they have very cunningly added something to them. For they are commonly cited thus, "A just man falleth seven times a day," which last words [*a day, or in a day*] are not in any translation of the bible (much less in the original), but only in some corrupt editions of the Vulgar Latin: which, against the plain scope of the context, and meaning of the words, seems to understand this place of falling into sin. When the word *fall* never signifies so; but always *trouble* and calamity: as abundance of learned men have long ago observed; particularly Tarnovius, and, since him, Amama and Grotius. Nor needs there any other proof of it, than those places (which are many) wherein *falling* and *rising again* being opposed, both of them have respect to *calamities*; and the former signifies, *being plunged into them*, and the other *getting out of them*. And so, in the Latin tongue, adversities are called *casus*, "falls," as every body knows.

And therefore we must make use of other places; for the confuting the fancy of perfection in this life; and for the comfort of those who are cast down by their lapses into sin: and take heed of reading the holy scriptures so carelessly, as to turn our medicine into poison: which is the fault of those who, from such mistakes, give way to their evil affections, and let them carry them into sin.

[g] Against this there follows a severe caution, in the wise man, who would not have us so much as indulge ourselves in that pleasure we are apt to take, in seeing our enemies fall into such troubles as they have given us (ver. 17). And to this he annexes another, which cannot be too often repeated (ver. 19), against fretting at the prosperity of those who do ill: which he often prohibits; but doth it now in the words of his father David (Ps. xxxvii. 1), whose authority was justly held very great in that church: and who had made many observations, from his own experience, of the shortness of their felicity, and the sudden changes with which they were often surprised and astonished.

[h] An instance he gives of this in the next precept (ver. 21, 22), which, saith Melancthon (so careful were the reformers to prevent all *sedition* and *rebellion*), is to be reckoned among the principal sentences that are to be observed in this book; con-

5 A wise man *is* strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war; and in multitude of counsellors *there is* safety.

7 Wisdom *is* too high for a fool; he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness *is* sin; and the scorner *is* an abomination to men.

10 *If* thou faint in the day of adversity, thy strength *is* small.

11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?

13 My son, eat thou honey, because *it is* good;

manding obedience, and directing the order of it. "For, first, he commands us to obey God, and then the king: whose office it is to see the laws of God observed by his subjects; and to make such laws as are not repugnant to God's laws; and to punish the contumacious; and to pronounce all sentences according to the laws, &c. And *in dubious cases their decrees ought to prevail*; not only because there is a probable reason on their side, but because of the authority given from above unto magistrates: whom God would have us in civil affairs, though dubious before, to obey. And because God gives us sometimes more mild and gentle, sometimes less kind, he would have us also to bear *onera duriora*, if they be tolerable, and obedience be not a sin. For he threatens here a severe vengeance to those that are *seditions*: so he translates the word *schonini*; which the Chaldee translates *fools* (*changelings* in our language): for they are no better who invert and *change* this order (as some understand the word), either by advancing the will of the prince above all law, without any regard to what God himself hath enacted; or by pretending religion and the fear of the Lord for rebellion against the king, who ordains nothing against God's law."

[i] But there is no necessity of glossing upon that word (which we render *given to change*), for though it be diversely translated, the sense is still the same. And some of the varieties that are of opinions, about the sense of the latter part of the twenty-second verse, I have expressed in the paraphrase; and made them agree well enough. Lud. de Dieu is alone by himself (as far as I can find), who would have that word we render *both of them* to signify *their years*: and the meaning to be, *who knows how soon their life may be at a miserable end?*

Among the following sentences, which are rules also of wisdom, there is no difficulty; but a little in ver. 26, 28, where I have endeavoured to comprehend several expositions, and connect them together in my paraphrase: but think not fit to enlarge this preface any farther, by giving a particular account of them.

Ver. 1.] Let it not vex thee into impatience and indignation to see men thrive, who are bent upon nothing but wickedness; much less move thee to think them happy, and to wish thyself among them: but avoid their company, and much more their course of life. See Arg. [a].

Ver. 2.] For who would grow rich and great by the misery of others? and such men's thoughts are always contriving how to ruin those who stand in the way of their wicked designs; and their tongues are employed in lies, calumnies, false accusations, and all manner of forgeries; not only to give trouble and vexation unto their neighbours, but to undo them.

Ver. 3.] An estate may be gotten, and a family

raised, by such wise and pious means as are recommended in this book; and there need no other arts but virtue and prudent management to settle and continue it.

Ver. 4.] For as true learning and knowledge is the best furniture of the mind; so it is the best able to furnish every room in the house: not only with all things necessary, but with what may serve for ornament and for the pleasure of life.

Ver. 5.] Wisdom also is able to supply the defect of bodily strength, for a man's defence against unjust invaders of his possessions: or if he have outward strength and power, his skill and dexterity will add such force unto it, as will make it more effectual.

Ver. 6.] For experience tells us, that victory doth not depend so much upon mighty armies, as upon exact conduct, good discipline, subtle contrivance: and the safety of a nation doth not lie merely in the multitude of the people; but in the number of wise men, to direct and govern all affairs (xi. 14). See Arg. [b].

Ver. 7.] Who are the more valuable, because it is no easy thing to be an accomplished person in all the parts of wisdom; which are above the reach of vain, rash, and heady men, who are not admitted either to judge, or to advise in the common council of the city, where wise men are not afraid nor ashamed to speak, and that with great authority.

Ver. 8.] He that deviseth new ways and arts of cheating, or doing mischief unto others, is one of the worst of men; and shall be branded with the odious name of an *inventor of evil things* (Rom. i. 30).

Ver. 9.] To contrive any thing that is hurtful unto others, though out of rashness and folly, is a sin: but he that makes a jest of it when it is done, and laughs at those who tell him it is a sin, is such a pestilent wretch, that he is, or ought to be, extremely abhorred of all mankind.

Ver. 10.] To despond and desist from any good design, much more to despair of deliverance, when thou fallest into any distress, is an argument of great weakness and feebleness of mind: and yet, if thou art remiss in the study of wisdom in a prosperous condition, thy spirit will be apt to sink, and be dejected, in a worse. See Arg. [c].

Ver. 11.] Use thy best endeavours to deliver innocent persons, who, by false accusations, or other ways, are dragged to execution; or are in present danger of losing their life: and do not think thou canst with a safe conscience withdraw thyself from succouring them in that distress.

Ver. 12.] I know the common excuse which men are apt to make in this case; protesting that they did not understand their innocence, or how to save them: but dost thou think such things will pass with God, though they do with men? Canst thou deceive him with false pretences? Him, that searcheth into the secrets of all men's hearts? Him, that observeth every, the very least, motion of thy soul? by whose wise providence, which serves all men in their kind,

and the honeycomb, *which is sweet to thy taste* :

14 So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place :

16 For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth :

18 Lest the LORD see *it*, and it displease him, and he turn away his wrath from him.

19 Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.

thou thyself shalt be deserted, as thou hast deserted others. See Arg. [d].

Ver. 13.] Do not slight, much less nauseate, such precepts as these, my dear child: but as honey is most acceptable to thy palate, both for its wholesomeness and for its pleasure; especially that pure part of it, which drops of itself immediately from the honeycomb: See Arg. [e].

Ver. 14.] So let that knowledge be to thy mind, which tends to make thee wise and virtuous: for as nothing is more necessary for thee, nothing more delightful; so, if it be seriously studied and thoroughly digested, it will abundantly reward thy pains, with prosperous success in all thy undertakings; and never put thee in hope of any thing which shall not answer thy expectation.

Ver. 15.] It is possible, indeed, that a good man's condition may be very mean, nay, afflicted sometime in this world: but let not that tempt the wicked subtly to contrive to ruin, much less by open violence to disturb his innocent repose: nay, cast him out of his small habitation, with which he is contented:

Ver. 16.] For though a good man should meet with so many troubles, that thou imaginest he cannot fail to perish in them; he shall overcome them all, and flourish again: when the wicked shall sink under the calamity that befalls them, and never be able to recover out of it. See Arg. [f].

Ver. 17.] It is a great piece of wisdom and virtue also, to pity others in their trouble, and not to show any sign of joy and mirth; when thou seest any man, though he be thy enemy, in a calamitous condition: no, not so much as (upon thy own account) to take any inward pleasure in his downfall.

Ver. 18.] For though nobody sees it, God doth; and such inhuman affections are so displeasing to him, that they may provoke him to translate the calamity from thy enemy unto thee: and thereby damp thy sinful joy with a double sorrow; first to see him delivered from his trouble, and then to find thyself involved in it.

Ver. 19.] Let not thy anger kindle (or if it do, quench it presently, that it may not tempt thee to impatience) when thou seest men thrive and prosper: and do not imagine them to be happy men, and thereby be provoked to follow them in their impious courses. See Arg. [g].

Ver. 20.] For though a wicked man may live bravely for a time, yet it shall end quite otherwise than he expected; and his splendour (such as it is), if not

21 My son, fear thou the LORD and the king; *and* meddle not with them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. *It* is not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

in his own days, yet in his posterity, be utterly extinguished.

Ver. 21.] Take care therefore, my dear child, that thy religion (which teaches thee in the first place to worship, reverence, and obey the great Lord and Governor of all the world) make thee humbly obedient to the king, as God's vicegerent here on earth: and have nothing to do with those, whose discontent with the present state of things, or their love of novelty, makes them effect a change of government; and depart from their duty both to God and man. See Arg. [h].

Ver. 22.] For an unexpected and dreadful calamity shall unavoidably and violently seize on them: but when and how either God or the king will punish them none can tell; or what terrible vengeance they will take, both upon those that move rebellion, and those that associate with them. See Arg. [i].

Ver. 23.] These things also that follow belong to the wise and virtuous conduct of thy life. It is a very evil thing, if thou art a judge, to consider the quality of the person (either his greatness, or his relation, or the friendship thou hast with him, &c.), and not the merits of the cause, that is brought before thee.

Ver. 24.] And whoever he be that contrary to the plain evidence which is given in against the wicked shall pronounce him innocent, and make a bad cause to be good, the whole country shall curse him, and wish the divine vengeance shall overtake him: nay, other nations, who hear of his unjust proceedings, shall have him in great detestation.

Ver. 25.] But they that give a check to vice and wickedness, by punishing evil-doers according to their deserts, shall not only have inward satisfaction in their own mind; but increase of joy, by hearing others speak well of them: nay, God himself, the fountain of all good, shall plentifully bestow his blessings upon them.

Ver. 26.] It is not only justice but kindness, to pass a righteous sentence, without fear or favour; and upon all occasions to speak appositely and consonant to truth: and as such persons give others a singular pleasure, so they shall be loved most dearly, and honoured by all.

Ver. 27.] Do every thing in order: and first *mind* those things which are most necessary; contenting thyself with a little hut in the field till thou hast gotten an estate, by a careful improvement of thy pasturage and of thy tillage: and then it will be timely enough to build thee a house, and to bring a wife into it.

Ver. 28.] Do not testify any thing against thy neigh-

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding.

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof,

bour rashly, much less when thou hast no ground at all for the accusation; nor seduce any body into a false opinion of him, by crafty insinuation; much less suborn them secretly by promises of rewards, to say that which is not true of him; when outwardly thou carriest thyself to him, and pretendest to be his friend.

Ver. 29.] Suppose he hath been injurious in that kind to thee heretofore, and thou hast now an opportunity to be revenged; let not that tempt thee to resolve with thyself to do to him as he hath done to thee: taking upon thee that which God hath declared belongs to himself alone (Deut. xxxii. 35), to recompense upon him according to his deservings.

Ver. 30.] And, to that which I have just now said (ver. 27) concerning diligence, I will add this observation; which I myself made, as I took a view of the state of my subjects, among whom I found one so lazy and void of consideration; that, though he had good land in a field, and a fruitful vineyard,

Ver. 31.] Yet, such was his wretched sloth, instead of corn I was surprised with the sight of thorns and thistles, which had overrun his whole field; nor was there any thing but nettles to be seen in his vineyard:

and the stone wall thereof was broken down.

32 Then I saw, and considered it well: I looked upon it, and received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep.

34 So shall thy poverty come as one that tra-
velleth; and thy want as an armed man.

or if there had been any fruit in either, it would have been lost for want of a fence; which was fallen down, and laid all open to the beasts of prey.

Ver. 32.] Which rueful spectacle so deeply affected my heart, and brought so many thoughts into my mind, that I learnt, by beholding those miserable effects of idleness, to cure that vice in myself and to correct it in others.

Ver. 33.] And I cannot do it better, than in those words before used (vi. 10, 11), If thou wilt not rouse up thyself, O sluggard, but, rolling thyself on thy bed, ridiculously desire thy pains may be spared, and that thou mayest still be suffered without any disturbance to enjoy a little more sleep, and to lay aside all care of thy business, when thou hast loitered too long already:

Ver. 34.] Then poverty shall come swiftly (though in silent and unobserved places) upon thee; and, before thou art aware, leave thee as naked as if thou wert stripped by a highwayman: nay, the most extreme want and beggary shall unavoidably seize on thee, like an armed man, against whom thou canst make no resistance.

PART III.

CHAPTER XXV.

I THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

CHAP. XXV.

ARGUMENT.—[*a*] Here begins the third part of the book of Proverbs; which is a collection made by some belonging to Hezekiah: and acknowledged here (in the entrance of the book), as well as the former, to be Solomon's. Who spake a great many proverbs (we read 1 Kings iv. 32), which, no doubt, were preserved by his successors in a book, if he did not set them down himself. Out of which volume, some good men had selected such as they thought most useful for the people: and besides those in the foregoing chapters, which had been compiled, either in his own days, or soon after; these also which follow were thought good to be added in the days of Hezekiah: who, restoring the service of God in the temple to its purity and splendour (2 Chron. xxix. 3, &c. xxxi. 2, 3, &c.), took care, in all likelihood, for the better instruction of the people in piety, to revive the *schools of the prophets* also: and to press them (as he had done the priests) to do their duty faithfully; in teaching the laws of God, and informing the people in all things that might be profitable for them.

Out of which schools some were chosen, it is probable, to attend the king himself; who are called his *men*

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

or *servants*: who, out of their great zeal to promote useful learning, culled out more proverbs from among that great heap of three thousand (which would have been too great a bulk to have been all published, and, perhaps, all of them not concerning manners or good government), and such especially as they saw would do good to the prince as well as to the people; of which nature are those that are put into this collection; many of which belong to the right administration of the public affairs. I am not able to produce express authority for all this; but I think it might be fairly conjectured from those words, 2 Chron. xxxi. ult. where we read of the pains Hezekiah took about the law, and about the commandments, as well as about the service of the house of God.

But who the persons were that he employed in transcribing those proverbs out of the ancient records is more obscure. Some of the Hebrews say, Shebna the scribe, and his officers or clerks that were under the principal secretary: others add Eliakim and Joah (who are joined together in 2 Kings xviii. 26, 37); others fancy them to have been Esaiah (a person of great quality, near of kin to the king, and very familiar with him), together with Hosea and Micah; who all lived in the days of Hezekiah;

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

and might possibly undertake this excellent work. In which they assert some things, which are to be found in the foregoing parts of this book, in words but little different, as verse 24, of this chapter, and ch. xxvi. 13, 15, 22, and other places, of which I cannot stay here to give an account.

[b] They begin the book with a sentence, which the lord Bacon applies to all the learning and wisdom of Solomon. "In which," saith he, "Solomon challenges nothing to himself, but only the honour and inquisition and invention of truth: 'which it is the glory of God to conceal, and the glory of a king to find out.' As if the divine majesty took delight to hide his works, to the end to have them found out; and as if kings could not attain greater honour (or pleasure or recreation either) than to employ themselves in that business: considering the great command they have of wits, and means, whereby the investigation of all things may be effected." Thus he, lib. vi. of the *Advanc. of Learning*, ch. 6. Which is a very ingenious gloss, if we refer both parts of the sentence to one and the same matter: tacitly admonishing Hezekiah, and in him all succeeding kings, not to spend their time in any thing so much, as in searching after truth; and endeavouring to understand not only the secrets of government, but of the laws of God, and of all his works: that they may not be imposed upon by false colours and deceitful glosses; which cunning wits are apt to put upon causes that are brought before them; nay, upon the book of God itself.

But if the words be well examined, they will be found to speak rather of different matters; which God conceals, and into which kings penetrate. By which some understand one thing, and some another: but taking the word *elohim* to relate to God's government of the world; that which I have said in the paraphrase seems to me the nearest to the business. And Jansenius's exposition is not forced, who discourses to this purpose: It is part of God's glory that he need search into nothing; besides, he perfectly knows all things: and yet need not declare that he takes notice of every thing (because he can do it when he pleases), but rather seem to dissemble his knowledge; in which he wonderfully declares his patience and long-suffering towards us. But kings on earth must not herein imitate him; for it is their honour to search diligently and inquire into the state of their kingdom, and to correct presently what they find amiss, lest it be out of their power when it is strengthened by long custom and numerous offenders. But especially in difficult and intricate business, covered with darkness and obscurity, perplexed with many windings and turnings, and with crafty and subtle conveyances; there to spy light, and by wisdom and diligence to rip up a foul matter, and, searching the cause to the bottom, to make a discovery of all, is a thing most worthy of a king, and tends highly to his honour. In short, as it makes for the glory of God, that he need not inquire into any thing, but, when he knows all things, yet conceals that knowledge: so, on the contrary side, it makes for the glory of kings, that, when they are forced to confess, that they are ignorant, as well as other men, of many things; they make such diligent inquiry, that they discover and detect those things which others have entangled, and would have buried in darkness.

To some such purpose all interpreters expound these words, save one, who refers both parts of the sentence to kings (understanding by *elohim, gods,*

judges and princes) in this sense: "Wise kings preserve the reverence which is due to their persons and place by concealing carefully their own intentions and counsels; and by finding out the designs of other men." Thus Maldonate; which I mention because it is a great truth, though not the sense of the words, but rather the meaning of the following verse (ver. 2).

[c] Which concerns kings also, as some of those that come after likewise do (which would incline one to think this part of the book of Proverbs was particularly collected for the use of Hezekiah) and hath received this gloss from the same great man I named before, the lord Bacon: who gives this as one of the chief reasons why the hearts of kings are inscrutable, because "they being at the very top of human desires, have not, for the most part, any particular ends proposed to themselves (none at least to which they vehemently and constantly aspire), by the site and distance of which ends we may be directed to take the measure and scale of the rest of their actions: whereas there is no private person, who is not altogether like a traveller, that goes intently aiming at some certain terms of his journey where he may stay and rest: from whence one may probably conjecture, what he will do, or not do. For if any thing conduce to the end at which he aims, it is likely he will do it; but if it cross his design, he will not." Therefore he passes this judicious observation upon the whole: that princes are best interpreted by their natures, and private persons by their ends" (*Adv. of Learning*, book viii. ch. 2).

But from hence also he observes (in his first book), that it is best not to be too inquisitive to penetrate into the hearts of kings: since we are so ignorant of the things we see with our eyes every day: which the custom of the Levant aims at, that makes it a heinous offence to gaze and fix their eyes upon princes: *which is barbarous in the outward ceremony, but good in the moral*: for it becomes not subjects to pry too far into their princes' counsels. But it may as well check the ambition as the curiosity of private persons; because they can hardly be sure of that favour which they imagine their prince hath for them; there being such depths in their inclinations and affections as they cannot sound.

But in the next verses princes are admonished that there is no policy like true virtue to support their thrones: and that in order to it they should not keep so much as one ill man about them; who oftentimes corrupts the whole court, and disturbs the whole kingdom.

[d] And in the next verse he admonishes subjects not to be vainly ambitious; nor bold and forward to thrust themselves into offices, or into a rank that doth not belong to them: but to be modest, especially in the prince's presence; and (according to our Saviour's rule) to be invited to honour, rather than greedily seek it. And withal he secretly commends to kings the care of keeping up their state and dignity: not suffering every body to intrude into their presence, but giving a check to proud, bold, and saucy persons.

Then follow private instructions, not to be too forward to go to law; and when we do, to manage suits fairly, without aspersing those with whom we contend, and without breaking the laws of friendship: which require us, not to discover the secrets wherewith another hath intrusted us (ver. 9, 10).

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of *great men*:

7 For better *it is* that it be said unto thee,

[e] In the eleventh verse I have followed Maimonides's interpretation of the word *maskijoth*; in his preface to his *More Nevochin*. And it being doubtful, whether by *apples of gold*, he means apples that look like gold, or apples made of gold; I have expressed both.

[f] But I must not give a particular account of every verse; and therefore I shall only add, that I have taken the meaning of the sixteenth and seventeenth verses to be that "moderation is good in all things, especially in those that please us:" as honey doth; which was so plentiful in those countries (as it is in many other), that it was ordinarily found in the woods, and holes of rocks, &c. as may be seen in Bochart (lib. iv. cap. 12, par. xi. De Sac. Animal.)

[g] In the twentieth verse I have followed Melancthon in what he observes out of Pliny concerning *nitre* (whose nature is not now well known), that it is exasperated by *vinegar* or *lime*. But in the latter end of the verse, I have kept to our translation, which, by *lepra*, understands an heart ill affected by grief or sorrow: which he takes literally for an evil or wicked heart. And makes this the meaning (which some others have followed), that *pertinacious sinners are made more furious by admonitions*.

In all ancient translations there follows, after this verse, this sentence: "As a moth in a garment, or a worm in wood; so is heaviness in the heart of man." But St. Jerome, in the latter end of his commentaries upon Isaiah, tells us that it was *sub obelo* in Origen's works; where he noted all superfluous additions with that mark.

[h] I must not omit neither, that the twenty-third verse will admit of a quite contrary sense to that in our translation; and is by some rendered thus: "As the north wind begetteth rain (for so it doth in some climates), so a backbiting tongue raiseth up anger and indignation" (which appear in the countenance both of him that believes the calumny and of him that is calumniated; when he knows how he is abused).

[i] There is no great difficulty in verse twenty-six. But interpreters are divided about this; whether he spake of a just man falling into *sin*, or into some *calamity*. Melancthon understands the latter, and makes this the sense; that *even wise men's minds are extremely troubled, when they see the wicked prevail against the virtuous*: of which he gives a great many examples. But I have taken in both; and have referred it also to all manner of sufferings, and not restrained it to public injustice, as the lord Bacon doth; who hath this excellent observation upon the place (book viii. ch. 2, parab. 25). "This parable teaches us, that states and republics must, above all things, beware of an unjust and infamous sentence, in any cause of great importance; especially where the innocent is not absolved, but he that is not guilty to be condemned. For injuries ravaging among private persons do, indeed, trouble and pollute the streams of justice, yet only as in the smaller rivulets: but such unjust judgments, as I mentioned, from which examples are derived, infect and distain the very fountain of justice. For when the courts of justice side with injustice, the state of things is turned, as into a public robbery; et homo homini n̄t lupus, "and one man preys upon another."

[k] With this verse, De Dieu connects the next (ver. 27), and gives the easiest account that I find any where of the Hebrew text: only translating that particle *but*, which we translate *so*; as it is often taken in the scripture. And his sense is this: "Though the just may be trampled under foot for awhile by the wicked, yet their glory shall not perish; but remain so fresh and sweet, that it shall be a glorious thing to inquire into their glorious actions." So he would have the verse translated thus: "To eat much honey, indeed, is not good; but to search out their glory (viz. of just men), is glory." And if we take the verse by itself, then the sense may be this, as the Belgic interpreters translate it (of whom he, if I mistake not, was one): "To eat much honey is not good; but to search into excellent things is a great commendation; and we cannot therein easily offend by excess:" which is quite contrary to the Vulgar Latin whose sense and meaning (though not the words) may be defended, even without repeating the word *not*, as we do in our translation; in this manner: *As honey, though pleasant to the taste, oppresses the stomach, if it be immoderately used: so upon a curious search into things sublime and glorious (though they be most sweet and desirable to our understanding), we shall find ourselves overwhelmed with a greater glory than we can bear.* And so the latter part of the verse should, word for word, be thus translated: "The search of their glory" (viz. of things as sweet as honey, but transcending our knowledge) "is glory:" viz. too bright for our weak minds.

[l] The last verse, which in the Hebrew belongs to all men, whose passions are unruly, is by the Vulgar restrained to him that cannot command his tongue; which is part of the sense. For as men may go out of a city without the walls when they will, so every thing is blurted out by him, even the greatest secrets: and by too much liberty he disoblige others and undoes himself.

Ver. 1.] Besides the foregoing lessons sententially delivered by Solomon, these also were collected out of his works, by some of the servants of that good king Hezekiah: who, setting himself with all his heart to reform the people of Judah, among other things wherein God blessed his endeavours (2 Chron. xxxi. 21), caused these proverbs to be transcribed out of the ancient records, for their fuller instruction. See Arg. [a].

Ver. 2.] The almighty Creator and Sovereign of the world declares his super-eminent majesty, authority, and wisdom (which cannot be ignorant of any thing) and procures to himself the greatest veneration, by concealing the reasons of his decrees, and of his judgments: but earthly princes, whose knowledge is very imperfect, do themselves the greatest honour, when they decree and judge nothing but after the strictest search and examination, and give the clearest reason for their proceedings. See Arg. [b].

Ver. 3.] It is as impossible for vulgar minds to penetrate into the secrets of state, and understand the counsels and designs of wise princes (and the various ways and means whereby they project to effect their ends,) as it is to know how far it is from hence to the highest heavens; or how far to the centre of the earth upon which we tread. See Arg. [c].

Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself*, and discover not a secret to another;

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprovcr upon an obedient ear.

13 *As* the cold of snow in the time of harvest, *so is* a faithful messenger to them that send

him; for he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift *is like* clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee.

18 A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

Ver. 4.] As when the finer hath separated the dross from the silver, it will become so pliable, that he may cast or work it into what form he pleaseth:

Ver. 5.] So let the king not only remove the wicked (who are the scum of the nation) from his counsels and company, but punish them severely: and his people will be easily moulded to righteousness, piety, and all manner of virtue: which will settle his kingdom in peace, and make his government durable.

Ver. 6.] And among other virtues, learn humility and modesty, if thou art a subject; though never so rich: and do not make thyself taken notice of by too splendid an appearance at court: much less by intruding thyself into the place, where none but the great officers or nobles ought to come. See Arg. [d].

Ver. 7.] For it will be much more for thine honour and thy satisfaction too, if, standing at a distance, thou art invited to come up higher (whither of thyself thou durst not presume to go), than to have a check given thee for thy forwardness, and to be disgracefully thrust out of the presence of the prince; unto whom thou hast adventured to approach too near.

Ver. 8.] Take some time to consider well, both the goodness of thy cause, and its weightiness, and how to manage it, before thou bring an action at law against thy neighbour; lest, in conclusion, thou wish it had not been begun: when he puts thee to open shame, by showing thou hast impleaded him wrongfully, or for a trifle.

Ver. 9.] Nay, let me advise thee, though thy cause be just and good (yet the event being doubtful), to debate things privately, and, if it be possible, to make up the difference between yourselves; especially if it be about a secret business, which ought not easily to be divulged: or, if it cannot be composed, yet let not hatred or anger provoke thee to discover other secrets, merely to disgrace thy adversary, when they appertain not to the cause.

Ver. 10.] Lest not only every one that heareth reproach thee for thy perfidiousness, but if he be enraged to retort such infamous things upon thee, as shall stick so close, that thou shalt never be able to wipe off the dirt, nor recover thy credit, as long as thou livest.

Ver. 11.] A word of counsel, reproof, or comfort, handsomely delivered, in due time and place, &c. is no less grateful and valuable, than golden balls, or beautiful apples, presented in a silver net-work basket. See Arg. [e].

Ver. 12.] A good man will not think himself reproached, but rather obliged, by a prudent reproof: which, meeting with an attentive, considering, and

patient mind, makes a man receive it so kindly; that he esteems him who bestows it, as much as if he had hung a jewel of gold in his ear, or put the richest ornament about his neck.

Ver. 13.] A trusty messenger (or ambassador), that faithfully and dexterously executes his commission to the satisfaction of the persons that sent him, is as welcome when he returns, as the coldest drink or air is to the reapers in the time of harvest: for he revives the spirit of his masters, who were ready to faint, with fear of ill success in their business.

Ver. 14.] He that raiseth high expectations, by promising much, and then deceives them by performing little or nothing: leaves him that depended on these promises, as sad as the country people are, after the clouds have made a great show, and the wind a great sound, but are followed by no showers of rain.

Ver. 15.] It is not prudent violently to oppose a prince in his resolutions; who will more easily yield to reason, if one give way to his heat, and patiently expect the fittest time to represent things to him: but this must be done also with a soft and tender language, which is apt to bow the stiffest minds, and work upon the hardest hearts.

Ver. 16.] All pleasures should be used like honey; which when it offers itself, eat as much as suffices thee for thy refreshment, not as much as thou desirest; for as moderately taking it strengthens the body, and prolongs life; so too much of it disturbs the stomach and turns the pleasure into pain and torment. See Arg. [f].

Ver. 17.] Which is wholesome advice, even in the enjoyment of a good neighbour, or friend (the sweetest thing in the world); do not upon every light occasion interrupt his weightier affairs: lest having too much of thy company, it grow not only troublesome but loathsome to him; and his love turn into hatred of thee.

Ver. 18.] There is nothing more pernicious than him that makes no conscience of bearing false witness against his neighbour; his tongue alone serves him instead of a maul to beat down a man's fame, or break in pieces his estate; nay, instead of a sword to take away his life, and of a sharp arrow to destroy him, not only when he is near, but much more when he is afar off, not able to answer for himself.

Ver. 19.] As a broken tooth or leg out of joint, not only fails a man when he comes to use it, but likewise puts him into pain; so doth a faithless person serve them that depend upon him, when they have the greatest need of his help: and such also is the confidence that a faithless person himself places in riches, or craft, or great friends, &c. which some time

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre; so *is* he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23 The north wind driveth away rain; so *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in the corner of the

housetop, than with a brawling woman, and in a wide house.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain and a corrupt spring.

27 *It is* not good to eat much honey: so *for men* to search their own glory *is not* glory.

28 He that *hath* no rule over his own spirit *is like* a city that *is* broken down, *and* without walls.

or other will disappoint him to his great grief, when he expects the most from them.

Ver. 20.] It is as improper to sing pleasant songs to a man full of grief, as to take away his garment from him in sharp weather, or to pour vinegar upon nitre: for as the one increaseth his sense of cold, and the other irritates the nitre: so such unseasonable mirth makes a sad man's heart far more heavy and sorrowful than it was before. See Arg. [g].

Ver. 21.] If he that hates thee be hungry or thirsty, or wants any other necessaries, take the opportunity to express thy kindness to him; by succouring him in his need, and thereby preserving him from perishing.

Ver. 22.] For if he have the least spark of goodness in him, it will work a change in his mind; and make him throw off all his enmities: or if it have the contrary effect, he shall have so much the sorer punishment; and thou shalt not lose thy reward, which the Lord himself will give thee.

Ver. 23.] As the sharpness of the north wind scatters clouds and drives away rain; so a severe countenance, full of indignation against him that traduces his neighbour secretly, not only gives a check, but puts a stop, to his slanderous tongue; which would not tell such lies if they were not greedily received. See Arg. [h].

Ver. 24.] It is more desirable (as was said before, xxi. 9), to dwell poorly, inconveniently, and alone in the open air, exposed to all the injuries of the weather; nay, to be cooped up in a little corner on the house-top; than to have a spacious habitation and

numerous family, governed by a contentious brawling wife; whose perpetual scoldings within doors, upon all occasions, are far worse than the thunder, lightning, and blustering winds, which may molest him without.

Ver. 25.] Good and certain news, especially from a far country (from whence it is hard to have any true intelligence), is as grateful to him that longed to hear of his friends there, as cool water is to a thirsty traveller; especially when he meets with it in remote and uninhabited places, where he did not expect it.

Ver. 26.] A truly religious, just, and charitable man, is such a blessing unto all about him, that they suffer no less when he is oppressed (and thrown out of authority) by the violence and craft of wicked men, or when he disgraces himself by any foul sin, or loses his courage, and dare not oppose impiety, than they do when dirt and filth are cast into a public fountain; or a spring is stopped up, or corrupted and made useless. See Arg. [i].

Ver. 27.] Honey is very pleasant to the taste; but to eat much of it (as we said before, ver. 16), is so far from being wholesome, that it is hurtful: and in like manner to hunt greedily after honour and glory, of which men are very desirous, proves at last not honourable, but reproachful to them. See Arg. [k].

Ver. 28.] He that cannot govern his passions, especially his anger, but suffers them to break out upon all occasions, lies open to innumerable mischiefs: like a city unwall'd, or whose fortifications are decayed; which is exposed to the rapine of every enemy. See Arg. [l].

CHAPTER XXVI.

I As snow in summer, and as rain in harvest; so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying; so the curse causeless shall not come.

CHAP. XXVI.

ARGUMENT.—[a] This chapter begins with a tacit admonition to kings (for whose use principally this *last part* of the book of Proverbs was collected, as I noted in the beginning of the foregoing chapter), to be very careful in disposing preferments only to worthy persons. For bad men are made worse by them: and they do as much hurt to others by the abuse of their power to the discouraging of virtue, and promoting vice, as snow or hail doth to the fruits of the earth, when they are ripe and ready to be gathered. So that we may make this aphorism out of Solomon's words, that the blending of summer and winter would not cause a greater disorder in the natural world, than the disposal of honour to bad men (and consequently throwing contempt upon the good) doth in the world moral: where wicked men, when they are in power, if they can do no more, will at least pronounce anathemas against those that do not deserve it.

[b] So the Hebrews understand the next verse; which I have extended farther, and translated also those two words *zippor* and *deror* a *sparrow* and a *wild pigeon* (see Ps. lxxxiv. 3). For *deror* signifying here a particular bird, in all likelihood *zippor* doth so too: and then all agree it signifies a *sparrow*, as the other (Bochart hath proved) doth (not a *swallow*, but) a *ring-dove*, or *turtle*, or some of that kind; which are famous for swiftness and strength of flight. And the meaning of this verse is, that curses which fly out of men's mouths causelessly, shall no more alight where they would have them, than a sparrow which wanders uncertainly, or a dove that flies away swiftly, will settle according to their direction: or thus; such curses fly as swiftly as those birds (whose propriety it is to wander and fly up and down) over the head of him against whom they are directed, and never touch him.

Melancthon by *curse*s in this place understands

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

calumnies; of which the world is too full: which shall not rest upon a good man long before they be confuted. But he himself is forced to confess that sometimes they do great mischief first: and instances in Joseph, Palamedes, Aristides, Theaemnes, and Socrates, who lost his life by this means. After which, he observes, the tragedy of Palamedes being acted (in which the poet bewailed the death of the best of the Greeks, who sung like a sweet nightingale, but hurt no man), the citizens expelled the accusers of Socrates out of Athens. But this doth not so well agree with the Hebrew word, which signifies such evil speaking as amounts to a *curse*: which the wise man saith shall not rest upon a man when it is causeless, but fly away like a bird that settles nowhere till it comes to its proper place: "As the curse returns many times, and settles upon him that made it, when it lights not on him that was cursed:" which sense, one reading of the Hebrew expresses plainly enough; and therefore I have not omitted it.

[c] After which observations, there follows another to show that a lewd fool should rather be sent to a house of correction than have any preferment (ver. 3). Nothing less will care him, as it follows ver. 4, 5, where he admonishes us, how vain it is to hold any discourse with him, any farther than merely to show that he is a fool; and, if it be possible, to confute (not what he says, but) the vain opinion he hath conceived of himself. St. Cyprian hath given a good account of these two verses in the beginning of his letter to Demetrian: who having babbled a long time against Christianity, like a mad man, with loud clamours only and no sense, the good father thought fit to answer him with neglect, and overcome rage with patience; thinking it to no more purpose to go about to repress an irreligious man with religion, or restrain a mad man with meekness, than to offer light to the blind, or to speak to the deaf, or reason with a brute. But when Demetrian at last offered something that looked like an argument, St. Cyprian could not any longer keep silence; lest his modesty should be thought disturbful of his cause; and whilst he disdained to refute false eriminations he should seem to acknowledge the crime.

Melancthon wholly refers both verses to reproaches and calumnies: which he shows it is fit, either utterly to neglect, or to confute in a few words.

[d] Then the wise man proceeds to show, that such a fool is very unfit to be so much as sent on a message; which he will neither deliver right, nor return a good answer. The first seems to be expressed by *cutting off the legs*: as much as to say, a business committed to such a person will no more proceed, than a man can go without legs: the latter, by *drinking an injury*; as much as to say, instead of satisfaction in what he desires, he must be content to swallow abundance of affronts and ill-dealing.

[e] After this follow several other observations about fools: in some of which there are words of no small difficulty; which I cannot here particularly explain, as some may desire, because it would take up too much room. But I have expressed the sense of them as well as I could in the paraphrase. As, for example, the word *datju* (ver. 7) signifying something of *elevation* or *lifting up*, I have explained *dancing*; than which nothing is more unsuitable to a lame man: as speeches full of reason in them-

selves, are most absurd when witlessly applied by a fool.

[f] And the word *margema*, in the eighth verse, which is variously translated by interpreters, I have expressed in two senses of it; but look upon it as superfluous to trouble the reader with what learned men (such as Scaliger and Selden, &c.) have written concerning the heaps of stones in the highway, into which superstitious people were wont to cast one as they passed by, in honour to Mercury, &c. for I do not think this custom was as old as Solomon's time. Nor is it necessary to understand such a heap of stones as covered the dead bodies of those who were stoned to death: but, in general, any heap of pebbles; or else a *sling*, as the Chaldee and the LXX. whom we follow, expound it.

[g] And, ver. 10, the first word, *rab*, *great*, may be applied either to God, or to a prince; and that either good or bad. All which I have taken notice of; and expressed the different senses wherein the word *cholati* is used. But there is one signification more of the word *rab*, which the Lutherans generally follow (which I think fit to mention here, because I have not touched on it in the paraphrase, and it makes no improper sense of the place), who take it for a *master* in any sort of art or learning; and expound it thus: "A master in his art forms all things excellently well: but he that hires a fool (or a *bungler*, as we speak), gives his money to have his work spoiled." Thus Melancthon; who takes it to be an admonition belonging to prudence in the choice of fit persons for every business; not believing those that crack and brag what they are able to do, &c. ex. gr. plurimi sunt impostores, qui volunt videri medici: plurimi indocti concionatores, qui adulantur vulgo aut potentioribus. And he heaps up many excellent sayings to this purpose, that men "should meddle only with that which they understand;" concluding with this admonition to the people, which they should always remember—"ignorance makes men impudent." And thus Castalio took the word *rab*; but to this sense: "A wise man does his business himself; and not by fools, who mar it all."

[h] Among other examples of the wise man's observations (ver. 11), Melancthon mentions this; which is not commonly noted: The Sodomites, being divinely delivered by the help of Abraham, who overthrew the army that had spoiled them, and recovered the spoil; forgetting their former punishment and marvellous deliverance, ran furiously into more foul sins, wherein they utterly perished by a most terrible vengeance.

[i] Then follow, after one observation concerning a conceited fellow, several observations about *sloth*; some of which have been noted before in the foregoing parts of this book, but are here put together by the *men* of Hezekiah in some order, and with some additions. For here seems to be three degrees of sloth represented. The first, when a man is loath to stir out of doors about his business in the field (ver. 13); the second, when he is loath so much as to leave his bed (ver. 14); and the third and highest, when he will scarce put his hand to his mouth (ver. 15), by which hyperbolic expression he most admirably sets forth the incredible laziness of some men, which increases upon them continually, if they will not shake it off. And yet so presumptuous (he observes, ver. 16) they are withal, that they laugh at those who take a great deal of

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal: so is a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a

drunkard, so is a parable in the mouth of fools.

10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, so a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13 The slothful man saith, There is a lion in the way; a lion is in the streets.

pains to be wise; and fancy themselves much wiser, because, without any pains, they can find fault sometimes in other men's works. Nay, this very thing, perhaps, they think a piece of folly, to study hard, imagining it to be the greatest wisdom to enjoy their ease, and reap the benefit of other men's labours. After which follows an admonition against rash intermeddling in other men's affairs; against backbiters and dissemblers; especially such as are malicious, and cover the malignity of their minds under fair shows of love, or perhaps of friendship. In several of which verses the words are capable of more senses than one; which I have endeavoured to knit together in the paraphrase. An example of which I might give particularly, in ver. 24, where the word *jinnaker* may be rendered either "he pretends to be what he is not," or "he is known to be what he is."

[k] And what Solomon says in the next verse concerning him that *flattereth* another, some extend to all wicked men, none of which are to be trusted: but as one of our own writers advises, Though a wicked man hath done thee seven courtesies, and promises fair for the eighth, yet do not trust in him; for there are seven abominations in his heart. And though thou mayest think thou hast some hank upon him, do not depend upon it; for he can unfetter himself from them all, as Samson from the green withes and cords wherewith the Philistines bound him, unless God mightily restrain him.

[l] But I only observe one thing more; that the last verse is capable of this sense, which I have in part touched:—A liar is not capable to be a friend; for if he be reprehended, truth makes him hate the person that detects his falsehood; if he be not reprehended, his fulsome flatteries will alienate from him the mind of his friend.

Ver. 1.] As snow or rain is so unseasonable that it does a great deal of hurt in summer time, when the fruits of the earth are ready to be gathered: so is dignity and authority very ill placed in the hands of a fool or wicked man, who knows not how to use it, but will do mischief both to himself and others with it. See Arg. [a].

Ver. 2.] Though men are too prone in their passion to wish evil to others, or by mistake to pronounce solemn curses against them; yet there is no reason to fear such rash imprecations, or unjust censures: for they shall do no harm (unless it be to him that makes them), but pass by the innocent like a sparrow, that wanders nobody knows whither: or a wild dove, than which few birds fly away more swiftly. See Arg. [b].

Ver. 3.] A horse that will not stir without a whip, and an ass that will not go without a goad, or will go only in his own way, without a bridle to turn about his stiff neck, are fit emblems of a senseless sot: who must be treated like a beast, and by smart punishments be excited unto his duty, to which he hath no list; and checked from running into that evil to which he is inclined.

Ver. 4.] For words will not reclaim a wicked fool; with whom, if thou hast occasion to contend, observe these two rules: Answer him not at all, because it is to no purpose; at least, not in his own way, with bawling, railing, and reproaches, which is to be as very a fool as himself. See Arg. [c].

Ver. 5.] But if he grow insolent by thy silence, fancying that he is unanswerable: then say so much only as may serve to take down his presumption, and make it appear that he is a fool: for nothing is more dangerous, than to let him go away with a high opinion of his own abilities.

Ver. 6.] He that sends a witless man, or one that minds nothing but his pleasure, to treat about his business; shall be sure not only to miscarry in it, but to suffer exceeding great damage by his ill-management. See Arg. [d].

Ver. 7.] A wise saying as ill becomes a fool, as dancing doth a cripple: for as his lameness never so much appears, as when he would seem nimble; so the other's folly is never so ridiculous, as when he would seem wise. See Arg. [e].

Ver. 8.] As a stone put into a sling stays not long there, so is that honour thrown away which is bestowed upon a fool: who not knowing how to use his authority (unless it be to do mischief, even to him that conferred it on him), it is as ill placed in his hands, as a diamond when it is cast into a heap of common stones. See Arg. [f].

Ver. 9.] It is as dangerous for a fool to meddle with a proverb, as for a drunkard to handle a thorn; where-with he hurts himself: but the sharpest saying no more touches a fool with any compunction, though spoken by his own mouth; than the drunkard feels the thorn, when it runs into his hand, and gives a grievous wound.

Ver. 10.] The great God, who made all things, governs them also most wisely and equally; dispensing, for instance, his punishments suitable to men's sins, whether out of ignorance, or of wilful wickedness: whom a good prince imitates; but a bad proves an universal grievance, by employing either fools or profane persons in his service; who vex the rest of his subjects. See Arg. [g].

Ver. 11.] As a dog, when he hath vomited up the meat which made him sick, is no sooner well but he returns to it and eats it up again; forgetting how ill it agreed with him; so an imprudent person commits the same error over again for which he formerly smarted; and a lewd sinner shamelessly and greedily repeats the crimes of which he hath repented as grievous and hurtful to him. See Arg. [h].

Ver. 12.] Such a sottish person is hardly curable: and yet, if he be not altogether insensible of his folly, nor refuse admonition, there is more hope of his amendment, than of his who takes himself to be so wise and virtuous that he despises his betters, and thinks he is above instruction.

Ver. 13.] He that hath no mind to labour never wants pretences for his idleness: for his fancy represents such terrible and insuperable difficulties to him, as seldom happen; and frights him with a vain con-

14 *As* the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth firebrands, arrows, and death,

19 So *is* the man that deceiveth his neighbour, and saith, Am not I in sport!

20 Where no wood is, *there* the fire goeth out; so where *there is* no talebearer, the strife ceaseth.

21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

ceit of them, when he might soon satisfy himself there are none at all. See Arg. [i]. (see xxiii. 13.)

Ver. 14.] As a door turns to and fro upon its hinges, but never stirs from thence; so is a sluggard fixed to his bed: where he turns from one side to the other (and is uneasy even in his sloth), but still remains in his idle posture.

Ver. 15.] All things seem so hard to such a lazy wretch, that it is not easy to persuade him to pull his hand from under his arm: but even this appears like a tiresome business, though it be only to put his meat into his mouth (see xix. 24).

Ver. 16.] Yet one of these idle companions whose wit serves him only to prate, and carp at men's honest labours, takes himself to be much wiser than a great many able persons who can give a satisfactory account of any thing that is proposed to them.

Ver. 17.] As he that takes an angry dog by the ears is in danger to be bitten, whether he hold him, or let him go: so he that furiously engages in other men's quarrels, whom he lights upon by chance, and in which he is not concerned, shall hardly escape the displeasure of one or both of them, whichever part he takes, or if he take neither.

Ver. 18.] As he that throws flames, darts, or other deadly or destructive things, and hides his malice by feigning himself mad, is far more dangerous than he that is mad indeed:

Ver. 19.] So he is worse than an open enemy, who cunningly abuses his neighbour, and under a fair show puts foul cheats upon him; and then asks him, Why he resents it so heinously? for he was only in jest! and intended merely to try how he would take it.

Ver. 20.] Look upon him as an incendiary, that carries tales and whispers false stories; and expel him from the family which he hath disturbed by backbiting; for as the fire will go out, if you take away the wood that feeds it; so will quarrels and contentions cease, when he is thrust out of doors that blows up the flame.

Ver. 21.] Avoid also an angry man, who is hard to please, and apt to find fault with every thing; for provoking language as quickly passes into quarrels, as dead coals do into burning, or wood into fire, when they are laid upon them.

Ver. 22.] But there is never need of greater caution, than when a whisperer makes a show of harmless intentions, and of love and kindness, when he traduces others; nay, seems perhaps to do it very unwillingly, and with great grief of heart; and not without excuses also, for the persons whom he back-

bites: for his words are stabs, which give them the most deadly wounds; and sink deep into the minds of those that hear them (see xviii. 8).

Ver. 23.] Ill and angry language suits as well with ill-will, as silver dross with a piece of a broken pot: and he that studies to hide his hatred under most affectionate words will as certainly be detected and vilified, as a potsherd that makes a fair show at a distance when it is covered merely with the scum of silver.

Ver. 24.] And yet there is nothing more usual, than for him that hates thee to counterfeit the greatest kindness to thee: when he means thereby only the more easily and securely to deceive and undo thee: though let him study never so much to disguise his inward rancour, he commonly lets fall some word or other, whereby it may be discovered; nay, it may be known sometimes by his extraordinary expressions of friendship, beyond all reason and measure.

Ver. 25.] And thou wilt the more certainly discover it, if thou observest this rule, not to be too credulous; no, not when he gives thee the kindest words, and beseeches thee to believe him: but to remember, that if hatred still remain in his heart, it will suggest to him the most detestable designs against thee, and that without number. See Arg. [k].

Ver. 26.] And it were well, if such a man would think, that it is hard for him to carry on his malicious designs so craftily, but though a private person may not be able to find out his wickedness, yet, when he comes to be examined by the public council, some or other will discover it: and then that dissembled hatred, which he thought to have hid in secrecy, will be openly exposed to the view of all the world.

Ver. 27.] For by the righteous judgment of God (as hath been anciently observed, Ps. vii. 15: ix. 15), the wicked are not only disappointed in their designs, but involve themselves in that mischief, which they intended to do to others: just like a man that falls into a pit, digged with his own hands; or that is crushed in pieces by a stone, which returns upon him, as he rolls it up a steep place for the oppression of another.

Ver. 28.] A forger of falsehood is not content to undo others by his calumnies, but his guilt makes him hate those men above all others; unless it be him that confutes his falsehood and proves him a liar: whom he cannot endure, because he disables him from doing any farther mischief unto others; which is the design of all his glossing and flattering words, which prove, at last, the ruin of himself. See Arg. [l].

CHAPTER XXVII.

I BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

CHAP. XXVII.

ARGUMENT.—[a] This chapter begins with a most useful admonition of the inconstancy and uncertainty of all things here below; like to which there are a great many in other authors, which several writers have collected (but I shall not trouble the reader withal), particularly Melancthon: who observes, that the wise man here teaches us *modesty*; and prohibits these two great vices—confidence in ourselves, or any thing we have; and rash undertaking necessary things, out of a foolish hope they will succeed according to our desires. Wise and good men should only meddle within the bounds of their calling; and depend also on God for his blessing: but not attempt things without just cause, presuming they can carry them as they please. Thus Pericles (says he) made an unnecessary war for a slight reason, which many then judged to have been neglected: and Alcibiades in like manner passed over into Sicily; and Hannibal made war upon the Romans: and Pompey would needs try his fortune (as they called it) in war, when he might have kept peace upon honest conditions. All these were destructive to their countries, and the proverb was verified in them, *Μάρταιοι μάρταια λογιζονται δι' ἐπιθυμίας*, “Vain men devise vain things, according as their desires lead them.”

[b] And there is nothing more foolish than the vanity of praising themselves; which follows in the next verse (ver. 2), and is noted by all authors; who have many sharp sayings about it, which I also pass over. But shall take notice (because it is still more useful) what the same good man Melancthon observes upon the third verse, that “fools and unskilful people are more apt to be angry than others:” because they consider not the infirmity of mankind, and that there are many errors of others which ought to be borne withal, and cured after a gentle manner: whence that true saying, *Imperito nunquam quicquam injustius est*. But as goodness is most eminent in God, who himself bears with many evils in us, and commands us to “forgive and it shall be forgiven us:” so wise men bend their minds to goodness and lenity; remembering the common infirmities of all men, their own as well as others’. Nor can there be a more lively picture of the implacable spirit of a fool, than that which our Saviour himself hath drawn in the gospel; of a cruel servant, who, when he had been forgiven sixty ton of gold by his master, would not forgive his fellow-servant a hundred pence (Matt. xviii). This sentence of Solomon therefore, saith he, admonishes us to avoid the company of fools, *qui neque cognoscere neque ignoscere norunt*; as well as to be so wise ourselves as to moderate our passions and to be mindful of human weakness. For *nihil magnum quod non est placidum*, as Seneca speaks, like unto which he adds other sayings out of Homer and Pliny.

[c] In the next verse but one some think the wise man speaks of such friends as are too tender and delicate; and for fear of offending others, have not the courage to tell them of their errors: whom the great lord Bacon follows; and thinks Solomon prefers an open enemy before such a friend: which I do not take to be the meaning; but shall here set down his excellent observation upon these words

(Adv. of Learn. book viii. ch. 2. parab. 29): “The parable,” saith he, “reprehends the soft nature of such friends as will not use the privilege which friendship gives them, in admonishing their friends with freedom and confidence, as well of their error as of their dangers. For what shall I do? (says such a tender-hearted friend) or which way shall I turn myself? I love him as dearly as any man can do another: and if any misfortune should befall him, I could willingly pawn my own person for his redemption. But I know his disposition; if I deal freely with him, I shall offend him; at least make him sad: and yet do him no good. And I shall sooner estrange him from my friendship, than reclaim him from those courses, upon which his mind is resolved: such a friend as this, Solomon here represents as weak and worthless, and says, that a man may reap more profit from a manifest enemy than from such an effeminate friend. For he may, perhaps, hear that by way of reproof from an enemy, which, through too much indulgence, was faintly whispered by a friend.”

[d] And one great reason why men are loath to tell others of their faults, is, because they are wont to take it heinously. If men were more willing to receive reproof, others would more faithfully give it: of which the wise man therefore admonishes us, ver. 6, where the word *nataroth* is so difficult that it admits various interpretations: some of which I have expressed in the paraphrase. And made ver. 7 a caution against the immoderate enjoyment of pleasures: which commend themselves to us by their rarer use. As the next (ver. 8), is a caution against unsettlement of mind, and discontent with our present condition; which not only spoils all our pleasures, but often carries men restlessly to their ruin: where Melancthon suggests this useful meditation, that there is no condition of life, no function, without its cares, troubles, and dangers; which make men soon weary of it: according to the ancient saying, “*Optat ephippia bos piger, optat arare caballus*.” But the wise man would have us understand, that nothing is more dangerous than this; and therefore to take care, lest, tired and broken with disgusts, we lightly desert that kind of life to which we are rightly called. All the ancient wisdom hath observed, that such desultory humours never thrive: about which they have many proverbs, with which I shall not fill these papers.

[e] After this follow some advices about friendship, and other things; which have been noted before, in the foregoing parts of this book. And then he seems (ver. 14), to lay open the guise of flatterers, who hope to cully favour with their benefactors, by extolling their bounty with extravagant praises. So I have expounded that verse, not merely of those that praise others, but praise them for their kindness to themselves; as the word *barak* properly imports. The intention of which is only to get still more from them, which is commonly the end of all those that praise others immoderately; for their rare qualities and perfections; hoping thereby to make them extraordinary kind to them, above all other men. Thus the lord Bacon hath observed about this matter; whose gloss upon those words is this (in the forenamed place, parab. 33), “Moderate and seasonable praises, uttered upon occasion, con-

3 A stone is heavy, and the sand weighty: but a fool's wrath is heavier than them both.

4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

duce both to men's fame and fortune: but immoderate, streporous, and unseasonably poured out, profit nothing: nay, rather, according to the sense of this parable, they do much prejudice. For, first, they manifestly betray themselves, either to proceed from too much affection, or from studious affectation; whereby they may rather ingratiate themselves with him whom they praise by false commendations, than adorn his person by just and deserved attributes; secondly, sparing and modest praises commonly invite such as are present to something of their own to the commendation: contrariwise, profuse and immodest praises invite the hearts to detract and take away something that belongs to them: thirdly, (which is the principal point), too much magnifying a man stirs up envy towards him: seeing all immoderate praises look like a reproach to others, who merit no less."

But besides this, I cannot quite pass by the gloss which some have made upon these words: by *iaschkem baboker* (which I have applied only to their too much assiduity in praising others, as if one should say, from morning to night) understand making too much haste to praise men; when it is, as we speak, but early days with them: and they have made no progress in those virtues for which they are commended. And then the sense is, There is nothing more dangerous than to cry up men too soon for their parts or for their virtues, before they be sufficiently tried, and have made a due improvement: for this, instead of doing them service, proves many times their ruin: making them, that is, entertain a vain opinion of their own worth, and grow idle, or negligent, &c. and so dwindle away to nothing.

[f] What he saith afterward of a railing wife (ver. 16), may be thus expressed in short: There are three things that cannot be concealed, because they betray themselves: the wind, a strong perfume, and a scolding wife: with which some join the next verse (ver. 17), as a remedy for the mischief of a brawling wife; and thus render it: "As iron is easily joined with iron, so is a man with his equal." And therefore the best way for a man to avoid the trouble of a bad wife is, not to choose one for his consort because she is rich, or because she is beautiful only; but because she is like him in humour, and inclination, and condition, &c. Thus the Tigurine version: and De Dieu to the same purpose, who makes this proverb no more than that of *like to like*; which best agree together. But this is too narrow; and therefore I have followed our, and indeed all the ancient translations: who take this to be of the same signification with another old saying, *One man is nobody*; and therefore God hath formed us to have a communion with each other: the necessity of which is expressed in abundance of ancient aphorisms: which admonish us to confer with others, and to hearken to the counsel and judgment of the wise. And daily experience shows us how dangerous it is, *ιδιοβουλεύειν*, "to be a man's own counsellor," and what is said of artificers may be applied unto all; *Every man is his own worst master*. To which purpose Melancthon alleges that of Euripides, *ὑμῶν ἕρξει τέχνας*, "conversation brought forth arts;" when men, that is, not only observed one another's works, but conferred their thoughts together, and assisted one another's inventions. And he pertinently observes, that "the Christian doctrine, in the be-

ginning of the Reformation, was opposed by those who would not hear others, but skulked like bats that fly the light, and devised new opinions out of their own heads, abhorrent from the approved form of doctrine. *Tales multi nunc sunt*, &c. There are many now-a-days, who glory that they are *αυτοδιδασκτοι*, and admire their own dreams; refusing to hearken to the sound judgment of other men. But let us (saith he), be obedient to such precepts as this; which includes in it, first, *modesty*, in consideration of our own frailty; and then *prudence*, in advising with those who may teach us that of which we are ignorant." Thus he observes out of Synesius, that Apelles was wont to make Lysippus, the statuary, judge of all his pictures: and Lysippus, on the other side, made Apelles judge of all his statues, before they would expose them to be seen by others.

[g] The next verse but one (ver. 19), is understood so variously by interpreters, that it is a labour to number their expositions: some of which are directly contrary to the other. For according as they take the face to be represented in water: either perfectly, or so lubricously and movably, that it is hard to discern what sort of face it is; so they make it either easy or impossible, to understand the hearts of other men. Melancthon took it in the latter sense; inculcating the old wholesome lessons, *Μέμνησο ἀπειρίων* and "Quos credis fidos, effuge, tutus eris," &c. But now it is generally expounded the other way: and some expound it of men's own hearts, and some of the hearts of other men. I have in the paraphrase expressed two of those interpretations, which I looked upon as most simple. And think fit here to mention that of Castalio, who applies it to a man's self in this manner: "As a man may know what kind of face he hath, if he will look into the water; so he may know what kind of man he is, if he will examine his conscience." And this of Maldonate, who is alone (as far as I can find) in his exposition, which is this: "As a man's face may be seen in the water; so his heart, or his inward affections, may be seen in his countenance:" taking *man*, in the conclusion of the sentence, for the outward man, i. e. his countenance: and making the Hebrew run thus: "As a man's face is answerable to that face which appears in the water; so his heart is answerable to his countenance." The lord Bacon, as I have expressed it in the beginning of my paraphrase on this verse, takes the end of this parable to be, "to distinguish between the mind of wise men and of those that are not wise; comparing the former to waters, or glasses, which receive and represent the forms and images of things; whereas the other are like to earth, or rude and unpolished stone, wherein nothing is reflected. And the mind of a wise man (which is so capable that it observes and comprehends an infinite diversity of natures and customs) is the more aptly compared to a glass or mirror; because in a glass he can see his own image, together with images of other men: which his eyes cannot do alone without the help of glass." And so this parable, it seems to me, may not unfitly be expounded after this manner:—A man may see himself while he looks upon other men; as well as know other men by considering his own inclinations.

[h] This preface is already so long, that I must not mention the various interpretations of the twenty-

- 5 Open rebuke *is* better than secret love.
 6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.
 7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.
 8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.
 9 Ointment and perfume rejoice the heart;

first verse, I have expressed that which is nearest to our translation; and seems to be the truest touchstone of this sort, whereby to try the goodness or badness of men's minds. Some of which are so incorrigible, he shows in the next verse, that the sorest afflictions will not amend them.

[i] And then, in conclusion, he presses every one to diligence about his own business: and especially commends the pastoral care which men should have about their flocks and their herds: which are the best sort of possessions, he shows, in several regards. First, because most durable, for they are always increasing of themselves (ver. 24); secondly, because easily preserved without much labour, or fraudulent arts; God himself providing liberally for them (ver. 25); thirdly, because most profitable; yielding all things necessary for food and raiment (ver. 26, 27).

[k] Where he mentions, particularly in the last verse, *the milk of the goats*, and of no other creature; because they had abundance of them, and their milk was in daily use, both for meat and for medicine. And for medicine the ancients preferred it before all other, as most moderate and temperate. So Galen and Paulus Ægineta; the last of which writes thus: "Woman's milk is the most temperate of all other; next to that goat's; and next to that ass's; then sheep; and lastly cow's milk." From whence it was (Bochartus conjectures, who hath heaped up a great deal on this subject, lib. ii. De Sac Animal. cap. ult. par. i.), Jupiter, a king in Crete about Abraham's time (and looked upon afterward as the greatest god), is said to have been nourished by a goat: that is, by the best of nourishments.

Ver. 1.] Be not so confident of thy present power, riches, or any thing else, as to grow presumptuous, and brag what thou wilt do or enjoy hereafter; for thou canst not be secure of this very day (wherein thou makest such large promises to thyself of the future), which may produce something, for any thing thou knowest, that shall spoil all thy designs, and frustrate all thy expectations, which thou hast for tomorrow. See Arg. [a].

Ver. 2.] Be not so blinded with self-love, as to praise thyself; which is both indecent and imprudent, for others will only the more undervalue thee; but take care to do praise-worthy things, which will force commendations even from strangers and foreigners, who cannot be thought too partial to thee; for this will make thee truly honourable.

Ver. 3.] We feel there is heaviness in a stone, and that a bag of sand is a weighty load; but neither of them is so intolerable as the effects of a fool's wrath, which cannot be shaken off so soon as they may be; for he cannot easily be appeased by us, nor can he moderate himself; till his anger hath carried him to the most barbarous cruelty. See Arg. [b].

Ver. 4.] And yet envy is still worse than this; for though in a fury a man hath no pity, but is transported by his violent passion beyond all bounds (like an inundation of waters), yet his wrath appearing openly, it may be avoided, and in time it is composed and

so *doth* the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for better is a neighbour that is* near than a brother far off.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

allayed: nay, perhaps he repents of it: but *envy* (or a *desire of revenge*) is a lurking evil, which increases daily without remorse; and is more exasperated by time, till it finds some means or other to do the mischief it desires.

Ver. 5.] He that takes an ingenuous liberty to tell others plainly of their faults, and rebuke them freely, when need requires, to their face, is a better friend, and more valuable (though perhaps he pleases them less), than he that hath more of the passion of love in his heart, but makes it not known by such good effects. See Arg. [c].

Ver. 6.] Just reproofs, though never so smart and severe from one that loves us, ought to be thankfully accepted, because they proceed from his care of us, and fidelity to us; but the most tender expressions of kindness from an enemy ought to be suspected to be false and treacherous; especially when he heaps them upon us in great abundance, and with such earnestness and seeming passion, that we had need to pray him to forbear, and pray God to preserve us from being too credulous. See Arg. [d].

Ver. 7.] As hunger makes men relish the most distasteful food, when full stomachs loathe the most delightful; so poverty hath this advantage of plenty, that it disposes men to be thankful for the smallest blessings, though mixed with care and trouble; when the richer sort, if they be not very careful, are apt to be unsatisfied with, nay, to nauseate, their most delicious enjoyments, upon which they have a long time surfeited.

Ver. 8.] Men seldom change for the better; but as a bird that forsakes its nest exposes itself to danger, and cannot easily settle again: so he whose levity, or discontent, makes him rashly leave his country, or trade, or office, wherein he was well placed, too often undoes himself, but rarely mends his condition. See Arg. [d].

Ver. 9.] As balsam and fragrant perfumes marvellously refresh and comfort the natural spirits when they droop and are tired; so *doth* the very presence of a true-hearted friend, and much more his faithful counsel, rejoice a man's soul: especially when he is at such a loss, that he knows not how to advise himself.

Ver. 10.] Forsake not therefore a friend, whom thou or thy father before thee hath tried and found sincere: but betake thyself to him when thou art in distress, rather than to thy natural brother or kinsman, if he be not also thy friend; and above all other, choose a friend near thee, if it be possible; for as a man that is closely joined unto us in near affection, is better than one of our nearest kindred, whose heart is not knit to us; so a good neighbour near at hand, is better than either friend or brother who is so far off that we may perish before he comes to our assistance.

Ver. 11.] My dear child, if thou hast any love for him that was the instrument of giving thee a being, let such precepts as these make thee wise and good: which will both give me the highest joy, and furnish me with an answer unto such as are apt to object the child's miscarriages to want of care in his parents.

12 A prudent *man* foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day, and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the

fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face answereth to face, so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 As the fining pot for silver, and the furnace for gold; so is a man to his praise.

22 Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds.

24 For riches are not for ever: and doth the crown endure to every generation?

25 The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.

Ver. 12.] He whose long experience and observation of things have made him cautious and circumspect, foreseeing a calamity before it comes, withdraws himself in good time from the danger, into a place of safety; but inconsiderate and credulous persons are so easily abused by crafty men, that they not only quite overlook the mischief which even they intend against them, and go on securely in their accustomed track till it overtakes them; but make haste to fall into it, notwithstanding any caution that is given them.

Ver. 13.] It is a great weakness to trust him who is so rash, as to be bound for one whose ability and honesty are utterly unknown to him; especially for a woman whose way of life makes her credit justly suspected: therefore have nothing to do with such an inconsiderate person; without the utmost security that he can give thee for the payment of what he owes thee.

Ver. 14.] He that spends all his time in nothing else but proclaiming his praises extravagantly, who hath bestowed great benefits upon him, disparages rather than commends his benefactor; in doing so much for a base flatterer: who magnifying rather his own deserts than the other's bounty, incurs hereafter his just displeasure. See Arg. [e].

Ver. 15.] He is in an ill case, the roof of whose house is so ruinous, that in a very rainy day, when he shall be wet if he go abroad, cannot be dry at home: and he is no better that hath a scolding wife, who torments him herself if he stay at home; and makes him tormented with the jeers of others if he go abroad.

Ver. 16.] For it is altogether as impossible for him to keep the wind from blowing, and from being heard when it blows; or to enclose a fragrant perfume in his hand, so that it shall not be smelt; as to make her hold her tongue, or to conceal her hawling humour, which she herself proclaims. See Arg. [f].

Ver. 17.] As nothing is more natural, so nothing is more powerful, than society: for as iron is sharpened and brightened by iron, so one wit whets another, one friend encourages and cheers another; nay, all sorts of passions are stirred up, and men are made either good or bad by mutual conversation. See Arg. [f].

Ver. 18.] As he that diligently looks after the fig-tree (especially whilst it is young and tender), and preserves it from suffering by drought, by vermin, or by wild beasts, &c. shall at last eat of its pleasant fruit; so he that faithfully defends his master's person or reputation, and takes care his estate be not wasted, shall, in due time, be largely rewarded by him for his integrity.

Ver. 19.] The inclinations and designs of other men appear as plainly to the mind of those that are wise, as their faces appear to themselves in the water: where, as every man will find such a countenance represented to him (whether sour or smiling), as he brings when he looks into it: so he ought to expect no other affections from others, but such as he expresseth towards them. See Arg. [g].

Ver. 20.] The appetite of man is as insatiable as his eyes, which still desire some new sight: and are as far from being filled with all that they have seen, as the infernal places with all the souls they have received; or the grave with all the bodies it hath devoured.

Ver. 21.] As gold and silver are tried by putting them into the fire; which discovers whether they be pure or adulterate: so a man is discovered what he is, by trying how he can bear praises, commendations, and great applauses; which will presently show either the virtue or the vanity of his mind. See Arg. [h].

Ver. 22.] The folly and wickedness of some men are so incurable, that though unto reproofs, and chidings, and threatenings, you should add stripes and blows; nay, beat and knock them, like wheat in a mortar; bruising their bodies (as we speak) till they are black and blue, they would not grow a whit the wiser or the better for it.

Ver. 23.] Whether thou be a private person or a prince, let me advise thee to look after thy business thyself; and not to trust merely to thy servants and ministers: but go sometimes and take an exact survey of the state of thy affairs; and more particularly make it part of thy care to visit thy flocks and thy herds, and know in what case they are. See Arg. [i].

Ver. 24.] For as no riches are so durable as these, which increase and multiply continually, so the greatest estate, even in these, unless it be well managed, will in time be brought to nothing: nay, the crown itself will not continue to many generations, without due care to preserve its revenue; of which these ought to be thought the best and most lasting portion.

Ver. 25.] For the maintenance of which the earth brings forth plentifully, without any more pains of thine, than only in the spring-time to drive the flocks and herds into pastures; and to look after them, when the earth brings forth grass and young herbs for their food; and to gather hay in due season, which even the mountains afford, for their fodder and winter provision.

Ver. 26.] And if thou takest care to preserve them, they will preserve thee: for the sheep and the lambs

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough

will afford thee wool to make thee clothes; and with thy goats thou mayest purchase a field for the sowing of corn to make thee bread.

Ver. 27.] And both of them, especially the goats,

for thy food, for the food of thy household, and for the maintenance for thy maidens.

will yield thee milk enough for thy own food, and for the sustenance of all thy family, both men-servants and maidens; who may hence be provided with all things necessary for their livelihood. See Arg. [k].

CHAPTER XXVIII.

1 THE wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are*

the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.

CHAP. XXVIII.

This chapter consists, as the foregoing did, of several mixed observations: some belonging to the concerns of private persons, others to the public.

[a] It begins with the difference between a good and a bad conscience, which discovers itself, when there is any danger, of which men are apprehensive. And in the next verse, he observes the difference between a nation when it is bad and when it is good; when its manners are depraved, they fall into confusion: and when they grow better (for most interpreters take the word *adam* in the latter part of the verse *collectively*, for the body of the people), then they keep their government, and live happily. Especially when they have a wise and prudent prince; who is here also to be understood in opposition to *many princes*, either together or successively; by whom a nation is miserably harassed, when its wickedness brings upon it such a punishment. So Melancthon understands, ver. 2, "The complaints (saith he) are very usual concerning the negligence of princes, their exactions, oppressions, want of care to administer justice, &c. and the people still accuse them and their court: but God accuses both princes and people; and for the sins of the people, he gives them ill governors; as Solomon here teaches, that for the transgression of a country, i. e. both of prince and people, *many are the princes thereof*: that is, *none reign long*; or *many reign together*, opposing and thrusting out one another. Now for the cure of this he gives a singular admonition, necessary both for prince and people, which is this: that a *prudent and wise man makes empire durable*. That is, a wise prince will sometimes depart from his own right to quiet things, and suffer some inconveniences to prevent greater: as Fabius and Cicero did. And on the other side, people are to be advised, lest they draw greater mischiefs upon themselves by seditious counsels than those which they study to remedy."

[b] And there is none greater, he seems to tell us in the next verse (ver. 3), than when power comes into the hands of a beggarly fellow; who is void of all humanity, and forgets even what he himself was, and all the miseries of poverty, which he perpetuates upon them who are poor already. So Maldonate (and he alone, I think) expounds that phrase *veen lechem*, "and there is no food," to signify, *before the corn be grown out of the earth*: and by the "sweeping rain," understands not such rain as beats out the corn when it is in the ear, but which washes away the seed before it springs up. Even so he that spoils the poor, takes away from them, after a manner, what they have not; and ex-

tirpates the very seeds of future riches, which he deprives them of all means of gathering. Upon which subject the lord Bacon hath discoursed very ingeniously in his eighth book of the Advancement of Learning, ch. 2, parab. 24, "This parable (saith he) was by the ancients expressed and shadowed forth under the fable of *two horse-leeches*; one full and the other hungry. For oppression, coming from the poor and necessitous person, is far more grievous than that of the rich and the full; because it seeks out all tricks for exactions, and leaves no corner unsearched where money may be found. This kind of oppression was wont also to be resembled to *sponges*, which being dry suck in strongly, but not so being moist. And the parable comprehends in it a profitable instruction, both to princes and to people. To princes, *that they commit not the government of provinces or offices of charge to indigent and indebted persons*: and to the people, *that they suffer not their kings to struggle with too much want.*"

But none have glossed better upon this place, than an excellent prelate of ours, Bishop Sanderson, in his sermon upon Prov. xxiv. 10, 11, where he discourses to this effect: "That is in matter of *power*, as it is in matter of *learning*. They that have but a smattering of scholarship, it is observed, are the forwardest to make ostentation of the few scraps they have, for fear there should be no notice taken of their learning, if they should not show it when they can; and yet then they do it so untowardly, that when they think most of all to show their scholarship, they most of all, by some gross mistake or other, betray ignorance. Even just so it is in the case of power, when men of hase spirits and condition have gotten a little of it into their hands; who conceive their neighbours will not be sensible what goodly men they are, if they do not, by some act or other, show forth their power to the world; but having minds too narrow to comprehend any brave and generous way to do it, they cannot frame to do it by any other means, than by trampling upon those that are below them; which they do beyond all reason and without any mercy."

Which he illustrates very handsomely upon 1 Sam. xii. 3. "If a mean man (says he) in any of our towns or hamlets, be a little gotten up to overtop most of his neighbours in wealth; or to be put into some small authority, to deal under some great man for the disposing his farms or grounds; or have something to sell to his necessitous neighbour, who must buy upon that day; or have a little money lying by him to furnish another; who, to supply his present needs, must sell off somewhat of that little he hath, though at an under rate; or the like:

3 A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

4 They that forsake the law, praise the wicked: but such as keep the law contend with them.

it is scarce credible (did not every day's experience make proof of it) how such a man will screw up the poor wretch that falls into his hand, &c., conclude hence, *all ye that are of generous births and spirits, how unworthy that practice would be in you*; wherein men of the lowest minds and conditions can, in their proportion, not only equal, but even exceed you: *which should make you not only to hate oppression, because it is wicked: but even to scorn it, because it is base.*"

[c] After this follow several bad characters of other men: and among the rest of him that oppresses his brother by *usury and increase*, ver. 8, where these two words *nescheck* and *tarbith*, do not seem to signify greater extortion, and more moderate gain. For all usury is *nescheck*, as it respects the debtor of whom it is taken; and *tarbith*, in respect of the creditor who is the gainer by it; whether it be great or less, that the one gives and the other receives. If there be any other difference between these two, it either lies in this, that there were several sorts of usury whereby men increased their estates; or the one signifies the advantage men made of their money, and the other the advantage they made of their goods. About which I do not think fit to trouble the reader any farther: nor to examine whether their opinion be true, who say, "the king was to take away their unjust gain, and give it to better men." I have left that undetermined, whether God or man should punish the usurer, but have expressed all that the law forbids in this case, which was to take interest (as we speak) of their *brethren*, especially of their *poor brethren*, which some think are only meant; but I have contented myself to say, *are principally* meant.

[d] And in the next verse but two (ver. 11), he observes, that such men as grow rich, though it be by fraud and oppression, are apt to have a mighty conceit of their own wisdom: which understanding men, though never so poor, see through, and discern to be, at best, but craft: and many times to be no more than that, which we call *purse-pride*, when they have no more wit than just to save and hoard up money. Upon which place some observe that Solomon secretly intimates riches to be an impediment to wisdom; and poverty a great advantage: because the one is apt to blow men up into a vain opinion of themselves; and the other to make them humble and modest: the former of which is the greatest enemy, and the latter the best friend, to wisdom. Certain it is, that money having so large a command, as to be able to purchase not only dignity, but great veneration, from the multitude; they that have it are apt to look no farther neither for wisdom nor virtue: which made a confidant to Caesar (as the lord Bacon observes) give him this counsel, that if he would restore the decayed state of the Roman commonwealth, he must by all means take away the estimation of wealth: "for these (saith he) and all other evils, together with the reputation of money, shall cease; if neither public offices, nor any other dignities, which commonly are coveted, be exposed to sale." And the truth is, saith that lord (Advanc. of Learn. book i.), as it was rightly said, that *blushing is the colour of virtue*, though sometimes it come from vice; so we may truly affirm that *poverty is the fortune of virtue*, though sometimes it may proceed from misgovernment and improvidence. And he adds far-

ther, that "the magnificence of princes and great men had long since turned into barbarism and rudeness, if the poverty of learning had not kept up civility and decency of life."

[e] For bad princes, Solomon shows, ver. 12, bring great contempt and misery upon a nation, as bad men (ver. 13, 14) bring mischief upon themselves. But no princes are more grievous to their subjects, than such as are needy, and yet have no goodness. So I understand with the LXX. ver. 15, where that word we render "raging" is well translated by the Vulgar a "hungry bear," as Bochartus hath shown.

[f] Who also seems to me to have expressed the sense of the next verse most fully; when he observes, that, according to the manner of the Hebrew language, there is something wanting in one part of the verse, which is to be supplied out of the other. As when the psalmist saith in Ps. lxxxiv. 11, "One day in thy courts, is better than a thousand;" he means *elsewhere, out of his courts*. And Ps. xci. 7, "A thousand shall fall on thy side (viz. *the left hand*), and ten thousand on thy right hand." In like manner we are to understand this verse, as if he had said: A prince that wants understanding, and is a great oppressor, shall shorten his days: but he that hates covetousness shall prolong them (see par. 1, De Animal. Sac. lib. iii., cap. 25).

[g] In the next two verses I have endeavoured to connect several senses together; as he that examines them will perceive. And in ver. 21, have taken some notice of the lord Bacon's observation; that men may be bribed by something else besides money, to pervert justice: and more commonly by other respects than by that. His words are these (book viii. Advanc. of Learn. ch. 2, par. 23): "Easiness of humour in a judge, is more pernicious than the corruption of bribes. For all persons do not give bribes; but there is hardly any cause wherein somewhat may not be found, that may incline the mind of the judge, if respect of persons lead them. For one man shall be respected as his countryman, another as an ill-tongued man, another as a rich man, another as a favourite, another as commended by a friend; to conclude, all is full of iniquity where respect of persons bears sway: and for a very slight matter, as it were for a bit of bread, judgment is perverted."

[h] The rest of the chapter contains plain observations, concerning several sorts of good and bad men: and concludes with the repetition of a remark he had made before (ver. 12) about the state of public affairs; which are then in an ill condition, when bad men get into authority. For virtuous men begin then to be so ill treated, that they fly or hide themselves, to avoid the abuses which they see will be put upon them. This the LXX. suggest, when they translate the first clause of the verse thus; "In places where the impious bear sway, the righteous sigh and groan;" i. e. some are imprisoned, and sent into obscurity, by the unjust prosecution of the wicked; and others obscure themselves, and groan in secret under those oppressions, till there be a turn of affairs (which Solomon here intimates they may expect in due time) by the fall of those wicked persons, and the preferment of better: which invites virtuous men to appear again; and by the countenance they then receive, to propagate piety among the people: who are so ready to conform themselves to the example of their governors, that there is no blessing we

5 Evil men understand not judgment: but they that seek the LORD understand all *things*.

6 Better is the poor that walketh in his uprightness, than *he that is perverse in his ways*, though he *be rich*.

7 Whoso keepeth the law is a wise son: but he that is a companion of riotous *men* shameth his father.

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *shall be abomination*.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

12 When righteous *men* do rejoice, *there is great glory*: but when the wicked rise, a man is hidden.

13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

should pray for so earnestly as this; especially when the days are evil. That that saying of the son of Sirach should be perpetually in every good man's mind, to support and comfort him: when he is constrained, perhaps, to lie hid and conceal himself to avoid trouble and danger, "The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable," Ecclus. x. 4, read the foregoing verses.

Ver. 1.] An evil conscience makes men timorous and cowardly, like a faint-hearted soldier who runs away at the appearance of an enemy, and never so much as looks back to see whether he pursue him: but men of integrity are not easily affrighted: but proceed like a young lion, with an undaunted resolution, even in hazardous undertakings.

Ver. 2.] There are many mischiefs that people draw upon themselves by their wickedness, and this especially—that falling into factions, every one thinks himself fit to govern; and throwing down one ruler after another, they can come to no settlement till they grow better and more considerate: and then, some truly prudent and pious person arises, who takes the right course to heal these breaches, and prolong the government in peace and tranquillity. See Arg. [a].

Ver. 3.] But there is none more wicked and intolerable than a needy fellow that is got into power; but hath lost all sense of the miseries of the poor, whom he squeezes and spoils, like a violent rain, which, instead of refreshing the corn, as gentle showers do, beats it down and lays it so flat, that it can never recover: but a famine comes upon the land. See Arg. [b].

Ver. 4.] From such a man there is none so wicked but he shall receive encouragement: for they that make not the law of God their rule, but their own lusts, will employ and promote the vilest person, and find something or other to commend him for: but they that resolutely observe God's law, are so far from approving such a wicked wretch, that they oppose him; and declare, as we say, open war against him.

Ver. 5.] For the minds of men that give up themselves to wickedness are so depraved, that sometime they do not so much as understand, and at no time regard, the difference between right and wrong; much less the difference that God doth and will make between them: but men piously affected understand and consider all things of this nature so exactly, that they are careful not to offend in the least against their neighbour.

Ver. 6.] An honest, upright man, that acts sincerely in all that he doth, though he be never so poor, is far happier, and more useful and commendable, than a crafty person, that knows how to wind and

turn himself every way: though by his fraud and tricks he grow never so rich and great (see xix. 1).

Ver. 7.] He that studies the law of God, and observes the rules of sobriety and temperance, and other virtues, which it prescribes, is likely to prove a wise son, in whom his parents may find comfort: but he that had rather go into merry company, than into the school of the wise, and there spend his time and his money in sensual pleasures, is a shame, as well as a vexation to them.

Ver. 8.] He that increases his estate by usury, for the money or goods which he lends to his poor brother (contrary to the laws provided in that case, Exod. xxii. 24; Deut. xxiii. 19, 20), shall not be able to make his family so great as he intended; but those riches shall be translated into some other hands, which will exercise that charity which he neglected. See Arg. [c].

Ver. 9.] He that refuses to hearken unto God and to obey his laws, deceives himself, if he thinks by his prayers to please him, and make an amends for his crimes; for God will be so far from hearkening unto him, that he will abominate such prayers as tend to nothing but to make God a partner with him in his sins.

Ver. 10.] He that studies by false suggestions, and deceitful representations, to seduce upright men into dangerous practices shall fall himself irrecoverably into that very mischief which he designed for them: while they, preserving their integrity, shall remain not only safe, but in a flourishing condition.

Ver. 11.] A man whose labours and cares have such success that he grows very rich, and is courted and complimented by every body, is apt to fancy himself much wiser than other men: but when a man of mean condition, who applies himself more to understand the value of things than to get riches, comes to discourse with him; he easily discovers, and makes it appear, that he is but a fool. See Arg. [d].

Ver. 12.] When the righteous are advanced to places of trust and authority, there is excessive joy among all virtuous men; and the whole kingdom feels the happy effects of it, in beautiful order, peace, security, and plenty, at home; and in the honour and reputation it hath abroad: but when the wicked get up into power, it makes a rueful change, being wholly employed in finding reasons to ruin others: whose safety then lies in concealing themselves in their estates (see ver. 28).

Ver. 13.] He that studies to hide and extenuate rather than to leave his sins, shall be so far from escaping by his impudent denial, that he shall make himself obnoxious to severer punishments: but he that ingenuously acknowledges he hath done amiss, and not only promises to do so no more, but gives some proof of his amendment, shall obtain pardon both from God and man.

14 Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

15 *As* a roaring lion, and a ranging bear; so *is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: but he that hateth covetousness shall prolong *his* days.

17 A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 Whoso walketh uprightly shall be saved: but *he that is* perverse in his ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with bless-

ings: but he that maketh haste to be rich shall not be innocent.

21 To have respect of persons *is* not good: for, for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack:

Ver. 14.] From which happiness, if he would not relapse, let him constantly preserve a pious fear and dread of God and of his displeasure in his mind, and be cautious and circumspect in all his actions: for if he be presumptuously confident and careless, and, because God is so gracious, regard neither his commands nor his threatenings; he will fall back into deeper guilt and misery.

Ver. 15.] A lion and a bear are not more dreadful to the weaker beasts, especially when hunger presses them to seek a prey, than a needy prince, who fears not God and loves not man, is to the poorer sort: who have not wherewithal to fill his insatiable desires; and yet are the surest to be invaded, because the least able to resist his power. See Arg. [e].

Ver. 16.] But it is very great ignorance not only of religion, but of all things else, that makes a prince grievously oppress and pillage his people; which makes his reign short, as well as unhappy: when he that, hating such exactions, is kind to his subjects, prolongs his days in much tranquillity. See Arg. [f].

Ver. 17.] He that murders a man, and, pressed with the weight of his guilt, or pursued by the avenger of blood, flies to save himself, shall never think himself safe; but lead a restless life to his very grave: for all men looking upon him as a common enemy, shall refuse to succour him: no, though they see him falling headlong into a pit which he is not aware of, they shall not stop him, but let him perish.

Ver. 18.] There is no such way to be safe, as to be honest and sincere in all a man's words and actions; for he that endeavours to preserve himself by fraud and deceit, though he can wind, and turn, and hath several shifts he thinks to save himself by, yet in one or other of them he shall perish: for the time will come, when he will blindly choose the wrong course; and commonly when he begins to fall, he sinks utterly, and cannot possibly recover himself.

Ver. 19.] He that is a good husband in the management of his estate, shall have the satisfaction of providence sufficiently, if not plentifully, for himself and his family: but he that is careless, and follows the courses of loose and wicked companions, can reap no other fruit of his negligence, but the most miserable want and beggary.

Ver. 20.] He that is true to his word, and just in all his dealings, shall have abundance of blessings from God, and be well spoken of by men: but he whose eager desires make him heap up wealth, by right or by wrong, brings such guilt upon himself, as makes him execrable unto both.

Ver. 21.] It is a wicked thing in a judge to incline to consider the quality of the person, and not the merits of the cause that is brought before him: for though, perhaps, at the first he could not be corrupted under a great sum of money, yet, having accustomed himself to it, he will at last sell his sentence at the lowest rates; nay, be moved by the smallest considerations to forsake the rules which ought to guide him. See Arg. [g].

Ver. 22.] An envious, covetous wretch, that cannot look upon what another hath without grudging, is pushed on, by his impatient desires, to get riches, without making any distinction between good and evil: never considering, in that disturbance of mind wherein he lives; that all may be gone in a moment; and he then stand in need of the mercy of those whom he would not pity.

Ver. 23.] He that rebukes a man for his evil courses may displease him, nay, anger him at the first: but when he considers that he could have no other end in it but his good, he will have a greater kindness for such a man, than for one that humours him in every thing; and with flattering words soothes him up in those faults, which he ought to take the freedom to reprehend.

Ver. 24.] He that lays hands upon all that he can rap and rend from his father or mother, and thinks it no sin, or no great one (pretending they keep him too short, and have no need of it themselves, or do not use it, &c.), not only keeps the company of spend-thrifts; but is wicked enough to be a highwayman, and murder others to feed his own luxury.

Ver. 25.] A man of a proud and insolent spirit, of ambitious and vast desires, is never quiet; but as he lives in perpetual quarrels, so hath no satisfaction in what he enjoys; nay, many times wastes it all in suits and contentions: but he who, confiding in the good providence of the Almighty, hath an humble and contented mind, lives peaceably with others, and comfortably within himself; nay, thrives many times and abounds with plenty of all good things.

Ver. 26.] He that relies wholly upon his own judgment is like to miscarry; because he follows the conduct of a fool: but he that, distrusting himself, takes good advice and follows it, escapes many mischiefs, into which the other rashly runs; and is delivered out of many dangers, in which the other perishes.

Ver. 27.] He that relieves those that are in want shall be so far from wanting himself, that he shall thereby procure God's blessing to increase his estate: but he that regards not the miseries of others, nor is

but he that hideth his eyes shall have many a curse.
28 When the wicked rise, men hide them-

willing so much as to know them, for fear of having his compassion moved towards them, shall draw upon himself the curse of God as well as men; and fall into many and grievous misfortunes.

Ver. 28.] When wicked men are advanced unto power and authority, they favouring such only as are like to themselves, it makes good men scarce; who

selves: but when they perish, the righteous increase.

are forced to withdraw, and hide themselves from their tyranny; but when they perish (as they shall at last), and good men come in their place, then the righteous openly show themselves; and the number of them increase by their example, and by the encouragement they enjoy under righteous governors. See Arg. [A].

CHAPTER XXIX.

1 HE, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.

CHAP. XXIX.

ARGUMENT.—[a] This chapter concludes the collection of Proverbs, made by the *men of Hezekiah*; and contains more advices proper to a prince (as he was) than any of the rest; but ushers them in with a general admonition, how dangerous it is not to profit by reproofs or corrections (such as he and his people had by the hand of Sennacherib), which when they work upon men's spirits there is some hope of them: but when they become refractory, inflexible, and obstinately reject them, they are near to a final destruction. This wicked temper of mind he expresses by hardening the *neck*: which is a metaphor, as Bochartus truly observes (lib. iii. De Sacris Animal. cap. 41, par. ii.), taken from *oxen*, who being put forward draw back and withdraw their necks and shoulders from the yoke: and sometimes are so headstrong and stiff-necked, that they cannot be brought to submit to it: unto which the scriptures often allude, both in the old testament and the new: for instance, Exod. xxxii. 9; Acts vii. 51. And hither belong those expressions Isa. xlvi. 4, where he saith his people had an "iron sinew," &c. and that in Jer. v. 5, where he saith they "had broken the yoke and burst the bands."

[b] Then follows a tacit admonition unto princes, to be good, by describing the happiness which a nation then enjoys: which they had noted twice before in the foregoing chapter (ver. 12, 28), but thought it so considerable and so needful, that they insert it here again; and the latter part of it once more (ver. 16), being a famous observation of his father David, Ps. xii. 9, where he takes notice how the wicked flourish, and go about confidently into every place, nay, take the liberty to do as they list, when men of no account are exalted to power: who take no care to oppose growing wickedness, and to keep every man within the bounds of his duty.

[c] And after an admonition (ver. 3) that the study of wisdom is the only preservative against the lusts of uncleanness; which, in the preface to this book, as it is observed, destroy abundance of young men, and their estates also (for lust is very blind and very prodigal); the next observation (ver. 4) is concerning kings again: where *isch terumoth*, which we translate "a man that receiveth gifts," is in the Hebrew phrase "a man of oblations." For so the word *terumoth* always signifies, throughout the whole bible, "the heave-offerings" which were offered to God: which would make one think that *isch terumoth* ("a man of heave-offerings") signifies here "a prince that is sacrilegious," and robs

the church of its proper goods: or, if we will not take it in that strict sense, it denotes one that will suffer himself to be pacified by gifts, and bribed to wink at the most enormous crimes, which he ought to have severely punished: or, that is so unjust as to find fault, perhaps, with the most innocent persons, on purpose that they may appease him, offering him a part of their estate to save all the rest: one or other of these is the most literal exposition of the words. But I have contented myself with the LXX. (who render it *παράνομος*) to use only general expressions in the paraphrase which include all these, and whatsoever else that is contrary to the duty of his office. Rabbi Solomon doth not differ much from the sense of the LXX. when he translates it "a proud man," who heaves and lifts up himself in his own thoughts, imagining he is above all laws, and not bound to observe them.

[d] In the next verse (ver. 5) I have not wholly neglected the sense of the LXX. who refer the last clause to the flatterer himself: who cannot escape the hatred of those whom he hath ruined by his pernicious praises, or base compliances with all their humours, &c. which is more fully expressed in the following sentence (ver. 6), where I have interpreted one part of the verse by the other.

[e] And then seems to follow again a double admonition to princes, or those that govern under them. First, not through laziness, or contempt to refuse to examine a poor man's complaint, and do him right (ver. 7). Secondly, not through profaneness, pride, or carelessness, to scorn admonition; especially any warning that is given of danger, &c. (ver. 8). For when he says, "the righteous considers the cause of the poor," he seems to mean a *righteous prince*, or *judge* (and so I have explained it in the paraphrase): for who else is to consider of the *din* (as it is in the Hebrew), the cause of the poor which is to be judged? None but they, and the advocates who are to plead it: all which persons are obliged, in conscience, to search into the truth of things; not to be sparing of their pains (though matters be intricate, though the labour be like to be long, though they shall get nothing by it) to find out the bottom of a business: which he that refuses to do, nay, perhaps rejects the complaint of the poor, or beats them off with big words; or, out of the hardness of his heart, or the love of ease, or fear of great men, or any other respect, will not give them audience, or not consider and redress their grievance; Solomon pronounces him a *wicked*, an *impious* person; and accordingly God will proceed against him.

[f] Such men, indeed, may scorn those threatenings

3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

4 The king by judgment establisheth the

land, laugh at them: but thereby they will endanger the bringing all things into confusion; as Solomon observes in the succeeding words (ver. 8), where "men of scorn" (as it is in the Hebrew), signify such as mock at religion, and at all things that are serious, whom the LXX. call ἀρνοῦσι, "lawless pestilent men;" that regard neither God nor man, but only their own wicked humour; which brings the kingdom or place where they live into the greatest danger. Which we express by the word *ensnare*, and other translations by words of the import which I have expressed in the paraphrase, but shall not mention here, because I would leave room to insert the most admirable discourse of the lord Bacon upon this verse. "It may seem strange," saith he (book viii. Advanc. of Learn. ch. 2, par. 12), "that in the description of men, made and framed, as it were, by nature to the ruin and destruction of a state, Solomon hath chosen the character, not of a *proud* and *insolent* man, not of a *tyrannical* and *cruel*, not of a *rash* and *violent*, not of an *impious* and *lewd*, not of an *unjust* and *oppressive*, not of a *seditions* and *turbulent*, not of an *incontinent* and *voluptuous*, no, nor of a *foolish* and *unable* person; but of a *scorner*. But this is a judgment most worthy the wisdom of that great king, who best knew the causes of the preservation or subversion of a state. For there is not commonly the like plague unto kingdoms and commonwealths, as when counsellors, or senators, and such as sit at the helm of government, are by nature *scorners*. For, first, such persons, that they may win the reputation of undaunted statesmen, do ever extenuate the greatness of dangers; and insult over those who give them their just weight, as timorous and faint-hearted people. Secondly, they scoff at all mature delays, and meditated debates of matters by consultations and deliberation, as a thing too much tasting of an oratory vein, and full of tediousness; but nothing conducing to the sum and issue of business. Thirdly, as for fame, at which a prince's counsels should especially level, they condemn it as the *spittle of the vulgar*, and a thing that will quickly be blown over. Fourthly, the power and authority of laws they regard not at all, but look upon them as cobwebs, that ought not to stop matters of consequence. Fifthly, counsels and precautions, foreseeing of events afar off, they reject as mere dreams and melancholy apprehensions. Sixthly, men truly prudent, and well seen in affairs, of great resolution and counsel, they defame with gibes and jests. In a word, they do at once overturn all the foundations of civil government; which is the more to be attended, because they secretly undermine it, and do not assault it by open force. And it is a practice which is not yet so suspected among men as it deserves."

[g] The latter end of the next verse (ver. 9), some refer to the *fool*, others to the *wise man*. They that refer to the fool understood it two ways, much to the same purpose. Some thus; the fool will always be angry or deride, so that the wise man cannot put in a word: others thus; the wise man shall be either irritated, or derided by the fool perpetually. As much as to say, He shall get nothing, if he contend with a fool, but either to be derided or provoked to anger by him. This I have taken some notice of in my paraphrase: but the other being the most common opinion, that he speaks of

land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man there is

the way of a wise man's dealing with a fool, I have principally regarded. And the lord Bacon hath made this pertinent reflection upon it (in the fore-named book and place, par. 3), which it will be profitable to set down here. "It is accounted a wise rule, *not to contend with our betters*: but it is a no less useful admonition, which Solomon here gives us *not to contend with a worthless person*; whom we cannot meddle withal, but upon disadvantageous terms. *For to overcome, is no victory; but to be conquered, a foul disgrace*. And it is all one, in the management of his contention, whether we deal sometime in a *jesting* way with him, and sometime in a way of *disdain and scorn*. For which way soever we turn, we shall come off with the loss of our credit, and not be able handsomely to disengage ourselves. But the worst of all is, when the person with whom we contend hath *something of the fool* in him (as Solomon speaks): that is, if he be both *willless* and *wilful*: have some heart, but no brain."

[h] The tenth verse I have expounded of a *magistrate*, that hath the courage to make inquisition after and prosecute notorious offenders: and, in the latter part of it, have put two senses together. As I have done also in the next (ver. 11), where the word *ruach*, "spirit," being differently interpreted, hath produced several expositions. For some take it to signify *anger*; others to signify *words*, or the *sense of the mind*. They that take it for *anger*, expound it thus: *A fool shows all his anger immediately, but a wise man keeps it in, till he hath a fitting opportunity to express it most to purpose*. If we understand it of *words*, the sense is; *A fool blurts out every thing that comes in his head, but a wise man speaks only as much as is necessary*. If it signify the *sense of the mind*, then this is the meaning, *A fool utters all that he knows; but a wise man conceals many things*. But the great person beforenamed (in the same chapter, par. 15), thinks none of these hit the mark. "For this parable," saith he, "corrects principally, not the *futility of vain men*, who utter easily as well what ought to be kept secret, as what may be spoken; nor the *bold liberty* of such as, without discretion and judgment, fly upon all men and upon all matters; nor *talkativeness*, which troubles others even to a surfeit; but another vice more close and retired, viz. that ill government of discourse which of all other is not prudent and politic. And that is, when a man so orders his discourse, in private conferences, as whatsoever is in his mind which he conceives any way pertinent to his purpose, out it comes at once, and as it were in one birth, and in a continued speech. This is that which doth much prejudice business. For, first, a speech broken off by interlocutions, and instilled by parts, penetrates deeper than that which is continued: because that in a continued discourse the weight of things is not precisely and distinctly taken; nor by some convenient pauses suffered to fix: but one reason drives out another, before it be thoroughly settled in the mind of the hearer. Secondly, there is no man master of such powerful and happy eloquence, as to be able, at the very first dash, as we speak, to strike him *dumb* and *altogether speechless*, with whom he discourses: but he will have something to answer, and perhaps to object on the other side. And then it falls out that those things, which should

a snare: but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know it.

have been reserved for replication and refutation, being disclosed already and tasted beforehand by this unadvised anticipation, quite lose their strength and their grace. Thirdly, if a man do not pour out all that he hath to say at once, but deliver himself by parcels: now one thing and anon casting in another; he shall perceive by the looks and the answer of him with whom he discourses, how every particular passage affects him, and what acceptance it finds with him: so as what is yet remaining to be spoken, he may with the greater caution, either suppress, or select what is to his purpose." Thus that great person: who herein hath followed the LXX. who express the sense, rather than translate the words, in this manner: "A man void of understanding brings out his whole mind, but a wise man dispenses it part by part."

[i] The like observation he makes upon the next verse (ver. 12), where by "lies," or "words of falsehood" (as the Hebrew hath it), the LXX. truly understand λόγον ἀδίκον, "an unjust report," that hurts our neighbours by calumnies, or false accusations (as the word commonly signifies in scripture, particularly Ps. lii.); unto which, if a ruler lend his ear, he will never want lewd informers, or rather slanderers, in his court to work upon that inclination. Melancthon hath observed upon this verse, that the "love of lies" (as he translates it) comprehends a great many vices; according as there are divers sorts of lies: which are all repugnant to that eminent virtue of *truth*, in which a prince ought to excel, viz. *vanity* or *perfidiousness*, *breach of promises*, *calumnies*, *suspicious*, *sophistry*; which defends bad causes by colourable pretences to please great men; and persuades the prince, by plausible arguments, that he is tied to no rules; unto any of which if a prince be inclined, his ministers will not fail to make him break his word perpetually, to abuse him with false stories, to infuse into his mind unjust suspicions: and to find colour for any thing, though never so wicked: of all which he gives examples.

But none hath opened this parable comparably to the lord Bacon, in the place beforementioned (parab. 13), "Where he takes it for an easy credulous temper in a prince, to believe detractors and sycophants without examination. From whence proceeds such a pestilential breath, as infects and corrupts all his servants. For some of them feel out the *fears* and *jealousies* of the prince, and increase them by fictitious tales; others awake and stir up the furies of *envy*; especially against al. those that are best deserving in the state; others seek to wash away their own guilt, and the stain of a foul conscience, by defaming better men: others promote the suits of their friends, and their preferments, by traducing and debasing the merit of their competitors: others compass fabulous representations of their enemies, as if they were upon a stage; and innumerable such-like. And these are the arts of such of the prince's servants as are of a more wicked disposition. As for those, who are by nature better inclined, and by education more civilized, when they perceive their innocence to be no safe sanctuary (their prince not knowing how to distinguish between truth and falsehood), they put off the probity of their manners, and accommodate themselves also to the air of the court, and are carried about therewith in a servile manner. 'For (as Tacitus saith of Claudius) there is no safety with

that prince, into whose mind all things are conveyed, as it were by infusion and direction from others.' And Comines saith very well, 'It is better to be servant to a prince whose suspicions have no end, than to one whose credulity hath no measure.'

After this there follows, in the next verse but one, another admonition to princes (ver. 14): and then a double admonition to private parents, to take care of the good education of their children; as the best way to make a kingdom happy, and to prevent the increase of wickedness. About which he interposes an observation between these two: in the explanation of all which verses, I have had some respect to the LXX. without any injury to our translation.

[k] And so I have done in the next (ver. 18), where by *vision*, or rather *prophecy*, they understood ἐγγύτης, an expounder of the laws of God to the people; which was the office of the prophets: who had a great stroke also in the government (as Melancthon observes), and by their counsels, when they were followed, made the kingdom flourishing. As Elisha for about seventy years governed the counsels of their kings in the greatest calamities; particularly in the siege of Samaria: after whose death the kingdom endured not much above a hundred years, agitated by perpetual seditions. Thus Isaiah, by his counsels to Hezekiah a good part of the people were saved. From such examples, saith he, we may gather that when *prophecy* ceased the people were scattered (so he translates the word *para*;) because for want of wholesome counsellors there follow in empires, strifes of ambition, and seditions, which all tend to utter ruin: yet the second part of this sentence, saith he, admonishes us that a remnant should be safe in their dispersions; viz. such as kept the divine doctrine. For want of which God takes away men's instructors, when they are not obedient to wholesome precepts. So the LXX. translate this verse (minding the sense rather than the words), "there is no expounder of the law to a wicked lawless nation," &c. God *strips* them even of their teachers: as some translate the word *para*, *perish*: which hath various significations, most of which I have expressed in the paraphrase; because they all agree well enough to this place.

[l] There is an exposition of the next words (ver. 19), which would be very natural, if the wise man spake only of the commands of ministers to their servants; which they pretend some time not to hear, that they may not do as they are bidden. But he speaks of their not amending the faults of which they have been already told: which is not the quality of all *servants*: and therefore I have said a *slave*. Or else we must interpret it, as the LXX. do, of αἰετήρης σκληρότης, "a stubborn obstinate servant;" whose heart is hardened against all words that can be spoken to him, good or bad.

[m] But I must make no more glosses, for fear of prolonging this preface too much beyond its just bounds. And therefore I shall conclude it with the lord Bacon's observation upon verse 21 (where the LXX. have expressed but a little part of the sense), "that both *princes* and private *masters* should keep a *mean* in the dispensation of their grace and favour towards *servants*: which *mean* is threefold. First, that *servants* be *promoted by steps* (or degrees) *not by leaps*. Secondly, that *they* be *now and then accustomed to repulses*. Thirdly (which Machiavel well advises), that *they* have ever in their

8 Scornful men bring a city into a snare: but wise men turn away wrath.

9 If a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 The blood-thirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants are wicked.

sight before them something whereunto they may farther aspire. For unless these courses be taken, in raising of servants, princes shall, instead of thankful acknowledgments and dutiful observance, be repaid with nothing but disdain and contumacy. For from sudden promotion arises *insolence*; from constant attainment of their desire proceeds *impatience of being denied*; and there being nothing remaining that they can farther wish, *alacrity and industry will cease.*"

Ver. 1.] He that, having received frequent reproofs from good men, and perhaps corrections from God, will not yield in the least, but absolutely refuse to be guided by them, and submit unto them, is in danger to fall, and that on a sudden, into utter and irreparable ruin. See Arg. [a].

Ver. 2.] When just and merciful governors make virtuous men grow numerous (xxviii. 28), a kingdom is happy: but when an unjust man rules, the wicked get into places of trust; and make the people miserably groan under their oppressions. See Arg. [b].

Ver. 3.] A young man whose love of wisdom and virtue preserves his body as pure as his mind, and his estate as entire as both, gives the greatest joy to his father: as, on the contrary, nothing can be a greater grief to him, than to see his son so sottish, as to maintain a company of harlots; whose covetousness being as insatiable as their lust, devoureth all that he hath. See Arg. [c].

Ver. 4.] A king that administers justice exactly to all his subjects, restores his kingdom to a good estate, though it had been before in great disorder: but he who, having no respect to equity and right, takes the most illegal courses to enrich himself, subverts it utterly; though it be never so well settled. See Arg. [c].

Ver. 5.] He that soothes up his neighbour, by commending all that he doth, though never so directly against his interest, is so far from being his friend, as he imagines, that he is a traitor to him; and leads him, unawares, into such dangers. that when he finds himself perplexed in them, he will treat that flatterer as his greatest enemy. See Arg. [d].

Ver. 6.] A naughty man hath a heavy heart at last, when he finds himself undone by those very arts, whereby he thought to have ruined others: but pious men are always cheerful, nay, full of joy; both to think that they are in safe and secure ways, and to see the evil-doer caught in his own wickedness.

Ver. 7.] A righteous man, when he is in authority, not only readily receives, and patiently weighs, the complaints of the poorest person; but is at the pains to study his cause, that he may fully understand it, and do him right, though he thereby incur hatred to himself from the adverse party: but a wicked man will not attend unto it, or not use due care to be well instructed in it. See Arg. [e].

Ver. 8.] There are no greater fools than scorners, who, by laughing at all things serious, whether sacred or civil, put a kingdom into a combustion, when it is

13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom: but a child left to *himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

disposed to be quiet; nay, turn things topsy-turvy, and endanger its utter ruin, unless good and cautious men prevent it; who, by their piety, turn away the divine vengeance; and by their prudence, and other virtues, divert the fury of men, which these scorners have raised. See Arg. [f].

Ver. 9.] Let a man be never so wise, it is to no purpose for him to dispute or to enter into any contest with an obstinate fool: for which way soever he deal with him, whether angrily or pleasantly, there will be no end of the controversy; but the fool will still have the last word; nay, it is well if he do not either restlessly rage, or laugh one to scorn. See Arg. [g].

Ver. 10.] Men enormously wicked, who stick not to kill those that oppose their desires, above all others hate and would destroy an upright magistrate; whose integrity makes him courageously endeavour to bring them to condign punishment; but such a person all virtuous men love the more heartily, and labour to defend and preserve them from their violence; or to revenge his death, if he should perish by them. See Arg. [h].

Ver. 11.] A fool is so inconsiderately transported by his passion, or conceit of himself, that when he comes to treat of any business, he can put no stop to his discourse, but runs on till he hath poured out all that he thinks upon that subject; but a wise man represses the heat and forwardness of his spirit, that he may pause and take time to declare his mind, not altogether, but by parcels. See Arg. [h].

Ver. 12.] A prince that hearkens to the false suggestions of those that tell him he may do what he pleases; or who easily believes, without any examination, all the stories and accusations that are brought him against others, fills his whole court with so many wicked men, that it is hard to find an honest minister or officer among them. See Arg. [i].

Ver. 13.] The world is made up of several sorts of men: of poor, for instance, who are fain to borrow, and of rich, who lend them money, and perhaps oppress them: but these would all agree well enough, when they meet together, if they would but consider, that there is one Lord who makes the sun to shine equally on all; and who intends all should live happily, though in an unequal condition (see xxii. 2).

Ver. 14.] A king that administers justice equally to all his subjects, and cannot be moved by the power or interest of the greatest persons to deny it to the meanest; but faithfully and sincerely sets himself to help the poor to their right, or to defend them from violence and wrong; takes the surest course to settle himself in the affections of his people, and continue his kingdom for many generations.

Ver. 15.] The way to make a child wise and virtuous, is not only to instruct him in his duty, but to check him when he is in fault; and that not merely by reproof, but by the sharp discipline of the rod, when the other will do no good; for if he be left to his own will, or rather to wander after his own inclinations without such restraints, he will prove, in all

17 Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul.

18 Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child, shall have him become *his* son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

likelihood, a disgrace to his mother, by whose indulgence he was spoiled; nay, fly, perhaps, in her face, and openly reproach her (x. 1).

Ver. 16.] When the wicked grow numerous, by growing great (ver. 2), men take the greater license to transgress; and wickedness increases by having authority on its side: but let not the righteous hereby be discouraged; for the more wicked men are, the shorter is their reign: and they that preserve their virtue shall have the pleasure to behold their downfall.

Ver. 17.] It may seem most for thy ease to let thy child alone, without giving him correction or reproof; but let me advise thee to put thyself to this trouble, to save thyself a greater (viz. many anxious and restless thoughts, which his ill doing will raise in thee), or rather to give thyself the highest delight, when, by thy care of his education, he proves a great ornament unto thee.

Ver. 18.] Where there are none to instruct the people, and expound the will of God unto them, they first grow idle and careless, and run into all licentiousness; till, growing refractory and ungovernable, they be abandoned by God to destruction; but when they are not only well taught, but also strictly observe the laws of God, they remain in a prosperous, happy condition. See Arg. [k].

Ver. 19.] A slave, and he that is of a servile nature, is not to be amended by reason and persuasions; no, nor by reproofs, or threats: for, though he hears, and understands too, what you say, yet he will not obey, till he be forced unto it by blows. See Arg. [l].

Ver. 20.] Observe it when you will, you shall commonly find that he who is forward to speak to a business, before his betters, or before he understands it, or hath considered it, is so conceited of himself that a man wholly ignorant may sooner be rightly informed, than he who is so well persuaded of his own sufficiency.

Ver. 21.] It is so hard for a man of base condition, to bear a sudden preferment handsomely, that it is dangerous to express too much kindness to a servant at the very first; by feeding him delicately, clothing him finely, or indulging him to much ease, liberty, and familiarity: for this is the way to make him saucy, if not contumacious; nay, to domineer and take upon him, as if he were a son, and, perhaps, endeavour to disinherit the heir of the family. See Arg. [m].

23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

26 Many seek the ruler's favour; but *every* man's judgment cometh from the LORD.

27 An unjust man *is* an abomination to the just; and *he that is* upright in the way *is* abomination to the wicked.

Ver. 22.] A man prone to anger is very troublesome and unpeaceable, being apt to quarrel about trifles; and, as he offends very often, so, if he let it proceed to rage and fury, he falls into abundance of sins; both in word and deed, against God and against his neighbour.

Ver. 23.] Proud and contumelious behaviour, instead of procuring men respect, throws them into the contempt and hatred of all; and, at last, into destruction; but he whose meek and lowly mind makes him kind and obliging, shall be highly esteemed; and the esteem he hath shall be his support, when others fall to ruin.

Ver. 24.] He that partakes with a thief, by harbouring him, when he is pursued, or by receiving stolen goods, &c. hath the same guilt upon him with the thief himself; and, as he hath put his own life in danger to save the thief's, so this will engage him to run his soul into greater danger, to save his life: for being adjured to discover what he knows, he will go near to forswear himself, for fear of being hanged.

Ver. 25.] As all inordinate fear bereaves a man of counsel and power to help himself; so he that stands in too great fear of what men can do unto him, will be ensnared in many sins, and perils also, to avoid their displeasure: but he that confides in the Lord hath his wits always about him, and, being raised above such low considerations, preserves his integrity; and that, by God's good providence over him will preserve him in safety.

Ver. 26.] There are multitudes of men who are ambitious to be known to their prince, and obtain his favour for honour and preferment; but few remember that there is a greater Lord than he, the sovereign of all the world, whose grace and favour should be principally sought: for he determines and orders what every man's portion shall be; and will both judge of men's deserts better than any earthly king can do, and deal with them according as they behave themselves, in that condition wherein they are.

Ver. 27.] There is such a perfect antipathy between virtue and vice, that all truly good men extremely abominate him that doth mischief in the world, though he be never so great and powerful: as, on the contrary, the evil-doer hath every man that behaves himself uprightly, though never so useful, in utter abhorrence and detestation.

PART IV.

CHAPTER XXX.

1 THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment?

CHAP. XXX.

ARGUMENT.—[a] This chapter contains a new collection of pithy sayings, which some fancy to be Solomon's; and therefore translate the first two words thus: *the words of the collector, or gatherer*. But why Solomon should call himself by this name, and also, instead of the son of David, style himself the *son of Jakeh*, seems to me unaccountable. And therefore it is the most reasonable to follow our translation (unto which the wisest of those that adhere to the Vulgar are forced to consent, as most literal), and to look upon this chapter as a fragment of some wise sentences, delivered by one whose name was Agur, and his father's name Jakeh: unless we will conceive that this son of Jakeh (whosever he was) had gotten the name of *collector*, because, though he was a very wise man, yet he composed nothing himself; but only *gathered* out of other wise men's works such instructions as he thought most profitable, and comprised, in a few words, a great deal of sense.

[b] Which conjecture, if it be admitted, nothing can better explain his disclaiming the title of a *wise man* (ver. 2), which he would not assume to himself, because he was only a *collector* from other authors, and did not pretend to have discovered or invented any thing himself.

But take it how we will, some of his observations are here annexed to the Proverbs of Solomon, after the manner of other writings of this nature. In which (as Melancthon notes) the greater part of a book belonging to one author, some notable speeches of others have been inserted: as some of the Sibylline verses, they say, were into the poem of Phocilides.

[c] And these words of Agur are called *massa*, which we translate *prophecy*, either to denote the weightiness of the sentences, or that they were culled and selected out of some work of his, then remaining in their records, as fit (in the judgment of the *men of Hezekiah*, who perhaps extracted them) to accompany the Proverbs of Solomon. And they seem to me to be answers to several questions propounded to him by his scholars, Ithiel (who was the principal) and Ucal: who came to him, as if he had been an oracle, to be resolved in some hard doubts; asking him in the first place, just as they did Apollo of old, (as Aben Ezra conjectures), "who was the wisest man?" To which he replies (ver. 2), "He that is sensible of his own ignorance." Much like the saying of Socrates, "This only I know, that I know nothing:" and of Pythagoras, who also refused the name of *wise*: which made much for the reputation of his wisdom.

[d] Upon this subject Agur enlarges, ver. 3, 4, wishing his scholars, especially Ithiel (who, I suppose, asked the question in the name of the rest), to be sensible how imperfect all human knowledge is: by considering how little or nothing we know of the

works of God, which none can understand (though they be perpetually before our eyes) but he alone that made them. And therefore advises him to make it his principal study to understand what belongeth to his own duty (which is the best part of knowledge), ver. 5, and herein also to be content with what God hath revealed, and not pretend to be wiser than he hath made us (ver. 6.)

[e] After which, he gives answers, as I take it, unto other questions, which Ithiel propounded to him. And, first, about *prayer*. For Agur, having repressed their busy humour of inquiry into all manner of things, had raised, we may suppose, some devotion in his scholars' hearts, which made them desire to be directed in it. And he gives them most wise advice, ver. 7, 8, to be very cautious what they prayed for; just as in Plato (Alcibiad. 2), we find Socrates giving Alcibiades instructions about this, as a principal part of virtue; in the practice of which, he tells him, there had need to be the greatest care, lest we imprudently ask those things that are not good for us. But he could not give Alcibiades such directions about this matter as Agur here gives Ithiel and the rest of his scholars, whom he informs, that the true knowledge of God is the chiefest good, and therefore to be desired in the first place, above all other goods; and then (according to our Saviour's rule, in aftertimes), having first sought the things that belong to religion, he directs them to beg of God moderate desires of all earthly things; believing that we are safer in a mediocrity, or middle estate, than either in fulness or in want. To which purpose Melancthon and others have gathered together many sayings out of other writers. But none have given such reasons for this choice of a middle state as this wise man (ver. 9).

[f] After which, he seems to answer a question, which Ithiel propounded, about *moral virtue*: which having been largely treated of by Solomon, he only gives him one caution against hard-heartedness to slaves and servants (ver. 10), of which the Hebrew nation were generally very guilty, and thereby unmeet for that favour which they begged of God in their prayers, which ought to have disposed them to be favourable unto others.

[g] And then he gives the character of four sorts of men who are execrable unto God, and therefore ought to be avoided by all those that would be good (ver. 11—14), which I must pass by without any farther account of them but what I have given in the paraphrase: because the fifteenth verse hath much difficulty in it, and therefore requires some time to be spent in opening it. Bochartus thinks to solve some of the difficulty by giving a new signification of the word *aluka*. But all interpreters, in a manner, taking it for that thick worm in waterish places, which we call a *horse-leech*, I do not think fit to forsake our translation: nor to refer the beginning of the verse to that immediately fore-

who hath established all the ends of the earth? what *is* his name and what *is* his son's name, if thou canst tell?

5 Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

going as some do in this manner: (*Detractors can no more leave off evil-speaking, than the horse-leech leave off sucking, &c.*), but rather to those words immediately following in this same verse, which, notwithstanding, I take to have some connexion with all the four foregoing, as I have expressed it in the paraphrase. For it seems to me to be an answer to some such question as this which the disciples had propounded to their master Agur (after the manner of enigmatical discourses or riddles), *What is most insatiable?* which he chooses to give an account of in this place, the better to represent the nature of those wicked men he had spoken of before: especially of the last two; the *proud*, and the *tyrannical, or extortioner*, whose desires are a gulf that can never be filled.

And at the first he seems to have thought but of two things, viz. the *grave* and the *barren womb*; which might be called the *daughters of the horse-leech*, because they are so perfectly of the like nature in regard of their insatiableness. But he presently adds another; nay, a fourth came into his mind as no less greedy: viz. the *thirsty earth* (which in those hot countries sucks up all the rain as fast as it falls though never so much), and the *fire*, which devours all the fuel that is laid upon it. And this he expresses after the manner of the Hebrews; who, intending to mention four things or more, separate them at first, and begin with a lesser number, and proceed then to all that they designed. There are many examples of it in Amos i. 3, 5, 9, &c. and here in this book of Proverbs, vi. 16, and below in this chapter, verses 18, 21, &c. Indeed there is no example like this, where the sentence begins with two, and then says three, and then four: but that might be usual, of which we have no exact example; and therefore I do not look upon this as a sufficient objection against this way of explaining this verse. Which the LXX. have taken in the Roman edition, which runs thus: "The horse-leech hath three beloved daughters, and these three are never satisfied: and there is a fourth that saith not, 'It sufficeth.'"

There are those who compare certain vices with these four insatiable things, and not inaptly: the *desire of revenge*, to the grave; *libidinous desires*, to the barren womb; *covetousness* (or rather *drunkenness*), to the thirsty earth; and *ambition*, to the devouring fire. And it is easy to show, how fitly all these are resembled to the *horse-leech*: it being the vulgar saying, That *harlots* (for instance) are the *horse-leeches of young men*, sucking all their money from them, and exhausting their bodies too. And the servant in Plautus, when he was about to rob the chests of the two old men, says, *Jam ego me vertam in hirudinem, &c.* "now I will turn myself into a horse-leech, and suck out their very blood."

But I forbear such things, because there are others more necessary to be added for the understanding the rest of the chapter.

[h] And that which next follows, verse 17, is a reflection upon the first generation of wicked men (mentioned verse 11, who sinned against the first commandment of the second table (as we speak), and for their rebellion against their parents were adjudged to death by the law of Moses (Exod. xxi. 15, 17: Lev. xx. 9: Deut. xxi. 18). And to make

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two things have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies: give

them more detestable, their carcases, perhaps, were thrown into some loathsome place, called the *valley of carcases, or dead bodies* (Jer. xxxi. 40), and the *valley of crows* (as Bochartus conjectures), or *ravens*: whom the wise man here speaks of. And besides this, they who abuse their parents, being of a villanous nature, were likely to turn rogues, and to commit robberies, murders, treasons, or such-like horrid crimes: which would bring them to the gallows (as we speak), or some such infamous death. The Jews, indeed, might not suffer the body of one that was hanged, after he had been put to death, to remain upon the gibbet, beyond the evening of that day wherein he was executed. But they were not forbidden to let him lie unburied, in some polluted place, when he was taken down: and in some cases we find, they did let dead bodies hang a long time, as we read 2 Sam. xxi. And therefore Paulus Fagius (upon Exod. xx. 12), expounds these words of Agur after this manner: "Disobedient children shall come to an ignominious death, and end their days by a halter, or other punishment; and so become crow's meat." But there is no necessity of this explication. For we may conceive such a wicked person to be *drowned* by the just judgment of God upon him; and his body to lie floating on the water; or to be cast on shore, where the *ravens* (who frequent the waters) come and pick out his eyes, at which they are observed to fly, sooner than any other part. He might *perish also in other countries*, where the infamous punishment of the gibbet was in use: or be *slain in battle*; and left there to be a prey to beasts and birds. Among which the *raven* is the rather mentioned, some think, because the young ones are so impious (as Vossius speaks, lib. iii. De Idol. cap. 85), as to fall upon the old ones, and kill them, when they are hungry (which is affirmed by Ælian and others), and therefore more fitly employed to pick out the eyes of undutiful children. But I look upon this as having more of fancy than solidity in it: for others, for the quite contrary reason, make the *eagles* here named, because they are a bird full of piety; as hath been observed out of Aben Ezra, by our learned Dr. Castell, who discourses in his speech (in Schol. Theol. p. 31), I shall here set down for the explication of one word in this verse; wherein he differs from all others, which is *יקהת*. This word the Hebrews interpret "doctrina," and understand the verse thus: "The eye that despiseth the doctrine or the lesson of his mother," &c. But there is no known root in their language from whence to derive this signification of it: and therefore that doctor, out of the neighbouring languages, translates it rather "senium," "old age:" which is most agreeable to the sense of the place. For that which is despised by the *eye* is some corporal defect (as *crookedness, wrinkles, shaking of the head, &c.* and such-like things which attend old age), not any thing belonging to the mind. And besides (saith he) it better agrees with what follows of the *eagle's young ones* picking out such an eye: for they are observed to bear a regard to their ancients, and to have a kind of piety in them.

[i] In the next words (ver. 18—20), he resolves another riddle they put to him, which was this: "What things are most obscure and unaccountable,

me neither poverty nor riches; feed me with food convenient for me:

9 Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is a generation that curseth their father, and doth not bless their mother.*

12 *There is a generation that are pure in their*

though ordinary and common?" of which I have given the best explication I could in the paraphrase; but cannot farther explain here, without making this preface (which must necessarily be longer than ordinary, unless I should give no account of several things in the following verses which require explication) a great deal too much exceed the proportion which belongs to it.

[k] Next to these four *inscrutable* things, he subjoins four more, which are *very grievous*, or rather *intolerable*, because of their great indignity (ver. 21—23), the first two belong to men, and the disturbance of the commonwealth; the last two to women, and the disturbance of private families. And there are reasons peculiar to each: ex. gr. a slave is intolerable when he gets the sceptre into his hand (as they have done sometimes), partly because such persons, being ill-bred, generally have base principles, and are accustomed to vile things; and grow insolent by their good fortune: partly because they are full of fears and suspicions, especially that they are despised and contemned; and, therefore, believing they are not loved, they will be feared, and care not what cruelties they exercise to keep men under. Part of which the Jews object to themselves in Schebet Judah; where they bring in a philosopher laying this to their charge, That they, affecting dominion in the city of Toledo, proceeded to such boldness and sauciness, that they would openly strike Christians: which fulfilled, saith he, that of Solomon, xxx. 22.

[l] The like might be said of the other three; but I shall only observe concerning the last, that there being another way of explaining it, besides that which is most obvious, I have not omitted it: because the LXX. go that way, who thus render it, "When a servant-maid casts her mistress out of doors." And there is a third way, which I have not mentioned, because it is not so agreeable to the words; when the mistress is not expelled, but the *maid also is taken to wife and preferred in the husband's love*: as N. De Lyra takes it: examples of which we have in history, that have proved very fatal to families. But this preface, as I said, would be too long if I should name them; therefore I pass to the next.

[m] Which seems to be an answer to this question, Quid est magnum in minimo? "What is great in little? or rather in the least? ver. 24, &c., where he teaches us several things: first, not to admire merely bodily hulk, strength, or beauty; but rather wisdom, diligence, and sagacity, to understand and pursue our own interest: secondly, to admire the wisdom and power of God in the smallest things: and, thirdly (as Melancthon adds), to reflect upon our own degenerate state, who neglect our own greatest good; nay, mind not self-preservation, but rather destroy ourselves by vice and wickedness: and, lastly, not to refuse admonition from the brutes. Among which, saith he, the *ants* teach us industry and forecast; the *rabbits* not to attempt any thing above our strength; the *locusts*, to preserve society by industry, and not to break it by sedition and disturbance of the public order; and the *spider*, to endeavour to excel in some art or

other. All of them teach us not to rely merely on strength, but to use counsel and prudence.

The first and second of which reflections I find in St. Chrysostom, who discourses admirably (Hom. xii. ad Pop. Antioch. p. 139) of the wonderfulness of the divine artifice, which in so small a body as that of the *ant* hath contrived such a perpetual desire of labour. To which, if we attend, we cannot but receive this instruction, μή καταμαλαξίσειςσαι, μηδὲ φείγῃν ἰδρώτα καὶ πόνους, "not to affect softness and delicacy, nor fly from sweat and labours." And when the wise man sends us, saith he, to learn of these little creatures, he does just as we are wont to do in families; when the greater and the better sort have offended in any thing, we endeavour to shame them, by pointing to the little children, saying, Βλέπε τὸν μικρότερον σου, πῶς ἐστὶ σπουδαῖος καὶ διεγρημένος. "Behold, one that is a great deal less than thou, how towardsly, how attentive and ready he is to do as he is bidden."

[n] But that word which we translate *conies*, ver. 26, (which are not so small a creature as Solomon here speaks of, nor make their holes in rocks) Bochartus hath evidently proved signifies a *mouse* in those countries (whose hinder legs are longer than their fore legs), called by the Arabians in their language *aljarbio*; whose craft I have briefly expressed in the paraphrase.

[o] In what is said of the *locusts* also, ver. 27, I have followed him: who observes, that to *go forth*, is a scripture phrase for *making war*. In which the general was wont to divide the prey among the soldiers, after a victory: but the *locusts*, having no settled constant commander, divide among themselves. Yet I have not neglected our translation.

[p] Which in the twenty-eighth verse hath forsaken the ancient interpreters, who take *semamith* not for a *spider*, but for a small sort of *lizard*, from its spots called *stellio*: which is accounted by all authors a very crafty creature: and to which the characters here given by Solomon do most properly belong. As the same Bochartus hath shown at large, lib. iv. cap. 7. De Sacr. Animal. par. 1. But if any have a list to understand hereby some sort of *spider*, they may read Cœlius Secundus's little book called *Aranæus*: in which he represents the wonderful wisdom of God, in the structure of this small creature: together with its admirable agility and cunning; both in *weaving* its *webs* and *nets*, and in *hunting* for its prey (particularly for young *lizards*), and in *preserving* itself; and its foresense of dangers, and of opportunities to catch its prey: for instance, against rainy weather; when other little creatures grow dull in their motion and in their sight. In short, he observes, that as there is nothing in appearance so mean, so abject, so small, in which the Creator of all is not to be adored, and whose usefulness is not very great; so there are five things which are admirable in that sort of *spider*, which he describes: the exhausted matter which it spins out of so small a body; the wisdom of its contrivances; strength in fighting; knowledge of the future; and usefulness for medicine.

[pp] And from all these four, some have noted, that an abridgment may be made of all that is necessary

own eyes, and yet is not washed from their filthiness.

for the conversation of a kingdom in good estate: where, first, care must be taken for provision of food, which we learn from the *pismire*; then for secure and commodious dwelling, which we learn from the second sort of creature; and then that there be concord and agreement among domestics and citizens, which we learn from the third; and, lastly, that labour, industry, and ingenious arts be encouraged and advanced, which we learn from the fourth.

[q] After the consideration of these four little creatures, of small strength and contemptible aspect, he places four others which are great, stately, and undaunted (ver. 29, &c.) In which there are two considerable difficulties; one about that word in verse 31, which we translate a *greyhound* (the Vulgar a *cock*; though Maldonate ingeniously conjectures the true reading in St. Jerome was *gallicus canis*, which afterward came to be corrupted into *gallus*), but I take rather for a *horse* (as our margin hath it), being a far braver and more stately creature than either of those; especially when he prances, and is managed by a rider.

The other is about the last words of the same verse: which are the character he gives of a *king* (who perhaps is immediately placed after the *he-goat*, because that creature in scripture is an emblem of majesty, Dan. viii. 5, 21: Isa. xiv. 9: Jer. l. 8, &c.) *alkum* immò, which Bochartus translates, "against whom none of his subjects ought to rise." For though many do, yet it is so contrary to their duty, and so dangerous, that he therefore calls him, "Alcum, against whom none arises." So Pallas was called by the Phœnicians, *Ela Alkuma*, the goddess against whom none made "insurrection." And the city in Bœotia that was sacred to her (she being reputed to be born there) was called *Alaleomenas*: for though it was small and built in a plain, yet it always remained untouched and inviolated, because out of reverence to the goddess, *πάντες ἀπέχοντο πάσης βίας* (as Strabo speaks), "all men abstained from all force and violence to it." Thus he discourses in his *Epist. quæ Resp. ad tres Quest. p. 43.* And I find he had said it before in his *Phaleg*, second part. lib. i. cap. 16, where he translates *melec alkum, rex invictus*, "an invincible king."

But there is another conjecture of a very learned man of our own, Mr. Pocock (Not. ad Greg. Abulfarai. p. 203), which is so pat, that I could not omit it in my paraphrase. For, according to the Arabic use of the word *alkum* (out of which language both rabbins and Christians take the liberty to expound the Hebrew words of the Bible, when they are singular), the sense is still more pregnant, and sounds thus: "A king with whom his people is," or, "whom his people follow." For as, when there is such a happy agreement between king and people, there is nothing more comely; so then he appears with the greatest and most awful majesty, and strikes terror into all his enemies.

[r] The last two verses, if we take them severed from the foregoing, are an advice how to be happy: which the whole chapter shows in effect is, to endeavour to be innocent. But because no man can be so wise as never to do a foolish thing; he seems, in conclusion, to tell what is next to that, viz. when we have miscarried any way, not to justify it; but to appease those whom we have offended, by silence: taking shame to ourselves, and not

13 *There is a generation, O how lofty are their eyes! and their eyelids are lifted up.*

defending what we have done amiss, much less making complaints of others, &c. For (as I have expressed it in the paraphrase, verse last) by insisting upon our innocence, or charging others, or exaggerating faults, very great mischief may ensue.

But these two verses may be connected with that which precedes (though I have not been bold to do it, because interpreters go the other way); and verse 32 may be an advice to *subjects*, if they have offended their prince any way, and been so foolish as to oppose him, not to persist in their error; much less to defend it, and clamour upon the government, &c. but sit down in silence, bewailing the guilt, and imploring a pardon. And then verse 33 may be looked upon as advice to *princes*, not to oppress their subjects; and thereby provoke them to rebel against them.

The Vulgar Latin seems to refer both to *princes*: for thus runs the sense of verse 32, according to that translation (which I cannot indeed reconcile well with the Hebrew), "It sometimes happens, that he who is advanced on high (to a throne suppose) appears to be a fool: who if he had understood (viz. his danger, or his folly, or what had been best for him) would have put his hand upon his mouth:" that is, never desired that dignity which perhaps, he earnestly sought. And though I know not how to justify this translation, it agrees well with what follows, which may well be applied unto *princes*, that "it is great folly to strain things too far." Either the *laws*, which if extended to the utmost rigour will, by such hard construction, become the bane of human society; or their *taxes* and exactions beyond what the people can bear. For by squeezing them too much, most dangerous seditions and rebellions have happened under excellent princes.

And thus Melancthon understands the beginning of this verse (ver. 33), that empires and governments ought to be moderate; according to the two excellent sayings of Plato and Solon; which he alleges: and then concludes that *anger* also ought to be repressed (according to the admonition in the last words), lest public discords arise which draw after them vast ruins: and oftentimes arise from light causes; which ought to have been mollified and cured by some moderation, and not exasperated into a flame.

Ver. 1.] Here now follow some memorable sayings of Agur, who was the son of Jakeh; out of whose works these weighty sentences were collected, which he uttered like a prophetic teacher to Ithiel, one of his most eminent scholars, and to Ucal, another of them, but especially to the former. See Arg. [a] [c].

Ver. 2.] Who admiring his wisdom, and desiring to be resolved in many difficulties, Agur modestly and humbly said, Do not call me wise: for I am so far from that acuteness which is natural to him who excels in wisdom, that I am stupid, in comparison with such a person; nay, I cannot arrogate to myself the understanding of a common man. See Arg. [b] [c].

Ver. 3.] And as for improvements, which are made by the help of knowing persons, I have not had the advantages of many other men: for I was never brought up in the schools of the prophets, where I might have learned some wisdom, much less have I received the knowledge of such sacred mysteries as thou inquirest

14 *There is* a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

15 The horse-leech hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things say not*, *It is enough*:

16 The grave; and the barren womb; the earth *that is not filled with water*; and the fire, *that saith not, It is enough*.

17 The eye *that mocketh at his father*, and despiseth to obey *his mother*, the ravens of the valley shall pick it out, and the young eagles shall eat it.

after; the most I can pretend unto is, only to know what belongs to a pious life. See Arg. [d].

Ver. 4.] But had I a greater reach, or been better bred, it would have been impossible for me to give an account of the works of God; much less of God himself. For where is he among all the wise men that ever went up into heaven, and came down again to tell us the order and motion of the stars; and all the rest that is done there? Nay, who is it, that can so much as give us the least account of the wind, but God alone! who hath it perfectly in his power to make it cease and blow again as he pleaseth. And to come lower yet, who but he hath tied up the waves of the sea, that they should not exceed their bounds? Or, who hath fixed the earth (on which thou dwellest, and therefore art better acquainted withal) within such limits, as it never breaks? By what name is he called that can explain these things? or, if thou knowest, tell me the name of his son, or of his family; that, if he be dead, we may inquire of them.

Ver. 5.] The most that any man can do for thy satisfaction, is this; to send thee to the book of God, and bid thee be content with what he hath there revealed of himself, and of his will; which in every part of it is so sincere, and free from all mixture of deceit, that thou mayest safely rely upon it; and take his word, that he will protect and defend all those who, in obedience to his commands, trust him for what he hath promised.

Ver. 6.] Let this suffice thee; and do not pretend to greater acquaintance with his will than really thou hast; by adding any thing of thy own to God's word, and vouching it for his; which may bring thee into great danger of the severest punishments from him; for being guilty of the worst of forgeries, in counterfeiting divine inspiration.

Ver. 7.] And in answer to the question about prayer (*what things thou shouldst ask of God?*), I have not much to say neither; for I would not have thee multiply words, but say, as I am wont to do: I humbly beg only two things of thee, O God; which I most earnestly beseech thee, I may not want, as long as I stay in this world.

Ver. 8.] The first is for my mind; that I may be perfectly secured from being deceived myself by false opinions, especially concerning thee and religion; and from being any ways guilty of deceiving other men: and then, for the supply of my bodily necessities, I desire thou wouldest neither give me scarcity nor superfluity; but, if I may choose, a middle between both: making me such a competent allowance as may be sufficient to maintain me decently, in that state and condition of life wherein thou hast placed me. See Arg. [e].

Ver. 9.] For I am sensible how great danger there is, either in having abundance of wealth, which may tempt me to be so profane and irreligious, as not only to forget the donor of all good things, but atheistically to contemn thy worship and service; nay, insolently to profess, that I know no such thing as the Lord, nor have any thing to do with him: or in a beggarly condition, which may press me, first to be injurious unto others for my own relief; and then to run into the fearful crime of perjury, to purge myself from the charge of theft (Exod. xxii. 8, 11).

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Ver. 10.] As for rules of behaviour towards others, they are generally well known; and therefore I only admonish thee to avoid one thing (to which our nation is too prone); that is, not to abuse any poor slave, whose condition is wretched enough; and therefore, for instance, rather excuse than aggravate his fault to his master, who perhaps is too rigorous: and be sure never to load him with unjust accusations, lest, being wronged by thee, and not knowing how to right himself, he appeal to the Lord, and pray him to punish thee; and thou, being found guilty, feel the heavy effects of his vengeance. See Arg. [f].

Ver. 11.] And now, to answer your inquiry, *What company you should keep?* there are four sorts of men, I would have you set a mark upon, and cautiously shun. First, they that are foully ungrateful to them from whom they have received many benefits: for such a sort of men there is, who have no sense of obligations, no, not to their parents, to whom they have the greatest; but rail upon their father, nay, wish him dead; and cannot speak a good word of their mother.

Ver. 12.] Next to these are a sort of hypocrites; who have a great opinion of their own purity, and would be thought by others very virtuous: but hide the greatest filthiness, both in their minds and lives (which either they do not see, or will not take care to purge away), under this outward garb of holiness.

Ver. 13.] There is a third sort, whose pride and arrogance is so lofty, that it appears in their very countenance; and makes them superciliously overlook all other men, as if they were not worthy of the least respect from them.

Ver. 14.] But the fourth and last sort is most mischievous, whose ravenous cruelty hath no example; unless you conceive a lion or wolf that hath teeth, both small and great, as sharp as swords or knives, coming with open mouth to devour every creature that is weaker than themselves: such is the savage oppression of tyrants, extortioners, calumniators, &c. who have no mercy upon the poor and needy; but make their condition (which moves compassion in other men) so insufferable, that they are weary of living any longer in the world.

Ver. 15.] And here I will satisfy one of your other questions, *What creature is most insatiable?* I answer, the *horse-leech*; which sucks the blood of other creatures till it bursts; as those wicked men do the livelihood of the poor, till they ruin themselves. And in this perpetual craving more and more, without any end, there are two things so like the horse-leech, that they may be called her daughters: nay, there are three that are never satisfied; or rather four, whose desires cannot be filled. See Arg. [g].

Ver. 16.] They are these: *death*, or the *grave*; which having consumed so many past generations, will as greedily swallow up and consume all that are yet to come: the *barren womb*; which is wont to be desirous of children beyond measure: the *earth*, which drinks up all the rain that falls upon it, and still thirsts for more: and the *fire*, which devours all the fuel that is thrown into it, and never ceases to burn, as long as there is any thing to feed it.

Ver. 17.] I will not end this, till I have pronounced

18 There be three *things which* are too wonderful for me, yea, four which I know not;

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious woman when she is married; and an handmaid that is heir to her mistress.

24 There be four *things which* are little upon the earth, but they *are* exceeding wise:

25 The ants *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;

28 The spider taketh hold with her hands, and is in king's palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* strongest among beasts, and turneth not away for any;

31 A greyhound; an he-goat also; and a king, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.

the doom of the first sort of wicked men, now mentioned (ver. 11), who are so ungrateful to their parents, as not only to disobey their commands, but to scorn, nay, and deride their persons; and mock at the infirmities of their old age: whose villanies shall bring them to an infamous end, and expose their dead bodies for a prey to the ravens (which frequent the brooks that run in the valleys) and to the young eagles; who shall pick out those eyes, in which their scorn and derision of their parents were wont to appear. See Arg. [h].

Ver. 18.] To your next question, my answer is, that there are three things, whose motions are beyond my reach: nay a fourth, which is the most unaccountable of all the rest. See Arg. [i].

Ver. 19.] First, the wonderful swiftness of an eagle's flight into the air, quite out of our sight (xxiii. 5), secondly, the manner of a serpent's speedy creeping, without any feet, to the top of a slippery rock: thirdly, the way that a ship makes in the sea, though it seems sometimes to sink to the bottom of the water, and to mount up into the air: but above all, the slipperiness of youth (which is more inconstant than the air, &c.), and especially the impatience and restless tossing of a young man's mind, his cunning and sleights when he goes wooing, and the wonderful arts he hath to slide into the heart of a maid, and win her love.

Ver. 20.] And yet the subtilty of an adulterous woman is equal to this; both in crafty contrivances of secret ways to enjoy her filthy pleasures, and in casting a mist before her husband's eyes to conceal them, when she is in danger to be discovered. For having defiled his bed, she not only looks modestly and demurely, but professes the greatest innocency; and behaves herself as if she were the honestest woman, and the kindest wife too, in the world; like one that having eaten some forbidden meat, wipes her mouth, and says, she has not so much as tasted it; but abhors to let it come within her lips.

Ver. 21.] And to satisfy your other question, *What things are most intolerable?* my answer is, that three things make such a disturbance, that men groan under the load of them: nay, there are four, which are an insupportable grievance unto those that are oppressed by them. See Arg. [k].

Ver. 22.] First, the insolent cruelty of a vile slave, when he is advanced to a throne: secondly, the petulant rudeness of a fortunate fool; especially when he grows debauched, and is in one of his drunken fits:

Ver. 23.] And, thirdly, a woman, whose moroseness, pride, and passion, and such-like ill qualities,

make her hated by every body, when she gets a husband: and, lastly, a poor maid-servant, when she is puffed up by an estate, left her by her mistress; or, which is worse, that having supplanted her mistress, and thrust her, first out of her husband's affections, and then out of doors, succeeds in her place, and becomes his wife. See Arg. [l].

Ver. 24.] To these four *intolerable* things, of which all complain, I will add four more, that are very *contemptible*, but much admired: for though they have no bodily bulk, their wisdom is exceeding great, and very elaborate. See Arg. [m] [pp].

Ver. 25.] First, the ants: who are a creature so infirm, that one crush of our foot kills multitudes of them, and yet so provident, as well as industrious, that they prepare granaries under ground, with wonderful art, to receive their food: which they gather and lay up in harvest-time; and secure it too, that it may serve for all the year (see vi. 8).

Ver. 26.] Secondly, the mountain mice are a feeble sort of creatures also; but they have a leader to give them notice of any danger; and are so cunning, that they provide for their safety in high rocks: into which they have several entrances and outlets; that if they be assaulted in one port, they may escape at another. See Arg. [n].

Ver. 27.] Next, the locusts, which herein indeed differ from the former, that they have no king to govern them: yet go forth like soldiers to battle, in good order; and when they fall upon the spoil, divide it among themselves without any quarrel or contention. See Arg. [o].

Ver. 28.] Lastly (the spider, which weaves a curious web, or rather) the little spotted lizard, which takes fast hold even on the flat ceiling of houses; and there goes (with its body hanging down into the air) in pursuit of its prey: which as it nimbly catches, so it intrudes itself to hunt for it even in kings' palaces. See Arg. [p].

Ver. 29.] And here, after the consideration of these four contemptible things, it will be fit to answer your last question, *What things are most stately?* and there are three, or rather four things, whose motion is majestic, and go after a goodly manner.

Ver. 30.] First the lion, when he is come to his full growth; who is the most heroic and undaunted of all creatures; never turning his back for fear of the greatest multitude of hunters, or dogs, that set upon him.

Ver. 31.] Next to him a strong and generous *horse*: especially when he is girt and equipped (as we speak) for the battle; and then the *he-goat*, with his long

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth

forth blood; so the forcing of wrath bringeth forth strife.

heard; when he walks in pompous state before the flock: and, lastly, a prosperous *king*, of invincible courage; especially when he reigns in the hearts of his people, and marches at the head of an unanimous, victorious army, whom none dare rise up to oppose. See Arg. [q].

Ver. 32.] If thy pride, or thy passion, hath engaged thee in some foolish action, whereby thou hast disgraced thyself: or made thee contrive and endeavour any thing that is unwarrantable; do not add one fault to another, by excusing it, or blanning any body but thyself for it; much less by quarrelling at those that admonish thee of it, and reprehend thee for it: but

stop at the first motion to this, and silently acknowledge thy error. See Arg. [r].

Ver. 33.] For from little things there is an easy progress unto greater. And just as you see milk is first pressed out of the cow's udder, and then being shaken in the churn is forced into butter; and as the nose being wrung, though at first it only purge itself, yet if it be harder pressed, there comes out blood: even so words, passing to and fro, raise a heat, and that, if continued, stirs up anger; and that, making men vehemently insist upon their opinion, or their desire, turns into scolding; and that, in the issue, grows up to quarrels, and irreconcilable enmities.

CHAPTER XXXI.

1 THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

CHAP. XXXI.

ARGUMENT.—[a] It is generally taken for granted, both by Hebrew and Christian writers, that king Lemuel, whose mother gave him the precepts contained in this chapter, was Solomon; whom Bath-sheba took early care to instruct in his duty, being, as some of no small name fancy, divinely inspired with the gift of prophecy. But, as all this depends merely upon conjecture, and that without the least ground, so there is no good reason assigned why Solomon should here be called Lemuel; and not by the name he hath both in the beginning of the preface to this book (Prov. i. 1), and in the entrance of the first part (x. 1), and of the last collection also (xxv. 1), made by the men of Hezekiah: whom Grotius fancies to be the king here mentioned, under the name of Lemuel; only for this reason, that this chapter follows the collection of proverbs made by his servants: which hath no force at all in it; for the words of Agur follow more immediately, which he cannot ascribe to Hezekiah.

And therefore it is more reasonable to conceive this Lemuel to have been a prince in some other country; who had gathered some weighty sentences taught him by his mother (whose name is unknown), which it was thought fit to adjoin to the foregoing: because they are very wise, and of great moment; as if they proceeded from a prophetic spirit. And it is only the vanity of the Jewish nation, who would enclose all wisdom within the bounds of their own country, which hath made them ascribe that which follows in this chapter to Solomon and Bath-sheba. For which, as I said, there is no colour; but it appears by the history of the queen of Sheba, and the embassies which came from the kings thereabout, who sent to hear the wisdom of Solomon (1 Kings iv. ult.), that there were even in those times great persons very inquisitive after knowledge, as there had been, in the times foregoing, in those eastern countries, and in Egypt; which was famous for wise men, 1 Kings iv. 30, where we read of the "wisdom of the children of the east" (i. e. Arabia, where Job, a considerable prince, and the rest of his friends, lived in former ages), and the wisdom of Egypt. Of which country some have thought those famous men to have been; who are mentioned in the next words (ver. 31), where this demonstration is given

that Solomon's wisdom excelled all the wisdom of those countries; "For he was wiser than Ethan the Ezrahite, and Heman, and Chalcol, and Darda." &c. upon which words Gaspar Sanchez notes, That the Seder Olam says, "These were Egyptian wise men." But it is not good to take things upon trust; for I find upon examination of the place (which is in ch. 20 of the greater book of that name) that it saith no such thing, but only this, that "the sons of Zara, Zimri, Ethan, Heman, Chalcol, and Darda (mentioned 1 Chron. ii. 6), were prophets, who prophesied in Egypt." But however this be, that very book acknowledges in the next chapter, that there were prophets in other countries before the law of Moses was given: though after the delivery of it, the Holy Spirit, they fancy, forsook all the world but them; immediately upon the speaking of those words. Exod. xxxiii. 16; xxxiv. 6. For which assertion, as there is not the least shadow of reason, so, supposing it were true, it must notwithstanding be confessed that there remained still among other nations many excellent and wise persons both men and women: who had such communication also with the Jews, that many of them were proselyted to their religion: which might have countenanced their authors if they had said (and it seems to me a better fancy than any they have) that Lemuel's mother was a Jewish lady, married to some prince of another country, by whom she had this son; and took care of his institution in the wisdom of her people.

And by the use of the word *bar* three times for a son, in the beginning of this instruction (which is nowhere used in this book before, nor in the whole Bible more than once, Ps. ii. 12), one would guess this Lemuel to have been some person in Chaldea. For in the next verse also (ver. 4), we meet with the word *melachin* (*kings*), according to the termination in the language of that country.

[b] But this is all uncertain, and therefore I proceed no farther in it: but only note, that whosoever was the mother of Lemuel, she was mightily solicitous to have him do well: as appears by verse 2. Which some think to be a passionate expression, when she saw him begin to incline to evil courses; as if she had said, "What dost thou mean, my son," &c. But it is more likely that it proceeded from a tender concern for his well-doing, as soon as ever he grew up; whilst he was yet innocent and untainted.

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

And that he might so continue, she gives him three, or rather four, of the most proper advices that could be thought of for a prince.

[c] First, to subdue that lust which she knew to be very violent in youth; especially in young kings: who have more provocations, and are apt to take more license, than other men; but bring thereby such mischiefs upon themselves and their kingdoms, as are not to be repaired; but often end in their destruction (ver. 3).

[d] In order to this, she admonishes him, in the second place, to avoid drunkenness; and to preserve himself perfectly sober; whereby he would be fit also for counsel; and be able likewise to give a right judgment when causes are brought before him (ver. 4), which some extend so far, as to think she would not have him drink any wine at all, or other strong liquors (of which there were several made of honey, or dates, and divers other things; which go under the name of *schechar*). But it is more reasonable to look upon it, to caution against excess: which is dangerous in all men, but especially in those that are to govern others as well as themselves. For then they blurt out the greatest secrets, as the Vulgar translates the latter part of the verse; or grow furious and outrageous, as the LXX. translate the same passage: but both of them without any ground that I can see in the Hebrew text.

[e] In which follows (ver. 5), the true reason of this prohibition; and then an account ver. 6), of their condition, to whom a larger quantity than ordinary of wine or strong drink, is fit to be allowed. Not to *kings*, who have innumerable ways to relieve their cares, and to divert themselves, when any thing troubles them: but to poor miserable people, that are ready to faint under their heavy burdens and oppressions. For whom this is a present relief; and the only one sometimes they are capable of; when they are in a very melancholy condition. And they that are of such a temper, or are otherwise made exceeding sad, can better bear a great deal of wine, without any disorder, than the sanguine, and they that are gay and merry. There are those that, by men "ready to perish," have understood such as were *condemned to die*, and *going to execution*. Unto whom it was the custom to give a draught of wine, to support their spirits; and in the degenerate ages of the Jewish commonwealth, they put something into it to intoxicate the poor wretches, so that they might be insensible of pain. And some imagine this custom took its original from this place in the Proverbs; though it be not the true sense of the words. For the latter part of this verse, and that which follows (ver. 7), give the best explication of the first: and they show she speaks of those that were *miserably poor*. And so the best Hebrew expositors interpret those words, Deut. xxvi. 5, "My father was a Syrian, *ready to perish*:" that is, extremely poor; and in want of all things.

[f] And thus having enlarged this second advice a little, she passes to the third: which is (ver. 8), to take such care that justice be exactly administered (without which no kingdom can subsist), as himself to undertake the defence of those who were in danger to lose a good cause for want of an advocate to plead it for them, or to open the true state of it, &c. Especially, she commends to him the patronage of *strangers, orphans*, and *poor indigent people*. The first of which, in the Hebrew, are called

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes strong drink;

"children of change;" or *that are passed by*: that is, persons who *have changed their country*; or, that are in danger to *suffer grievous alterations* in their condition, if right be not done them; or, *who are deserted by all*, and have none to stand by them. Several other ways there are to explain the phrase; but to the same purpose.

[g] But the great care of parents being to see their son well married, she concludes with the description of such a wife as she would have him seek: which takes up the rest of the chapter, from verse 10 to the end. And it is in the form of a *poem* (as St. Jerome takes it), consisting of a sort of iambic verses: each of which begins with a new letter of the alphabet in order; the tenth with *aleph*, the eleventh with *beth*, and so to the bottom. Which was an elegant sort of composure among the ancients, and a help to memory also: as we see in several Psalms, and other parts of scripture.

Now whether she composed these verses herself, or got her sense expressed by some eminent poet, cannot be known: nor is it material. But I do not think fit to follow the conjecture of Huetius (in his late *Demonst. Evang.*), who imagines the words of Lemuel's mother to end with the ninth verse: and here to begin a distinct composition of some other person: suppose Solomon. For though this following poem be disjoined from the foregoing words in the LXX. and differs herein from the rest, that in the beginning of every verse the order of the Hebrew alphabet is observed: yet there being no words in the head of it, as there are in ch. xxx. and the beginning of this chapter, to denote it to belong to another author, I take it to be of the same piece with the first nine verses. That is, to be a copy of verses, delivered to Lemuel by his mother, in commendation of an excellent woman: which, perhaps, she did not make herself (though there be no proof of that, and both Deborah and Hannah we find were poets), but, notwithstanding, being recommended to him by her, would, she thought, have the same authority with him, as if she had been the author. And it is very observable, that the general character of such a woman as she would have him marry, is *escheth chajil*, "a virtuous woman," we translate it. Which word *chajil*, signifies both *strength* (or rather *valour* and *courage*) and *riches* and *virtue*. And, in the description of fitting persons for the magistracy, Jethro, in general, saith, they should be *anschee chajil* (Exod. xviii. 21), which we translate "able men:" and then follows more particularly wherein their *ability* should consist, "such as fear God, men of truth, hating covetousness." I take, therefore, *escheth chajil* to include in it a great *fear of God*, (mentioned afterward ver. 30), which is so powerful, as to endue one with courage to do well, when piety is contemned; nay, laughed at and abused: I have not therefore omitted this among other words, to express the force of this phrase.

[h] And then follow, after this, abundance of other good qualities, which are included in this: such as chastity; and such a care of her husband's estate that he might have a perfect confidence in her management: love to him without moroseness; diligence in all household affairs; frugality; gentleness in the government of her family; a prudent care in the education of her children; and in settling all the family to some employment or other: and increasing also her husband's estate, and yet giving liberally to the poor; affability and courtesy to all.

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

&c. Which excellent endowments if her son found in a wife, she knew it would be a certain means to preserve him from following other women (ver. 3), when he took perfect delight in her company: and from *drunkenness* also (ver. 4) which few fall into who entirely love their wives, and study to please them in all things; for they generally abhor this loathsome vice. In order to this, she would have him marry such a one as he could perfectly confide in, and never in the least suspect of any levity, or unfaithfulness, or carelessness, when he was abroad (ver. 11), and would never be cross to him; but always loving, and kind, and pleasing, when he was at home (ver. 12).

[i] An excellent housewife also; prone to take any pains herself, that she might give a good example to others: particularly in the linen and woollen manufacture; in which the greatest women, it appears by ancient authors, constantly employed themselves heretofore, with such diligence, as is highly praised in their books, ver. 13, where, to express her propension to this work he ascribes a *willingness* and *forwardness* to her hands: just as, Prov. xxi. 25, he makes the hands of the sluggard to be averse to labour.

[k] Which turns to a great account, she shows, both in foreign commodities (ver. 11) and in the purchase of land, (ver. 16) which the good housewife herself views, and walks about with great expedition (ver. 17) tucking up her garments (as we speak) that she may be fit for motion everywhere: and not minding fine clothes more than her business, nor, for fear of spoiling them, neglecting that; but preferring strength in her arms, acquired by labour, before the ornaments wherewith they are wont to be adorned.

[l] The profit of which she finds is so great, that it makes her love labour better than sleep; and when there is haste of work, to continue it all night: so ver. 18 may be expounded.

After which follows (ver. 19) another instance of humble greatness. Then her charity to the poor (ver. 20), her care of her own family (ver. 21), where the last word having different senses, I have expressed them all in the paraphrase.

[m] And then is wisely mentioned (ver. 22) her magnificence in the hanging of her house, and of her bed, and in her own apparel: which was the more allowable when the poor were not neglected; and the decking herself and house did not make her forget their necessities. The particular words there, I have not room to explain. Nor those which follow, ver. 23 (after she had mentioned the honour her husband would get by such a wife, ver. 24), for I think it is needful to give a brief account of ver. 25.

[n] Which seems not unfitly translated by Castalio to this sense: "that she being thus amply provided, and fortified, as it were, against all accidents; need not fear any want in future times." But considering what follows (ver. 26, 27), I have chosen only to touch on that sense; and to take the *strength and honour* for the excellent qualities belonging to her: which I have called her *principal ornaments*; because the Hebrews are wont to express that which adorns any person, and is most proper to them, by the name of *clothing*: as Ps. cxxxii. 9, "Thy priests shall be clothed with righteousness."

[o] The rest I must wholly omit, and only observe, that "the fear of the Lord," in the conclusion (ver.

30), is the foundation of all these virtues (which will either not be found, where there is no devout sense of God; or not be constant and equal, but vary as several passions govern and rule their spirits), especially when it is in such a high degree, that a woman values herself "for fear of the Lord," more than any thing else. So the LXX. translate it; "A prudent woman is commended; but she praises the fear of the Lord:" which may have this sense also, that *her virtues commend religion unto others. Religion itself is honoured by her excellent virtues*: which are so exemplary, that they make others in love with them, as well as with her.

I conclude all with the observation of Melancthon, that this description, which he calls "Speculum honestæ matronæ," is altogether simple and plain, without any such allegories as Simonides used, who said, "he was happy that married a wife like a bee:" and that all this, in a manner, is comprehended by the apostle in these words, 1 Tim. ii. ult. She shall be saved in child-bearing, if they continue *in faith, and charity, and holiness, with sobriety. Faith*, saith he, is the acknowledgment of the true God, and confidence in his son Jesus Christ (that is, belief of the whole gospel). out of which springs the *love of God*. and from thence the love of her husband and children: and then *holiness or sanctification*, which is that virtue we call *chastity*; and lastly, *temperance*, as he translates it, moderation in meat and drink; or rather, all manner of *sober behaviour, and prudence*, in the government of the family, and in the moderation of all sorts of expenses, &c. Which things the apostle particularly mentions; because, in the enumeration of virtues, it is the manner of the holy writers to name those only, which are most proper and suitable to every one's state and vocation.

Ver. 1.] Unto those sayings of Agur, let these of king Lemuel be added and considered; which are weighty sentences also (xxx. 1), which his mother taught him with such authority, as if she had been a prophetess. See Arg. [a].

Ver. 2.] And with no less tenderness and affection also, saying, Hearken, my dear son, for whose well-doing, oh, how much am I concerned! I want words to express the care I have about it: I am at a loss how to instruct thee according to my wishes: what shall I desire thee to do for my sake, who endured so much for thee: when I carried thee in my womb, and brought thee forth from thence? what shall I pray thee to do? for whom I have made so many prayers to God; and vows too, if I might but see thee come safe into the world, and grow to be a man, and sit upon a throne. See Arg. [b].

Ver. 3.] In the first place let me prevail with thee, as thou lovest me, and as thou lovest thyself, to be chaste in thy desires of bodily pleasures, and not to give up thyself to follow thy lust after women; which will destroy the strength of thy body, weaken thy mind, and exhaust thy treasures: that is, engage thee in such courses as are the bane of kings; and, by making them neglect their government, have brought many of them and their kingdoms to utter ruin. See Arg. [c].

Ver. 4.] And next to this, O Lemuel, kings, of all other men,—kings, I say, should be sparing, very sparing in the use of wine, and of all other intoxicating drink: and so should their counsellors, and command-

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

10 ¶ Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

ers of armies, and judges, and all other ministers and officers. See Arg. [d].

Ver. 5.] For they may injure more than themselves when they are in drink. If a cause, for instance, be brought before a prince or a judge, and his thoughts are confused by the fumes of wine, he may quite forget the standing rules whereby he ought to determine it: and things appearing to him quite otherwise than they are, he may not only judge amiss, but unjustly condemn those that ought to have been acquitted: and undo poor and afflicted people, by giving away their right, when the comfort of their whole life depends upon his justice.

Ver. 6.] If the liberal use of wine and strong drink is to be indulged to any body, it is to those miserable wretches, and the meaner sort of persons, whom it may be charity to comfort therewith when they are in danger to perish, for want of the necessary supports of life; or are oppressed with grief and sorrow in any other deplorable condition. See Arg. [e].

Ver. 7.] Then bring forth plenty of wine, and set it before such a disconsolate person: let him drink freely till he hath cheered his heart, and raised his drooping spirits, and be enabled to think of something else, beside his poverty and misery; nay, till he be so merry, as quite to forget the cares and wearisome labours that they bring upon him.

Ver. 8.] And this is the third thing I beg of thee, to administer justice exactly to all thy subjects, and not merely commit the care of it unto others: but sit thyself upon the bench; and if thou seest a man in danger to lose his right, because he is not able to make it out, and, through fear, or ignorance, or want of elocution, cannot speak for himself, keep not silence, but undertake his defence; especially if it be the cause of strangers, who understand not the laws, and perhaps are in danger to suffer some great damage, in their bodies, credits, or estates. See Arg. [f].

Ver. 9.] And when thou hast cleared the righteousness of their cause, fear not to pronounce the sentence boldly, according as the laws require: let no man persuade thee to admit delays; but bring the business to a speedy issue; that he who is poor, nay, a mere beggar, may neither be oppressed by doing him injustice, or by deferring to do him right.

Ver. 10.] And now, next to this, I shall commend a good wife unto thee: in the choice of whom, a singular care ought to be employed. But, alas! such a woman as I would have is scarce, and hard to be found. One that is not only industrious, but pious, and can command herself as well as govern her family; being enriched with all those virtuous qualities, which make her far more valuable than all the pearls of precious stones, that women love to be adorned withal. See Arg. [g].

Ver. 11.] I can only give the character of her

(which may serve to direct others, as well as thee, in their search after such a person), in whose chastity, as well as prudence, frugality, and fidelity, in ordering affairs at home, her husband hath such a confidence, that he may go abroad, and attend the public affairs, without the least care or solicitude what will become of his domestic concerns: and not be tempted to enrich himself, or supply his own necessities, with the spoil of other men. See Arg. [h].

Ver. 12.] She will not only endeavour to answer his love with an equal affection, but to provoke and excite it, by pleasing him in every thing; and avoiding whatsoever is ungrateful to him: nay, by deserving well of him, and studying to promote the interest of him and his family, and to maintain his honour and reputation: and that not only by fits, and in a good humour, but all the days of her life; even after he is dead, if she survive him. See Arg. [h].

Ver. 13.] Idleness is so hateful to her, that she need not be desired to employ herself in some piece of good house-wifery: but of her own accord sets up a linen and woollen manufacture; to which she applies her own hands so willingly, as well as dexterously, that it appears she delights in the work. See Arg. [i].

Ver. 14.] And therewith she maintains her family without expense, by carrying on a gainful traffic for foreign commodities (which she gets in exchange for these), as if her husband set out a fleet of merchant ships; to fetch them from far-distant countries.

Ver. 15.] Nor doth she indulge herself in over-much sleep, but is an early riser, before the break of day, to make provision for those that are to go abroad to work in the fields; and to set her maidens their several tasks at home.

Ver. 16.] So far she is from wasting her husband's estate, that by her prudent management she continually increases it: first purchasing a field for corn, when she meets with one that she judges worth her money; and then, out of the mere product of her own labours, adding a vineyard to it, which she causes to be well planted.

Ver. 17.] And as her diligence is unwearied, so she is neither slow in her despatches, nor refuses any pains; but nimbly bestirs herself, and goes roundly (as we say) about her business: nay, exercises her arms to the strongest labours, both within doors and without. See Arg. [k].

Ver. 18.] For finding, by sweet experience, not only how wholesome labour is, but what profit her traffic yields, she doth not conclude her work with the day; but continues it as much in the night as can be spared from necessary sleep. See Arg. [l].

Ver. 19.] And she doth not think it beneath her quality to put her hands to the spindle: but twists the thread or the yarn with her own fingers; and winds them with her own hands.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household; for all her household *are* clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is* vain: but a woman *that* feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

Ver. 20.] Which she stretches forth with no less forwardness to relieve the poor; being not only for getting all she can, but for giving liberally, out of her gains, to needy people; whom she supplies cheerfully, as well as bountifully; and extends her charity not only to those who are near, but to those who are remote from her.

Ver. 21.] Yet such is her prudence withal, that her own family and domestic servants are in no danger to suffer hereby, in the hardest winter: for she provides them with change of raiment, for the several seasons, and with double garments when the weather is cold; nay, not only clothes them, but adorns them so, that they may appear in a splendid manner, when they are to wait upon her. See Arg. [I].

Ver. 22.] The furniture of her house also is very noble, and her own apparel suitable to it: in which her greatness is not the less, but the more conspicuous; because they are of her own making. See Arg. [m].

Ver. 23.] And so are her husband's robes; which make him noted, when he comes into the courts of judicature, and sits among the senators of the country: who call him a happy man in such a wife, as doth him honour, and eases him of all his cares, but only those of the public business: which her wisdom, diligence, and prudent management, give him leisure wholly to attend.

Ver. 24.] For such is her industry, that she exercises more arts than one or two, to enrich her family; making, for instance, very fine linen, with embroidered belts, and girdles curiously wrought; which she sells to the Phœnician merchant.

Ver. 25.] But her principal ornaments are, the firmness, constancy, and vigour of her mind; her modest, comely, and decent behaviour; her generous and honourable way of dealing with every one: which (accompanied with the forenamed diligence, &c.) make her so happy, that they free her from all fear of what may be hereafter; and prepare her to meet old age, and death itself, with joyful satisfaction. See Arg. [m].

Ver. 26.] Unto which add this singular grace; that as she is neither silent nor talkative, so she loves not to talk of frivolous, but of serious things; of which, when occasion serves, she discourses pertinently and

judiciously, not expressing her passion, but her wisdom: which shows itself not only in the constant softness and sweetness of her unprovoking language; but in the instructions and exhortations she gives unto doing good, exercising mercy, living peaceably and lovingly together; which is the lesson she inculcates everywhere.

Ver. 27.] But especially in her own family, where she narrowly observes the motions and manners of every one; whom she neither suffers to gad abroad at their pleasure, nor to labour at home without good instructions; but teaches them how to live as they ought; and by this, if she had nothing else, deserves the bread she eats.

Ver. 28.] Happy are the sons of such a mother, whose care both of their good education and to make provision for them, excites them, when they are grown up, to extol her virtues: happy is the husband of such a wife, whom he can never sufficiently commend; but having recited all her praises, saith,

Ver. 29.] Daughters may do much by their housewifery, but nothing like to the care of a virtuous wife; and of all the wives that have done worthily, and mightily advanced the state of their family, there were never any comparable unto thee: whose merits far transcend them all.

Ver. 30.] A handsome shape and graceful behaviour are very taking; and so are a good complexion and lovely features: but, alas! as the greatest beauty soon fades and vanishes, so many ill qualities may lie concealed under goodly looks (which will utterly spoil all the happiness that a man promised himself in such a choice); and therefore a truly religious woman, who dares not any way offend the Lord, is that amiable person, and she alone, who will please a man always, and deserves perpetual praises.

Ver. 31.] Let every one extol her virtues, for I cannot do it enough; let her not want the just commendations of her pious labours; but, while some are magnified from the nobleness of the stock from whence they spring, others for their fortune, others for their beauty, others for other things; let the good things which she herself hath done be publicly praised in the greatest assemblies; where, if all men should be silent, her own works will declare her excellent worth.

ECCLESIASTES;

OR, THE PREACHER.

WITH ANNOTATIONS ON EACH CHAPTER.

PREFACE.

I. THIS book not carrying in the front of it the express name of Solomon, it hath emboldened some to take the liberty of entitling other authors to it. Hezekiah, for instance, whom the Talmudists make to speak those words in the entrance of it, *The words of the Preacher*, &c., or Isaiah, as R. Moses Kimchi, with some other Jews fancy; or, to name no more, Zerubbabel, whom Grotius (in his notes upon ch. xii. 11) conjectures to have appointed certain men to make this collection. For so he would have the word *coheleth* translated a collector, or heaper up of opinions, rather than a preacher.

II. But there are so many passages in the book which agree to none but Solomon, that it is a wonder so great a man as Grotius should be led away from the common opinion by such slight reasons as I shall presently mention. For instance, there never was anybody that could truly speak those words which we read ver. 16 of the first chapter, but only Solomon: for neither Hezekiah, nor Isaiah, nor Zerubbabel kept such great state as he did, much less excelled him in wisdom; and who but he could boast of such things as are mentioned ch. ii. 4—9, to represent the splendour wherein he lived, above all that had been before him in Jerusalem? Or on the contrary, who had such reason as he to make that sad complaint (ch. vii. 26, &c.) of the mischief he had received by women? And, to omit the rest, those words in the last chapter (ver. 9, 10) can belong to none but him who *set in order many proverbs*, as appears in the foregoing book.

III. Which things are so convincing that Grotius is forced to acknowledge that Zerubbabel caused this book to be composed in the name of king Solomon (for he was no king himself, but a governor under the king of Persia), repenting of his former vain and sinful life. Which very acknowledgment carries in it a plain solution of the principal argument whereby he was led to this odd opinion: which is, that he finds some words in this book that are nowhere to be met withal but in Daniel and Ezra, and the Chaldee interpreters; which makes it probable, he thinks, that it was written after their captivity in Babylon. - But supposing Solomon to write here as a penitent, after he had frequented the company of many outlandish women (of whom we read 1 Kings xi. 1, 2), it need not seem strange to us that he had learned the use of many of their

words. And so, notwithstanding this objection, he may still be thought to have been the author of this book himself; which the Hebrews generally conceive to have been written by him towards the end of his reign, after he had tried all manner of pleasures, even to an excess. Besides, in other books of scripture there are words, for the signification of which we are fain to have resort unto other languages, and particularly the Arabic, because they are not to be found elsewhere in the scripture; and yet for all that might be pure Hebrew, according to the language which was then spoken when such books were written.

IV. But it is not fit to stay any longer in the confutation of such a weak reason as this, which hath no force in it (though it be the best he hath), to make us think of any other author of this book than Solomon; who, if he did not write it himself, it is certain spake the things contained in it and calls himself the *Preacher*, because of the great gravity and dignity of the subject whereof he treats; of which he was wont to speak frequently (ch. xii. 9), desiring it might be understood and laid to heart by the *whole congregation* of Israel, as the word *coheleth* seems to impart; which in the Ethiopic language signifies a *circle*, or a company of men gathered together in form of a *circle*, as Ludolphus hath lately observed. For the scope of this discourse is concerning the *chief good* or happiness of man: the *great end* he should propose to himself all his life long. Which is not that he shows which men generally follow, but that which is generally neglected. For most men mind nothing but just what is before them; which they will find at last, as he had done by sad experience, to be mere vanity; utterly unable to quiet their minds. Which must therefore seek for satisfaction in something else; and after all their busy thoughts, designs, and labours, come to this conclusion, that *to fear God and keep his commandments* is the happiness of man; who ought therefore to use all the pleasures of this world (which is the only good it can afford us) with a constant respect to the future account we must all make to God.

V. This, it appears, by the beginning and the end of this book is the scope of it. Unto which they that will not attend, are wont to pick out here and there a loose sentence which agrees with their desires, and then please themselves with a fancy that they have got Solomon on their side to help to maintain their infidelity; not considering what he asserts directly contrary in other places, where he presses the greatest and most serious

reverence to almighty God (iv. 17, v. 1, &c., viii. 12, 13, xii. 13), together with a remembrance of the future judgment (iii. 17, xi. 9, xii. 14): works of mercy and charity also, whereby we may do good to others (xi. 1, &c.); and the contempt of those frivolous pleasures which draw our hearts from God and from good works (ii. 2, vii. 2, &c.). All which plainly show, that those words which seem to countenance men in the neglect of religion, and open a gap to licentiousness, are only opinions which he intends to confute, according to the method he had propounded to himself in this book. Wherein he first represents the various ends men drive at; which in the very entrance of it (that men might not mistake his meaning) he pronounces to be so vain, that he had no words significant enough to express their vanity; and then their different opinions about God, and his providence, and their own souls; and what thoughts he himself had tossed up and down in his mind; which at last came to that resolution I mentioned before, wherewith he ends his book. In the close of which, to give the greater weight unto what he had said, he adds this: that these were not only the result of his own thoughts, but the judgment of other wise men with whom he had consulted.

Let no man therefore deceive himself (to use the grave words of Castalio), as some, I wish I could say a few, have done: who, not minding the end and drift of this book, but having met with some one place in it that seems to favour their beloved lusts, lay hold on that scrap alone; and with that endeavour to defend their licentious course of life: as if they expected they should find God just such a judge hereafter, as they are of themselves at present.

VI. To comprise all in a few words. The sense of the whole sermon, as we may call it, seems to be comprehended in this syllogism:—

Whatever is vain and perishing cannot make men happy;

But all men's designs here in this world are vain and perishing:

Therefore, they cannot by prosecuting such designs make themselves happy.

This proposition is evident in itself, and needs no proof. The assumption therefore he demonstrates in the first six chapters, by an enumeration of particulars; as I shall show in the argument before or annotations upon, each chapter: and then proceeds, in the rest of the book, to advise men unto the best course to make themselves happy; evidently proving all along, from this inconstancy and vanity of all things here, that he who wishes well to himself ought to raise his mind above them to the creator of the world: and expecting to give an account to him, so to demean himself in the use of all earthly enjoyments, that he devoutly acknowledge his divine majesty, fearing and worshipping him and doing his will.

Such indeed is the dullness of mankind, that, hearing all was but vanity, they might condemn every thing as evil and hurtful; and declaim too bitterly against this world. Which was so far

from Solomon's intention, that having explained the vanity of all our enjoyments here, and the vanity of human cares, solicitous desires and endeavours, he persuades all men to be content with things present, to give God thanks for them, to use them freely with quiet minds: living as pleasantly, and taking as much liberty, as the remembrance of a future account will allow; void of anxious and troublesome thoughts what will become of them hereafter in this life.

VII. But it may not be amiss, perhaps, to give a larger account of this sermon, and let the reader see in what method it proceeds. For many men imagine it to be a confused discourse, which doth not hang together, and therefore have explained this book only by giving an account of the meaning of each verse, as if it were a distinct sentence independent of the rest, like those in his Proverbs. But Antonius Corranus, a most excellent person, in a small discourse of his upon this book, written above a hundred years ago, hath drawn such a scheme of it, as I believe will satisfy those who consider it, that Solomon proceeds after an exact order to deduce what he intended: and therefore I will translate the sense of what he saith into English, which is to this purpose.

VIII. The design of the author is to find out and to show, what it is in which the chief good and complete felicity of man doth consist. As appears by this, that reflecting upon various things in which men place their happiness, at the end of this discourse upon every one of them, he rejects them as utterly insufficient for that purpose, but continues his search so far till at last he finds it; and declares in the concluding epiphonema, that he had been seeking it through the whole discourse, saying, The sum of the matter is this: "Fear God, and keep his commandments: for this is the whole of man."

Now there are two principal parts of the whole sermon. The first of which contains a recital and confutation of men's false opinions about their chiefest good; the other teaches in what our genuine, true, and solid felicity lies, both in this life and in the next. In both he shows very diligently what is the end to which a man should direct all his counsels, studies, and endeavours; what he ought to follow as most desirable above all things; and what to avoid as the extremest of evils.

Of the first of these he treats in his first six chapters: of the other in as many more that follow: which is both a perspicuous and exact method. For being to treat of felicity, it was but fitting he should divide it into false and true, and then define aright what that true felicity is. For we must first shun that which is evil, and then pursue that which is good: according to the frequent admonitions we meet withal in the holy prophets.

The first Part.

IX. Now the first part of his sermon relies upon a proposition which nobody denies, viz. that vain, frail, and troublesome things cannot make

any man happy : and such, saith he, in the very first words of the book, are all things here, "vanity of vanities," i. e. extremely vain.

Which assumption it may seem hard to prove, if we consider what account blind mortals make of their own inventions, counsels, studies, and labours by which they think to attain felicity. But to Solomon nothing was inore easy ; who, having made a full and long experiment of all enjoyments here, most evidently demonstrates this by an enumeration of parts, and that in an apt, perspicuous, and compendious order. For he neither confounds the parts, too curiously pursues them, nor mentions all the false opinions of men about the chiefest good (which would have been too tedious, if, like Varro, he had told us of two hundred and eighty-five, and yet that he could not reckon all) ; but reducing the most probable opinions unto four principal heads, he confutes them by various arguments ; drawn chiefly from adjuncts and effects.

The first is of those who place blessedness in the knowledge of natural things, and in human wisdom, which begins at the twelfth verse of the first chapter, and reaches to the beginning of the second. For in the precedent verses he only lays a foundation for his discourse, and planes his way to the proof of what he intended.

The second is of those who place it in pleasure ; which he despatches, as unworthy of a long confutation, in the first three verses of the second chapter. But there being those of this sect who, joining these two together, *pleasure and knowledge*, imagine they will make up a complete happiness, he spends more time in showing their vanity : from the fourth verse of the second chapter to the sixteenth verse of the third : interposing only a parenthesis, wherein he compares *wisdom* with *folly*, and the effects of both show how much the former is to be preferred before the latter.

The third touches those who think honours, magistracies, and power in the commonwealth, to be the highest of all goods. In which number are they who seek to extend their empire, though it be by a vast effusion of their own blood, by which means also they establish their tyranny, when they have acquired it. Which disputation reaches from the sixteenth verse of the third chapter to the ninth verse of the fifth. Yet so, that from the beginning of the fourth chapter to the thirteenth verse of the same, he inserts the miseries that grow from such tyrannical administration, and the vices which break in upon the impunity of evil-doors, and neglect of the laws. Particularly, he gives us a lively description of *emulation* and *covetousness* ; two of the foulest and most cruel pests of the commonwealth. In the fifth chapter also he inserts a discourse of that superstitious and vain worship of God, in which some, despising all other things, place their satisfaction : and most lamentably applaud themselves in it. Which disputation contains in it some excellent precepts of true religion and piety ; which the reader may find in the first eight verses of the fifth chapter.

After which follows the fourth opinion, of those who propound to themselves riches and wealth as their last end ; which if they can attain, they doubt not they shall live very happily. Which extends itself from thence to the eleventh verse of the sixth chapter, where you have the general epilogue of the first part, concerning false felicity.

The other Part.

X. Then follows the second, and most elegant as well as useful part of the sermon. In which he teaches, that the felicity for which men take so much pains (every one going his own way to it), is not to be found anywhere but in a religious and serious fear of God : according to that of the psalmist, "Blessed are all they that fear the Lord ; that walk in his ways ;" and again, "Blessed is the man that feareth the Lord ? that delighteth greatly in his commandments." For other things, though they promise felicity, yet they cannot perform it ; because they have such a mixture of vanity, trouble, and grief with them, as will not suffer them to be absolutely good ; and because, if they were sincere, yet they being so uncertain, that they may be lost before we die, and at the best are terminated within the narrow bounds of this short life ; they cannot give that satisfaction and quiet of mind which we desire. But the fear of God is such a good, that it both gives true content, satisfaction, and tranquillity of mind as long as we live ; and when we die, fills us with a sure hope of a better life in which true and genuine felicity is accomplished.

For the sum of what can be said in this matter may be reduced to this argumentation :—

That which can make a man's mind quiet, still, and calm, both in life and death, that alone can make him happy :

Now this the fear of the Lord can do for him, and this alone ; therefore this, and nothing else, will make him a happy man.

The proposition needs no proof : for then we feel ourselves happy, when our minds are so quiet and well pleased that they neither grieve, nor fear, nor solicitously desire, nor vainly hope for uncertain things ; but rest satisfied in that excellent and most certain joy and hope which arise out of a pure conscience.

The assumption is proved from two effects of the fear of God, viz. *wisdom* and *justice*. The first of which teaches us what to follow, and what to fly : and furnishes us with such caution, that we be not imposed on in the choice of that which seems to be good for us. The other instructs us to do our whole duty towards God, towards our neighbour, and towards ourselves. In which two all religion and piety, together with satisfaction, tranquillity, and felicity, are contained.

And because effects are more known than their causes, and it would be uncertain what he meant by the fear of God, unless he explained it by those things wherein it consists, he begins his disputation on this subject with those effects, and employs himself wholly in showing what are the

offices of *wisdom* and *justice*; that he might inform us not only what is the chief good to which we ought to aspire, but by what ways and means we may come to it.

XI. Of *wisdom* and *prudence*, therefore, which are conversant in the choice of things, he treats in the first place, chapter the seventh; because no man can act either righteously, or valiantly, or temperately, unless, by the benefit of prudence, he be before instructed what force they are unto our happiness. He explains therefore its various offices in such documents as these: that a good fame is to be desired above all things; that death ought to be the subject of our frequent meditations; that those things are to be avoided which incite to pleasure, and the contrary to be followed, which admonish us to be modest and sober; that severity and gravity are to be preferred before mirth; chastisements and corrections to be willingly admitted; flattery and soothing people to be cashiered; not to be too much disturbed at calumnies and reproaches; to take no bribes; to expect the issue and conclusion of things; to bridle anger, as an enemy to reason; to love the use of money, not money itself; and such like: unto which, last of all, he adjoins a brief commendation of wisdom; rejecting both the larger explication of its effects, and its praises, to the end of the ninth chapter and beginning of the tenth.

Now this first part concerning *wisdom*, is handled in the first twelve verses of the seventh chapter.

XII. Then he enters upon the other, concerning *justice*; which he divides into that which respects God, and that which respects men. The former of which (comprehended under the names of *religion*, *piety*, and *godliness*), consists in this: that, in the first place, we conceive aright and judge well of God, and of his providence in the administration of human affairs; and then that we pay him that honour, worship, and service which are due unto his divine majesty.

This discourse, which he touches upon from the thirteenth to the sixteenth verse of the seventh chapter, he resumes again in the eighth chapter, and pursues it from the ninth verse of it, to the thirteenth verse of the ninth chapter.

As for that justice which respects others, it is manifold. For it is either towards men or towards women: which consists, in a manner, altogether in shunning both the extremes of it, and observing an *ἐπιείκεια*, *moderation* or *equity*: and hath respect to their offences, either against ourselves or others: which we are partly to correct and partly to bear withal. Which is the sum of his discourse, from the sixteenth verse to the beginning of the eighth chapter.

Where interspersing a few things, after his manner, in the praise of wisdom, he begins another division of justice: concerning the duty of subjects to their princes, from the second verse to the eighth; and on the other side, the duty of princes towards their subjects: of both which it may be fit to give a larger account. For this

tractate is truly royal, and worthy to be read perpetually in this most turbulent age, both by high and low: that from hence subjects may learn to perform obedience, and the greatest observance both in word and deed towards their princes; choosing rather to bear and suffer anything, than to attempt rebellion against them; and kings may also remember that they ought to govern their kingdoms according to the rules of law and equity, and not according to their own will and pleasure; God having committed unto them the sceptre of justice, clemency, and welfare of their subjects; not the sceptre of cruelty, tyranny, and destruction.

In which this wise king, observing both princes and people to be too negligent, and that thence ariseth a very great license in sinning, lest well-affected minds should be offended at this horrible corruption of manners, he digresseth unto a long, but very profitable and necessary disputation of God's providence, and the economy of justice. Which, though the wicked deny and deride, because they see not such manifest difference as one would expect made between the good and the bad, in the events that befall them both; yet he advises all that fear the divine majesty not to be dejected and disheartened at this, nor to search with too much curiosity into God's secrets; but steadfastly resolving that it shall not be well with the wicked, though all things flow at present according to their hearts' desire, and that whatsoever the godly may suffer now, they shall find at last that God is their friend; to look upon themselves therefore as happy men, both in the peace of their conscience in this world, and in a sure and certain hope of a better condition in the other. Upon which account he frequently inculcates this counsel, that they who are studious to fear God, and do well, being secure of God's administration and of the event of things, should enjoy the present good things which his divine bounty bestows upon them with cheerful minds, and with thanksgiving to him. This discourse (which it must be confessed is not altogether so methodical as some other) extends from the ninth verse of the eighth chapter to the thirteenth verse of the ninth.

And because he had shown that the event of things is not in our own counsel and in human wisdom, but in the hand of God, lest anybody should be so weak or perverse as thence to conclude that it is the same thing whether we act wisely or foolishly, he again makes a digression into the praises of wisdom, showing how much it excels folly, from the effects of both. It begins at the seventeenth verse, and reaches to the fourth of the tenth chapter. Where he returns to his discourses about the mutual offices of justice between one another, both of princes and subjects.

And then in the first six verses of the eleventh chapter, he exhorts most earnestly to liberality and almsgiving, which is no small part of righteousness; and with that he concludes the two effects of the fear of God, wisdom and justice.

XIII. The rest of the work is his peroration : in which he fully opens his opinion concerning the chief good ; which he confirms to lie wholly in a truly religious fear of God. Which therefore he seriously exhorts every one to make his study as earnestly as is possible ; before dull and inactive old age, and death itself (both which he elegantly describes) come upon us, and, before we think of it, oppress us.

This is the method of this most excellent sermon, which I cannot but exhort all men to study diligently, and with great intention of mind, both for the author's sake, and for the matter of it. Which he handles in such a manner as, first, to draw us from the desire and love of earthly things, and from the perverse use of them ; and then to lead us unto the true and lawful use of them, without any offence to God, as well as without hurt to ourselves. And he teaches us how we may, without a preposterous solicitude and anxiety about events, enjoy all things in the fear of God with tranquillity and satisfaction of mind at present ; and, at last, by the same fear of God and observance of his commandments, arrive at a never-dying felicity.

To conclude, he intersperses through the whole discourse abundance of common places, both philosophical and theological ; which are so fitted to make us every way more learned, more prudent, and more pious, that we shall find great use of them in all the passages of our lives.

XIV. Thus that learned Spaniard concludes his preface ; which I have contracted, that I might set before the reader's eyes, in one short view, both the design and the procedure of the discourse. Of the former (the design) there is no doubt: and the latter is very regular, as it will farther appear in the explication I shall give of it. Wherein I have not followed this author throughout, in every part of this division of the book ; because, though for the most part I take it to be accurate enough, yet I think in several places I had reason to differ from him, and take another way to make the connection more easy and natural, and the sense thereby more clear and evident.

I beseech God, that the pains I have taken herein may not be in vain, but prove an effectual means both to make the mind of Solomon in this book better understood, and to turn all our minds from these frivolous things, about which they are now too much employed, unto the solid and full good which here he recommends to us. Who may be the better trusted in what he saith, because he had tried what satisfaction could be found in all manner of enjoyments here ; and it could not be objected to him that he disparaged the world, merely because he could not get any share in it, or had not the liberty which was necessary to enjoy it. For no man ever had greater plenty, or gave a greater loose to his desires ; but after all the experiments he could make, came to this resolution, which he had better have taken at first, that religion and

virtue are the only things that can make a man happy.

And, perhaps, as God suffered St. Thomas to doubt of our Saviour's resurrection, for the greater confirmation of our faith, by the satisfaction he at last received ; so he let this great man go astray, that by his dear bought experience he might teach us this wisdom, to keep the closer to God in faithful obedience.

Which it will be a very great shame if we do not learn, who live under the instruction of a greater master than Solomon, the Son of God himself ; by whom we are taught these things in a more effectual manner, not only by his doctrine, but by his whole life and by his death : in which he declared the greatest neglect and contempt of this world ; and that his mind was wholly set upon the other.

And what a blessed sort of resurrection would it be, if (as Erasmus somewhere admirably speaks) we would all lay aside our dissensions, strifes, and quarrels, and study the lessons our Lord hath taught us. Whose business it was in this world to form unto himself " a people that should wholly depend on heaven, and, placing no confidence in any earthly support or comfort, should be after another manner rich, after another manner wise, after another manner noble, after another manner potent, in one word, after another manner happy : designing to attain felicity by the contempt of those things which are vulgarly admired. A people that should be strangers to filthy lusts, by studying in this flesh the life of angels ; that should have no need of divorce, by being able to mend or to bear all manner of evils ; that should be wholly ignorant of oaths, as those who neither distrust, nor will deceive anybody ; that make not the getting of money their business, having laid up their treasures in heaven ; that should not be tickled with vain glory, because they refer all to the glory of Christ alone ; be void of ambition, as disposed, the greater they are, to submit themselves so much the more unto all men for Christ's sake ; that should be unacquainted with wrath, much more with revenge, as studying to deserve well of those who deserve ill of them ; that should be so innocent in their behaviour, as to force commendations even from heathens ; that should be born again to the purity and simplicity of infants ; that should live like the birds of the air, without care and solicitude ; among whom there should be the greatest concord, nothing different from that which is between the members of the same body ; in which mutual charity should make all things common ; that whether there were any good thing it should help to supply him that wanted, or any evil thing, it should either be removed or mitigated by the good offices of others ; who should be so wise by the teaching of the Holy Ghost, to live according to the example of Christ, as to be ' the salt of the earth, the light of the world, like a city on a hill,' conspicuous to all the country round about ; whose abilities, whatsoever they are, should make them

forward to help others; to whom this life should seem vile, death desirable, out of a longing for immortality; who should neither fear tyranny, nor death, nor the devil himself, relying upon the invincible power of Christ alone, who should

act in all things so as to be ever prepared and ready for that last and most to be wished for day, when they shall take possession of true and of eternal felicity."

CHAPTER I.

1 THE words of the Preacher, the son of David, king of Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

4 One generation passeth away, and another generation cometh: but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that hath been, it is that which

CHAP. I.

ARGUMENT.—In the first eleven verses he lays the foundation of his following discourses, and makes his way to the proof of what he intends (viz. that nothing here can make us solidly happy), by showing how empty all things are, and how short a time a man hath to possess them; and that while it lasts he can only enjoy the same empty things over and over again, till he be cloyed with them. And then (ver. 12) he enters into a particular consideration of the insufficiency of human wisdom and knowledge alone, to give us full satisfaction: though this be one of the very best things wherein men place their felicity. Which discourse continues to the end of the chapter.

Ver. 1.] These are the words of him, who thought the name of a preacher, or public instructor of God's people (to whom he calls aloud in this book, to mind what he saith concerning the supreme good of man), no less honourable than that of the son of king David: whom he succeeded in his throne; and reigned after him in the holy city Jerusalem. See Annot. [a].

Ver. 2.] That good of which you are all desirous, is not here to be found where you seek it; for all things here below are so frail, so subject to change, and to vanish, that I have not words to express how vain they are. This is the thing which the preacher first undertakes to prove, that they are mere emptiness, more vain than vanity itself; so full of trouble and care, as well as extremely unstable, that to no purpose are all men's endeavours, who seek for satisfaction from them; especially if they place their highest good in them. See Annot. [b].

Ver. 3.] For proof of this, let every man survey himself; who consists of body and of mind. And let him ask his mind, what great matter there remains, after all its cares for the things of this life? what contentment he or any man else in all this world hath reaped by his toilsome labours, and anxious thoughts, wherewith he hath racked himself both day and night? which have often ended in disappointment; and when he hath enjoyed his desires, this very thing hath spoiled his pleasures, that he could not long enjoy them. See Annot. [c].

Ver. 4.] For if they do not presently leave him, he in a short time must leave them: his body (the other

part of him) being made out of the earth; and therefore, how firm and solid soever it now seems, must be crumbled into earth again. Which continues for ever to receive back those bodies which come out of it, for no generation can abide as the earth doth; but follows the foregoing, as the next that comes after shall follow it, unto the grave. See Annot. [c].

Ver. 5.] Out of which they cannot return and stand up in their former places, as the sun, that quickens all things, doth: which in a constant and regular course ariseth, and makes no more speed to go down, than it doth to appear the next morning, in the same glory again. No; man dies, and appears here no more; though if he should, it would be to die again. See Annot. [d].

Ver. 6.] Nor is the annual course of the sun less certain than its diurnal; but it comes back the next year at a fixed time to the very same point from whence it moved this. Nay, the winds, as fickle and inconstant as they are, whirling with a marvellous swiftness round the earth, return at last to the same quarter from whence they shifted (and some of them the very same months of the year) to fetch the same compass, and run the same round they did before.

Ver. 7.] The like circle there is in watery bodies; for the torrents and brooks, that the rain makes, run into the rivers, and so into the sea, which nevertheless doth not swell beyond its bounds, because it restores all back again to their former places, by the vapours which the sun exhales, or by the secret passages through the earth: whilst poor man alone (who is compounded of all these, of the earth, the air, the water, and such heat as the sun administers) passeth away and cometh to his place no more; but must be content to imitate these things, only in their restless agitations.

Ver. 8.] Which is another thing that increaseth his trouble; that in this short life, which he cannot live over again when it is done, he can neither be quiet, nor move with ease (as the things forenamed do), nor yet acquire satisfaction with his perpetual motion; but tries himself even in his pleasures; and finds all sort of business so laborious, that he himself is not able to tell how tedious it is; and after all is done, he is no better pleased than when he first began. For the eye (for instance) and the ear, which are the noblest and most capacious senses, having seen and heard all manner of things, are as desirous of some new enter-

shall be; and that which is done *is* that which shall be done: and *there is* no new thing under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former things; neither shall there be *any* remembrance of things that are to come with *those* that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God

given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom,

tainment, as if they had enjoyed none at all. See Annot. [e].

Ver. 9.] But, alas! the very same things (like the sun, the wind, and the rivers) come about again; and we are cloyed with seeing and hearing what hath often presented itself unto us already, or, at least, hath been in times before us, and will be again in those that succeed us. There is nothing done now, but (the persons being changed) will be acted over again in future ages; to whom the sun can show nothing but what we have seen in these days, and others have seen in the foregoing. And therefore it is vain for any man to expect that satisfaction now or in future times, which none have found since the world began: men will always loathe things present, as they have ever done; and long for those which are coming which will ever give them the same satiety. See Annot. [f].

Ver. 10.] Is any man able to contradict this, and point us to the thing which is altogether new, and hath never been seen nor heard of before? It may appear, perhaps, so to him; but that is to be imputed merely to the shortness of human life: which makes us ignorant of what hath passed in former ages (save only in a few things transmitted down to us by observing men). For had we continued many generations, that which now seems new and unusual to us would have appeared familiar, and of great antiquity, as really it is.

Ver. 11.] They that went before us, indeed, might have registered such things; but as they observed little, so they have left the memory of less: nor will this age, or those that follow, be more careful; or if they should, posterity will be as negligent as former ages have been, in preserving those records: for we differ nothing from our forefathers, nor will the ages to come excel this in which we live; but still the vanity of man, and of all his projects and contrivances, will continue till the world's end.

Ver. 12.] And let none imagine that I speak this only as a *preacher*, in a zealous passion, much less in a melancholy mood; but remember that I have long sat upon a throne, ruling over God's own peculiar people, in that city which is the very school of wisdom; where I wanted nothing either for the body or the mind; and had both opportunity and ability to make trial of all things wherein men place their happiness, and therefore may be believed, when I declare nothing but from my own experience. See Annot. [g].

Ver. 13.] And being thus instructed with all the helps and assistances that the power of such a king could afford, I applied my mind, in the first place, and set my wits to work with all imaginable care and diligence, to search into the nature of all creatures here below; thinking I should be happy if I could but find out the causes, beginnings, and progress of

things; especially the counsels, contrivances, and endeavours of mankind, with the event of all their actions. But, alas! I soon found that this was a tedious business, in which, when I had travelled a great way, I met with small satisfaction; nay, found it to be the torture of the mind, unto which God hath condemned mankind, as a punishment for their vain curiosity, and gross negligence of heavenly wisdom. See Annot. [h].

Ver. 14.] And having now finished these studies, and taken a serious view of all that falls within the compass of human knowledge, I cannot say that they have given me any solid contentment: for we can know but little, and what we do know of natural things doth us small service: it puffs us up, indeed, like wind, but gives no nourishment; it fills us with notions, but of little or no use; and therefore vexes us at last, and breaks our heart to consider that we have spent so much time, and so many thoughts, which have eaten up our spirits, to so little purpose. See Annot. [i].

Ver. 15.] For as there are inextricable difficulties in all sorts of knowledge, of which no man can give an account; so, with all our study, we cannot have skill enough either to prevent misfortunes, or to remove out of the way that which crosseth our designs, much less to alter the nature of things (no, not so much as in our own constitutions), nor to redress the disorders in government: the defects in which, and in all other things and conditions, we are so far from being able to supply, that we cannot number them; and yet the folly of mankind represents every thing to their desires, as if it were completely good, and wanted nothing to make one happy. See Annot. [k].

Ver. 16.] I myself still persisted in my reach after knowledge, though I found it so painful, and so unsatisfactory: thinking within myself, that there was this good at least in it, that it had gotten me a very great name, and raised me so high in all men's opinion, that I was noted for the wisest person that had ever been in these parts of the world, there being no sort of knowledge wherewith my mind was not stored in abundance. See Annot. [l].

Ver. 17.] And, as the nature of all knowledge is to excite a thirst after more, this made me apply my mind more earnestly to comprehend, not only the greatest, but the meanest matter; to mark, for instance, the actions and occupations of madmen and fools, as well as the motions of wiser persons: but I perceived, that to be pleased merely with fame, was to live upon air; and it was an afflictive thought to observe how little the most of the world (though they thought themselves very wise) differed from lunatics and distracted folk. See Annot. [m].

Ver. 18.] So that though knowledge be the most excellent of all other earthly goods, being the orna-

and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

ment of the mind, which is the best part of us, yet this also is insufficient for our happiness; because, after it hath eost a man infinite pains (and sometimes exhausted his spirits, and made him melancholy and morose, nay, thrown him into many diseases) to acquire that little wisdom he can attain; which raises also more doubts than it can resolve, and meets with troublesome oppositions from various opinions that clash against it; it cannot but fill him with indignation to find folly generally applauded more than his wisdom, and grieve his very soul to see that it is dangerous for a man to know more than his neighbours; and that he is so far from being able to remedy what is amiss, that he is hated if he endeavour it; and rewarded with reproaches for his care of the public good. See Annot. [n].

ANNOTATIONS.

[a] Ver. 1.] The wisdom, virtue, and dignity of an author making his work more valuable and regarded; Solomon (or he who composed this book from what he heard him deliver, or found in his writings) begins with his quality; not merely as a king, and as the son of a great king, and of a great people, in a famous city; but, which was most considerable, as a public instructor, having ability and authority to inform all men where they should find that happiness which they ignorantly sought, but could not meet withal. This he proclaims with a loud voice; desiring serious attention to such a weighty discourse, and that they would often recollect, as he had done (all which may be the import of the word *coheleth*; see preface, Numb. IV.), how frivolous and trivial all those things are which most men pursue with the greatest earnestness.

[b] Ver. 2.] This is the subject of this book, to show how senseless it is to place our happiness in these frail and inconstant things, that we enjoy upon this earth: which he not only pronounces, but proves to be mere emptiness. So *vanity* signifies; and what is consequent upon that, dissatisfaction, trouble, and affliction (see Ps. lxxviii. 33). And this, beyond what can be expressed; for our translators take it to be a word of the same import with *tohu*; which is used in the Hebrew language, when they would signify that of which they speak to be so trivial, that it is below less than nothing (Isa. xl. 17). And yet Solomon is not content with this single word, but doubles it, to denote the extreme dissatisfaction he found in all things, which made a show of affording him contentment; but performed nothing of that which they seemed to promise. So the word *vanity* is also used for that which is also false, lying, and deceitful, Ps. lxxii. 9, and other places, where *idols* are called *vanities*.

[c] Ver. 3.] Here begins the proof of his assertion; by considering first the mind of man: which runs from one thing to another without any end; but finds no satisfaction remaining from all its restless thoughts. And then the body of man (ver. 4), which, as proud and lofty as it now looks, must moulder into dust; and the poorest person, perhaps, shall tread upon its grave. For it cannot last like the earth from whence it comes; which stands for ever, as a public theatre, whereon men enter and act their part, and then go off, and never appear again: and when they go (as some prettily, rather than solidly, gloss upon the words, "the earth abideth for ever") they can carry none of it along with them, but leave it all behind them,

unto those that come after; who pass away also, leaving the earth where they found it.

[d] Ver. 5.] The sun also, in a settled course, observes its times of rising and setting; whereas man, when he goes down to the earth, cannot, like the sun, come up again. So the fifth verse seems to be most naturally connected with the foregoing; and, in like manner, the sixth and seventh verses are to be expounded. There are many interpreters, indeed, who look upon the things mentioned in these three verses only as emblems of the instability of all human affairs, and of the constant revolutions of the same miseries: which cannot be hindered by any human counsels, but will return after all the changes, whereby we think to mend ourselves. Upon which sense I have just touched in my paraphrase, but not followed it, because it doth not seem to me to be the scope of these verses; in which man is represented by four comparisons, with the *earth*, the *sun*, the *wind*, and the *sea*. to be more subject to vanity than other things.

[e] Ver. 8.] Which having thus illustrated, he proceeds here more particularly to consider what he has said in general words (ver. 3), of man's vain endeavour to satisfy himself in worldly designs and contrivances; in which he is tired, but comes to no end of his desires. How should he? when his whole business here is only to enjoy the very same things over and over again: as all men have done before us, and shall do after us (ver. 9—11).

[f] Ver. 9.] We may fancy, indeed, that we have found some new thing; but this conceit proceeds merely from our ignorance; as the lord Bacon excellently discourses in his first book of the Advancement of Learning, ch. 8.

"Learning and knowledge (saith he) take away vain and excessive admiration; which is the very root of all weak counsels. For we admire things, either because they are *new*, or because they are *great*. As for *novelty*, there is no man that considers things thoroughly, but hath this printed in his heart, 'There is nothing new under the sun.' Nor can any man much admire a puppet-play who doth but thrust his head behind the curtain, and seeth the instruments and wires whereby they are moved. As for *greatness*, we may say as Alexander, who, after his great conquest in Asia, receiving letters of some small fights or skirmishes in Greece, at the taking some bridge or fort, was wont to tell his friends, that 'it seemed to him that they had sent him news of the battles of Homer's frogs and mice;' so, certainly, if a man consider the universe and the fabric of it, to him this globe of earth, with the men upon it, and their busy motions (excepting always the divineness of souls), will not seem much more considerable than a *hillock of ants*, whereon some creep up and down with their corn, others with their eggs, others empty; all about a very little heap of dust." And as Melancthon well observes, the same desires, the same counsels, the same ends, the same causes, of war, and calamitous events, return again: according to Thucydides, "While human nature continues what it is, the like mischiefs will happen; sometimes less, sometimes more direfully."

[g] Ver. 12.] Thus having confirmed his main propositions, by such general arguments as reach to all things in this world; he proceeds here to a more particular proof of it, from his own proper experience. And designing (before he declared his own opinion of the chief good, and by what means it may be attained) to confute the vain fancies of men about it,

he reduces them, as I have shown in the preface, to four heads. And observing that some place it in *knowledge*, and curious inquiries into all manner of things; others in *pleasure*, or in both these together; others in *honour* and *power*; others in *riches* and heaps of wealth: he begins with that which is the most plausible. And demonstrates, from the thirteenth verse to the end of this chapter, how little satisfaction is to be found in the mere speculation of things, though a man arrive at the highest degree of human knowledge.

[*h*] Ver. 13, 14.] Melancthon restrains these two verses to political wisdom, in the government of kingdoms, which gives men a double affliction: first, in that the wisest men often err in their counsels; and, secondly, that events sometimes do not answer to the best counsels that men can follow. Examples of the first are innumerable: sometimes they err through ambition, as Perdicaas, after Alexander; sometimes through a false opinion of right, as Brutus; sometimes through over-doing, busy-headedness, and inquietude of mind, as Pericles; sometimes through anger, as Marius. And how many ways good counsels have miscarried, it is too long here to remember: because it is here farther observable, that sometimes mere doubtfulness and uncertainty of mind what course to take, is as great a torment to the mind as any other. Thus Pompey was first perplexed in his counsels, before he saw the disastrous event of his error. To conclude this; all government is full of cares, perplexities, and impediments, that it made Demosthenes say, if he were to begin the world again, he would rather die than be promoted to it. And Æschines; that he was as glad when he was rid of his office, as he would have been to be delivered from a mad dog.

But this I take to be too strait a sense; though it be agreeable enough to what he saith, ver. 12, of his kingly office; and therefore I have enlarged it farther in my paraphrase; though Gregory Nazianzen also seems to have a respect to it, when he thus interprets this place (Orat. lib. iii. p. 750), "That all things here below are possessed with an uncouth and execrable spirit (*ἀνώματον καὶ μισαρὸν πνεῦματός*), so that a man cannot comprehend how absurdly all human affairs are managed."

[*i*] Ver. 14.] The word we translate *vexation* is found only in this book, and is capable of many senses, all pertinent to the scope of this place. For, according to the several fountains from whence it may be derived, this phrase may be interpreted, either *anguish* of spirit, or *breaking* of spirit, or *preying* upon the spirits, or (in another sense of the word *spirit*) *feeding on the wind or air*: none of which I have neglected in the paraphrase.

[*k*] Ver. 15.] The shortness of human wit, though never so much improved, is here represented by two things: first, that it cannot remove what is inconvenient; secondly, that it cannot supply what is deficient in any condition of life. Or, as others will have it, the first part of the verse refers to the inability of man to rectify that *perverseness* (as the Hebrew word we translate *crooked* signifies) which he finds in himself or others; and the latter part, to the small reach of human understanding, which can attain but a very imperfect knowledge, either of *words*, *things*, *times*, *persons*, or *actions*; as some branch out the innumerable particulars of which we must be content to be ignorant.

[*l*] Ver. 16.] I have not curiously distinguished between *wisdom* and *knowledge*, either in this verse, or in the eighteenth. But there may be this difference pertinently made, that *wisdom* directs a man, in the practical affairs of life, unto that which is most fit for

his purpose, according to the various circumstances wherein he may be. It consists chiefly in a clear judgment to discern our true interest, and the proper means to compass it; together with a presentness of mind, to obviate sudden accidents. And then *knowledge* relates to the speculation of natural things, in their causes and effects, their properties and differences, and such-like things.

[*m*] Ver. 17.] *Madness* and *folly* may refer also to all the idle speculations, wherein men of parts and wit sometimes not only *employ*, but *applaud* themselves, as the first of those words seem to import in the Hebrew. This trifling sort of *knowledge* is notably described by Erasmus, in his Praise of Folly.

[*n*] Ver. 18.] If there be any difference to be made between *wisdom* and *knowledge*, I have noted it above upon ver. 16. As for *grief* and *sorrow*, they may be thus distinguished, that the former, in the original word, includes in it *indignation*, which is a sharp *anger* mingled with scorn; to find either our persons and counsels contemned or our projects and well-laid designs defeated. Such as was in Ahithophel: whose penetrating wit made his rage the greater, to see his judicious advice rejected, and the whole conspiracy utterly disappointed. The other word (*sorrow*) properly denotes an extreme great trouble and sickness of mind; and is sometimes applied to pains in the body; which is the effect too frequently of over-hard study. Melancthon understands the whole verse (as he did ver. 13, 14), of the trouble that wise men have when they are intrusted with government, to see the confusions, errors, vices, and calamities of mankind. And their afflictions are the greater, because they are not only more sensible than other men of present evils, but foresee by the present those that are future; and therefore are tormented with a sore pain and grief, both for what they feel and for what they fear. For they know, that from the first disorders there commonly follow greater confusions: as when Pericles had once stirred up a war, there followed the destruction of almost all the great cities of Greece. And it is too truly said by Pindar, that "it is easy for any body to disturb a city, but God alone can restore peace unto it."

This I take to be too limited a sense; but it is no small trouble to a wise and prudent person, as Corranus excellently expresses it, to behold the miserable disorders and confusion of human affairs. For how is it possible to avoid it, nay, how can a man choose but be filled with indignation to see justice, equity, probity, fidelity, integrity, and constancy, and all other such-like virtues slighted and disregarded by mankind; and on the contrary, injustice, baseness, perfidiousness, flattery, and such-like vices, possess the world, and carry all before them? Or what man can, without vexation, observe the preposterous judgment of mankind, which magnifies those things that are not only vain but hurtful and pernicious; and not only contemn, but hate those things which are truly good for them; nay, alone desirable! no man can either be wise alone to himself, in such a multitude of fools and madmen, without the greatest grief and indignation: nor can he accommodate himself, with an equal mind to the dotages of the common people, when he sees that which is better.

I shall conclude this chapter with the lord Bacon's observation, concerning this anxiety of spirit which arises out of knowledge, in the beginning of his book of the Advancement of Learning:

"Solomon (saith he) doth not pass this censure absolutely upon wisdom and knowledge, but only sets forth the true bounds, wherein human knowledge is to be circumscribed: which if we do not observe, it

will prove very troublesome to us and others. And these limitations are three. First, that we do not so place our felicity in knowledge, as to forget our mortality. Secondly, that we use not our knowledge to beget anxiety, but repose and contentment of mind. And, thirdly, that we do not presume by the contemplation of nature, to think ourselves able to comprehend the mysteries of God." The first and the last of these are plain enough; and therefore I shall only note what he saith of the second: that "it is certain, no anxiety or perturbation of mind ariseth from knowledge, but by mere accident. For all knowledge and admiration (which is the seed of knowledge) is pleasant in itself; but when we fall to frame conclusions

from thence, which, obliquely applied to our own affairs, beget either weak fears or immoderate desires, then ariseth that torment and trouble of mind, whereof Solomon here speaketh. For then knowledge is no longer *dry light* (which Heraclitus was wont to say was the best), but *moist light*, steeped and infused in the humours of the affections."

As for that exposition which some have given of these words, that "he increaseth the number of his stripes (or wounds) who increaseth knowledge;" and maketh no use of it, nor takes care that his obedience rises in some good proportion with it; it is not the proper sense of the place, but rather an accommodation of the words to another profitable purpose.

CHAPTER II.

I I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they

should do under the heaven all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had

CHAP. II.

ARGUMENT.—Having passed his censure upon the first way men take to find satisfaction (mentioned in the notes upon verse 12, of the first chapter), which without all contradiction is the chief, and the best of the four; he proceeds here to consider the second, which is the more common: most men immersing themselves in pleasure, as their highest good. Of which he was more capable to judge than any other man; because he denied himself no delights that he desired, and yet did not plunge himself wholly into them, but with a mixture of wisdom, as he tells us verse 3. Whereby he soon perceived, that they who leave the pursuit of knowledge for the sake of bodily pleasures change for the worse: for, after he had tried all sorts of things that could give him any pleasure, he went back to *wisdom and knowledge*, as the better of the two (ver. 12), and yet, after he had considered that again the second time, he could not but confess, that there were such great imperfections in it; that it could not make a man happy, as he discourses in the following verses. Of which I shall give a more particular account in the annotations.

Ver. 1.] Being thus disappointed, therefore, in the expectations I had of happiness from much wisdom and knowledge, and beholding many men look jollily who had none at all, I resolved to leave off those troublesome cares and labours, and to follow my pleasures: saying to myself, Why dost thou vex and torment thy mind to no purpose? let alone these crabbed studies which hasten old age, and indulge thyself in all those sweet delights which youth desires: try what satisfaction mirth and joy can give thee: and for that end take no thought for the future, but enjoy to the height the present goods of this life; which accordingly I did: but believe me, though this promised much at first, it performed little, but left me more void of contentment than it found me. See Annot. [a].

Ver. 2.] For the noise, the tumult, the indecent motions, and scurrilous jestings, of men that let them-

selves loose to excessive laughter, and extravagant merriment, appeared to me like distraction of mind; and considering how unprofitable it is, I could not but with a passionate disdain put it from me; saying of it, and of mirth and dancing, and all the frolicness of mankind, What is there in it that thus bewitcheth them? where lies the pleasure that thus enchants them, and puts them so beside themselves; that they think neither of God, nor of any thing else that is worthy of them, but of this alone? See Annot. [b].

Ver. 3.] I deliberated, therefore, with myself about a middle course of life; which should neither be altogether staid, nor altogether voluptuous, but a mixture of both; and in pursuance of this counsel entertained myself freely, with all the delights of feasting and banqueting; yet so, as not to lose my acquaintance with wisdom, but to keep my mind so intent upon it, that folly might not have its full swing; but find a check upon it, till I might make a sufficient trial, whether herein lay that so-much-desired good which men should propose to themselves, and prosecute all the time of their stay in this world. See Annot. [c].

Ver. 4.] For which end I raised, with exquisite art, the most stately and magnificent works that could be contrived, for the pleasure of all the senses; as, first of all, I built myself a most magnificent palace, and other goodly houses; which when I had elegantly adorned and sumptuously furnished, I proceeded to plant about them, in a beautiful order, the choicest vines (Cant. viii. 11); which, besides the fragrant smell (ii. 13) and the lovely sight, wherewith they entertained me abroad, afforded the most generous wines for my table at home. See Annot. [d].

Ver. 5.] To which I added delicious gardens, full of various flowers, herbs, and plants, for all the seasons of the year; and then spacious forests and parks, or rather paradises of pleasure, wherein, besides other delights, were lovely shades and coverts for all sorts of beasts: nor were orchards wanting, stored with all kinds of fruit-trees, which either this or other countries could afford. See Annot. [e].

Ver. 6.] And that nothing might be wanting to the

servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

perfection or preservation of these places, I made with great charge, and no less art, either fountains, or eisterns, or pools of water; not only for delight, and for fish, but to serve instead of rain, to water the flowers and herbs, especially the young nurseries of trees, that they might not die with drought. See Annot. [f].

Ver. 7.] All which requiring the care of a great many persons, I purchased servants, both men and women, in great abundance; of whom I had a multitude of children born in my house, whom I employed in looking after my other possessions, which I had in herds and flocks of greater and lesser cattle; which were so numerous, that I killed every day for my family ten oxen crammed in the stalls, and twenty oxen out of the pastures, with a hundred sheep (besides harts, and roebucks, and fallow-deer, and fatted fowl, to say nothing of other provisions, 1 Kings iv. 22, 23); and yet such was the plenty, my stock did not decrease, because a new brood grew up continually in such abundance as the like had never been seen in our country before my days. See Annot. [g].

Ver. 8.] By which, and divers other means (1 Kings iv. 21: x. 21—23, &c. 2 Chron. ix. 24), I laid up vast treasures of silver, and gold, and jewels, and all that was choicest and precious in other kingdoms; especially in those provinces which were subject unto me, which were great and many (1 Kings iv. 24); out of whom I picked out also the sweetest voices that could be found, both of men and women; together with the rarest songs and hymns, composed by the best masters in the world; and all sorts of instruments of music; than which nothing is more charming among the children of men, either to lay them asleep when they would go to rest, or to recreate their spirits when they are tired with business; to banish melancholy when they are oppressed with sorrow, and to augment their pleasure when they would be merry: being no less fit to wait upon feasts, than they that attend at the table. See Annot. [h].

Ver. 9.] Thus I was not only great in place, and power, and riches, but, by such means as these, added splendour also to my greatness, and made it more conspicuous and illustrious: and (which is still more glorious) I was not greater in any thing than in wisdom; which was not undermined by all these pleasures; but, when they were in danger to detract my reason, this settled it again in its former state and authority. See Annot. [i].

Ver. 10.] And, on the other side, my wisdom did not lay such restraints upon me, but that I took the liberty to please my eyes, and all my senses, with every thing that fell within the wide compass of their desires: it did not deny me any joy to which I had a right; but taught me rather to reap this as the sweet

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And I turned myself to behold wisdom and madness, and folly; for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth

fruit of all my labours: there being nothing (it showeth me) that came to my share of all that I had gotten with so much care and diligence, but only the free enjoyment of it; without which I had as good have been without it. See Annot. [k].

Ver. 11.] But then, after I had considered seriously how small a thing this pleasure was, how short, and how often interrupted, and laid in the balance against it all the time I had spent, and the pains I had taken, in contriving these magnificent buildings, gardens, paradises, and all the rest, it seemed to me as nothing; and I cannot but leave this observation behind me, that all this is empty and unsatisfying to the spirit of man; and there is also much vexation and torment in it, to see how cross things go many times to our desires, how negligent they are who should look after such great works as mine were; but especially in this, that a man can reap so little benefit and so transient, from such vast and long labours (i. 3. 14). See Annot. [l].

Ver. 12.] Wherefore I began to reflect upon my former thoughts, and to turn them back again towards wisdom, as the only good of man (i. 13, 17), and especially that wisdom which moderates our pleasures, and keeps them from running into madness and folly (and who is there that can give a better account of this than I? who have had such advantages above any private man to know the history of former times, as well as of my own, that I am confident they who come after can pass no other judgment upon things than I do now).

Ver. 13.] For I clearly discerned, that there is as wide a difference between wisdom and folly, as there is between the light of the sun, which beautifies the whole world, and shows all things distinctly to us, and the darkness of the night, which wraps up all in dismal confusion, and hides even our dangers from us.

Ver. 14.] Whence it is, that a wise man, having this light in his mind, looks before him, and round about him; which makes him cautious and well aware of dangers, into which a blundering fool, whose mind is blinded with the sottish love of pleasure, falls rashly and inconsiderately: and yet with all his circumspection (so imperfect are all things here, in which we place our happiness), the wisest man is not able to avoid a great many calamities, which are common to the whole race of mankind.

Ver. 15.] Which reflection made me sigh, and think with myself; If notwithstanding this excellence of wisdom above folly, the very same diseases, loss of children and friends, and innumerable casualties, happen unto me, even unto me who knows so much, that there do unto a fool; to what purpose have I taken all this pains, and studied so hard to be wiser than he? and upon this review of all that wisdom

to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there* is no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man*? as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart

to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it *for* his portion. This also *is* vanity and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ *There is* nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *henceunto*, more than I?

can and cannot do for us, I concluded again the second time, that there is a vanity also in this; which makes it incapable of giving us full satisfaction. See Annot. [m].

Ver. 16.] For as both wise and foolish are alike subject unto death, so, when they are dead, their names live not long after them, but they and all their famous achievements are forgotten; there being few of those things which are now done, that will be so much as thought of in the next generation; much less in future ages, when the memory of them will be utterly lost, and cannot be recovered: and is not this a lamentable case, that a wise man hath no more privilege than a fool, either from death, or from its inseparable companion, oblivion? See Annot. [n].

Ver. 17.] This put me quite out of love with life, because the toil and labour of it are so great and grievous; and the pleasure it yields either interrupted and spoiled by many unforeseen accidents, or quite taken away by death, which leaves no footsteps of us behind us: for nothing is constant or of long continuance, nothing solid, nothing satisfactory here, but all our enjoyments leave us as empty as he that feeds only upon the wind; nay, it torments us to see that we must take great pains too, for such weak and fading things (i. 14).

Ver. 18.] And besides all this, there are other reasons which made me despise all those goodly structures which I had erected, and those beautiful works which I had contrived (ver. 4—6, &c.); because, as I cannot keep them long myself, so I must leave them to I know not whom, to a stranger, perhaps, who without any pains of his enjoys the fruit of all my labour.

Ver. 19.] Or, if my son succeed me in the possession of them, there is no man can assure me, whether he will wisely preserve and improve what I have gotten, or foolishly squander all away; in short, whether he will prove a worthy or an unworthy inheritor of my labours: and yet, such as he is, he must have an absolute power over all that I leave, to dispose of it as he pleaseth; and sottishly, perhaps, to waste in a little time, what I, with prudent care and diligence, have been heaping up all my life long. This is a great addition to human misery; and renders even the study of wisdom very vain, which cannot find a remedy for these evils.

Ver. 20.] Which are so great, that, instead of pursuing my designs for this world, I turned my thoughts the quite contrary way; and like one perfectly tired, I concluded it best to leave off all farther cares about

any thing here; despairing to reap any satisfaction from all my labours; particularly, to attain any certainty what kind of man he will be who shall inherit them.

Ver. 21.] For what hath happened to others may to me; who have observed a man no way defective, either in wise contrivance, or prudent management, or upright dealing, but as eminent for honesty, as he was for diligence; whose estate fell to the share of an idle person, nay, of an ignorant, silly, unjust, and ungrateful wretch; who prodigally consumed upon his lusts that which cost him no pains, not so much as a thought to acquire. This likewise, it cannot be denied, is not only a dissatisfaction, but a torment, nay, a great torment, to the mind of man.

Ver. 22.] Who may well say, To what purpose is all this toil of my body, and these solicitous thoughts and anguish of my mind? For all that a man can enjoy himself of the anxious labours wherein he spends his days, amounts to little or nothing; and what comfort hath he in thinking who shall enjoy the fruit of them hereafter?

Ver. 23.] And yet, such is our folly, there is no end of our cares; for we see many a man whose life is nothing but a mere drudgery; who never is at leisure to enjoy any thing that he hath, but still engaged in one troublesome employment or other to get more; which he follows so eagerly, as if it were his business to disquiet and vex himself, and make his life uneasy to him; being not content with his daily toils, unless he rack his mind also with cares in the night, which invites him to take some rest. This is so void of all reason, that nothing can be imagined more vain and foolish.

Ver. 24.] Nor can any man reap the benefit of his labours, but by studying first to free his mind from over-much care and anxious thoughts: and then (instead of heaping up perpetually for his heirs) by allowing himself a moderate and decent use of all that he hath gotten by his honest labours; cheerfully communicating them with his friends and neighbours; and lastly (in order to these), by being truly and devoutly religious, acknowledging God to be the donor of all good things; from whose bountiful hand proceeds even this power, both to enjoy all a man hath with a quiet, peaceable, and well-pleased mind, in the midst of all troubles of this life; and, in conclusion, to leave all with the like mind unto those that shall come after him.

Ver. 25.] For the truth of which, you may rely upon my experience; who, when I could have hoarded

26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to

heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

up as much as any other man, chose rather freely to enjoy the fruit of my labours; and was as forward to spend, as ever I was to get: but must acknowledge this to be the singular grace of God to me, who preserved me from that great folly of neglecting myself, for the sake of I know not whom.

Ver. 26.] For this is a blessing which God reserves for him whom he loves; whose sincere piety he rewards with wisdom to judge when, and with knowledge to understand how, he should enjoy, and take the comfort of, all that he hath; especially with inward joy, satisfaction of heart, and tranquillity of mind, in this favour of God to him; whereby the troublesome affairs of this life are tempered and seasoned: but he delivers up him who regards not God, to the most cruel tormentor, which are his insatiable desires, and anxious cares, with busy labours and incessant pains, to increase his estate without end, and to heap up vast treasures, which God disposes afterward to those who approve themselves to him, in a pious, just, and charitable life, with contented minds.

Now what a vanity and vexation is this also to a sinner, to get riches for those to whom he never designed them? Nay, it is a sad thought to a good man, that if his son be not virtuous, the estate he leaves is not likely to prosper with him. See Annot. [c].

ANNOTATIONS.

[a] Ver. 1.] Thus Themistocles, Lucullus, and others (as Melancthon observes), being wearied in their attendance upon public affairs, by many unprofitable contentions, nay, by the ingratitude of the people, delivered up themselves unto pleasures, as better than ill-bestowed pains.

[b] Ver. 2. *Laughter.*] The censure he passes upon this makes it necessary to expound it of such dissolute and frantic mirth, as I have mentioned in the paraphrase.

[c] Ver. 3. *Gave myself.*] The word in the Hebrew (as the margin of our translation informs the reader) imports something of *extension*: as in other places of scripture (Ps. xxvi. 10): because, when men indulge themselves very liberally in eating and drinking, the blood boils and rises, the veins swell, and the skin of the whole body is distended.

Lay hold on.] The word signifies not simply to apprehend, but to keep under restraint what we have seized. As the Philistines are said to have taken David (had him in their power) in Gath; in the title of Ps. lvi. Thus I have expounded it here, as most agreeable to the sense of the place.

[d] Ver. 4. *Great works.*] Include all that follow, to the end of ver. 8, consisting either in buildings, or in plantations, and water-works belonging to them; or in his household; or his stock upon his land; or his exchequer, and magazines; or in things that were for mere state and magnificence, viz. royal furniture; or in great variety of vocal and instrumental music: to which some add a kind of *seraglio* of the most beautiful women that could be found: though for this last there is no ground to think it here mentioned; but what lies in two hard words, of which I shall give an account presently.

[e] Ver. 5. *Gardens.*] The Hebrew word *gemoth* some will have to be proper places for *flowers, herbs, salads*, and all manner of *fruit-trees*; and *pardesin*, which we translate "orchards," to be only *woods, forests, or parks*. Of which there is no certainty:

for this last word *pardesin* is used but twice more in the holy scripture; and in the first of those places we translate it "forests" (Neh. ii. 8), and in the other (Cant. iv. 13), it signifies a place where *pomegranates* grew. And therefore it indifferently signifying either of these, I have expressed both in the paraphrase. And, if we judge of such places by what the Greeks (from this time) call a *paradise*, they were so large as to comprehend not only all sorts of trees, both fruit-trees and others (such as *cedars, cypresses, &c.*) but *fountains* and *fish-ponds*, and *aviaries*, and *walks*, for all kinds of beasts, wild and tame: in short, whatsoever could make a place pleasant, either by nature or art.

[f] Ver. 6. *Pools.*] The word *berecoth* carrying in it the notion of *blessing*, some interpreters will have it to signify places filled and supplied by the great *blessing* of rain. But there is no reason for this limitation, it being as capable to signify any lake, or large hollowness in the ground, or upon it, for the reception of water, either from the clouds, or from springs, or from rivers; which are beneficial for sundry uses, as I have expressed it in the paraphrase.

[g] Ver. 7.] Though the word *baker* properly belongs to *oxen* and *cows*; yet we well translate it, the "greater sort of cattle," comprehending *camels, asses, &c.* In like manner, *tzon* is commonly used for *sheep*, but comprehends *goats* also; and therefore is well translated by us, the "lesser sort of cattle." All which, both great and small, are comprehended under the general word *mikneh*, which we translate "possession."

[h] Ver. 8. *Peculiar treasure.*] The word *segullah* signifies either the *things* themselves that are rare and precious; or the *place* where such things are reposit and kept, viz. a *treasury*.

But the greatest difficulty in this verse, and indeed in this chapter, is, to tell what is meant by *siddah* and *siddoth*: which he calls, in the conclusion of the description of his magnificence, the *delights*, or delicious pleasures, *of the sons of men*. These Bochartus hath probably conjectured to be most excellent compositions in *music*, or most excellent verses, set by a rare artist among the Phœnicians, called Sido, to the most ravishing and melting notes. And therefore I have not so much as taken notice of their interpretation, who, deriving these words from an original signifying spoil and devastation, understand hereby *beautiful women*, taken captive in the wars; of which the king had the first choice, as he had of the rest of spoil. For there were no wars in his time, till the latter end of his reign; and then he was rather worsted than victorious. Some, indeed, to keep this sense, derive it from *saddaim*, the breasts, or paps; because no small part of women's beauty (which they would have to be the *delights* here spoken of) consists in the fine shape and decent position of this part of their body. But this seems to be far fetched; and therefore I have let it, and divers other interpretations, alone; and only expressed the sense of our own translation, which takes these for *musical instruments*; and those of such extraordinary sweetness, that they left no part of a man's soul untouched, nor room for any other pleasure (so some derive it, from a word signifying *abundance*); and had some regard to the LXX. who understand it of such as waited upon him at the table (*cup-bearers*, and such-like officers), where *music* also was seldom wanting, but made a part of the

entertainment of great persons; as I have expressed it in the paraphrase.

[i] Ver. 9. *My wisdom remained.*] For it was not the manner of great men, in ancient time, to pass their feasts only in eating and drinking, and, after the sottish custom now, to send the cups going round, when all was taken away; but to spend the time in pleasant, but learned discourses, or in telling stories, or propounding and resolving questions; which might whet the wit, and form men's manners, or open the secrets of nature; and at the same time both refresh and instruct the mind. As we see at Samson's marriage-feast he propounded a riddle to be unfolded, concerning the generation of bees, out of the carcass of a lion. In Plutarch's Symposiacs, there are abundance of such merry and learned questions resolved. And Athenæus, in his Deipnosophists, hath excerpt the flower of all arts, and authors, poets, philosophers, and historians. In Virgil also at the end of his first book of Æneids, Jopas is introduced singing a philosophical song (at the feast which Dido made), concerning the motions of the moon and the sun, and in short of all that Atlas, that most famous astronomer, had taught. And in another place, Æneas himself relates the destruction of Troy.

[k] Ver. 10. *My portion.*] Though wisdom thus bridled his pleasures, yet it did not restrain him from such a free and plentiful enjoyment of them, that there was no sort which he did not taste as highly of as was possible, without making himself a mere fool. This he calls *his portion*, by a metaphor taken from inheritance; which being divided into parts, every one of the children had his part given him; or from *lots*, which as they were used among merchants, so sometimes in the dividing of inheritances; when the heirs could not agree among themselves about the equality of the *portions* which were set out for them.

[l] Ver. 11. *I looked.*] Having considered the value of this *portion*, he could not say it was much worth; but rather that there was very little in it: and therefore he prefers wisdom much before all this pleasure; and still far more before sottish and mad pleasure (ver. 12).

And yet, for all that, after he had taken the benefits of wisdom into a second consideration (ver. 13, 14), he could not but conclude again, that there is a *vanity* in that also. Which is threefold; as there are three ends for which men study wisdom. First, that they may provide for their safety and security: secondly, that they may commend their names to posterity: or, thirdly, that they may leave to their children what their singular prudence and great diligence have gathered together. But all these he shows are vain designs.

[m] Ver. 15. *Happened.*] For instance, he represents here how all mankind, wise and fools, are alike liable to the same casualties, and many inconveniences, which are common to every one of us in this life. Which the lord Bacon (in book iv. of the Advancement of Learning, ch. 2) extends to such considerations as this: that, "in all times, witches, and old women, and impostors, have been rivals and competitors, in the reputation and opinion of the multitude, with the ablest physicians; and contended with them for the same cures: nay, the impostor bears away the prize, and virtue lies under the censure; such is the weakness and credulity of men, they prefer a mountebank, or a witch, before a learned physician: which the poets observed when they made Æsculapius and Circe, brother and sister, both children of the sun. And what follows from hence, but that the physicians say to themselves, as Solomon in another case, 'It befalls to me, as it doth to the fool; why should I labour to be more wise?' It discourages them, that is, in their profession."

[n] Ver. 16. *No remembrance.*] And then for the other two mentioned above, (k) he observes how short-lived our memorial is, as well as ourselves (ver. 16, 17), and that no man can be sure, who shall inherit his labours, or what kind of person he shall be; wise or sottish, good or bad (ver. 18, 19). Which he reflects upon again in the following verses with a very heavy heart, that made him weary of life (ver. 20, 21). And then concludes the chapter, with a brief account of the true way to enjoy all the happiness that this world can afford: of which we are utterly incapable, unless we have a sense of God and be devoutly affected towards him as the author and donor of all good things. Which I have expressed so fully in the paraphrase of verse 24, &c. that I may be censured for making it too long; and therefore shall not commit another error, in enlarging it farther here.

[o] Ver. 26.] But only observe, that *wisdom* and *knowledge* in this verse do not differ, as they may be thought to do, i. 26, but relate both of them to the same thing; only with such a distinction as I have mentioned in the paraphrase; or, as others will have it, *wisdom* relates to the acquisition of the good things of this world, *knowledge* to the use; from which prudent fruition flows the *joy* he mentions together with them. Thus Corranus.

The last words of the chapter are referred by all expositors, in a manner, only to the condition of the *sinner*, which immediately precedes: but since they have a true sense with respect to all men whatsoever, good and bad, I thought it best so to expound them with regard to the whole foregoing verse.

CHAPTER III.

1 To every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

CHAP. III.

ARGUMENT.—Upon the mention of God's overruling providence, in the latter end of the foregoing chapter, Solomon proceeds from thence to illustrate (in the first part of this chapter) both those things of which he had discoursed before; viz. first, the *imperfection* of human wisdom; which is confined to a certain time or season, for all things that it would effect: which if we neglect, or let slip, all our contrivance signifies nothing. And, secondly,

that the utmost *perfection* at which our wisdom can arrive in this world, consists in these things: first, in being contented in this order wherein God hath placed all things, and not disquieting ourselves about that which it is not in our power to remedy, or alter; or, at least, not for the present: secondly, in observing and taking the fittest opportunity of doing every thing, as the most certain means to tranquillity: there being nothing that makes our minds more unquiet than striving against the stream (as we speak), and, when the wind is

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every *thing* beautiful in his

against us, labouring to bring about our ends, and to obtain our desires: and, thirdly, in taking the comfort of what we have at present: and making a seasonable and legitimate use of it: and, lastly, in bearing the vicissitudes that we find in all human things with an equal mind; because they are necessary and unalterable.

These were the things he had suggested in the conclusion of the former chapter; and the beginning of this may have relation to every one of them. And since he had spoken before also (ver. 9, 10, of the second chapter) concerning the moderating of pleasures by wisdom, and of the study of wisdom by seasonable pleasures, I do not know but he may have respect unto that also; and therefore I have begun with it in the paraphrase.

Castallo goes still farther, and thinks the meaning of the first part of this chapter may be, that it is in vain to expect our happiness in this world; for this is no more the time and the place for it, than seed-time is the harvest. But we must stay till the next life for it; which is the proper time for complete happiness: here we must be content with a great many tears. Which is a pious meditation, but seems not to be the scope of Solomon; and therefore I have not touched upon it.

In short, he still continues to enlarge himself upon the first two things, wherein men place their happiness; *wisdom* and *pleasure*: and comes not to the third till the middle of this chapter, where I shall observe it.

Ver. 1.] How vain an attempt it is to obtain the forenamed tranquillity by fixing our mind upon any one thing in this world; and how necessary it is to let the study of wisdom, for instance, and the enjoyment of pleasure, labour, and rest, take their turns, God himself hath shown us, by tying us to this order in the course of things: which, whether they be natural or depend upon our will, will have their certain appointed seasons and occasions; upon which all our designs, counsels, and endeavours have such a dependence, that if we will not observe them, we shall not only lose our labour, but miserably vex and torment ourselves to no purpose. See Annot. [a].

Ver. 2.] As for natural things, we see in ourselves that there is a stated time for an infant's lying in the womb before it can be born; and the time afterward for its growth, and stay in the world; beyond which a man cannot go, but drops into his grave: and so it is not only with other living creatures as well as man, but with herbs, and roots, and plants, which we cannot set and sow at all times; but must take the proper season both for that and for gathering the crop when it is come to maturity, or else our pains are ill bestowed, and we find to our sorrow that we have laboured in vain.

Ver. 3.] And thus it is in the diseases of our body: there is a time when they are so infectious that they are incurable, or when it is so improper to administer physic that it doth no good, but certainly kills; whereas, at another time, those very remedies prove effectual means to restore our health unto us: and so

it is in other structures as well as our own bodies; there is a time when it is more proper to break down a building than it is to raise it; and when houses are built, there are seasons for repairs; and sometimes for pulling them down and erecting them anew, or else they will not stand. See Annot. [b].

Ver. 4.] Other alterations also there are in human life, which sometimes naturally move our tears; and at another time our laughter: nay, there are times not only for tears, but for the bitterest lamentations, which the funerals of our dearest relations, or the public calamities require; and again, there is a time (at a wedding suppose) which provokes us so naturally, not only to be merry, but to leap and dance for joy; that it would be as absurd then to bewail ourselves, as it is to dance about the dead bodies of our friends.

Ver. 5.] And in the plantations which we make, there is a time when it is fit to pick up stones, and throw them out of our vineyards or fields of corn; and there is another time, when it will be as necessary to gather up the same stones again, to make a fence about those vineyards or fields, or to repair the highways; and as it is in these natural things, so it is in those that depend upon our own disposal: there are seasons proper for husband and wife to enjoy the ends of marriage; but there are other times when they ought to refrain, and deny themselves even these otherwise innocent pleasures.

Ver. 6.] In like manner, in our traffic and commerce one with another, there is a time of gaining much; but there are other times, when a man must be content to lose by his commodities: sometimes also it is fit for him to lay up, and keep what he hath gotten; but at another time it will be as fit for him to spend or to give away to those that need it.

Ver. 7.] In direful disasters, also, as when God is blasphemed, it becomes us to rend our garments; but after a certain time, it will be as becoming to sew up the rent again; and as, on other occasions, the proper times for holding one's peace, or for speaking, are to be observed; so in great grief, it is to no purpose to administer comfort, till the passion be a little over; and then discourse will be as seasonable as silence was before (Job ii. 13: iv. 1, 2).

Ver. 8.] To conclude, love itself may turn into hatred; so that they who are now well-affected towards us may prove our enemies; or those in whose company we now delight, there may be reason hereafter to avoid: and the like turns there are in public, as well as in private affairs; there being just causes, sometimes for making war; and then, such a change in the state of things, that it is greater wisdom to conclude a peace.

Ver. 9.] And therefore, why do we fancy any thing to be settled, fixed, and constant here in this world; unless it be these opposite changes? Or, to what purpose is all our labour and travail for any thing, out of the season proper for it? And what great matter is it that we then get; since we must expect another season to part with it? See Annot. [c].

Ver. 10.] For that which I have observed from all this is, that God hath made it our business to mark

time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

14 I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it* that men should fear before him.

15 That which hath been is now; and that

the times and seasons that are fit for the doing of all things, which hath great trouble and anxiety in it: and there is a farther trouble, that after we have done what we desired, we must submit to that time and season, which will undo all again.

Ver. 11.] And though we are not wont to be satisfied with this vicissitude of things, yet God, no doubt, hath disposed them thus most wisely: and there is such a beautiful order appears in several contraries (as, for example, of heat and cold, of day and night), that we may well conclude there is so in all manner of events, though never so opposite; which God also hath given us wisdom to discern, in part; having endued man with the understanding of the present state of things, in the age wherein he lives: yet as that is imperfect (it being beyond our skill to know when our industry will succeed, and when a change will come), so he is not able to find out what respect the present changes have to the times that are gone before, and to those that are yet to come hereafter; and so cannot give an exact account of the government of God, because he sees not the beginning, and the progress, and the conclusion of every thing that comes to pass. See Annot. [d].

Ver. 12.] Wherefore long consideration and experience assure me, that, leaving these fruitless inquiries and vexatious cares about the future, the only happiness that is in our power, is to make the best we can of our present condition: rejoicing that things are so well with us, and being solicitous for nothing in the world but to obtain a good hope in God, by living piously and virtuously, and doing good to others with what we have; and this not remissly and by fits, but seriously and constantly, as long as we live. See Annot. [e].

Ver. 13.] And if a man have arrived at so much happiness, as not to deny himself the use of what he hath at present, out of a vain fear of wanting in time to come, but can so freely and cheerfully enjoy the fruit of his honest labours as to be well satisfied in the midst of all the inconveniences of this life, let him not ascribe it unto his own wisdom, but thankfully acknowledge the great goodness of God herein: for it is a singular gift of him, to be able, with a quiet and contented mind, to take the comfort of those blessings which God's bounty has bestowed on us (ii. 21).

Ver. 14.] And, on the other side, it is not only very foolish and vain, but a great plague, to be discontented that things go otherwise than we desire; for certain it is, God hath settled them by such an eternal and immutable law, in that course and order before described (ver. 1, &c. in which nothing is superfluous, nothing wanting), that it is not in the power of man to make the least alteration one way or other: therefore we must alter ourselves, and not murmur that we cannot change the course of things; which God hath thus immovably fixed, not to make us mi-

serable, by fretting at it, but happy, by reverent submission to the divine government, and humble patience under those troubles which we cannot honestly avoid; and a due care not to offend the divine majesty, whose will shall be done one way or other, if not by us, yet upon us. See Annot. [f].

16 ¶ And moreover I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

serable, by fretting at it, but happy, by reverent submission to the divine government, and humble patience under those troubles which we cannot honestly avoid; and a due care not to offend the divine majesty, whose will shall be done one way or other, if not by us, yet upon us. See Annot. [f].

Ver. 15.] This alone is sufficient to silence all our unprofitable, as well as undutiful complaints, about that which hath always been, and ever will be. For we, in this present age, are subject to no other laws than those by which God hath governed the world from the beginning; nor will the next produce any other method than that wherein he hath already proceeded: but, though that which succeeds thrusts out what went before, it brings the very same things about again, as constantly as spring and fall, summer and winter, return in their seasons.

Ver. 16.] But, beyond all this, it is lamentable to consider how that which God hath provided as a remedy for a great many evils which we bring one upon another in this world, is quite perverted, and turned to be itself the greatest evil of all other. The power and authority, I mean, which are committed unto men of great place, wisdom, and dignity: who lean so much to their own affections, that I myself have observed nothing but corruption in the highest, as well as the lowest courts of judicature: for, whether men's lives or their estates were concerned, such unjust sentences were pronounced (to the condemning the innocent, and acquitting the guilty, &c.), that I could not but conclude there is nothing more dangerous than for a man who hath not that fear of God before his eyes (which I now mentioned, ver. 14), to be advanced unto honour and intrusted with power. So vain are they that place their felicity in these. See Annot. [g].

Ver. 17.] For, so rooted is this impiety in the hearts of men, and such arts there are to defeat the best endeavours to redress it, I could bring my thoughts about this matter to no other issue but this (in which we must all be satisfied), that there is a supreme judge of all, who will in due time make that difference between men and things, which we cannot do now; absolving and rewarding the righteous, and condemning and punishing the wicked: for as there is a time, I observed before, for all other things, so there is for this; they that govern the world have their time now, for contriving and acting what mischief they please, but he will take a time hereafter of calling them to an account for the injustice they designed, as well as did, in the courts of judgment. See Annot. [h].

Ver. 18.] But in the mean time I could not but think the condition of mankind, especially of the poorer sort of them, to be very deplorable; which made me fetch a deep sigh, and wish to God that he would be pleased to lay these great men open and manifest to themselves, and make them sensible, that

19 For that which befallerh the sons of men befallerh beasts; even one thing befallerh them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all *is* vanity.

20 All go unto one place: all are of the dust, and all turn to dust again.

they have no reason to look down with so much contempt upon others; much less treat them like beasts destined to the slaughter: for, were they stripped of their external pomp and power, they are so far from excelling other men, that in many regards they do not excel the very beasts. See Annot. [i].

Ver. 19.] For as the beasts are subject to many accidents which they think not of, so are all mankind, which can no more foresee several things that happen to them than the beasts themselves; or, if they herein differ from them, that they can better defend themselves from some things that befall them; yet there is one thing which makes them all equal, and that is death: for both men and beasts not only grow old, but die alike; and while they live, one sucks in no other air than the other doth; which, when they can no longer breathe, a man remains as much an unprofitable lump and putrid carcass as a beast: and, therefore, herein can pretend to no pre-eminence above other inferior creatures; but they are both equally vain and perishing.

Ver. 20.] And being dead, their bodies are dissolved into the same principles, out of which they sprang; so that herein they are both alike again: for man, as proud as he is, derives his body from no other original than the dust; the very same dust of which the beasts are made; into which they, both men and beasts, must return again at the last.

Ver. 21.] As for the spirit, which makes all the difference between the beasts and us, that is invisible; and where shall we find a man, especially among those great persons (spoken of before), who seriously considers it? and believes that the souls of all mankind go to God that gave them (xii. 7), to be judged by him (ver. 17, of this chapter); whereas the souls of beasts perish with them? No; herein they differ not at all from beasts, that having buried their minds in brutish pleasures, they have no more sense of a future life than they; but imagine that their souls die together with their bodies. So senselessly stupid are they that trample upon the rest of mankind, and yet have such ignoble thoughts of themselves, that they imagine their very souls are no longer lived than a beast. See Annot. [k].

Ver. 22.] And therefore, considering that our bodies have no privilege above the beasts, and that mankind are so liable to be abused by those who should protect them (ver. 16, 19, 20), I was confirmed in my former opinion (ii. 21), that it is best for a man herein also to imitate the beasts, by enjoying freely the good things God hath blessed him withal, and taking all the comfort he can find in them at present, without solicitous care about the future: for this is all he can be sure of; it being in no man's power to secure him, he shall enjoy that hereafter, which he makes no use of now; much less when he is dead, can he be brought back again to take any pleasure in the fruit of all his labours, or see what becomes of them.

ANNOTATIONS.

[a] Ver. 1. *Season.*] The Hebrew words *zeman* and *gneth* signify either that point of *time* when things, being ripe, come forth of themselves, by the constitution of their several beings, as all *natural* things do:

21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

or that occasion which serves our *voluntary* actions, and is fit for effecting what we design. The Hebrews observe, that Solomon here reckons seven opposite seasons, of each sort, as a complete demonstration, by induction, of the truth of this general proposition in the first verse; which holds good even in virtue itself: which is not proper, but in its place. For fortitude hath not always been successful (as the lord Herbert observes), nor temperance safe, nor justice opportune; the fury and insolence of the outrageous people having, in some insurrections, grown to that excess, that it has been greater wisdom to pass by awhile than to punish them. And it is very apparent also in our counsels, when they are conducted merely by human wisdom; which is not able, without a divine direction, to choose the most fortunate (as we call them) and happy seasons for undertakings. Brutus, Cicero, Hirtius Pansa, all thought to restore the ancient estate of the Roman commonwealth (as Melanethon notes), but were deceived; and after the same manner many are still, and will be deceived. Then businesses proceed, when we obey his divine directions, and he assists: and yet then sometimes more, and sometimes less difficulty.

[b] Ver. 3. *Kill.*] In the third verse I have taken the liberty of following my own judgment in expounding the first part of it: which I have not referred to punishing and sparing offenders, as interpreters do; but to the condition of diseases that are in our bodies. For though the other be an excellent sense, yet this seems to be more agreeable to the wise man's meaning: because he is hitherto speaking of things natural; and the word *heal* also directs rather to that sense which I have given of *killing*, than the common one. The same may be said of the next part of the verse; there being a craziness in buildings, as well as in the body of a man: and some weather so improper to raise a fabric, that the parts will not hang together; but that which cements them moulders so fast away, that that time were better spent in pulling down a house, than in building it up.

As for the rest of the calendar or *ephemeris* (as the lord Bacon calls it), which the wise man hath made of the diversities of times and occasions for all actions, I need give no farther account of it here, than I have done in the paraphrase.

[c] Ver. 9. *What profit.*] Nor is it hard to expound the inference he makes in this verse, from the foregoing induction: which I have expressed as fully as I could in the paraphrase; and more largely in the argument of this chapter. Gregory Nazianzen thinks, he only intends to reflect upon the great inconstancy, as of all earthly things, so of human actions (sometimes, for instance, men are madly in love with a woman, and in time they as much hate her; now they are eager to get, and at another time they profusely spend; sometimes they kill, and sometimes they are killed; sometimes do nothing but talk, and at another time have not a word to say, &c.) and therefore all his labours are vain. But I have extended it farther with a respect to other things, which the forenamed induction suggests to us.

[d] Ver. 11. *World in their heart.*] There is greater difficulty in this verse, if we connect it with the rest of the discourse, as we ought to do. Which I have

endeavoured to explain by taking the word *haolam*, "The world," for the present state of things, in this age wherein we live (which is the genuine sense of it), whereof God hath given us some understanding; but not so perfect as to be able to give an account of the reason and scope of every thing that we see happen in this world, because we are ignorant of what went before, and of what will follow after, when we had or shall have no being here.

It is commonly understood of the works of nature. And in this sense the lord Bacon (in the beginning of his book of the Advancement of Learning) hath admirably expounded it in this manner: "In these words, 'he hath placed the world in man's heart,' &c. Solomon declares not obscurely, that God hath framed the mind of man, as a mirror, or looking-glass, capable of the image of the whole world; and as desirous to receive it, as the eye is to entertain the light: and not only delighted in beholding the variety of things, and the vicissitude of times; but ambitious to find out and discover the immovable and settled laws and decrees of nature. And though he intimates, that this whole economy of nature (which he calls 'the work that God hath wrought, from the beginning to the end') cannot be found out by man; it doth not derogate from the capacity of his mind, but is to be imputed to the impediments of learning," &c.

There is one interpreter (Corranus) who by *olam*, "world," understands the circular motion of things for the service of man. But I can find no such use of the word any where, else the sense would be elegant enough, which arises from thence; viz. that this *revolution* being remote from our knowledge, and a secret to us, who cannot tell what day or hour it will be, we ought not to trouble ourselves about this, but make use of the present, and refer the rest to God.

Melanethon also hath an unusual interpretation; which is, that God made things so, that we should sweetly enjoy them (that he understands by *placing the world in man's heart*), but men make the use of them unpleasant, by their wandering desires, by their vain solicitude, by their diffidence: which make them long after new things, and meddle with that which is unnecessary. Like M. Antony, who, when he had gotten the most flourishing part of the empire, could not be content; but, out of an unquiet nature, desired the whole, and so lost all. This he makes the sense of the latter end of the verse; which he thus translates: "man cannot find out the work of God, neither the beginning nor the end of it." Therefore, as I said just now, it is wisdom to satisfy ourselves with what we have; for the present only is that which is in our power.

[e] Ver. 12, 13.] And so it follows in these two verses: the sense of which Gregory Nazianzen (Orat. liii.) hath thus briefly expressed, "the greatest good of man I persuade myself to be *εὐθυμία καὶ εὐτοίαια*, cheerfulness of mind, and beneficence, or doing good to others; and this short pleasure alone the divine indulgence bestows upon us, if righteousness conduct all our affairs.

[f] Ver. 14, 15.] And with this we must rest contented, for with all our toilsome thoughts, we cannot alter the course of things: which God, he here shows, hath immutably settled; on purpose that we should be sensible of a power above ourselves. Which it is our wisdom to stand in such awe of, as not to contend with it, but submit unto it: that so we may obtain all the favour from him, which in such a state of things, as his wisdom hath appointed, can be indulged to us. And here, I think, Melanethon hath very pertinently observed, that Solomon doth not merely recite the vain complaints and endeavours of mankind, after the manner of philosophers and poets; but lays down a rule of life, as the best remedy that can be found for

our disease. Which is, *not to trust to ourselves, nor to indulge our own curiosity and appetites; but to be sensible of our own infirmities, to fear God, to obey his commands, to keep within the bounds of our vocations, and to beg and expect the help of God, and to acquiesce in his holy will and pleasure.*

[g] Ver. 16.] Unto these things it is better for us to apply ourselves, than it is to endeavour to be great and mighty: which is another vain desire of man, fancying he can thereby keep off many evils; for few can be at the top of all; and so there must be still greater than we, by whom we may be oppressed: and our vexation will be so much the greater, when with all our power we cannot hinder it. As for those that are in the very highest places (if they have not that fear of God, before spoken of, verse 14), their power doth but betray them, to do the more mischief unto themselves and others; and thereby increase the misery of mankind. This seems to be the dependence between the foregoing verses and this. Wherein the wise man passes to the consideration of the third thing (mentioned upon ch. i. 12), unto which some aspire, as the highest happiness; viz. *greatness, power, and honour*. Which if a man be bad, make him so much the worse himself, and the world by his means; and if he be good, will trouble him very much, to find there are many abuses, which by all his power he cannot remedy. For Solomon himself saw several gross impieties committed (as he tells us in this verse), even by them who were appointed to be the guardians of men's lives, liberties, and enjoyments; which he, as great a king as he was, wanted ability wholly to redress: but still they went on so confidently in their wicked course of perverting judgment, that he was fain to leave them to be judged by the supreme judge of all, God almighty. And if it were so in the reign of a good and wise king, what could be hoped for in the reign of those who were impious and injudicious, as most of the kings of Israel and Judah were? for such pervert all things by their covetousness, ambition, or folly; so that their subjects can have no justice, nor enjoy any tranquillity. And besides, they permit (as he shows afterward, ch. v.), many corruptions to creep into the divine worship; and ridiculous rather than religious ceremonies to be introduced, &c.; whereupon follows a great decay of all moral virtue.

In short, this is a great part of the vanity and misery to which we are here subject; that, as Melanethon well notes, there are many things done unjustly, even under just governors; because they are not able to look unto all things themselves, but must manage them by other men: many of which are negligent, others wicked and swayed by depraved affections; and yet crafty enough to cover their own guilt. Here is the only comfort, that *God notwithstanding preserves government, and political order*; and in his time will judge even kings and judges of the earth.

[h] Ver. 17.] The last words of this verse may, in my judgment, be thus most literally translated out of the Hebrew: "There is a time for (judging) every purpose, and every work there;" viz. in those corrupt courts of judgment: every thing that hath been transacted in the judicatories he had been speaking of.

[i] Ver. 18.] These words, which follow the former, are variously interpreted; but they have a perspicuous sense, if they be taken in the coherence with the foregoing (as in reason they ought to be), without fancying, as some have done, that they are spoken in the person of an *epicure*. And so I have considered them; as intended to take down the vain opinion those great men have of themselves (which makes them tyrannize over their inferiors), by representing to

them (or rather desiring God would effectually represent to their minds) how little they differ from beasts; save only in that which they do not at all value, or regard, viz. their immortal spirits.

The word *lebaram* to "manifest them," is commonly expounded of God's manifesting them unto others; but I have taken it for his showing them to themselves; agreeable to the word that follows, *lireoth*, "that they might see," &c. The whole may be thus translated: "That God would clear

their minds, that they may see," &c. For it comes from a root which signifies such an accurate separation of one thing from another, that the difference may be perspicuously discerned.

[k] Ver. 21.] And thus it seems also most reasonable to expound this last verse, in connexion with all the rest; and to understand the first word of it, "who," concerning those persons mentioned in the beginning of this discourse: "Who among those unrighteous judges," &c.

CHAPTER IV.

1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

CHAP. IV.

ARGUMENT.—Having considered the power which many times falls into the hands of unjust and cruel men, he now represents the miserable estate of those that are subject to them: as a farther argument of the vanity and vexation unto which mankind are liable in this troublesome world. And having noted some of the principal mischiefs of this sort (of which I shall give a distinct account in the paraphrase and annotations upon it), he concludes the chapter with some animadversions upon the condition of the greatest, nay, and the best, of princes: who are not so happy as the world is apt to think them.

Ver. 1.] But I have not yet done with the consideration of the miseries which mankind suffer by the abuse of that power which is necessarily placed in the hands of some persons for the good of others (iii. 16). For, reflecting again upon it, I observed the innumerable ways that were practised in this world for the undoing of others; both by violence and exactions, and by fraud and calumnies (as well as by unjust decrees), whereby so many were crushed, that nothing was to be seen or heard but the tears and cries, the sighs and groans, of such as lay in a desolate condition, and could find no relief; no, not so much as one to comfort them: for such was the greatness of their oppressors, who had gotten all power into their hands; that as they could not defend themselves against them, so nobody else durst express their compassion towards them, much less plead for them; for fear of being served in the same kind themselves. See Annot. [a].

Ver. 2] Which made me think it was better to be among the dead, who have made a happy escape from all these calamities, than to remain still alive; either to suffer under this tyranny, or to live in perpetual fear of it; or to behold such great grief of heart (but without power to help them) which many miserable wretches endure.

Ver. 3.] Or rather (for why should I compare the living with those, who, though they now lie at rest in their graves, have been heretofore very sorely afflicted?) much more desirable than either of these, is it not to have come into the world at all: and so to

3 Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 The fool foldeth his hands together, and eateth his own flesh.

have had no sense of the miseries which the dead have formerly felt, and the living undergo.

Ver. 4.] For besides what they suffer from mighty oppressors, they give one another a great deal of trouble; pride, ambition, emulation, envy, and hatred, reigning so uncontrollably every where among all orders and ranks, all trades and professions, that when a man hath taken a great deal of honest pains, in some useful work, and brought it to perfection, instead of gaining credit by it, and being honoured for it, his neighbours look awry upon him: nay, he is malign'd, disparaged, and traduced by those who either cannot or will not imitate (but only carp at) his ingenious labours. So vain it is to excel others in art or industry; which procure a man ill will, when he looks for thanks and commendations; and such an affliction it is to a man's spirit, to labour hard for an ungrateful world; who are tormented by that which should please them; and cannot see any worth in another, but they are vexed within themselves. See Annot. [b].

Ver. 5.] But see now (as a farther instance of the vanity of mankind) what use some make of this; who are so absurdly foolish, as to be utterly discouraged, and to sit down in perfect idleness; because there are such oppressions, on one hand, from those above them (ver. 1), and such emulations, on the other hand, from those that are equal with them, and under them (ver. 4). A wise resolution this! to do nothing, because others do ill; not to satisfy one's self, because others will be displeas'd: not to satisfy, did I say! nay, he is hunger-bitten, and eaten up with cares how to live; he hath not a rag to his back to cover his nakedness; having reduced himself and family, by his laziness, to extreme penury. See Annot. [c].

Ver. 6.] And though he want not excuses for his folly, yet they are as idle as his sloth; for he senselessly applies that common saying to his purpose, "One handful with ease is better than two without it." Which is very true, if rightly understood; and may serve to reprove both him and those from whom he learns this folly: for as idleness and emptiness always go together (and therefore he in vain expects to have so much as *one handful* without labour), so is a moderate estate gotten honestly, with moderate diligence, and enjoyed handsomely, with perfect contentment, better than the greatest treasures gotten by oppression.

6 Better is an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saieth he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when he

falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

or with infinite toil, and enjoyed with anxious thoughts and fretting cares, and exposing a man either to the hatred or the envy of others. See Annot. [d].

Ver. 7.] Nor is this all the folly into which men fall by the forenamed tyranny and oppression (ver. 1); but reflecting again upon this subject, I observed another extreme into which they run; no less void of reason and of satisfaction than the former.

Ver. 8.] For as some grow idle, so others grow too scraping and penurious: it being no rare thing to find a man that lives single and alone, without so much as a companion, and hath neither child, nor brother, nor kinsman, to make his heir; and yet he sets no measures, either to his labours, or to his desires, but toils and craves without end: and which is still worse, as he can scarce find in his heart to allow himself the necessaries, much less the pleasures, of this life, so it never comes into his mind to think who shall be the better for all this when he dies; and what a madness it is, both to rack his mind with cares, and to pinch his belly, and deny himself the comfort of what he hath, for the sake of he knows not whom.

This also, certainly, is not only a senseless and unprofitable folly, but one of the greatest plagues and torments of human life. See Annot. [e].

Ver. 9.] How much wiser is he, who not only enjoys what he hath himself, but takes others into the society, to partake of the good things that God hath given him? for nothing is more comfortable than good company; as nothing is more dull and melancholy, than a solitary life: and besides when two or more are adjoined together in common counsel, and mutual help and assistance, they will not only act more cheerfully, but more easily effect their design, and take the greater pleasure in the fruits of their labour. See Annot. [f].

Ver. 10.] Or if they have any ill success, or fall into danger, it will not only make the singular benefit of fellowship the more plainly appear; because they will relieve and rescue one the other; but lamentable is his condition, who hath no friend, no companion to reach out his charitable hand to him, when he falls (suppose into a pit); none to comfort him when he is sick; none to testify his innocence when he is defamed; or, which is worse, to restore him when, by his own imprudence or negligence, he falls into sin.

Ver. 11.] And therefore, in the very beginning of the world, God did not think fit to let man be alone, but gave him a helpmeet for him: and as two that lie together in the same bed cherish one another by their mutual heat; but it is hard to be warm alone; so do they that are strong, undaunted, vigorous, and cheerful, infuse that courage and comfort, which sil-

ver and gold cannot give, into those that are of a weak, timorous, dejected, or melancholy spirit.

Ver. 12.] To conclude, we are never more sensible, of the benefit of society, than when we are assaulted by a powerful enemy; whom we cannot resist alone, but by the help of a friend may be able to overcome: for as a great many threads twisted together are not quickly broken, though a single one be soon snapped asunder; so he that is surrounded by his children, friends, and neighbours, will make a better defence, and hold out longer against those that invade his right than that wretched man can do (ver. 8), who, by loving money alone, hath deprived himself of all such succours.

Ver. 13.] But it is not society alone will make a man happy, without wisdom and virtue. For who are better attended and guarded than kings? and yet the poorest man that is, if he be wise and good, is far happier than the wealthiest prince on earth, who foolishly abuseth his power; nay, the towardly child of a poor man is much better than such a king, though his greatness be made more venerable by his gray hairs: for, besides that wisdom makes the poor youth contented with his condition, though never so mean (a blessing at which princes hardly arrive), it renders wholesome admonition also acceptable to him, when, by his inexperience, he falls into an error; but folly makes the other impatient of all advice and counsel, and the older he is, the more obstinate; because, as his kingly dignity, he fancies, authorizes him to do what he lists, so his age gives him a privilege of knowing, better than any body can tell him, what to do. See Annot. [g].

Ver. 14.] By which means it comes to pass, that he who was born a mere beggar, nay, was as poor and abject as the vilest slave, rises, by his singular prudence, counsel, and conduct, unto a throne: when he whose ancestors were kings, and possessed his dominions by a hereditary right, is deserted by his subjects, and, through his folly and wickedness, falls into such contempt, that he not only loses his crown, but is reduced to the greatest poverty, in which he spends a miserable life.

Ver. 15.] Or, if this happen not, yet (such is the infelicity of good princes) I have seen a great king left with nothing but the bare title, and the outward state of royalty; the hearts and affections of all nobles, gentry, and common people, from one end of the kingdom to the other, inclining to his son (or to the next heir) that is to succeed him; unto whom they do obeisance, as if he were already upon the throne, but neglect his old father; who sees himself robbed of those honours in which he placed his happiness; and that by his own son, who would have been more dutiful, perhaps, if he had been a private man. See Annot. [h].

16 *There is no end of all the people, even of all that have been before them: they also that*

come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Ver. 16.] Nor is this a thing that will have an end, but a humour so rooted in all mankind; that as, in all preceding time (before this king and son were born), they have been weary of that which they have long enjoyed; so this young prince, who is now followed with such applause, must not think that it will last always: but they that come after will take as little delight in him as the present generation doth in his father; and, when he grows old, court his son, after the same fashion, as they now do him, being young.

From all which it appears, that happiness is not to be found in honour and dignity; no, not in the very highest pitch of it, which is the kingly power: for there also is not only dissatisfaction, but many dangers, troubles, and vexatious cares, which very much disturb and perplex their spirits. See Annot. [i].

ANNOTATIONS.

[a] Ver. 1. *Oppressions.*] There are more evils than one that arise from the ill administration of public affairs. For they are either *external* or *internal*. And the *external* are two: either from *superiors*, or from *equals* and *inferiors*. Those from *superiors* he speaks of in this verse, and calls by the general name of *oppressions*; which comes from a root in the Hebrew, that signifies indifferently to oppress (or rather to *squeeze* others, and utterly *crush* them), whether it be by forcible violence, or by extortion in the traffic, or by fraud, circumvention, and false accusation. If it refer to any one of these more than to another, it is to the last. And therefore the LXX. though they translate it by several words importing bearing down others by main strength, yet by none so frequent as by *συκοφαντείν*, to undo others by *calumny*.

[b] Ver. 4. *Envyed.*] Those evils which come from *equals* or *inferiors*, he speaks of in this verse, and calls by the general name of *envy*; which is a word in the Hebrew that signifies, when it is taken in an ill sense, all those vicious affections, which are the causes or the effects, of envious emulation, at the good qualities or prosperity of another person. Which St. James calls *πικρὸς ζήλος*, "bitter zeal or envying," (iii. 14) and St. Paul is wont to express by two words, *ἐρις*, and *ζήλος*, strife (or making hate) and envying; Rom. xiii. 13, "strife and envying," i. e. contentious or factious emulation; Phil. i. 15, *envy* and *strife*, i. e. invidious contention.

[c] Ver. 5. *Foldeth his hands.*] Here he passes to those evils which I called *internal*; which come not from others, but from ourselves. For some (seeing the forenamed *oppressions*, or the *envy* that attends upon men's industry and good successes) grow idle and leave off all business (expressed here by "folding the hands," see Prov. vi. 10), because it is to no purpose to get what another may presently take away; or if he keep, it raises him other enemies, who grudge to see him so happy.

By this means such a man brings himself to extreme poverty: so that phrase, "eateth his own flesh," signifies, one that is ready to die with hunger; and whose wife and children (called in scripture a man's *flesh*) are in danger to starve with him. There are other explications of this phrase, upon which I have touched in the paraphrase, which admirably express the folly of him that undoes himself, to avoid being undone by others.

[d] Ver. 6. *Better is a handful.*] Which though it be a very absurd resolution, yet he wants not apologies for it. Nay, as if he were the only wise man (*sapientum octavus, wiser than seven men that can*

render a reason, as Bishop Sanderson speaks) he utters sentences (but it is "like a parable in the mouth of a fool," a speech full of reason in itself, but witlessly applied) and says, that "better is a handful with quietness," &c. Wherein he makes a show of being the most contented soul that lives: but is far from it; desiring and coveting as much as the most toiling and moiling wretch in the world, if he might but have it, and never sweat for it.

Thus some understand this sixth verse: which others take to be Solomon's advice to the envious spoken of before, or to the covetous spoken of afterward, that they would be contented with their condition: moderate riches having fewer cares, which a great estate brings along with it in abundance. Unto all which I have had respect in the paraphrase upon this verse.

[e] Ver. 8. *One alone.*] And as this is the fault on one side, so, on the other, there are those who turn their thoughts altogether to save what they can; pinching themselves by a penurious way of living, that they may seem poor and not worth the squeezing; and likewise have a secret reserve of unknown treasures in case they be oppressed. This he describes here, by the example of a man, who hath neither wife, nor child, nor friend, nor companion, but lives solitary in a house by himself, where he spends little, and yet thinks of nothing but getting riches; which he enjoys not at all, only looks upon them, and wishes still to see more.

One, not a second] Is properly a man without an heir, or a successor; as ver. 15.

[f] Ver. 9. &c.] Upon the occasion of the foregoing observation, ver. 8 (the better to represent the folly of that sottish humour he there describes), he sets forth the benefit of society, which Greg. Thaumaturgus here calls *Κοινωνία Βίον*, "living in fellowship and communion together." This he shows is profitable; first to procure us greater happiness, which is the subject of this ninth verse; secondly, to preserve us in the enjoyment of that happiness when we have attained it: as he shows by three instances. First, to deliver us out of dangers (ver. 10); secondly, to fortify us against them (ver. 11); thirdly, to repel them when they actually assault us, (ver. 12). Where is a proverbial saying of a *triple cord* or *thread*; like to which there are many in other authors; but I forbear to fill this paper with them, and leave those also who have a mind to allegorical applications of these three things, to seek for them in other books. For my business is only to give a brief account of the literal sense, which is this, in short: that a companion will afford us his help and assistance many ways; and, if there were no other benefit to be reaped from him, this would be an exceeding great comfort; to have one in our adversity, into whose bosom we may exonerate our sorrows, which will be the lighter if we see there is any body that sympathizes with us in our calamities.

[g] Ver. 13, 14.] And thus, having represented the miserable effects of power abused to oppression, which bereaves men of the sweetest comforts of life, making them avoid society, he returns to consider the wretched estate of such oppressors, though never so mighty. Both from their own folly, ver. 13, 14, (where that expression is very remarkable, he *is made* or *becomes* poor in his kingdom, as Dr. Hammond well expounds it upon Matt. i. not. a) and from the fickleness and inconstancy of the people's affections; which create a great many troubles even

to good governors (ver. 15, 16). Where there are many difficulties in the Hebrew texts: but not such as make the sense obscure: an account is given of them by many authors; and therefore I shall only note what the lord Bacon hath observed, for the illustration of the fifteenth verse, and what De Dieu hath noted upon the sixteenth.

[h] Ver. 15.] This verse sets out the vanity of the people; who are wont to press and flock about the designed successors of princes. "The root of which vanity (saith the lord Bacon, *Advanc. of Learn. lib. vii. chap. ii. parab. 20*) is that frenzy in the minds of men, which inclines them, with too extreme an affection, unto their own projected hopes. *For the man is rarely found, that is not more delighted with the contemplation of his future hopes, than with the fruition of what he possesseth.* Another thing is, that novelty which is pleasing to man's nature, and earnestly coveted: now in the successor to a prince (called here his *second*), he that is next to him, these two concur; *hope and novelty.* Which make *more men* (as Pompey said to Scylla, and Tiberius afterward touching Macro) *adore the rising, than the setting sun.* And though princes, perhaps, who are in present possession, be not much moved with this fond humour, nor make any great matter of it (as neither Scylla nor Tiberius did), nay, they smile, it is possible, at the levity of men; and do not stand to fight with dreams (for hope is but the dream of a man awake), yet it cannot but inwardly vex them, to see themselves slighted, even by those on whom they have bestowed many benefits, merely in hope of receiving more from their next supposed successor. For they cannot reasonably expect more, perhaps, from him that now reigns; and therefore they make timely applications to the next heir. He hath done enough for them: and therefore they betake themselves to him who hath yet done nothing. And besides, old men grow tenacious, morose, and sour; whereas youth is commonly liberal, jocund, without care, and ambitious to do great things; especially at

his entrance upon the kingdom." This, saith another learned writor, makes the long life of princes, and their power, troublesome and grievous, both to courtiers and people: of which they that live at Rome do not want ocular demonstration.

There is nothing more needful for the explication of this verse, but only to observe, that the *child* or *youth*, who is here called the *second*, doth not suppose another child or youth that is *first*: but only signify that this youth is *second in the kingdom.* Not second in respect to another son, but second in respect to his father, who reigns before him; and when he dies the son succeeds him.

[i] Ver. 16.] The first words of this last verse, L. de Dieu seems to me to have expressed better than any other interpreter: they running thus word for word in the Hebrew: "There is no end to any people." That is, no end to their fickleness, no bounds to their inconstancy; but one nation is as subject to it as another. And as this age follows the former, so the next will follow this, in its levity and mutability. And therefore those young princes, who are transported with the acclamations of the people, do but feed upon wind (as some, I observed upon the first chapter, translate those words, which we render "vexation of spirit"): for their applauses are like to their affections as changeable as the wind; which will turn another way, to some other person, when this present prince grows old, or he rules ill or the people's fancy and humour alter. And then it will be, indeed, a sore affliction to him, to see himself despised, by those who formerly cried him up as if he had been their darling.

It may be referred also to the very government itself, with which the Israelites were not pleased. For when they were under judges they desired a king: and then they were not pleased with the *monarchy*, but wished for the old *aristocracy* again: though that in truth was the most excellent *monarchy*, which they would not understand, under the immediate government of God himself.

CHAPTER V.

I KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give

the sacrifice of fools: for they consider not that they do evil.

CHAP. V.

ARGUMENT.—Under an ill government in the state, religion itself is commonly corrupted in the church. And therefore having set forth the miseries people endure under the oppressions of an abused power, and the extremes of folly into which it drives them; he begins this chapter with a correction of those errors that are in religion. Which is the only remedy, indeed, the only comfort we have against all the troubles to which we are subject in this world: but such is the vanity of mankind, they spoil their very remedy, and take away all the virtue of that which should be their support; turning it into mere ceremony, whilst their minds remain impure, and without any true sense of God. For they do not consider that he, who is a pure mind himself, must be better pleased with pure thoughts and affections, composed to the observance of his will, and acquiescence in his pleasure; than with all the sacrifices and offerings in the world, which the wicked may bring him as well as the good.

To prevent therefore this new folly into which men are apt to run, when they intend to cure all the

rest, Solomon shows all those who would attain true tranquillity of mind, what they must do, and what they must avoid in the worship of God. And about the middle of the chapter, as I shall observe in the annotations, proceeds to consider the last of those four things wherein men place their happiness.

Ver. 1.] And now, lest any man add to the affliction and torment of his spirit, even by that which is the only cure for it, let every one, who would be a true worshipper of God, in whom alone lies the happiness we seek, take care to avoid that negligence which is observable in many people; and to approach with all reverence, both of body and soul, into his blessed presence; but do not think to please him with mere postures of devotion; no, nor with sacrifice and incense without the oblation of an obedient heart, disposed to do what he would have thee; for the worst men in the world may be able to offer him the richest sacrifices, but are very impious, as well as foolish, if they think he delights in the fat and the blood of beasts (save only as testimonies of love to him, and acts of obedience unto his will); for in that very thought they offend him, and make no con-

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth, therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

5 Better *is it* that thou shouldst not vow, than that thou shouldst vow and not pay.

6 Suffer not thy mouth to cause thy flesh to

sin; neither say thou before the angel that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 ¶ Moreover the profit of the earth is for all: the king *himself* is served by the field.

science of what evil they do, while they believe their sacrifices atone for all. See Annot. [a].

Ver. 2.] And next to this, when thou makest thy prayers to God, or givest him thanks for his benefits, deliberate with thyself beforehand what it is fit for thee to ask of him, or to vow unto him: and let not any sudden passion make thee inconsiderately, either with thy mouth or in thy mind, desire what is not fit for thee to have; or promise what is not fit for him to receive, or thou art not able or willing to give. But remember, first, how infinitely great the Lord and governor of the world is, who comprehends all things; and then, how little and vile thou art, who prostratest thyself before him: and therefore do not dare to speak to him as an equal, whatsoever comes into thy mind, much less to make him large promises which thou canst not perform; but let a sense of his majesty, and of thy meanness, overcome thee into a profound reverence of him; expressing itself rather in ardent sighs and groans than in abundance of words; which signify nothing but want of a serious apprehension of him. See Annot. [b].

Ver. 3.] It is so difficult, at the same time, to speak much and wisely unto God, that a man, whose thoughts have been distracted with a great deal of troublesome business in the day, is not more likely to be disturbed with confused dreams in the night, than he who pours out abundance of words in his prayers, is in danger to vent a great many vain, unseemly, absurd (if not impious) things, which are utterly unworthy of the divine majesty. See Annot. [c].

Ver. 4.] Yet this is not his greatest danger: for such men, having in a fit of zeal bound themselves to God in magnificent promises, are very loath to perform them when they are cool again. And therefore let me farther advise thee, when, in great straits and difficulties, or after great blessings received from him, thou art apt, out of abundance of devout affection, to vow what thou wilt do for him; to deliberate and consider, as I said, in the first place, what thou art truly willing and able to give him; and then, having once vowed it to him, be no less forward to perform than thou wast to promise: for he is highly offended with those that childishly trifle with him, or impiously mock him, with delusive promises, and do not keep their word with him: and therefore let me again advise thee to be very faithful and cheerful too in discharging such obligations speedily. See Annot. [d].

Ver. 5.] For though the innumerable benefits he bestows on thee may require some such grateful return from thee, yet it is a less fault not to vow at all, than, having vowed, not to perform; the one being but a neglect, the other an affront, nay, a contempt of his majesty: who needs nothing, indeed, that thou canst give him, but will not suffer a scorn to be put upon him. See Annot. [d].

Ver. 6.] Therefore do not hastily engage thyself

in such vows as the weakness of human nature, and thy fleshly reluctances, will not suffer thee to perform; much less think of being absolved from the obligations thou layest on thyself, in the presence of God, and of his holy angels, by such foolish excuses as these: It was a mistake; I did not mind what I said: or, that was not my meaning: for this will but more increase thy guilt: and why shouldst thou farther incense the anger of the Almighty (who is too much provoked already, by thy breach of faith with him), not only to defeat those designs, for the success of which, perhaps, it was that thou madest thy vows; but blast all thy undertakings, and bring thy whole estate to ruin? See Annot. [e].

Ver. 7.] For all this folly, inconstancy, and falsehood of mankind, proceeds from the want of a serious awful sense of God, in whose worship and service they therefore devise, after the manner of men in dreams, a multitude of senseless things; hampering themselves, for instance, in many vows, from which they seek afterwards in vain to extricate themselves, and therefore plainly violate and break: the cure of which lies in a holy fear of offending God; with which possess thy soul, especially when thou comest into his house, that it may preserve thee from speaking much unto him, and from vowing any thing, which is either unworthy of him, or so inconvenient to thyself, that afterward thou shalt not find in thine heart to make it good. See Annot. [f].

Ver. 8.] And this also will preserve thee (if thou always preservest it in mind) from being too much troubled at that abuse of power, which began this discourse (iii. 16), when thou seest, for instance, those who should vindicate and protect the poor become the instruments of their oppression; so that even in the courts of justice, to which they fly for relief, their rights and their lives, perhaps, are violently wrested from them: be not dejected at this bold license which they take; but remember that these great men have one higher than themselves, viz. the king, whom God hath set over them, as well as over others, to inspect their doings, and to judge them; and if he neglect his duty too, there are higher than them all; viz. God, and his holy angels; whom he will employ to punish both them and him. See Annot. [g].

Ver. 9.] And now let us consider, how senseless the love of money is, which is the cause of all this rapine and violent dealing. And this appears from the fruitfulness of the earth; which brings forth more than enough for all men's necessities, if husbandry be not neglected: an employment no less noble than innocent; for kings themselves, in former times, have not disdained to give their minds unto it; nor is there any prince now, who is not so much indebted to it, that it ought to be one of his principal cares, to encourage, secure, and protect it.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, save the beholding of *them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and

And yet, such is the vanity of mankind, that, disregarding these riches, which lie not very deep in the earth, all their business is, with incessant pains and danger to dig into its bowels for gold and silver: which tempt them also to oppress and squeeze the poor, to pervert judgment, and do all manner of evil, to extort their money from them. See Annot. [k].

Ver. 10.] And what can it do for him that sets his heart upon it, but only to increase his desires, that they can never be satisfied? For though necessary things have certain bounds set them by nature, beyond which we do not desire them; yet money, and riches, and all unnecessary things, are unlimited; and, therefore, excite an endless appetite after them; which very appetite also deprives him, who indulges it, of the fruit of all his abundance; for imagining he parts with so much of his happiness, as he doth of his money, he hath not the heart to make use of it for his pleasure; nor scarce for his necessity. This is another strange folly, or rather madness, which infests mankind; and miserably torments them. See Annot. [i].

Ver. 11.] But let us suppose that he useth his riches; yet it is but a small portion of them that he can enjoy; and as his estate increases, the greater family and retinue (if he will live like himself) he must maintain; who have a larger share than himself in the daily provision that is made by his expenses. And as for the rest, that is not expended (which he calls peculiarly *his*), he hath no other benefit from it, but only that it feeds and entertains his eyes: from which he derives all the true pleasure he hath above them, if he keep a good house willingly, that he sees many continually supported by his hospitality; but this very thing, if he be covetous, is his torment, that he beholds so many mouths, which eat at his cost and charges. See Annot. [k].

Ver. 12.] And as he that tills his ground, or serves him in any other labour, hath commonly a better appetite, and stronger digestion, and therefore more health, than himself; so he sleeps soundly, and is recruited with new vigour against the morning, whether his supper be small or large: when his rich master, if he eat sparingly, hath his head so full of cares and fear, or if he cram himself, hath it so filled with unquiet vapours, that he cannot sleep a wink; or tosses up and down so restlessly, that he is not at all refreshed by it, but, by his crudities, prepares matter for many diseases. See Annot. [l].

Ver. 13.] And, besides all this, there is another thing which is very calamitous, and may rather be called a grievous plague than a mere affliction; that these very treasures which men have heaped up, and preserved with a great deal of care, from thence expecting their felicity, prove, in the issue, their undoing: for I myself have seen some of these mis-

he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and

able men murdered by their servants, or by thieves, nay, by their own children, that they might be masters of these riches; which bring them also, perhaps, at the last into the same or the like destruction. See Annot. [m].

Ver. 14.] Or, if this happen not, these riches perish (to their no small grief and trouble) by fire; or shipwreck; or bad bargains; or ill debtors; or those very crafty practices whereby he seeks to increase his estate; or by some other misfortune or misadventure; so that the son, whom he thought to have left possessed of abundance of wealth, hath nothing at all to support a wretched life. See Annot. [n].

Ver. 15.] These things, indeed, do not always happen, but this which follows doth: that, though he die possessed of all that he hath gotten, yet he cannot carry one farthing away with him: but in this, he and the poorest wretch are both alike, that, as he came naked into this world, so he must be stripped again when he goes out of it; and, though his labour hath been great, and his estate no less, yet it is not in his power to take along with him so much as a winding-sheet; but what others please to bestow upon him.

Ver. 16.] This is another grievous affliction, and sore torment, to mankind, especially to the wealthy, that the things, on which they have set their hearts, cannot accompany them into the other world; for as the richest man that ever was brought nothing hither, so he can carry nothing thither; but must leave all that he hath behind him: and then, what advantage hath he? what pleasure? wherein doth he differ from a mere beggar? But in this only, that he hath taken a world of pains to no purpose; for that which gives no satisfaction, and which he can hold no more than he can the wind.

Ver. 17.] And as at death he can find no comfort in all his wealth, so he took as little, perhaps, in his life; but dwelt obscurely, and, denying himself even what he had, led such a sad, melancholy, and sordid life, that his meat, and his drink, and the very light itself gave him no pleasure: for such a man never thinks himself happy, but when some hope of gain shines upon him; and therefore at other times, he pines, and grieves, and frets, and vexes himself, at every thing that makes an expense, or crosses his covetous desires and designs; insomuch that the sickness of the soul appears in his pale and careful looks, and in his lean and meagre body; which consumes and wastes, even by the sorrow and sadness, the vexation and displeasure of his mind. See Annot. [o].

Ver. 18.] Behold, therefore, the truth of that observation, which I have made more than once (ii. 24; iii. 12, 13, 22), and now repeat again; that it is best for a man, and most becoming, freely to use and

to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to

eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

20 For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

enjoy the riches he hath gotten by his honest labours; both for the constant supply of all the necessities of nature, and for moderate delight and pleasure, for the entertainment of his friends, and the relief of his poor neighbours; and this not for a fit, but all the time that God is pleased to continue him in this world: for this is all that falls to his share; or that can truly be called his part, in the good things of this life; and the only way to prolong his days, and enlarge his portion in them. See Annot. [p].

Ver. 19.] And whosoever he be, whom God hath blessed, not only with plenty and abundance of worldly goods, but also with such a noble and generous mind, that he is not their slave, but truly master of them; being able to enjoy them innocently, and to take his full share in them, and that with cheerfulness and delight in doing good to others; let him be very thankful to almighty God for so great a happiness: and acknowledge it to be a singular gift of his bounty, wherewith he rewards his honest labours.

Ver. 20.] For he that is thus highly favoured of God, will not think life tedious or irksome; but (forgetting all his past toils, and taking no care for the future) spend his time most pleasantly; because God hath given him his very heart's desire, and he hath attained the scope of all his labours: in that inward tranquillity of mind, or rather joy and gladness of heart, wherewith God hath compensated all his pains, and testified his extraordinary kindness to him.

ANNOTATIONS.

[a] Ver. 1.] To prevent or cure that folly mentioned in the argument of the chapter, he advises three things about the worship of God. The first of them is in this verse; to look to the disposition of their mind, when they go to God's house. And this pious disposition of mind consists also in three things: first, in frequenting the house of God, the place where he is worshipped: secondly, in a reverent behaviour there; suitable to the great thoughts we have of God, and to the humble sense we have of our own meanness: expressed by *keeping or observing the feet*: i. e. taking care to put off their shoes, or sandals, as the manner was in those countries; and to go barefoot into the holy places; answerable to which now is *uncovering the head* in our churches, &c. as Mr. Mede well discourses in more places than one (book ii. p. 441, 546), and then lastly, in readiness of the will to obey all the divine precepts as the best of sacrifices. For this is the sacrifice of wise and good men; and all other sacrifices without this are but the sacrifices of fools and wicked people: who are able, many times, to furnish the altar with more burnt-offerings than the best of men. But they are such fools as not to consider, that this very thing increases their guilt: that they imagine God will be pleased with the sacrifice of beasts, without the sacrifice of themselves; in entire obedience to his will. So our translation seems to understand the last clause of this verse: which may be thus also translated, "For they make no conscience to do evil." It is no part of their religion to abstain from wickedness: but fancying by their sacrifices they shall atone for that, they do not fear to commit it. To this purpose Maldonate expounds it more plainly than any that I have read.

[b] Ver. 2.] Here he gives the second advice: which is about prayer, and about vows to God, or (as

St. Jerome seems to take it, and to which Melancthon wholly confines it) about the doctrines we deliver concerning God; which should be very well considered, before we affirm any thing of them. The first two are most proper to the place, especially the latter of them: both which I have comprehended in the paraphrase of this verse.

[c] Ver. 3.] The reason for the foregoing precept (*of not using many words*), taken from the consideration of God's greatness and our meanness (ver. 2), together with the enforcement of it in this verse, is thus explained by St. Jerome: He requires us, that, whether we speak or think of God, we should not venture beyond our ability; but remember our imbecility; and that, as far as the heaven is distant from the earth, so much do our thoughts fall short of the excellence of his nature. And therefore our words ought to be very moderate: for as a man that is full of thoughts commonly dreams of those things whereof his head is full, so he that attempts to discourse much of the divinity falls into folly. Or rather thus: Our words ought therefore to be few, because even those things which we think we know, we see through a glass, and in *anigmate*; and we do but dream of that, which we fancy we comprehend. So that when we have said a great deal (and to the purpose, as it seems to us), the conclusion of our disputation is folly.

And so much, we may be certain, he suggests unto us, that in a multitude of words spoken unto God (as I rather understand it), there must needs be many of them as idle as men's thoughts are in a dream. For the third verse sounds thus in the Hebrew: "For a dream proceeds from (or by) a multitude of toil-some business; and the voice of a fool from (or by) the multitude of words." That is, if a man have a multitude of cares in his mind all the day, they will produce strange, extravagant, or distracted dreams in the night: and, in like manner, if a man utter abundance of words, without consideration and due weighing what he saith to God, many of them must needs be foolish; whether they be vows, or whether they be prayers unto him (or whether they be discourses concerning him; for we may refer it, if we please, to all). And the sense will not much differ, if that preposition which we translate *from*, be translated *with*; in this manner: "As dreams come with a multitude of business (i. e. bring before the mind, in a confused manner, what we have been doing or thinking of all day), so a fool's voice comes with a multitude of words," i. e. he utters a great deal of incoherent, confused stuff, &c. Or thus, The voice of a fool comes in a multitude of words. And then the sense will run thus: As a multitude of business tires a man, and makes him but dream at last about it (and therefore he had better leave off, before he be unfit to attend it), so when a man enlarges himself too far in his prayers or discourses of God, he doth but babble in the conclusion, and therefore had better be shorter.

[d] Ver. 4.] And now follows the third advice, about the *performing* of vows that have been *made*. Which is double; first, not to delay the performance, nor put it off from time to time (which is the subject of this verse, lest we be tempted, at last, not to perform our vows at all; which is the second thing: of which he speaks in the next words, ver. 5, 6,

where he cautions against excuses, which men are apt to make for not being as good as their intentions. (Greg. Thaumaturgus hath expressed both excellently in a few words (alluding to the Hebrew word עָלָה which signifies to “complete”), Ἐπαγγελία δὲ εὐχῆς γινώσκουσα τέλος λαμβανέτω δ’ ἔργου, “A promise being made by a vow, let it receive its perfection (or completion) by performance:” and that with all speed, as soon as it is due. For a vow is an imperfect sort of a thing till it be made good: it hath only the beginning of a good thing, and wants its finishing; which, if it have not, it becomes ugly and odious. For God loves not (that is, hates) to be so dealt withal, as if he did either not understand, or not mind, what we say to him; or would put up that affront which the poorest man cannot but resent. Who looks upon himself as not only abused, but despised, when men give him fair words, which either have no meaning, or deceive him when he depends upon them. This Solomon represents in the fifth verse as far worse than promising nothing at all; in which men may be unkind, but in this they are unjust.

[e] Ver. 6.] And he presseth it farther in this verse where by *malach*, “angel,” there are those that understand that particular angel, which is supposed by some (but cannot be certainly proved) to attend upon every particular person; others understand the *priest*, who is God’s *minister*: but I have followed Mr. Mede (book ii. p. 438), who takes *angel* here *collectively*, for more than one, as *tree* is put for *trees*, *leaf* for *leaves*, Gen. iii. 2, 7, which attended upon the divine majesty in his house, where the vow he is here speaking of was made (ver. 1). Which angelical ministry in God’s house was represented to the Jews, by filling all the curtains of the tabernacle with the pictures of cherubims (Exod. xxvi. 36, 37), and by carving the inside of the walls of Solomon’s temple with the same (1 Kings vi.), and by the ark of the testimony being overspread with two mighty cherubims (having their wings lifted up, and their faces looking down towards it, and towards the mercy-seat), called the “cherubims of glory,” i. e. of the divine presence (Heb. ix. 5). And to all to signify, that where God’s sacred memorial is, there the blessed angels, out of duty, give their attendance; and therefore the LXX. I observe, in this place, instead of “before the angel” have πρὸ προσώπου τοῦ Θεοῦ, “before the face or presence of God:” whose ministers the angels were, and before whom the vows men engaged themselves in being made; they were witnesses also, and avengers of their excuses, or of their delays, to make them good.

As for the Vulgar translation of those words [*it is an error*] which is this, “there is no providence;” I have taken no notice of it, because it doth not seem to be the genuine meaning; for why should a man make any vows, who believes no providence over him? Unless we will say, that he might alter his opinion afterward; and so we may put both senses together thus: *I was in an error: there was no providence; and therefore I need not trouble myself about my vows.*

[f] Ver. 7.] In these words he concludes his discourse about religion, with a repetition (as some take it) of the third verse, a little varied and enlarged. Which may be thus paraphrased, according to our translation: “To sum up all that concerns this matter, since in a multitude of words, as dreams, there must needs be much vanity; therefore have a greater reverence of God than to speak any thing rashly, or to make larger promises to him than thou art truly willing to make good.”

In the Hebrew the words run thus: “But from a multitude of dreams (or when dreams are multiplied)

both vanity and words are multiplied; therefore fear thou God.” Which may have this meaning: they do but merely dream of God, and are not awakened to a lively sense of him, who make either those vain excuses, or those idle promises: of which that thou mayest not be guilty, possess thy soul with an awful dread of his majesty. This is exactly agreeable to the Hebrew, if we take vanities to relate unto the excuses of ignorance or error before mentioned, and *words* and *promises*: and by “multitude of dreams,” understand a great many conceptions concerning God; more like dreams, than waking thoughts of him.

Interpreters explain the words many other ways, whom the learned reader may consult: I have followed my own conjectures; and shall also propound another translation of the words, which seems to me very natural and easy; which is this: “When, in abundance, dreams, and vanities, and words, are multiplied, then fear thou God.” That is, have a great care of thyself, and let the dread of God overawe thee, lest thou offend, when thy head is hot and full of dreams and vain imaginations, which dispose thee to speak abundantly.

[g] Ver. 8.] As the foregoing verse concluded his discourse about religion, so this concludes the third *general* head, whereby he demonstrates the vanity of all things, begun iii. 16. Which he here admonishes us, should not too much disturb, much less quite astonish us: because God will set all right in his due time. So he began it, iii. 17, and so he here ends it in this verse. Which hath some difficulty in the last part of it; which we translate, “He that is higher than the highest, &c. Word for word, “High above the high observeth.” But עָלָה in Hebrew never signifies simply “above,” but always “from above,” or “from on high;” and therefore so should be translated here, “He that is high from on high observeth.” And then the only question is, who is meant by the *high*: whether God or his vicegerent, the king here on earth. I have expounded it of the latter; because otherways the same thing must be said over again immediately, which is not unusual, indeed, in scripture; but where there is no necessity of it, and where the words will better bear another sense, they are not to be so construed. And the last word of the verse will no way be so plain, as by referring it both to the high person mentioned before, and to all his inferior potentates and judges, whom he observes from on high; that is, from his throne, or from his seat of judgment. Where he ought to call them to an account, and examine any-complaints that are made against them; or if he do not, both he and they are observed by the supreme Judge of all, and shall be accountable to him, whether they will or not.

[h] Ver. 9.] And now he seems in this next verse to make a transition to the fourth *general* head (mentioned in the beginning), concerning the vanity of those, who place their happiness in getting and heaping up a great deal of money.

It is an obscure verse, both in its connexion and in some of its phrases; and therefore is diversely expounded by interpreters. To help out the connexion, I have made hold to preface a little, and also to add such a conclusion, in my paraphrase upon it, as I took to be most agreeable to what follows and to what went before. I have expressed also both senses of the last clause, which we render, “the king is served by the field;” but may more literally be translated, “the king is a servant (or is addicted) to the field.” For anciently the greatest persons did not think it below them to follow husbandry (whose just praises Cicero hath given in his Offices, but especially in his book De Senectute), as we are taught by the examples of Hiero, Philometor, Attalus, Arche-

laus, Cyrus the younger, in profane story; and by the example of king Uzziah in scripture (2 Chron. xxii. 10). Which did not at all abate their courage, or dull their wit; but only made the one more patient of toil and labour, and the other more solid and more serious. Whence it is that we find the greatest captains among the Romans, such as Camillus, Regulus, Fabius, Cato, Cincinnatus, were fetched from the plough: as Gideon among the Israelites was from the thrashing-floor; and Elisha called to the high office of a prophet, as he was driving one of the twelve ploughs his father had going in the field.

And therefore Maldonate's translation of these words is not to be despised; who (and he alone, as I can find) thinks they are capable of being rendered thus: "By following husbandry diligently, a man may grow so rich as to become a king." Melancthon alone translates the whole verse thus: "The king in the earth is above all for the tillage of the field." Where Solomon, saith he, distinguisheth a *king* from a *tyrant*. A tyrant depopulates his country, and lays all waste; a good king cherishes his people, especially honest husbandmen and farmers: and loves to see them thrive, together with all good arts. The Vulgar Latin, I suppose, aimed at something of this, though it be taken otherwise by those that follow it. Agreeable to which is this memorable passage in a Persian writer, quoted by Mr. Pocock (in his notes upon Abulfarajii, p. 202, 203), "That in that country they kept a solemn feast every year; wherein the king descended from his throne, laid aside his royal apparel, threw away the veil from his face, and conversed with most ordinary people, even with the country swains and husbandmen, with whom he ate, saying, 'I am one of you; or can the world subsist without tillage, which is performed by your pains;' and that tillage subsists, it is owing to the king: so that neither of us being able to subsist without the other, we are, as it were, individual brethren."

There are those that comprehend pasturage, as well as tillage, under these words; because the ancient patriarchs were shepherds. But there is no need of this; and husbandry or gardening was far more ancient: even as old as Adam; and after the flood we find Noah thus employed; as Isaac also was in succeeding times.

[i] Ver. 10.] The latter end of this verse runs thus in the Hebrew text: "Whoso loveth (viz. silver) reaps no fruit of his abundance;" i. e. doth not enjoy it, as St. Jerome expounds it, which is very often the miserable condition of worldly-minded men.

[k] Ver. 11.] The latter end of this verse, also, is capable of contrary senses; which I have expressed in the paraphrase, but shall not give an account of it here, because I see these annotations already grow too large. For which cause I will not note particularly every thing that is observable in the following verses; but only touch upon some of them, under this observation, that he seems to demonstrate the vanity of that sort of happiness which men place in riches, from ten considerations. The first two are contained in the tenth verse, that the desires of such men are insatiable: and the more insatiable they are, the less they enjoy of what they have.

The third and fourth in the eleventh verse; that if they will enjoy it, the more they have, the more others must also have of it, and the pleasure of this is very small; being no more than to behold a great many people eat and drink at their cost.

[l] The fifth—verse 12—that their servants commonly sleep more sweetly than they. For so *haofed* (which we translate "labouring man") signifies "one

that serves;" that undertakes work for another; or any way *ministers* unto him.

[m] The sixth, that their riches expose them to the danger even of their life; by poison, or by open violence, verse 13. Where the first words *rai chole* "sore evil," import such an evil as makes one sick, when he thinks of it, especially when he fears it. For the Hebrew word *chalah* always carries in it the notion of *sickness* and *weakness*, and that sometimes accompanied with *pain* and *torment* (as in the case of Hezekiah, Isa. xxxviii. 1), and proceeding from a deadly wound; as in the case of Ahab (1 Kings xxii. 34). It may therefore be translated here a *tormenting* or a *deadly* evil, or an evil that *disables* a man, and makes him so feeble and languishing, that he is unfit for any thing. For the LXX. frequently render the noun that comes from hence *ἀπώροια*: see verse 17 of this chapter.

[n] And, seventhly, though they escape these dangers, there are many other ways whereby their riches may be lost; which seem to be included in that phrase (ver. 14) *injan na*, "an evil business, or matter," which may signify, as well the way of their perishing, as that they perish with the *great grief* and affliction of him that loseth them. Whether that *way* be by their very merchandise in the way of their trade: or by their own frauds and subtleties in traffic whereby they overreach themselves; or, lastly, by other accidents, as we call them, such as fire, storms, &c.

And then follows the eighth, that he leaves his son a beggar; which is no small trouble to them both, he having bred his son in expectation of an estate, which never comes to him; or if it do, neither father nor son can enjoy it longer than their lives (ver. 14, 15). Which is the ninth thing: if their riches do not leave them, they must leave their riches (ver. 16).

[o] And whilst they live (which is the last, ver. 17), they spend their time, perhaps, either in filthy lusts (as Gregory Thaumaturgus understands those words, "eateth in darkness") with vile harlots; or in wretched niggardice, and such sordid penuriousness, that the *miser* even eats up himself; taking no joy, no comfort, in any thing that he possesseth. So *darkness* signifies, being opposed to *light* in scripture, which denotes joy and gladness: and thus the LXX. here explain it by adding a word, "in darkness and in mourning." It may refer also to his dismal habitation (to which I have had respect in the paraphrase) in some by-place, where he hopes nobody can find him; or in a room, whose windows are shut up and harred for fear of thieves.

The last clause of this verse runs thus, word for word, in the Hebrew; "Sorrow is multiplied (or there is much sorrow), and sickness, and wrath;" the force of which I hope I have expressed in the paraphrase: and shall only note, that the first word "sorrow" (as was observed ch. i.) includes in it *indignation*, together with heaviness: and the next word "sickness" includes in it *pain* and *anguish*, as was observed before; and the last word (*ketzeph*) "wrath," denotes the highest commotion of that sort. For being applied to the sea, it signifies such a boiling rage as makes it foam. There is another word, indeed, which we render "hot displeasure;" but this is joined with it (Ps. xxxvii. 1), as equivalent to it, or the effect of it.

[p] From all which he concludes this chapter, as he had done his discourse upon the foregoing subjects, with this meditation (which some call *sententia intercalaris*), that the greatest blessing a man can enjoy in this life, is to have a heart to use what God hath given him, for his own honest pleasure; with due acknowledgments to God, and charity to others, verse 18—20, where (ver. 19), there are two words to ex-

press *abundance of worldly good*, as I have paraphrased them. The last of them, *nekasim*, is larger than the former, comprehending all manner of goods (cattle and all) which a man gathers together. For it seems, by a transposition of letters, to be derived

from *kanas*, to *collect* or *gather* (ii. 8); from which comes the Latin word *census*; the *revenues* which a man is esteemed to have, and accordingly is rated and pays subsidies.

CHAPTER VI.

1 THERE is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

6 ¶ Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* the sight of the eyes than the wandering of the desire: this *is* also vanity and vexation of spirit.

10 That which hath been is named already,

CHAP. VI.

ARGUMENT.—The first ten verses, at least, of this chapter, are a continuation of the same argument he handled in the latter part of the foregoing: and therefore ought to be connected with it. For they set forth the vanity of riches in the possession of a covetous wretch: who only increases the number of unhappy men in this world: being never the better for any thing he enjoys, as he shows in the conclusion of the chapter.

Ver. 1.] But, alas! this divine benefit, though above all others, is coveted by very few: for I have observed this most wretched, miserable humour reigning among mankind; which, though it be the greatest mischief, is grown so common, that it hath overspread the face of the whole earth. See Annot. [a].

Ver. 2.] When a man is blessed by God, with such abundance of money, and goods, and height of honour, that he need not, unless he will, want any thing which his largest desires can wish should administer to his pleasure; yet so great is his ingratitude to God, and his uncharitableness to men, that for these and other sins, God denies him the power to enjoy these gifts of his bounty, to which he is a slave, rather than their master: for he possesses them, as if they were not his own, but kept by him for somebody else; and those not his children, nor his kindred, but a mere stranger, perhaps: who (either in his lifetime, or after he is dead) devours all that he hath saved. What can be more senseless than this! nay, what sorer plague can infest mankind? See Annot. [b].

Ver. 3.] Unless it be this, that one of this sort of men, being blessed also with abundance of children, and with an exceeding long life; yet thereby is made only so much the more, and so much the longer, miserable: being so solicitous for posterity, that he hath no heart to take the comfort of any thing he possesses at present: no, nor so much as to take order for his decent funeral when he is dead; but he goes out of the world without any notice that he hath lived in it. Of such a one I pronounce, that an abortive, which came into the world before its time, is not so despicable as he. See Annot. [c].

Ver. 4.] For though in this they are both alike,

that they come into the world to no purpose; and go out of it so obscurely, that nobody minds their departure; and leave no memory behind them that they have been in it. See Annot. [d].

Ver. 5.] Yet in this they differ, that an abortive, having never seen the light of the sun, much less been acquainted with any thing in this world, had no desire to enjoy that of which it was perfectly ignorant, and was as utterly insensible of grief and pain, as it was of joy and pleasure: whereas this man's insatiable desires, carrying him after every thing he sees, torment his soul with anxious thoughts, care, and labour; which not only make him pine away with grief for what he cannot get, but deprive him of the comfort of what he hath. And how much better is it never to live at all than to live only to disquiet a man's self with restless solicitude of mind, and toilsome pains of body, for that which he can neither keep, nor part withal, with any contentment?

Ver. 6.] Men are so fond of life, indeed, that because the one lives long, and the other not at all, they imagine the former to be incomparably more happy: but let us suppose this covetous wretch to live more than as long again as the oldest man that ever was, what is he the better for it, when his greedy desires, not suffering him to enjoy his goods, multiply his miseries equally to his years? Which will expire also at last, and then, what are his riches able to do for him? can they privilege him from going down into the grave, and rotting there like the abortive? See Annot. [e].

Ver. 7.] And while he lives, to what purpose is his restless labour? Seeing if he desire only what is necessary, it is easily provided; and, having food and raiment, a man may be contented: and if he extend his desires farther, they are infinite; and therefore can never meet with any satisfaction.

Ver. 8.] For let a man be otherwise never so wise as well as rich, yet if he bridle not his desires, he is little better than a fool: and he that is poor, but hath so much understanding as to know how to behave himself among men suitably to his condition, and to be contented therewith, is incomparably the wiser and the happier man. See Annot. [f].

Ver. 9.] It being much better to enjoy what a man hath at present than to live upon the hopes of that

and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increase vanity, what *is* man the better?

which his ravenous desires continually pursue; which sure is a very foolish thing, and another great part of the miseries of human life: that men are still craving more, when they know not how to use what they have already; and, neglecting what they possess, wish for that which, perhaps, they cannot get: or, if they do, can give them no more satisfaction than what they possess. See Annot. [f].

Ver. 10.] And what if a man have already arrived at great renown (as well as riches), still it is notorious that he is but a man, made out of the dust: and therefore weak, and frail, and subject to many disastrous events: which it is not possible for him, by his most anxious cares, to prevent, or, by his power and wealth, to throw off when he pleases. See Annot. [g].

Ver. 11.] And since there are so many things, and of great consideration, that add to the natural uncertainty which attends all worldly enjoyments, what can a man promise himself from all his cares? and how frivolous are his hopes? and how senseless are they, when they will not suffer him to enjoy any thing for fear of diminishing that heap, which they would fain increase? See Annot. [h].

Ver. 12.] For (beside all that hath been said) there is this great mischief will still remain: that if he should attain his hopes, he cannot tell whether it would not have been better for him to have been disappointed: for alas! what man is there that hath skill enough to know, whether that eminent station (for instance) to which he aspires will prove so good for him as the private condition wherein he is? And the same doubt may be made of all other things which he desires in this short life; which passes away insensibly, but very swiftly, and ends in the like uncertainty, what shall become of a man's family and possessions, which he leaves behind him when he departs out of this world? See Annot. [i].

ANNOTATIONS.

[a] Ver. 1. *Common.*] Covetous wretches, it seems, were no rare creatures in those days, but the nation of the Jews abounded with them; being of the same humour they are now, scraping up riches by right or wrong, which they scarce ever enjoy. But I have expressed also the other sense of the word *rabba*, which signifies *great* (Gen. vi. 5) as well as *many* or *frequent*.

[b] Ver. 2. *Riches, &c.*] He describes in this verse the ridiculousness, as well as the misery, of this penurious humour; by the example of a man who wants nothing, and yet wants all that he hath; being like one that stands up to the chin in water, but fears to take a sip to quench his thirst. For to those two words, *riches* and *wealth* (mentioned in the nineteenth verse of the foregoing chapter), he here adds a third, to express the greatest plenty, viz. *glory*; which is more comprehensive than the other; including in it all those goodly things which may do a man credit, and raise him to a splendid condition in this world. For so Laban's sons called the ample possessions which Jacob had got in their father's service, "all this glory" (Gen. xxxi. 1) or *substance*, as some render it: which made him (as we now speak) a *substantial* man; for it denotes any thing that hath *weight* in it, and makes a man to be *valued*.

Evil disease.] That which was called *raa choleh*, a

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

"sore evil" (v. 13, 16) is here called *choli ra*, an "evil disease," *sad sickness* or *grievous torment*. Which is only an inversion of the words, the same sense being still preserved.

[g] Ver. 3. *Days of his years, &c.*] He seems to represent in this verse a higher degree of that *evil disease*, by the example of one who hath not only great store of money, and lands, and honour, but also abundance of children; and such firm health, that he lives to a great age. Which is expressed by two phrases, which we translate thus, "lived many years, so that the days of his years be many;" but to avoid tautology the latter clause should be thus translated, "and the days of his years be abundantly sufficient:" so many, that he cannot reasonably expect or desire more. For thus *rab* signifies in many places where we translate it *enough*; Gen. xxiv. 25, "straw and provender enough;" Gen. xxxiii. 11, "I have enough, my brother." And yet this man, thus abundantly provided for a long happiness, doth no good, either to others or to himself, with what he possesses: but grudges even the expenses of a funeral, after he can hold his riches no longer. So I understand those words, "he have no burial." Which are generally understood, I confess, of lying neglected, without any interment: which the Hebrews (every one knows) looked upon as a great judgment (see Jer. xxii. 19): and so Anton. Corranus glosses upon these words: "By the just judgment of God, such wretches who would not feed the poor while they lived, become the food of dogs, or crows, when they are dead."

[v] Ver. 4. *He cometh in.*] Is born.

With vanity.] Or *in vain*, to no purpose. Which some refer to the *covetous* wretch, others to the *abortive* before named: but I have referred to both. For this makes the clearest sense; if in the next verse (ver. 5) we suppose that he compares these two together, and prefers the latter before the former; as he plainly doth in the conclusion of it.

[e] Ver. 6. *Sees no good.*] To see, is to enjoy, as the phrase is used in many places: particularly Lev. xx. 27; John xvii. 24. And the sense of this verse is, That the *life* of a covetous man is so far from making him happier than he who never lives at all; that if he should live as long again as Methuselah, he would only be so much the more wretchedly miserable. For when he hath tired himself with labour, he hath not taken one step towards satisfaction: which he might have had with less pains, if he had taken the right course to it (ver. 7).

[f] Ver. 8. *What hath.*] There is so great a difficulty in this verse, that I did not know how to connect it with the foregoing, but by taking the latter part of the sentence as if Solomon had said, "What comparison is there between him (viz. the man before named) and the poor that knows how to walk before the living?" i. e. the poor man who hath so much skill as to know how to live well, is infinitely to be preferred before him, whose wisdom still leaves him such a fool, that it doth not restrain his superfluous appetites. And this suits well with the next words (ver. 9), where the "sight of the eyes," being opposed to the "wandering of the desire;" it is reasonable to take it for the fixedness of a man's mind, to rest satisfied in what is before him: that is, in things present.

Or the words may admit of this construction (which

is come into my mind since I wrote the paraphrase), "What excellence is there in the wise man (that is, in the opinion of the wretch before mentioned there is none) more than in a fool, especially if he be poor," &c. That is, to all other miseries of the rich churls, that is commonly added, that they are very ignorant of what is most truly valuable: having no esteem of the wisest man in the world, no more than of a fool. Nay, they prefer a rich fool before a poor wise man; who knows how to carry himself so decently, that he is not afraid to appear before any man living. This is a great sottishness (ver. 9), and breeds no less sorrow; to be led by blind appetites, and not by reason and judgment. For so the words of the ninth verse may be interpreted: "Better it is to understand aright, than to follow after one's desires."

[g] Ver. 10.] *That which hath been.*] The sense that I have given of the beginning of this verse (taking the first word for an interrogation, and *name* for renown, as is common in scripture) seems to me to be the most simple, and most agreeable to the whole discourse. And it is that which Melancthon hath expressed in these words, "Although a man grow famous, yet it is known that he is but a man; and he cannot contend with that which is stronger than himself." That is, he cannot govern events. But I shall mention two other interpretations, which some give of it. One is this: "As he was made at first, so his name was given him;" i. e. the name of Adam, signifying that he was taken out of the earth, and therefore mortal. The other is this: "He that

hath been, his name is called already;" that is, his memory is abolished together with himself. This is Maldonate's sense; but it is not agreeable to the Hebrew phrase, "his name is called;" for that in the scripture signifies rather the contrary, viz. *fame*, and honourable mention, as I have expressed it word for word out of the Hebrew, in the paraphrase. The common interpretation may be found in all commentators, which is this; that "God hath appointed what every man shall be; whether rich or poor, &c. and therefore it is in vain for them to contrive as they do, to be other than what they are." For it is to endeavour to alter that which is immutably settled by the Almighty.

[h] Ver. 11. *Seeing there be.*] This verse sums up all this matter about riches; or, as others will have it, the whole foregoing discourse, concerning all those four things, wherein men place their happiness: whether *wisdom, pleasure, honour, or wealth*. Which draw so *many* and so *great* (for the Hebrew word includes both) inconveniences along with them; as sufficiently demonstrate a man is still to seek for the satisfaction of his desires, if he look no farther.

And so they would have the last verse to be an introduction to the following discourse in the next chapter: where he shows, wherein that true and solid happiness lies, which mankind vainly pursue in the forenamed enjoyments. But I have connected it with what goes before in this chapter: as the particle (*for*) in the beginning of it shows it ought to be.

CHAPTER VII.

I A good name *is* better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourn-

ing, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter: for by the

CHAP. VII.

ARGUMENT.—Having discoursed, in the foregoing part of the book, of the courses men take to make themselves happy; he now seems to proceed to prescribe the best remedies that can be found against that vanity to which we are subject: by setting down many wise precepts for our direction and conduct, support and comfort, in a troublesome world. Where it is confessed, that our happiness can be but imperfect; yet so much we may attain as to be well satisfied, and not vex ourselves that we cannot make things more certain and constant; nor dispose men to be more just and equal to us than they are.

And if we examine the following *particulars*, we shall find they are comprehended in this *general direction*; *the change of our mind, thoughts, and opinions*: which must be quite altered; for that things which now look like *paradoxes*, must be judged the greatest wisdom. Such are all the doctrines that begin this chapter (quite opposite to the common opinions of the world). That a good name is to be preferred before precious ointment, and the day of one's death before one's birth-day; mourning before feasting; sadness before laughter; rebukes before commendations; the end of a thing before the beginning of it; a patient, suffering spirit before a stout, haughty mind; wisdom before riches, &c. These and such-like are the maxims of true wisdom and piety, which must be learnt;

in order to the settlement of our minds in peace and tranquillity: notwithstanding the vanity that is in all things.

Ver. 1.] But though there be such uncertainty in all other things, yet a good name, which a man gets by a virtuous life, is lasting and durable: and as the conscience of well-doing gives a greater pleasure to the mind for the present, than the most fragrant ointment can do to the senses of voluptuous men, so the fame of it will remain after he is dead; and he will still live in a good report, when all these sensual joys expire, like the vapour of the ointment, which is soon dispersed and lost after it is poured out: and therefore, if we would be happy, we ought to order our life, in such a manner, that death, which fools and wicked men fear, may be welcome to us; and only let us out of the troubles into which we are brought at our birth. See Annot. [a].

Ver. 2.] And, that it may befriend us, it is our wisdom to think often of it: and consequently, choose rather to converse with things that will make us serious, than with those which will make us merry: to go, for instance, into the company of those who are mourning for the dead, rather than of those who are feasting for joy that a child is born into the world: for in the midst of those pleasures we are apt to be dissolute and forget ourselves: but that sad spectacle inclines us naturally to be considerate, and disposes our mind to humility, modesty, gentleness, sobriety, and charity: when, in one we see the fate

sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 ¶ Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8 Better *is* the end of a thing than the begin-

ning thereof: *and* the patient in spirit *is* better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What *is the cause* that the former days were better than these? for thou dost not inquire wisely concerning this.

11 ¶ Wisdom *is* good with an inheritance: and *by it there is* profit to them that see the sun.

12 For wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth life to them that have it.

of all: and we follow him to his grave, who a little while ago, perhaps, was as vigorous and strong as ourselves. See Annot. [b].

Ver. 3.] Sadness, therefore, and sorrow, are much more profitable for us than mirth and jollity (as we see in those severe and stern rebukes, which make men sorrowful for their faults), because that grief which makes a man look sadly, whether it be for his own sins, or other men's calamities, is apt to do his soul good; by giving him a right understanding of God, and of himself, and of all things else. See Annot. [c].

Ver. 4.] Whence it is, that wise men affect to think of such things, when they do not see them, as show them how vain all our enjoyments are: but fools seek all occasion to put by such thoughts, and to divert themselves with merriment and pleasure. See Annot. [d].

Ver. 5.] And he that would be in the number of these wise men, must look upon this as one of the first steps towards it, to lend an obedient ear unto the reproofs of him who is truly wise and virtuous: which, though never so sharp and rough, are to be infinitely preferred before the smooth praises and commendations of a great many fools. Nay, ought to sound more gratefully in our ears, than the most delicious music, songs, and jests, of all the merry companions in the world. See Annot. [e].

Ver. 6.] These jolly fellows, indeed, make a great noise and show: as if they were the only men that enjoy this world: but, alas! their mirth and joy are but for a spurt, and then end in heaviness: like the crackling of thorns, which sometimes blaze under a pot, as if they gave a mighty heat; but leave the water in it as cold as they found it.

All their jollity, therefore, is vanity. See Annot. [f].

Ver. 7.] And there is the greater need to be well instructed, and therefore to hearken to the wise (ver. 5), because there are other things, besides vain pleasures and flatteries, to disturb and unsettle our minds, if we be not well fortified against them. For the better any man is, the more he is in danger to suffer from slanderers, revilers, and all sorts of injurious persons: whose violence sometimes is so great, that unless a man be provided with more than human wisdom (and it be deeply rooted in his heart), it will not only miserably disquiet, but even distract him. Nor is this his only danger; but that power and authority which raises him above the former, may expose him to another; unless he be armed with great integrity: for his mind may be corrupted by gifts and presents to do injustice unto others, which he hates should be done to himself. See Annot. [g].

Ver. 8.] And he will be the better able to resist them both, who is so wise as to look, not merely to the beginning of them, but attend to their conclusion: for that which seems grievous at the first appearance, in the issue proves very advantageous; and, on the

contrary, that which promises fair at first hath a deadly farewell with it; and therefore it is much better to endure patiently, and humbly wait to see the issue, than to be provoked by pride and disdain hastily to precipitate events; for he that scorns to wait and attend upon the leisure progression of things, commonly undoes himself and his affairs, by his fierce and violent attempts presently to compass his desires. See Annot. [h].

Ver. 9.] It is another point therefore of that wisdom, which must make us happy, to repress the motions of anger that we feel in ourselves, and not suffer them, without great deliberation, to have any effect: for anger is an enemy to counsel and advice, and is, indeed, the property of fools; who, out of weakness of mind, and shortness of thoughts, are familiarly transported with it upon the slightest causes; and not easily appeased again, as wise men are when they chance to be incensed.

Ver. 10.] It is wisdom also to correct in ourselves that complaining humour which is apt to be ever finding fault with the present times, and commending the foregoing ages as far better and happier than the present. For perhaps it is not true: and thus much is certain, that he is foolishly inconsiderate, who imagines, that *then* there was no evil, and that *now* there is no good; or if it be true, that there was more good in those times, let us not murmur and repine, asking why we are cast into a troublesome age, full of oppression, suppose, and violence, and wrong (ver. 7), but rather submit to the providence of God; considering, that there is no age so bad as to hinder us (which is the principal point of wisdom) from being good: and therefore let us do our duty; believing God hath such reason for suffering the times to be as they are, that we have no reason to quarrel at them; or to call in question his wisdom, goodness, or justice. See Annot. [i].

Ver. 11.] Yet do not think that wisdom or virtue consists in despising riches; but only in using them well when we have them, and in being contented without them; for as we cannot be happy by riches alone, without wisdom, so we cannot be completely happy with wisdom alone, without riches: for he hath a vast advantage to do good every way who is rich as well as wise; it giving him an authority even to speak more freely than other men; and making what he speaks to be more regarded: but of the two, wisdom and virtue must always be preferred; which can do greater things, and bestow nobler benefits upon mankind, than treasures alone can do. See Annot. [k].

Ver. 12.] For as wisdom, for instance, contrives many ways whereby a man may innocently defend himself from danger; so can money oftentimes purchase his protection and safety: but herein is the pre-eminence of wisdom, that when neither of them can shelter a man, nor stave off the calamity that invades

13 Consider the work of God: for who can make *that* straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?

18 *It is* good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 For *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.

him, it marvellously supports, revives, and comforts the souls of those who are owners of it, under all the evils which it could not help them by honest means to avoid. See Annot. [l].

Ver. 13.] And in order to it, the highest piece of wisdom is, to live in a serious sense of the sovereign power of God: and to consider, that as he hath settled all things in heaven and earth, in an unchangeable course, so nothing comes to pass without his providence: with which it is in vain to struggle, when he is pleased either to cross us in any of our private designs; or to send any public calamity, which, by our art and power, we can neither avoid nor remedy. See Annot. [m].

Ver. 14.] No, we ought rather to accommodate ourselves to the present state of things; and when we are in prosperity, to enjoy God's blessings cheerfully, with thankful and charitable hearts; but so soberly also, as not forgetting that affliction may come: and when it doth, let us take it patiently, considering, among other things, that there may be a change to a better condition again: for as both the one and the other come from God, so he hath ordered they should have their turns in such due season, and balanced one with the other with such exactness, that the meanest man hath no reason to complain of him; nor the greatest to fancy himself more than a man; who cannot invent any means to dispose things otherwise, much less better, than God hath done. See Annot. [n].

Ver. 15.] I know what may be objected to this, having, all my life long, made observations upon all manner of things, in this troublesome world, and it seems very hard that a just man's integrity should not be able to preserve him; but he is therefore, perhaps, destroyed, because he is better than others: when a wicked man escapes, nay, is countenanced and encouraged, or suffered to prolong his days in (and perhaps by) his wickedness. See Annot. [n].

Ver. 16.] But besides other things which may be replied to this (as that good men are sometimes removed from, and wicked reserved unto, future evils), it must be noted also, that some pious men are more strict and rigid than they need, and not so prudent as they ought to be; but unnecessarily expose themselves to danger. And therefore, it is good advice, in order to a safe and quiet passage through this life, to be temperate in thy zeal, and not to overdo; either by extending thy own duty beyond the divine commandment, or by correcting the inveterate vices of others, and opposing the vulgar opinions too severely or unseasonably; whereby they are only exasperated and enraged, but not at all amended: for why should a man bring a mischief upon himself, without any benefit unto others? See Annot. [n].

Ver. 17.] And, on the other side, let not impunity

tempt any man to presume to grow enormously wicked, and foolish, as to embrace and follow the lewdest opinions: for this may awaken the public justice against him, even for the common safety; or the divine vengeance, nay, his own excessive wickedness may cut him off, before he come to the natural term of his life. See Annot. [o].

Ver. 18.] The advice is so profitable, that he who loves himself will not only apprehend it, but take fast hold of it, and diligently observe it; never departing from either part of it; but, while he wisely manages himself to decline dangers, honestly and faithfully performs his duty: for nothing can do a man so much service in this, as a true fear of offending the divine majesty; which will preserve him both from rash and heady forwardness, and from consulting merely his own private safety and interest. See Annot. [p].

Ver. 19.] And this pious prudence, which proceeds from the fear of God, will be a stronger guard and security to him who is endued with it, both against all inward fears and all outward dangers, than a multitude of valiant commanders, and all their troops are, to defend a city, when it is besieged by its enemies. See Annot. [p].

Ver. 20.] Though this must always be understood, when we thus discourse, that no man is either so perfectly wise, or completely virtuous, as never to mistake and commit a fault; but sometimes the best of us may slip into a sin, notwithstanding all our caution and care; and thereby fall into danger. See Annot. [q].

Ver. 21.] The consideration of which frailty of mankind is useful many ways; not only to abate our severity in censuring or chastising public offenders, but to teach us gentleness towards those who do us private injuries: and therefore not to regard (for instance) every word that is spoken against us, but rather to dissemble our knowledge of it; first, because otherwise we shall have no quiet; for, perhaps, we may chance to overhear our own domestics speaking slightly of us; which we may easily pass by and overlook, but cannot take notice of without great disturbance. See Annot. [r].

Ver. 22.] And secondly, because, if thou examinest thy own life, thou wilt find this fault is so incident to human nature, that thou thyself perhaps hast been guilty of it many a time; and done as much by others that are thy betters as thy servant doth by thee.

Ver. 23.] For my part, I cannot exempt myself from the guilt of great errors: for though I have not only studied to be wise and virtuous, but made a trial of the excellence of all these rules which I have now delivered; and resolved also that I would strictly observe them, and never, in the least, swerve from

24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

26 And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape

them; yet, alas! I fell far short of these holy purposes. See Annot. [s].

Ver. 24.] That which I have done already, in time past, is far from the wisdom whereby I intended to have acted; and who can tell, when he once sinks below himself, how much deeper and deeper he shall be plunged in sin, till he cannot find his way out again?

Ver. 25.] Notwithstanding which I did not cease my endeavours, but diligently looked every where, and viewed every corner, even of my heart; making the most exquisite search after the surest means to attain that wisdom and virtue which I desired and laboured for above all things; and to be settled, upon firm grounds, in my holy resolutions: for which end, I likewise endeavoured to understand what is the very height of folly and wickedness; even that wickedness which besets a man's mind, nay, turns his brain; and not only infatuates him, but makes him act as if he were distracted.

Ver. 26.] And I found, at last, that nothing so destroys a man's understanding, nothing leads him into so many dangerous errors, and makes him quite forget himself, as that filthy lust which carries him to a harlot; who brings him into so many grievous mischiefs, that he had better die than be acquainted with her: for she is made up of wicked arts and wily devices, and doth nothing but contrive how to ensnare and entangle him that approaches her; whom she holds so fast by her charms that he remains her prisoner for ever, without a wonderful grace to deliver him; which he hath little reason to expect, when he considers, that it is commonly some other great offences against God that betray him into these snares; from which he, who approves himself sincerely unto God, finds so much favour with him, as to be preserved. See Annot. [t].

Ver. 27.] Behold then the result of my most serious thoughts, which I publicly proclaim to all, and would have it diligently observed; that having distinctly considered all things, one by one, I find nothing so dangerous, and therefore nothing so much to be avoided by him, that would be steadfastly wise and good, (ver. 23), as the conversation of woman; especially those that are of a lewd inclination.

Ver. 28.] And where to meet with any of them, with whom it is safe to have society, I am still to seek, though very desirous to find: for though here and there I have found a truly honest man, among those multitudes that attend upon me in my court, yet I cannot say that among all my acquaintance of the other sex (and I have a great many, 1 Kings xi). I have met with so much as one, that is what a woman should be: modest, plain-hearted, humble, sincerely virtuous, without guile, hypocrisy, and dissimulation. See Annot. [u].

Ver. 29.] Only observe this, that I do not herein accuse (far be it from me) the Creator of the world; for I am assured of nothing more than this, that as God made all other things very good in their several kinds, so he made both men and women in perfect integrity; with a clear understanding to judge aright, and with an honest will, inclined to do accordingly; prescribing

from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, counting one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

them also no other rule of life, but such as was just and good: but they, affecting to be greater than God intended, and to have more liberty than he allowed, raised scruples and doubts, questions and disputes, about their duty; inventing many ways to shift it off; and so depraved themselves, by following their own vain fancies, and false reasonings, rather than his blessed will. See Annot. [x].

ANNOTATIONS.

[a] Among all the maxims of true wisdom and piety, which are to be learnt for the settlement of our mind in peace and tranquillity, notwithstanding the vanity that is in all things, Solomon recommends to us in the first place, the care of that which men foolishly lose by minding nothing but heaping up wealth, or pleasing themselves in a voluptuous life, &c. viz. to acquire a good name. Which nothing but a virtuous use of all things can bestow upon us: and when we have it will give us a singular delight at present, and embalm our memory when we are laid in our graves.

Which good name (as Melancthon observes) consists in two things: in the approbation of our own consciences judging aright, and in the approbation of other men who also rightly judge. Both which are required by God; that we should do right things, and that others should approve of what is rightly done. Unto which they are bound, for two reasons; that the difference of virtue and vice may be the more conspicuous, and that others may be taught by examples. He requires, therefore, that infamous persons be cast out of society, and that they be honoured whose manners are without infamy. Now, since such an approbation is a divine ordinance, it is manifest we may desire this glory; and, by the same reason, that we must avoid all scandal, and take care that we may be commended.

Which Solomon here compares to a precious ointment, because nothing was more grateful and refreshing in those eastern countries: and therefore used not only in feasts, but at other times, when they were weary or languishing; for comforting the brain, recreating the spirits, cheering the countenance, suppling the joints; and for other services tending to health, as well as pleasure. Which made ointments to be held in the greatest price and estimation, and to be mentioned among the treasures of kings (2 Kings xx. 13: Isa. xxxix. 2). Suitable to this is that of Pindar; "a bath of warm water doth not so refresh the tired bones as glory." And this of Thucydides, that "honour is the nourishment and food of an old man;" who lives upon the reputation he hath gotten by worthy deeds, which will make death not unwelcome to him. So the latter part of this verse must be understood, with reference to a well-spent life; for otherways it would be only a discontented saying, like that of the heathen, "the best thing is not to be born, the next best to die presently." Unto which doctrine (as Melancthon well speaks) the church is a stranger.

I cannot well pass over this verse without observing what all interpreters note: an elegant *paranomasia*

(as they call it), that is, a near affinity both in the letters and in the sound, of these two Hebrew words, *schem*, name, and *schemen*, oil or ointment; as there is afterward (ver. 5, 6), between three other words, *shir*, a song, *sirim*, thorns, and *sir*, a pot. Which being found also in several other parts of the Bible, it shows that such allusions are not unseemly, nor ought to be censured as affectations; if they be sparingly used, and wisely, gravely, and decently scattered in a discourse; not fulsomely, upon every occasion, obtruded.

[b] Ver. 2.] Now the wise man, knowing that nothing stirs us up more powerfully to a religious life, than the frequent remembrance of our mortality (which, alas! we are not willing to think of), he next advises him that would be happy, to embrace all occasions that may put him in mind of it. "The meditation of death" being as was anciently said, "the very abridgment of all philosophy." All the precepts of wisdom they thought were comprised in this; and therefore no wonder Solomon not only begins with it, but presses it so largely as he doth in the following verses; to the end, that we may make our life not only a *meditation*, but an *exercise*, of death; which in the Christian language is called *mortification*. In short, the thoughts of death will, without any other teacher (if we keep it always in mind), instruct us in all those virtues, which will procure us a good name; some of which I have touched in the paraphrase. And the more healthful we are, the more we had need to charge ourselves with the thoughts of it, because that is apt to make us forget it. So I have taken *chai* not merely for *living*; but *lively*, vigorous, lusty, and flourishing, as we translate it truly, Psalm xxxviii. 19.

[c] Ver. 3.] In the explication of this verse, I have touched upon another sense of the first word of it: which signifies not only *sorrow*, but anger or indignation also; by which some expound this verse. And understand thereby, either the anger of God afflicting men for sin, or the angry reproofs that are given sinners; which are better for them than prosperity, or to applaud and humour them in their folly. But this is mentioned ver. 5, and therefore I take it not to be intended here.

The truth of the latter part of this verse is admirably explained by St. Paul in 2 Cor. vii. 11. As for the phrase, I shall only note, that an *ill look* is an exact translation into our language of the Hebrew phrase, which is here translated *sadness of the countenance*. Now a man may *look ill* not only by sickness, but by reason of any other thing that afflicts him (as we find in the case of Nehemiah, ii. 2), some of which I have expressed in the paraphrase.

[d] Ver. 4. *Heart*.] The thoughts, affections, and delight.

[e] Ver. 5. *Rebuke*.] The word includes *roughness* and severity in it; and is opposed to the smooth flatteries of those that seduce to sin. So I have understood *song* (not excluding the common sense of the word, which I have also expressed): for as the first part of wisdom is for a man to be able to give good advice to himself and others; and the next part of it, to take such advice when it is given: so it belongs to the first part, to see a man's own faults, and reprove himself for them; and to the second, to receive such reproof willingly from others, and to abhor to be flattered and soothed, as if he had no faults at all.

[f] Ver. 6.] This comparison between rebuke and flattery, Corranus thinks is continued also in this verse; upon which he paraphrases in this manner: "As thorns put under a pot, and kindled, make such a crackling, as if they would set the whole house on

fire, and by their noise raise an expectation of the greatest flame; but presently end in smoke and vapours: so senseless flatterers make a great buzzing in men's ears, and blow up their minds, extolling them to heaven with their praises; but in truth make them not one whit the better," &c. But I do not see how the word *laughter* can be well applied to this; and therefore I have omitted it, and only thought fit here to mention it.

[g] Ver. 7.] The connexion of this verse with the preceding is a little obscure; unless we translate it, as Maldonate doth (following Munster), "A wise man despiseth calumny, and a mind that can be corrupted with gifts:" which is an excellent admonition, and well suited to Solomon's purpose. But no interpreters besides them take the word *jeholel* in the signification of *despising* (except Forsterus, who takes it for making one despised, translating it thus, "calumny makes even a wise man inglorious"), but rather in the sense of *giving disturbance*, or "making mad," as we translate it. Though a great many by *oschek* (which raiseth the disturbance in a wise man) understand that sort of oppression which comes from calumny. Particularly Melanethon herein follows the Vulgar; showing what a most pestilent mischief this is, in all governments: whereby such excellently deserving persons as Palamedes, Aristides, Cymon, and Themistocles, were oppressed. The fountain of which vice is pride, envying the glory of others; and, that they may lessen it, misrepresenting their counsels and actions: which sophistical deprivation of other men's words and deeds is called *calumny*.

But I have not confined the sense to this: the Hebrew word *oschek* signifying all sorts of oppressions, as I have noted before either by fraud or by force. And the easiest sense of the verse seems to me that which I have expressed in the paraphrase: by connecting it with ver. 5, as a reason why we ought to hearken even to the rebukes of the wise; that we may acquire a good habit of mind, able to hold out against oppression on the one hand, and bribery on the other; which none can do, who is not very virtuous.

And in this exposition I have taken *wise* as St. Jerome doth: not for one that is *perfect*, but for a *proficient*: who hath not yet settled wise principles in his mind.

It is possible, also, that Solomon may have respect to the oppressions which men generally endure in a state ill governed; which raises a just indignation, and holy warmth of zeal, in the best of men; but if care be not taken to repress the violence of that perturbation which this is apt to give us, it may turn into fury, and make us behave ourselves towards our superiors as men out of their wits.

[h] Ver. 8.] I have connected this verse with the foregoing; though it may be taken alone by itself. And the word *debar*, signifying either *speech* or *thing*, some (following the Vulgar) interpret this of the care that ought to be taken in the epilogue, or close of an oration (as St. Jerome speaks), rather than in the beginning or preface to it; that, as we are wont to say, we may come off well, and leave a sting in the minds of those that hear it. But this is so wide from the wise man's purpose, that I do not think fit to set down an excellent discourse of the Lord Bacon's upon this sense of the words (lib. viii. De Augm. Scient. parab. 10).

And if we expound it of *things*, it is but a dilute sense to say, that a *thing perfected is better than a thing begun*. Others, therefore, take it to be the same with that, *Finis coronat opus*; which is true, but doth not complete the sense; unless we understand it in this manner; that the *conclusion of all things is to*

be expected before we judge of them. For whilst they are growing and coming on, they appear with a quite different face from what they have when they are gone and shall be no more.

In the latter part of the verse, "patient in spirit" is properly one that is long before he grows angry, or falls into any passion; who is opposed to "proud in spirit," because it is *high-mindedness* (as the word signifies) which makes men's passions rise and swell hastily. It may have relation to the former part, and be expounded in this manner: "A patient man, and slow to anger, despatches business better than a proud, huffing, and blustering spirit; whose passion so disorders his mind, and indisposes it for the management of affairs, that he seldom brings them to a good issue."

Or thus: "A proud man is a boufeufeu, who begins the fray: but the patient in spirit is the man that must end it (if ever it be well ended), and that is much the better work, and the greater honour to him who is employed in it and effects it."

Or, which is still clearer, we ought to attend to the end of a thing with patience; because it cannot be known, what it will prove, nor whither it tends in the beginning; and we should be the more prone to be patient in spirit, if we would expect the issue of every thing. Thus Corranus paraphrases upon the words most excellently, but a little too long:—"It is no small part of wisdom to judge of things, and of business proposed to us, slowly and maturely, &c. for we see frequently that inconsiderate men, finding a thing very hard and difficult in the beginning, and never thinking how profitable and pleasant the issue may prove, immediately despond; and out of an impatience, shall I say, or rashness of mind, desist from the most excellent enterprises; and many times be-take themselves to worse. From which rashness and inconstancy he will be very far removed, who, endued with divine wisdom, waits for the desired and happy conclusion of his affairs. And unto this nothing contributes more, than a slow, constant, and patient mind, that can endure labour and pains: which steadfastly and quietly considering how fruitful the end may be which he affects, will not suffer himself, by any difficulty, trouble, or weariness, which he meets withal in the beginning, to be drawn from his purpose. Far different from those who, out of a proud arrogant humour, think it is baseness, and unbecoming a gallant man, to attend upon the slow and leisure progresses of things, and to expect their events."

Thus he: which sense, I have not neglected in my paraphrase: but comprised it among the rest; and it is thus, in part, expressed more briefly by a wise and good man in that age; when he told his friend (who was undone because he would not mind it), that "he was like an unskilful player at tennis, ever running after the ball: whereas an expert player will stand still to observe and discern where the ball will alight, or where it will rebound; and there with small travel will let it fall on his racket, or on his hand."

[i] Ver. 9, 10.] These two verses depend on the foregoing, showing that *anger* is inconsistent with wisdom; and so are murmuring and repining at the hardship we meet withal in evil times. And therefore, as the same Corranus well glosses, "let us not throw the causes of our anger upon the times;" but blame ourselves, who at all times, if we want "meekness of wisdom," shall grow angry upon the most frivolous occasions; and not only let loose the reins of our anger, but of all other vices.

But I think this advice (ver. 10) is not merely to be restrained to this, but extended unto all sorts of

discontent, which are apt to make us complain of our present condition; and so to admire what is past, as not to mind what is present: as if they had nothing but what was good who lived before us; and we nothing but what was nought in these days. Whereas they complained just as we do now; and that of Thucydides was true then, as it ever will be, *ἀεὶ τὸ παρὸν βάρη*, "the present is always burdensome." Because, as Melanethon observes, we have a feeling sense of present incommodities; but know what was heretofore only by report; and so we praise those ancient times, but do not like our own, which may be as good. This we are sure of, that *all times have their troubles*: and it is the part of a wise and good man to bear them, and not to increase them by a foolish cure. According to that saying, *μὴ τὸ κακὸν ἴα κακῶ*: "let not one evil be remedied by another." And that of Pythagoras, *ὅν ἂν μοίραν ἔχῃς φέρε μὴδ' ἀνανάττει*: "what portion of things falls to thy share take it; and do not grumble nor be vexed at it." And remember, as Corranus glosses again, that "a truly wise man is never so transported with admiration of ancient times, as to despise the present; crying out, Those were the golden, these the iron ages; nor will he solicitously inquire into the causes of what was then, and what is now; when this is certain, that virtue is the only cause of happiness, and vice of infelicity; which, in what time soever we fall, always produce the same effect." And to imagine that the ancient times had no evil in them, and ours no good, is the conceit of a man that judges inconsiderately. For our eyes ought not to be so fixed upon the present calamities of our days, as blindly to overlook all the good: nor is the ancient felicity to be so admired, as not to remember, that they also conflicted with many tempests, and perhaps greater than we, as their frequent complaints of their times do abundantly testify. He therefore that is wise and fears God, will make account (as the truth is) that it is in "our own choice, by his grace, whether the times shall be good or bad; for if he live well, they cannot be had to him; as, on the contrary, they cannot be good, if he live wickedly.

I am the longer in these observations, because they are things of mighty moment, but most of the rest I shall contract as much as is possible.

[k] Ver. 11.] Most take this verse as denoting their happiness, who have riches as well as *wisdom*; which commonly is despised without *wealth*. But the words may bear another construction (which I have not neglected, because it agrees well with what follows), that "wisdom is equal to an inheritance; nay, much to be preferred before it." For they may be thus translated, "Both wisdom and an inheritance are profitable for men in this world; but especially wisdom. Or, as Maldonate renders the last clause, *et residuum est videntibus solem*, "and there is a remainder to those that see the sun." That is, when all things in this world fail us, the fruits of wisdom only remain with us.

[l] Ver. 12.] This is farther explained in this verse where it will be needless to do more than barely observe, that the word we render *defence* is *shadow* in the Hebrew; which in their language signifies protection and comfort; Gen. xix. 8, "For this cause they came under the shadow of my roof: i. e. that they might be secure from violence. Numb. xiv. 9, "Their shadow (i. e. protection) is departed from them."

[m] Ver. 13, 14.] Here follows an admirable advice to comply with our present condition, and suit our mind unto it; because we cannot bring things to the bent of our own mind, and therefore had better study to conform our mind to our condition, whatsoever it be; whether prosperity or adversity. Into which

the divine wisdom hath divided our life, and so proportioned them one to the other, that none can justly find fault with his divine disposal; nor, all things considered, tell how to mend them, or order them better.

So I have understood the last clause of ver. 14 in which is the only difficulty: "find nothing after him." Which words (*after him*) some refer unto God, and make the sense to be, that *after him* (or beside him) *a man shall find nothing certain*: and therefore it is best to depend upon him alone. Which I have not taken notice of in the paraphrase, and therefore mention here. Others refer *after him*, unto man; and that two ways (which it may be fit just to set down). Some translate it thus: "For this end, that man may find out none of those things which shall befall him hereafter:" and so, being perfectly ignorant of what is to come, neither presume in prosperity, nor despair in adversity. Others thus (which is Maldonate's gloss): "That a man losing in time of adversity what he had gotten in prosperity, might not adhere too much to the things of this world." Melancthon alone interprets *find nothing*, in this sense, that *he might not betake himself unto unallowed courses*: but in prosperity keep himself within the bounds of his vocation, and not be carried beyond it by vain curiosity; and in adversity expect the help of God, in the use of such remedies as he hath ordained.

[n] Ver. 15.] This verse may either be joined with the precedent, or with the following: I have connected it with both in my paraphrase upon it, and ver. 16, where I have attended to the scope of the wise man in this chapter: and accordingly interpreted that and the seventeenth verse; which will admit of several other expositions.

They are commonly expounded of public justice; which ought to be neither too rigid, nor too remiss and negligent. Inasmuch that Melancthon's words are, non dubium est; there is no doubt he speaks of political justice, which governs the things of this life, and consists in a mean, between cruelty and negligence. Too much severity becomes cruelty; as it was in Aurelian: and too much indulgence confirms men in wickedness; as it was in the days of Arcadius. A good governor, like Augustus, takes a middle course; and doth not seek that middle with too much subtlety: but rather, as in God, lets mercy prevail over judgment. The like admonition, saith he, is subjoined about wisdom: for, as too much severity becomes cruelty, so too much wisdom, that is, subtlety, becomes cavilling sophistry and cheating. And thus he interprets ver. 17, that a magistrate should not tolerate enormous vices.

Dr. Hammond alone, as far as I have read, makes the sixteenth verse, "Be not righteous over much," &c. to be the objection of a worldling; who takes that for an excess of duty, which brings any damage or worldly destruction upon him. Which is answered, saith he, in ver. 17, "Be not wicked over much," &c. that is, the fears, and from thence the prudential (but oftentimes very impious) practices of the worldling, are the more probable path, to the most hasty ruins. (Vide Answ. to Cawdry, chap. 2, sect. 2).

But this is not coherent, in my opinion, with the rest of the chapter; and therefore I have followed rather the opinion of Gregory Nazianzen; who interprets it of heat and zeal, more than needs, without reason and discretion: which, as it makes all the schisms in the world, so produces a great many other evils. And the same passion, saith he, is both about righteousness and about wisdom; $\theta\epsilon\rho\mu\acute{o}\tau\eta\varsigma\ \pi\alpha\rho\iota\ \pi\rho\alpha\gamma\epsilon\upsilon$

$\kappa\alpha\iota\ \lambda\acute{o}\gamma\omega\iota,$ $\xi\lambda\theta\epsilon\ \tau\acute{o}\tilde{\nu}\ \kappa\alpha\lambda\omega\delta\acute{\epsilon}.$ &c. (Vide Orat. xxvi. p. 116).

I shall omit other interpretations (which are collected by Del Rio, and more copiously by Hackspan, lib. ii. Miscellan. cap. 1), and mention only that of Grotius: who expounds it of a vain affectation of justice and wisdom. Which interpretation is in part followed by the lord Bacon (lib. viii. De Augment. Scient. cap. 2, parab. 31), whose discourse upon the words I shall not send the reader to seek, but set it down entirely; because it is very useful: "There are times (saith Tacitus), wherein great virtues are exposed to certain ruin. And this fate befalls men eminent for courage or justice; sometimes suddenly, sometimes foreseen afar off. But if *prudence* be also added to their other accomplishments; that is, if they be wary and watchful over their own safety; then they gain thus much, that their sudden destruction proceeds from counsels altogether hidden and obscure; by which both envy may be avoided, and their ruin fall upon them unprovided. As for that *nimum* (*overmuch*) which is set down in the parable (since they are not the words of some Perander, but of Solomon, who now and then notes the evils in men's lives, but never commends them), it is to be understood not of virtue itself (in which there is no *nimum*), but of a vain and invidious affectation and ostentation thereof.

"A point, something resembling this, the same Tacitus intimates in a passage touching Lepidus; setting it down as a miracle, that he had never been the author of any servile sentence, and yet remained safe in such cruel times. 'This thought (saith he) often comes into my mind, whether these things be governed by fate, or whether it lies also in our power to steer an even course, free both from danger and from indignity, between deformed flattery and abrupt and sullen contumacy.'"

[o] Ver. 17.] There are those who, by *al tirsha*, understand not "be not too wicked;" but, "be not too busy;" make not too great a stir and bustle about the things of this world (especially in dangerous times); do not destroy thyself by too much toil and labour: or by too much stirring, when it is better to be quiet and sit still. Of which I have taken no notice in the paraphrase, and therefore mention it here. For though the word be not used commonly in this sense, yet it is its original signification. And the advice of the son of Sirach is something to this purpose. Ecclus. vii. 6, 7.

[p] The foregoing advice he looks upon as so useful, that he presses it farther here (ver. 18), and promises more security from such a religious prudence, as teaches us moderation, and yet keeps us strict to our duty, than from the greatest armies that men can raise for their defence (ver. 19).

For (as Melancthon observes) Alex. Pheræus was slain by his wife and his brethren: though he lay in a high tower, well garrisoned, to which none could ascend but by ladders. And the father of Alexander was slain in the midst of a public pomp, his princes and his guards looking on; as Julius Cæsar also was in the senate.

Ten mighty men] Every one knows, is, in scripture-phrase, as much as *many* mighty men. And so Bochartus interprets that difficult place, Numb. xi. 31, where speaking of the vast quantity of quails that came into the camp, Moses saith, he that gathered least gathered *ten* omers; that is, saith the forenamed writer, *many* heaps: for so he thinks *omer* should be there translated, as it is in some other places (lib. i. De Sacris Animal. cap. 15, p. 106, par. ii.).

[q] Ver. 20.] Here he seems to limit what he had

said before, with this exception; that *no man can be always so wise and cautious, as never to offend.* Which Melancthon truly calls politica sententia: and refers to lapses in government, like that of Josiah, who was a very good prince, but perished by engaging rashly in an unnecessary war. And therefore the character of a governor, as well as of a man, must be fetched from the constant strain and bent of his actions, and not from particular facts. For he is a good governor that always intends to do right, though he sometimes miscarry (as David and the forenamed Josiah), and he is an ill governor, who hath no such design, but quite contrary; though sometimes he do well, as Cambyses. The difference therefore must be taken from their perpetual will and inclination.

There are those who connect this verse with the next, rather than the foregoing: but I have referred it to both, and not unfitly, I think; as may be seen in the paraphrase upon ver. 21.

[r] Ver. 21.] Which the lord Bacon (lib. viii. cap. 2, parab. 4), refers principally to vain curiosity; and thus discourses upon it: "It is a matter almost beyond belief, what disturbance is created by unprofitable curiosity, about those things that concern our principal interest: that is, when we make a too scrupulous inquiry after such secrets, which, once disclosed and found out, do but cause disquiet of mind; and nothing conduce to the advancing of our designs. For, first, there follows *vacation and disquiet of mind*; human affairs being so full of treachery and ingratitude, that if there could be procured a magical glass, in which we might behold the hatreds, and whatsoever malicious contrivances are any where raised up against us, it would be better for us if such a glass were forthwith thrown away and broken in pieces. For things of this nature are like the murmurs of the leaves of trees, which in a short time vanish. Secondly, *this curiosity loads the mind too much with suspicions*, and ungrounded jealousies: which is the most capital enemy to counsels, and renders them inconstant and involved. Thirdly, the same curiosity doth sometimes *fix those evils which otherwise of themselves would pass by us and fly away.* For it is a dangerous thing to irritate the consciences of men; who, if they think themselves to lie undiscovered, are easily changed for the better: but, if they perceive themselves to be detected, drive out one mischief by another. And therefore it was deservedly esteemed the highest wisdom in Pompey the Great, that he instantly burnt all Sertorius's papers, unperused by himself, or suffered to be seen by others."

Some take this verse to speak of those, who willingly lend their ears to informers and detractors; who will bring them what is said abroad, whether true or false. And therefore, saith Solomon, since there is no man but who offends sometimes, not thou thyself excepted, do not hearken unto those who reckon up other men's faults; lest thou hear thy own, from those that are of thy family. Thus Maldonate.

[s] Ver. 23.] Here he seems to resume his discourse, in the beginning of the book, concerning the shortness of human understanding; and the difficulty of finding the truth and the reason of things. But no account can be given, why he thus starts from his subject, on a sudden, without any coherence. And therefore I have endeavoured to give another account of this and the following verse: which I have so interpreted, that they may be knit to the foregoing. I cannot say that herein I have followed any guide but my own judgment: which led me to think this to be a continued discourse. But they that dislike my connexion, must rest satisfied (as far as I can see) with that of Corranus (which hath more colour for it than any other), who takes this verse to be a preface

to what the wise man had to add concerning the subtle arts of women to draw men in, if they be not exceeding cautious. Their wits being so versatile, their cunning so sly, and their allurements so many, that he professes he found them inexplicable; though he had spared no pains to penetrate into them. This he makes the sense of ver. 23—25.

[t] Ver. 26.] And then, in this verse, Solomon gives an account of the danger they are in who suffer themselves to be ensnared by the arts of naughty women (who are so numerous, that he advises him who would be good, to be very cautious how he enters into familiarity with that sex), who have brought sore calamities upon the greatest men; such as Samson, David, and Paris, and many other besides Solomon himself. The next verse I have made to relate to that.

The two words we translate "snares" and "nets" (to which he compares her *heart*, i. e. her invention, devices, &c.), both signify *nets*. Only the former signifies the nets of *hunters*; the latter, the nets, or *drags* rather, of *fishermen* (Ezek. xxvi. 5), as the LXX. distinguish them. The former, indeed, is applied also to *fishes*, in this book (ix. 11), and therefore the truer difference perhaps is, that the former signifies *finer*, the latter *coarser*, but stronger *nets*: such as cannot be broken, but will certainly destroy; as the root from whence *cherem* comes denotes. Both these words are in the plural number, to denote the vast multitudes that they catch, and the innumerable ways they have to entangle them, and hold them fast.

[u] Ver. 28.] Gregory Thaumaturgus interprets this verse altogether of their chastity, after this manner: "I have found a chaste man, but never a chaste woman:" and, indeed, of that he is speaking, which makes this sense not unreasonable; though I have not so restrained it, nor do I think this is to be looked upon as the true character of women in general, in all ages and countries, but of such only as Solomon was acquainted withal; and of those in that and the neighbouring nations; especially of women there excelling in beauty, which commonly betrayed them to their ruin, and to the ruin of others; without an extraordinary grace to preserve them.

[x] Ver. 29.] In the beginning of this verse (Melancthon thinks) Solomon speaks not of the first creation of man, but of the rule of men's actions; which God proposed to them: the sense being, as if he had said, "God instituted a good order how men should behave themselves in all things; but they contrive how to go beyond their bounds." As David, for instance, had many wives of great beauty; but he would not be content without another man's. Anthony had a great power, but he would be a monarch: which is the fault of many other great men.

This I have not altogether neglected; and also taken notice of De Dieu's interpretation of the last words of the verse, "Men sought out the thoughts of the great or mighty;" taking *rabbim* for *magnates*: that is, not contented with his own condition, "he affected to be like the angels, nay, like God."

Maimonides refers it to the evils and miseries man draws upon himself here in this world; understanding by *cheschbonoth* (*inventions*) man's foolish reasonings, whereby he precipitates himself into all the evils he endures. "For he thinks he wants this and that, when he doth not: and he thinks this and the other thing make him miserable which have no hand in it. But we may say, as Malachi doth (i. 9), 'This hath been by means of your own selves;' and as the wise man elsewhere (Prov. xix. 3), 'The foolishness of man perverteth his way; and his heart fretteth against the Lord'" (More Nevochim, par. iii. cap. 12).

The common editions of the LXX. may be cor-

rected out of Epiphanius, Hæres. xlix., who quotes this verse thus—Θεός σμετόν ἀνδρωπον (in the common editions, even in the Polyglott bible, it is σμετόν ἀνδρωπον, most absurdly) ἐποίησε εἰδῆν αὐτοῖς δε ἐξήτησαν πολλὰς ἰαντοῖς ἔδοας. According to which I

have, partly, framed my paraphrase, taking σμετόν to refer to the understanding, and εἰδῆν to the will: but I have attended also to the common reading in the latter end of the verse, which is not ἔδοας, but λογισμοῖς.

CHAPTER VIII.

1 Who *is* as the wise *man*? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2 I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is*, *there is* power:

and who may say unto him, What doest thou?

5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 *There is* no man that hath power over the

CHAP. VIII.

ARGUMENT.—In this chapter the wise man pursues the design of the former. Wherein he, having given several advices, as a proper remedy for the vanity and trouble we find in all things (the principal of which are *seriousness, mindfulness of our mortality, integrity, meekness, patience, prudence*), in not exasperating men when we can avoid it (*caution in conversation with women*), he now adds several other of no less moment; which have respect not only to private, but also to public persons. And they amount to this (that I may give as short a summary as I can of the chapter), to show how happy we all should be, if both subjects and princes also would be advised and considerate. But if they be not, good men should make themselves less miserable, by not being either too much disturbed at it, or giving any public disturbance; much less by disbelieving Providence, though they do not see the world governed as they would have it, to the encouragement of the good, and the punishment of the bad: but to enjoy what they can honestly, in the present condition wherein they are: and be contented and submit to the divine government (though we do not understand it) when any alteration comes; and not add this affliction unto all the rest, anxiously to inquire into those things of which we are not able to give an account.

Ver. 1.] There is no man so happy, as he that is wise enough to understand, and to live by these rules: but let that man remember also, that as true wisdom gives the greatest comfort, confidence, and courage, to himself, so it is apt to make him kind and gentle unto others: and therefore let no man pretend unto it, unless it dispose him unto such virtues: for the deeper insight he hath into men, and business, and things, and the better able he is to solve all doubts and difficult cases, and thereby satisfy both himself and other men: the more friendly, courteous, and affable should he be to all; and the more humble, meek, and gentle also: which is far more majestic, and will gain him greater reverence, than austerity, surliness, and pride. See Annot. [a].

Ver. 2.] And let no man think I have respect merely to myself in what follows, because I am a king; but look upon this as a principal point of wisdom, both for his own and the public safety; to live in dutiful obedience to the king's edicts and commands, which do not thwart the laws of God:

and that not merely for fear of his displeasure, and the penalty of the law, if it be broken or neglected, but out of respect to God, whose minister he is, and whom his subjects called to witness unto the sincerity of their hearts, when they swore true faith and allegiance to him. See Annot. [b].

Ver. 3.] Let not thy passion transport thee to show the least disrespect to him, much less to refuse his commands unmannerly, or to do any thing that may throw thee out of his favour; but if thou hast offended him, let thy next care be not to persist obstinately in the error, but to humble thyself and beg his pardon: not imagining thou canst flee so fast from his anger that it shall not reach thee; for his power is so large that it will, one time or other, lay hold on thee and punish thee. See Annot. [c].

Ver. 4.] For the king's commands are backed with power; so that if he gives sentence against thee, his officers are ready to do execution immediately: never examining whether it be right or wrong, but holding themselves obliged to do as he bids them. And indeed, who may question him, or call him to an account, that hath no superior? Or who can control him that hath the power of the kingdom in his hands? See Annot. [d].

Ver. 5.] Therefore, not only for conscience' sake, but for thy own safety and security, yield obedience to the king's commandment; for so thou shalt avoid the trouble both of thy mind and of thy body: and if thou pretendest to wisdom, show it, not in opposing him and contending with him, but in a prudent declining what thou canst not honestly do; and in observing and taking the fittest season, and in the most inoffensive and winning manner, to insinuate good advice, when the king commits an error. See Annot. [e].

Ver. 6.] For want of which sort of prudence men suffer very much: because there is a certain season for, and a certain manner of doing every thing; which if it be not understood (and it requires no small pains to be able to discern it), or not embraced, it is not only impossible to be done, but many and great inconveniences ensue upon that oversight, or neglect. See Annot. [f].

Ver. 7.] For no man can be sure that the like opportunity will return again: future things being so much in the dark, that neither he nor any one else can inform him what shall be hereafter; or when that will come, which in the course of things may probably be expected. See Annot. [g].

Ver. 8.] But let no prince, though never so great

spirit to retain the spirit; neither *hath* he power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

presume hereupon to abuse his power to tyranny, because he hath no superior to control him: but remember these things following. First, that though he command over men's bodies, yet he hath no dominion over their minds and spirits; nor can he hinder them from thinking what they please, no more than he can the wind from blowing where it listeth: and next that he cannot command them long; for death will come, and irresistibly seize on him, as well as on the meanest man: nay, he cannot rule the chances of war, nor promise himself certain victory in the day of battle: or, if he have had a great while good success, yet neither his policy, nor his power, shall be able always to defend him from the vengeance that will be taken, of the injustice, cruelty, and impiety, which he exercises in his government. See Annot. [h].

Ver. 9.] There is no reason, therefore, to be so much as ambitious of great power; for in the view I have taken of all manner of things in this world, which I have weighed also, and considered daily, I have observed that sometimes unlimited power breaks itself in pieces, and the dominion to which a man is promoted ends in his own ruin, as well as theirs whom he pillages and tyrannically governs. See Annot. [i].

Ver. 10.] And, among other things, I also observed such wicked men carried to their graves, who had been honoured as gods while they lived, because they were God's ministers. and sat in the judgment-seat, in that very place where he himself is present; but were no sooner gone, but they were forgotten, in that very city where they had enjoyed such high authority: so vain is the pomp wherein great men live, and wherein they are buried; which vanishes together with them, and, if they were not good in their place, is no more remembered. See Annot. [k].

Ver. 11.] But these observations move not vain men, who look no farther than their present prosperity. For though God had pronounced a dreadful doom against all wicked men, and especially those that abuse their power unto tyranny over others; yet, because execution is not presently done upon them, but they live in all earthly splendour, both they and others also, by their example, grow more audaciously presumptuous in their wickedness; and think of nothing but doing mischief, by rapine, and all manner of iniquity in the world. See Annot. [l].

Ver. 12.] Not considering or believing this, which I am assured, as an undoubted truth, that though such a powerful sinner commit innumerable spoils

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which* are as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked: again, there be wicked *men*, to whom it happeneth according to the work of the righteous. I said, that this also *is* vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a

upon his poor subjects, and no harm befall him a long time, yet, as God will make those good men an amends, whose reverence to his majesty makes them choose rather to suffer than to sin; and, notwithstanding all their oppressions, maintain their integrity, and continue in awful obedience unto him, and unto their governor: See Annot. [m].

Ver. 13.] So he will take a time to punish that impious tyrant, because he despises God and his providence, and fears not this divine vengeance: nor are we without examples of such men, who have hastened their own ruin; and, by their violence, shortened their reign; and vanished away suddenly, like a shadow.

Ver. 14.] Such examples, indeed, do not deter them from wickedness, because they see instances on the other side (which is an afflicting consideration), that virtuous men sometimes fall into such miseries, as the wicked rather deserve to suffer; and, on the contrary, those impious men enjoy all the prosperity which, one would think, belongs only to the righteous: this, I have acknowledged already, is the lamentable condition of things, and a great part of the trouble of this world: to which I have given the best satisfaction I could, iii. 17, v. 8. See Annot. [n].

Ver. 15.] And must again commend that advice wherewith I conclude one of these discourses (iii. 22) that this ought neither to discourage a man in virtuous proceedings, nor make him careful and solicitous about events; but only move him, in the fear of God (of which I just now spake, ver. 11) to be merry whilst he may: for there is nothing better than soberly and freely to enjoy the present good things, which the bounty of God bestows upon us; with thankfulness to him, and charity to others: for when a man, by pains and labour, hath gotten a great estate this is all that he can call his; God having only sent him what he hath for his present use, while he carries here in this life; and then he must resign it unto others, and give an account how he hath used it unto him. See Annot. [o].

Ver. 16.] In this therefore rest satisfied, and do not trouble thyself with curious inquiries, why things are administered with such inequality, as is before mentioned: for I have travelled, as much as any body, in that disquisition, and, with great application of mind, have made a most diligent search into the causes and reasons of the whole management of affairs here in this world (my mind being one of those that are as eager and greedy of knowledge, as others

man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea, farther; though

are of riches; for which they toil all day, and take little rest in the night). See Annot. [o].

Ver. 17.] But this was all the satisfaction at which I could arrive, that the providence of God, without all doubt, governs every thing in this world; but why he suffers the wicked to prosper, and the virtuous to be oppressed by them; why he doth sometimes speedily cut off a wicked tyrant, and sometimes defer the execution so long, that he lives to do a world of mischief, and yet goes, perhaps, to his grave in peace (ver. 10); it is impossible to give a full account: for there is little or nothing that any man can know of the secrets of his counsels, or indeed of any other of his works; which are inscrutable by us, though a man take never so much pains to find them out: nay, though the wisest man in the world make it his constant business, he will be still forced to confess his ignorance; and the height of his knowledge will be to know, that God's ways are past finding out.

ANNOTATIONS.

[a] Ver. 1.] To the advices he had given in the foregoing chapter, he now adds some new ones: the first of which is this: that *the wisdom which will make us happy in this world must not make us morose and supercilious, severe and rigorous; but kind and benign, gentle and easy.* And the more we know, the more humble we ought to be: and by the very cheerfulness and pleasantness of our countenance invite others to us; and not by our frowning forbid them, or make them afraid to approach us.

This I take to be the meaning of the first verse: in my paraphrase upon which I have had respect to several acceptations of the several words, which it will be too long here to give an account of. They that will consult interpreters will find how they vary: and therefore I shall only mention the exposition of Melancthon upon the latter part of the verse (which is not commonly known), which, following the LXX. he thus translates: "Wisdom is the light of a man's countenance; but a pertinacious (or impudent, obstinate) person is worthy of hatred." Which he explains in this manner, That wisdom which can judge aright, when severity is profitable, or when lenity will do best; when it is fit to make war, when to be quiet; brings a man great gladness; but a pertinacious person, who is stiff and obstinate in his opinion, and will not hearken to those that give him good counsel, but follows the notions of his own anger, and obeys his passions, destroys himself and others. As the pertinacious humour, for instance, of Pericles and Demosthenes was most pernicious unto all Greece.

[b] Ver. 2.] This pertinacious humour shows itself oftentimes in opposing the sovereign authority: whereby men create to themselves and others great trouble in this world. And therefore Solomon advises men, in the next place (desiring them not to dislike the counsel, because the king gives it), to live in dutiful subjection to their prince; as a singular means of leading a happy life. For it is hard to say, whether the prudence and justice of a sovereign, in ruling well, or the humble and peaceable spirit of the people in complying with the established orders, contribute most to the public welfare. Certain it is, that it is much safer and easier (as well as more honest) to submit and be quiet, than to contend, and unsettle the peace of kingdoms; though princes do not govern as they ought.

a wise *man* think to know *it*, yet shall he not be able to find *it*.

Melancthon makes this verse to contain two precepts (as the LXX. also seem to do), in this manner: "Observe the commandment of the king; and the word of the oath of God." A sentence, saith he, exceeding worthy of consideration and remembrance: in which he commands us to observe the command of the king; but with this restriction, that we observe the law of God, and do nothing contrary unto that. For he calls the law the *oath of God*; because God made the sanction of it, in promises and threatenings with an oath. But this interpretation wholly neglects one word in the Hebrew, viz. *al*: and it draws both *dibrath* and *shebuath elohim*, from their ordinary and usual sense, to a meaning that is forced and strained. For which reason another exposition is not natural; which makes this indeed one precept, but instead of taking the latter part of it for an *obligation* to observe it, turns it into a *restriction* of it; in this manner: "Keep the king's commandment, but according to the oath of God;" that is, as far as religion and the faith we owe to the great Lord of all will suffer.

This is true, but not the true sense of the Hebrew word for *oath*; which some would have relate to the covenant made with God in circumcision; which is still farther off from the business than the notion which Melancthon had of it. Our translation is the plainest and most literal: Be obedient to the king, and that in regard (or because of the matter) of the oath, to which God is a witness, and a severe revenger of the breach of it. From which a moderate interpreter doth not much vary: whose words it will not be unprofitable to set down in this place, which run thus in English: "Regard the king's mouth, i. e. do whatsoever comes out of his mouth; whatsoever he commandeth and appointeth, out of that authority which he hath by divine ordinance: and chiefly the intention of the oath of God (so he translates the latter part of the verse), that is, the oath whereby every one cith God as his witness and judge, that with a good conscience he will obey the king; because God hath so commanded." Thus Joh. Coch. Which *oath* is either *tacit*, the very being in the condition of a subject carrying with it (as the late primate of Armagh speaks), by implication, a *silent* oath of fidelity and due obedience; or *express*, in the direct form of an oath, which princes have, for their better security, been wont to exact of their subjects. This is an ancient form, still remaining in Vegetius, of the oath wherein the soldiery bound themselves to the Christian emperors: "By God, and by Christ, and by the Holy Ghost, and by the majesty of the emperor, which, next after God, was to be loved and honoured," lib. ii. cap. 5, where he adds this remarkable reason for it; because to him, when he hath received the name of Augustus, faithful devotion is to be performed, and all vigilant service paid, *as unto a present and corporeal God*. The violation of which oath, though made to a heathen prince, how heinously God takes, even as a despising of an oath, made to himself, and a breach of his own covenant, those terrible threats do sufficiently demonstrate (Ezek. xvii. 12—14, &c.), which are denounced against Zedekiah, who rebelled against the king of Babylon, "who had made him swear by God" (2 Chron. xxxvi. 13).

Some of the pharisees were the first that we read of who would not take this oath of allegiance: but (as Josephus tells us, lib. xvii. Antiq. cap. 3), boasting themselves to be the most exact observers of the law of God, and therefore the most in his favour (while they were full of inward pride, arrogance and

fraud), dared openly to oppose kings, and presumed by their motions to raise war against them, and annoy them: refusing, saith he, to take the oath, when all the Jews had sworn to be faithful to Cæsar. Of this sect, he adds, there were above six thousand: who were so far from lessening their crime by this refusal, and making what they did against his authority to be no rebellion; that it heightened it very much, and was in itself a piece of rebellion: they having a natural allegiance unto him, by being born his subjects.

There are some who, from the beginning of this verse, argue this book not to be Solomon's: because he saith of himself, "I observe the mouth (i. e. commandment of the king.)" So they translate the first words: which the LXX. translate as we do: and so do the Chaldee, the Syriac, and Arabic interpreters. For though the Hebrew word be *אני* *ego, I*; it signifies nothing to this purpose; because he doth not say, *I observe*, but simply *I*; do thou observe. There being a distinct note *אני I*, and what follows: showing that it is a short form of speech, to be supplied by some such word as this, *I say*, or *I command*, or *counsel*; or rather *charge* thee. And the reason, perhaps, why the principal verb was omitted, might be (as the learned primate of Ireland, Usher, conjectures) because no word could be found significative enough to express the deepness of the charge.

Some may think that *I* have dilated too much upon this verse: but they may be pleased to consider how useful, if not necessary, it is at this time, when men begin again to plead the lawfulness of resistance. Which is so plainly condemned in this place, that the most learned assertors of the *old cause* were extremely puzzled to make it agree with their principles in the late times of rebellion. There is one who (in his book called *Nature's Dowry*, ch. 21) calls in the assistance of a great many Hebrew doctors to help him to another translation of the words; and yet, after all, is forced to acknowledge that our English is right enough: and is content to admit it, with this proviso, that *the king manage well the affairs of the commonwealth*. As much as to say, do what they would have him.

[c] Ver. 3.] The first word in this verse is capable of several senses, which I have endeavoured to express in the paraphrase. For it originally signifies such a passion and perturbation (particularly that of *anger and terror*), as makes a man *precipitant* in his motions: being transported sometimes by *απειδω* and sometimes by *ταραττω*, in the LXX. and the meaning of the wise man is, that, in pursuance of the foregoing counsel (ver. 2), we must take care, if we desire to live happily, to suppress our passions, and not to show the least discontent with the government: especially, not hastily and rashly to fling ourselves (as we speak), in a fume, out of the king's presence, on any occasion: much less receive his commands with impatience; or, which is worst of all, incur his just displeasure by sullen disobedience. For though we may think to escape the effects of it, we shall find ourselves deceived: princes having long arms (as the phrase is) to reach those that offend them; though they flee never so far from them. This is the sense of verse 3.

[d] Ver. 4.] And it is further enlarged in this verse: where Symmachus translates the first words thus: *διὰ τὸν λόγον βασιλέως ἐξουσιαστικὸν εἶναι*, "for the command of the king is authoritative;" carries such authority with it, that it will be executed. For the word *shillon*, (from whence learned men have not unfitly derived the titles of *sultan* and *soldan*) denotes such a *power* as overpowers, and cannot be

resisted: like that of death (ver. 8), to which all must submit.

And so it follows, in the end of this verse, "Who may say unto him, What doest thou?" i. e. first, Who hath any authority to call him to an account? as much as to say, None hath, but God alone. According to that of an eminent rabbi (quoted by the forenamed primate in the entrance of his book about Obedience), "No creature may judge the king, but the holy and blessed God alone." To allow the people (either collective or representative) to have power to do it, is to make them *accusers, judges, and executioners*, also, in their own cause; and that against their sovereign. Nor, secondly, can any man safely attempt it; but he shall meet with punishment either here or hereafter. Which is no new doctrine, but the same with that of St. Paul (as Lather here honestly notes), "they that resist shall receive to themselves damnation:" which none shall be able to avoid. Therefore it is safe simply to obey *magistrates*. Which he repeats again upon verse 7, "A man cannot do better than simply to obey." So preachers, saith he, should exhort the tumultuous and seditious. For judgment, vengeance, or punishment, is ordained and decreed by God, to all the disobedient, which none shall escape. And thus much the author of *Nature's Dowry* is forced to acknowledge from the evident light he saw in this place; "that the scope of the words is, that, as we tender our own safety, we ought not to withstand the magistrate in his edicts, which are consonant to the word of God." "And it is wisdom," saith he (out of Elisha Gallico, a Hebrew interpreter), "in a private man, when the magistrate enjoins what is repugnant to God's will, to remove out of his dominions, rather than contest with him." Which some conceive to be imported by the word *telec* (*go out, or go away*), in the foregoing verse.

[e] Ver. 5.] From whence he again concludes it is the most prudent course, as well as most honest, to comply with those that have authority over us, in a dutiful obedience, or humble submission. So I have expounded the word *commandment*, for the commandment of the king before mentioned. Which, if we do not oppose, it is the way to preserve us from *knowing sorrow*; as we speak, very agreeably to the Hebrew phrase in this place; if by *evil thing* we understand the evil of punishment, rather than of sin. Many indeed, by *commandment*, understand the precepts of God; which if we keep, we shall not fall into any evil practices; particularly not into rebellion. Which is a good sense, and the reader may follow which he pleases: for the latter part of the verse will agree with either. Wherein he suggests that the wisest thing we can do, when princes require any thing grievous unto us, is, not to rebel, but to watch the fittest opportunities to petition for redress; and that after such a manner as may not give offence: so I have expounded *time* and *judgment*, in this and in the next verse.

[f] Ver. 6.] For the truth is, a great part of the happiness of our life depends upon our discretion in observing and choosing the fittest opportunity for every thing, and the right manner of doing it. Especially when we have to do with kings, and great persons: concerning whom the wise man may still be thought to speak; both in this and the following verse.

[g] Ver. 7.] If the Hebrew reading would bear it, the Vulgar translation (which the Syriac follows) of this verse, hath given an excellent reason, why a man is at such a loss to discern what is fit for him to do upon all occasions (especially how to direct his behaviour toward kings), "Because he knows little of

what is past: and less, or rather nothing, of what is future." For prudence consists in the remembrance of things *past*, consideration of things *present*, and foresight of things likely to *come hereafter*.

Luther refers it wholly to the miserable condition of a rebel, in this manner: "He desires various things, and hopes for mighty matters by his disobedience, but is lamentably deceived. For, of the very impunity which he promised himself, he cannot be secure; but in an hour when he thinks not of it, judgment overtakes him, and he perishes in his disobedience. In short, the wicked contemns present obedience, and minds not future punishment. The wise man acts quite otherwise; and, remembering what mischiefs attend upon the rebellious, is studious therefore to be obedient."

[h] Ver. 8.] Hence he takes occasion to give some good advice to princes themselves (which seems to me the plainest sense of this verse), not to abuse their power, because none can withstand them, or so much as question them: but to remember how weak they are upon many accounts; and therefore ought to be moderate in their government, if they intend to live happy. For otherwise they must expect their people's hatred; which they cannot hinder, no more than they can death, which is not in their power to resist. And if they be engaged in war, they will find their subjects assist them so coldly, that it may endanger the loss of their crown. So that elause may be understood, which we translate, "there is no discharge in war" (the word *that* being not in the original); that is, it will be too late then to discharge their subjects from the heavy burdens whereby they have oppressed them, when they have need of their service against an enemy. Or, as I have expressed it in the paraphrase, they cannot command what success they please in war: but the event will be dubious: taking the word *mislachat* for a *dart*, a *javelin*, or such-like *weapon*; which we cannot direct and guide in that confusion, so as certainly to hit the mark at which it is thrown. So the Targum translates it, "Nor do the instrument of arms profit." Or we may take it for a *commission* to raise forces (it being but once more used in the bible, Ps. lxxviii. 49, and there the *mislachat* of evil angels, seems to be a company of angels, sent with a commission to do the execution there mentioned), which is too late to issue in the day of battle, if he be beaten; or, if he be not, yet let him not flatter himself (which is the true sense of the last clause of the verse), as if he should always escape: for the divine justice will one day lay hold on him and punish him.

Thus, with reference to princes, the LXX. seem to understand this verse: who, having said, ver. 4, βασιλεὺς ἐξουσιάζων, "the king commands with authority," thus translate the first words of this, οὐκ ἔστιν ἀνθρώπος ἐξουσιάζων ἐν πνεύματι, but "no man (no not the king himself) hath authority in all things; for example, not over the spirit of man." But this verse also may be expounded (as some interpreters understand it) to be a continuance of the foregoing discourse, in this manner; That no man can bridle the wrath of the prince (by *spirit* understanding *anger*), or hinder the eruption of it. And it is in vain also for men to seek to save themselves from the sentence of death which he hath pronounced against them; for if they should wage war with him, it is not likely they would overcome or escape in the day of battle: or, if they did, they would meet some time or other with a just punishment for their rebellion. Which is the meaning of the last clause (if the words be thus taken); "wickedness (that is, rebellion) shall not deliver those that are the authors of it."

[i] Ver. 9.] This and the following verse agree very

well with that exposition which refers (ver. 8), to princes: who sometimes are advanced to rule over others, to their *own hurt*. So we translate the last words of this verse; which Luther (who is not alone in that opinion) will have still to belong to *subjects*, over whom a prince is sometimes placed to be a scourge unto them. Notwithstanding which, saith he, the king's commandment is to be observed, and sedition not to be moved. Which he repeats again (so full he was of this doctrine): The wise man here grants, that there may be evil governors to punish their subjects; and yet these also are to be tolerated.

[k] Ver. 10.] This verse I have taken wholly to belong to *wicked rulers*; because all the ancient translations do so, as well as our English. Though most of the modern interpreters will have the first part of the verse to refer unto wicked governors, and the latter part unto good: whose memory is abolished, when the other (so bad is mankind) are extolled and honoured: for which I see no reason, but look upon it as contrary to the design of the wise man, in this place, and therefore I have rejected it.

[The place of the holy.] May be expounded divers ways; but it seems to me most natural to take it for a *periphrase* of the place of judgment (mentioned iii. 16), in which the judges sustained the person of God, who was in their assembly, and judged in the midst of them (Ps. lxxxi. 1). Whence the judgment-seat was called the "place of the holy," i. e. of God, the *Holy One of Israel*: whom the Jews now constantly call by the name of the *holy*, that *most blessed One*. St. Jerome understands it of the *temple* (but then it must be translated, not the "place of the holy," but the "holy place," which is not agreeable to the Hebrew), and expounds the words thus, "The wicked buried, who were esteemed saints in the earth; and while they were thought worthy princes in the church, and in the temple of God." I have sometimes thought that the words might, according to this sense of the *holy place*, be thus word for word rendered out of the Hebrew (if the grammarians will permit *holy* here not to be a substantive), "I saw the wicked buried and they (that is, such as attend their funeral) came, and even out of the holy place followed;" that is, the very priests waited on the hearse to do them the greater honour. Or thus, "The funeral pomp reached from the very temple to the place of burial."

[l] Ver. 11.] From hence he takes occasion to show what is the very root of men's malicious and incurable wickedness. And the first thing to which he ascribes it is, their thriving a long time in evil courses, which makes them hope their prosperity will continue to the end of their days. And if they can but live splendidly, they care not what becomes of them when they die. Now though there be a *pith-gam*, a *decree*, a *definitive sentence* (as the word signifies), passed against them; yet nothing being done upon it, so soon as we expect, it both hardens the heart of those sinners, and mightily discourages better men; who hereupon grow angry, or flag in their duty: to both which Luther would have what follows referred.

But it properly belongs to the evil-doers, who, upon the suspense of the judgment passed upon them, sin on with great confidence; and have nothing else in their thoughts but malicious contrivances. Both which may be denoted by this phrase, "Their heart is filled in them" to do evil.

[m] Ver. 12, 13.] Yet this is not to be understood, he here shows, without exception; but sometimes the divine justice proceeds to quick execution. Which is a thing noted by the heathens themselves, that God cuts tyrants short; and suffers them not to ra-

vage so long, as they hope to do. And thence they exhort them to moderation; according to that of Stesichorus, quoted by Aristotle in his Rhetorics (as Melancthon here observes), "Do not injure any man, for the very grasshoppers will chirp it in the fields." That is, the poor, who are oppressed, send out their complaints, and move God to punish such tyrants.

[n] Ver. 14.] Here he discovers the other root of men's incurable wickedness; viz. the examples they see of those who live virtuously, and yet live miserably. Which proves a great scandal to those who admire worldly things too much: and makes them angry, at least to behold how all was given heretofore, for instance, to wicked priests, and how godly ones have scarce bread to put into their mouths. They are the words of Luther, who observes, that soldiers have better pay than many of Christ's ministers; who are to lead his people, and conduct them unto heaven.

[o] Ver. 15.] Notwithstanding which, the wise man advises him that would live as happily as the state of things here will permit, not to grow sullen at this (ver. 15), much less to doubt of God's good providence; nor to be disturbed, though we are not

able to give a reason, why virtuous men suffer very much, when the wicked at the same time escape. Which I take to be the meaning of the last two verses; which I have referred to our ignorance of this particular matter; as St. Jerome also doth, whose words are these: "He that seeks the causes and reasons of things, why this or that is done, and why the world is governed by various events; why one man is blind and lame, and another is born with eyes and sound; one is poor, and another is rich; this man is noble, that inglorious: he gets nothing by his inquiry but only this; to be tormented in his own questions, and to have his disputations instead of a rack, and yet not find what he sought."

That word in the Hebrew which we translate "because though" is found only in this place; but from Josh. i. 7 (where it is found in composition), the doctors conclude it signifies, *for that*, or *because of*; and so the meaning here is, that a man shall not be able by all the labour and pains he can take, not though he be a wise man that is thus laborious, to discover the reasons of things, and give an account of the difference which he observes in the divine dispensations.

CHAPTER IX

1 For all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 All *things* come alike to all: *there is* one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him

that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; and he that swear-eth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

CHAP. IX.

ARGUMENT.—This chapter begins where the foregoing ends; the wise man proceeding still to justify what he had observed, about the most puzzling question in the world: *Why the good and bad fare all alike, without any constant visible distinction?* His resolution, cautions, remedies, about this matter, appear so plainly in the paraphrase and annotations which I shall annex to it, that I will give no large account here of this chapter; but only note that the sum of it is this: that the confusion of things here below should not move us to discontent, much less incline us to irreligion; but rather dispose us with thankfulness and sobriety, to enjoy freely that portion of good things, while we have them, which God hath given us. Neither slacking our diligence, nor trusting to it alone: but depending on God's wise providence, which, notwithstanding that seeming confusion, governs all events: disappointing many times the most likely and applauded means: and again, succeeding the most unlikely and contemptible. Which should move us to commend ourselves and concerns unto God: and then, above all things, to value and study true wisdom and prudence in the management of all affairs; as far excelling mere power, of which we are foolishly ambitious.

Ver. 1.] This is no rash assertion, for I, Solomon, affirm again (viii. 16). I have deeply considered all that belongs to this matter with earnest desire and endeavour to give a clearer account, and fuller resolution of it, than this, which is all I can say: that

though good and prudent men are under the care of God (which must satisfy them in all events), by whose special providence, both they and their undertakings and affairs are approved, directed, governed, and defended; yet (such a secret there is in it) they prove sometimes so unsuccessful, that no man can know by any thing that befalls him, or others, how God stands affected towards them; but will conclude very falsely, if he judge that God loves him who hath all that his heart desires; or that he hates him who is sorely afflicted. See Annot. [a].

Ver. 2.] For there is no certain and constant distinction made between one man and another, in the distribution of things in this world; but they all fare alike, especially in public calamities: a righteous man, for instance, perishes in a battle as well as the wicked; he that keeps himself pure and undefiled dies in a pestilence, as well as the filthy and unclean; he that worshippeth God in sincerity and truth suffers by storms, shipwrecks, and inundations, &c. as well as a profane person or a hypocrite; and, on the contrary, a blasphemer of God, nay, a perjured wretch, prospers and thrives, as much as he that dreads the holy name of God, and dares not rashly, much less falsely, take it into his mouth. See Annot. [b].

Ver. 3.] This (it must be acknowledged) is one of the most grievous things in this lower world, that all things being thus blended together without any distinction, some draw from thence this lewd and wild conclusion, that there is no difference between virtue and wickedness: and therefore take the greatest license to do evil confidently and boldly all their life long: pursuing their own lusts and passions so fur-

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest

ously, that they hasten their end; and death, which spares nobody (but is the most common of all other things), seizes on them before they think of it. See Annot. [c].

Ver. 4.] But who would choose to be a companion of these mad-men, who run themselves so fast out of all hope? which still remains (in the midst of all our changes here) as long as a man remains in the number of the living; but is lost when he is dead: in which respect the meanest and most contemptible person here in this world, hath the advantage of the greatest king, when he is gone out of it. See Annot. [c].

Ver. 5.] For while men live and are well, they have sense and relish of such things as they possess; and, knowing they must die, are taught thereby to use them with a sober freedom: because when they are gone from hence they become perfect strangers to all things here, and can no longer enjoy any benefit of their labours (iv. 9); the fruit of which falls into the hands of other men, who never so much as think what is become of them.

Ver. 6.] Nor doth it then signify any thing, whether a man was loved, or hated, or envied by them: but all these passions are so extinguished with them, that nobody courts their favour, nor fears their ill-will or displeasure: for, though they have been never so powerful, they have nothing more to do with us here in this world; nor can we, if we would, transmit any of our enjoyments to them, in the place where they are.

Ver. 7.] And, therefore, shaking off both all anxious cares, and also all perplexing thoughts about God's providence (ver. 1), excite thyself, by the remembrance of death, to a cheerful enjoyment of those good things present which thou justly possessest: use them while thou hast them, with a well-pleased, contented, nay, joyful mind; believing, if thou hast approved thyself to God in the rest of thy works, it is very acceptable to him, that thou shouldst thus rejoice in his love; who hath made all things here for the service of man, and blessed thee with a comfortable portion of them. See Annot. [d].

Ver. 8.] For which reason, do not live either sordidly or sadly; but, at all seasonable times, entertain thyself and thy friends liberally, with such pleasures as may recreate and refresh thy spirits, after thy honest labours: for innocent mirth, suitable to thy condition, is as becoming those that are good, as the filthy delights of men lewdly voluptuous are abominable. See Annot. [e].

Ver. 9.] Flee therefore adultery and fornication. but solace thyself exceedingly with thy own wife: and loving her with the most tender and constant affection take all the comfort her society can afford: for it is

all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might: for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the

the greatest God hath provided for mankind in this troublesome life; and therefore both seek for such a one as thou canst love; and, when thou hast her, delight thyself in her company, with such unalterable kindness, as may help to sweeten the afflictions to which we are subject in this world: for thou canst reap no other fruit of all thy toil in this life, but to take an innocent pleasure, with tranquillity of mind, in such good things as those, which the providence of God bestows upon thee. See Annot. [f].

Ver. 10.] In which, that thou mayest take the sincerest pleasure, let it not make thee slothful, much less dissolute; but dispose thee rather to be vigorously industrious, in doing all the good that is in thy power: for which end, lay hold on every occasion that presents itself, and improve it with the utmost diligence; because now is the time of action, both in the employments of the body and of the mind; now is the season of studying either arts or sciences, or wisdom and virtue; for which thou wilt have no opportunities in the place whither thou art going in the other world: which is designed for rest from our present labours, and for the reward of them. See Annot. [g].

Ver. 11.] But do not presume merely on thy own industry, though never so great, for good success in thy undertakings, nor fancy that nothing shall interrupt thy pleasures, but look up unto God, and leave all to his providence: for (to return to what I said about events, ver. 1), I have observed that they do not depend upon our will and pleasure, but upon his: we being apt to think, that he who, for instance, can run swiftest, will certainly carry away the prize; and that he who hath the greatest forces will win the victory in a battle; when it falls out quite otherwise, that both of them lose the day: and more than that, the wise and the learned in their profession cannot sometimes get their bread, but men of greatest reach are poor, and ingenious artists not at all regarded, or encouraged, according to their deserts; for there are certain seasons wherein, by various accidents which unexpectedly start up, all men's nimbleness, strength, valour, wit, cunning, and dexterity, prove ineffectual. See Annot. [h].

Ver. 12.] For no man can foresee many evils that befall him, no, not the time of his death, which surprises him unawares, when he thinks no more of it, than the silly fish or birds do of the net or the snare, wherein they are caught to their destruction: nay, as they are entangled, when they swim or fly securely in hope to catch their prey; so do men perish by those counsels and actions, from whence they expected the greatest advantages: and are undone by some sudden and unavoidable mischief that seizes them, when they

birds that are caught in the snare: so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man,

thought themselves at the top of their hopes. See Annot. [i].

Ver. 13.] But though events be not in our power, being overruled by a higher providence, we ought not therefore to imagine there is no use of prudent counsel and forecast: for that sort of wisdom, which we call political, how mean soever it may seem in some men's eyes, is with me of greater price than wealth and riches. And this single observation shows that I have reason for it: See Annot. [k].

Ver. 14.] There was a city of small circuit, ill fortified, and manned by a very small garrison; against which a mighty king, with numerous forces, made his approaches: and, having intrenched his army, and drawn a strong line about it, and raised his batteries, doubted not to take it speedily, or to have it surrendered into his hands:

Ver. 15.] When, by a strange providence of God, there unexpectedly appeared a wise man, but he so poor that nobody minded him, who saved the city from this imminent danger; and that not by money, for he had none; nor by arms, for the besiegers were far superior in strength; but merely by his wise counsels, contrivances, stratagems, and conduct, wherein he excelled the greatest warriors. And yet, O foul ingratitude! his citizens, who ought to have recorded his fame, and preserved it to all posterity, soon forgot their deliverer; and, because he was poor, regarded him after this memorable service he had done them, no more than they had done before. See Annot. [l].

Ver. 16.] Which notwithstanding ought not to discourage worthy men from serving their country; for wisdom and counsel, from such examples as this, will be preferred by all judicious and virtuous persons, as well as by me, before mere power and strength: because ungoverned forces destroy themselves, when a little force, under skilful conduct, achieveth the greatest things: and therefore it ought to be highly valued in the most obscure person, though the senseless multitude (as if wisdom borrowed all its credit from him that possesseth it) despise the counsel of a poor man, and oftentimes suffer this punishment of their folly and ingratitude, that, shutting their ears to his wholesome advice, they fall into many and great calamities. See Annot. [m].

Ver. 17.] An intolerable fault this is. For the modest speeches of the meanest wise man delivered gently, and without noise, are far more worthy to be heard; and, if they meet with a patient ear, and a serene mind, free from the tumult of pride and passion, will be more regarded, and prove more efficacious, than the most clamorous and imperious language of a powerful fool: as appears by what the poor man propounded for the saving of the city, which prevailed more in their distress, than the furious outcries of the greatest commander, swaggering among his troops of ignorant soldiers. See Annot. [n].

Ver. 18.] I cannot therefore but again commend counsel and wise conduct, and prefer it before the greatest forces, and all manner of warlike preparation; for it sometimes saves whole armies, nay, countries, from destruction; which have been utterly ruined by

and he by his wisdom delivered the city: yet no man remembered that same poor man.

16 Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

the rash boldness and forwardness, or other error, of some mighty man; who hath overthrown well-settled kingdoms and states, and brought them into many miseries; for it is a known thing, that many have been undone by the fault of one; as by one man's prudence many have been delivered. See Annot. [o].

ANNOTATIONS.

[a] Ver. 1.] Though Solomon had often, and thoroughly, considered that question, mentioned in the argument of this chapter, yet he could come to no resolution about it but this, that it ought not to shake our belief of God's love to virtuous men (which is expressed in that phrase, "in the hand of God;" wherein are included all the effects of his kindness and care), and that we must not judge men to be good or bad, by what befalls them in their outward estates. So those words are most naturally interpreted, "A man knoweth not love or hatred," &c. which some, indeed, refer unto men, not unto God, in this sense: "No man knows certainly what is best for him in this world;" and consequently cannot tell what he should desire, and what deprecate, of all the things that are before him. For those things which he hates and is averse unto, may be as good for him as those which he loves, and wishes to enjoy. To this purpose Maldonate. Or thus; no man knows whether that which he loves, or that which he hates, shall befall him; but *all things are before them*: that is, are appointed how they shall be antecedent to the will of men. Thus Aben Ezra. And there are those who interpret that phrase, "before them," in this manner: "They see the good and evil which befall them, but cannot foresee it till it come upon them." And some join both together thus: "Neither the favour nor disfavour of men, neither their approving nor opposing what we do, is any certain mark that we are good or bad."

But I have followed that sense which seemed to me most simple and most coherent with the rest of the words. As for that doctrine, which many great writers in the Roman church have built upon this text, that "no man can be certain whether he be in the favour of God or not, while he is in this life," Melane^othon truly calls it interpretatio monachorum, "the interpretation of the monks;" who distorted the words of Solomon, and writhed them to their own dotages. For it is madness, saith he in another place (in his treatise of good works), to say, that we know not whether murderers and adulterers are worthy of God's hatred.

[b] Ver. 2.] For this next verse plainly shows, that he speaks of such notes of God's favour or hatred as men are very desirous he would make; by putting a difference between good and bad men, in external things. Which he is not pleased to do: but they are sick, or lose their goods, their children, or friends, all alike. Which is more particularly true in public calamities, as St. Cyprian excellently discourses, both in his book to Demetrian, and in his book De Mortalitate. In the former of which he acknowledges, that good and bad men being in this world, as in one and the same house, whatsoever be-

falls the house, must necessarily befall the inhabitants; who cannot be well, when the common air wherein they all breathe is infected; nor have a good crop, when there wants rain to make the earth fruitful. "Only herein (saith he to the pagans) we are not compares et æquales vobis, 'alike and undistinguished from you: that we do not grieve as you do, in these common calamities; we are not so impatient; nor make such outeries and complaints: but a courageous and religious patience quiets our mind, and makes us thankful to God. Viget apud nos spei robur, &c. "the strength of faith is vigorous among us; and the firmness of hope;" and a mind erect in the midst of the ruins of a decaying world; together with an immovable virtue; a constantly joyful patience; and a soul always secure of her God. So that she may say with the prophet (Hab. iii. 17, 18). "Although the fig-tree should not blossom, neither should fruit be in the vine, &c. yet will I rejoice in the Lord. I will joy in the God of my salvation." The difference of the several expressions used here in this verse, for good men and bad, I have explained, as well as I could in the paraphrase. And they that would see examples of the same event to every one of the opposite persons, may look into the Hebrew commentators, or into Mercer, and there find them.

[c] Ver. 3.] In this and the following verses, he shows the ill use men make of the foregoing observation; and their folly therein. For, imagining God loves all men alike, because they find the same things happen to them all, they run into such an excess of wickedness with such a frantic liberty, as brings them speedily to their graves: whereby they lose what they would have kept, and what they desired and hoped still to get. Thus I have interpreted verse 4, in which there is exceeding great difficulty; both because of the various reading of one word, which we translate *joined to*; and the uncertainty whether Solomon here delivers his own opinion, or the opinion of the epicures; whom some think he here introduces, and making a speech which reaches to verse 11 which in the sense of Greg. Thaumaturgus among the Greeks; and of several Latin writers, who herein follow some of the Hebrews: whose wise men say (as we read in Maimonides's More Nevochim, par. ii. cap. 28) "that some sought to smother the book of Ecclesiastes, because its words savour of heresy." From which imputation, that they might free it, they took such words as they thought looked that way, to be the sayings of carnal men. But there is no need to have recourse to this way of exposition (as St. Jerome acknowledges) which I have not followed, because there seems to me to be an easy and plain sense of the words, in coherence with the foregoing. And in expressing of that sense, I have neglected neither the *writing*, nor the *reading*, as the Hebrews speak: but taken notice of the sense of the word we translate *joined to*, as it is in the text, and as it is in the margin of the Hebrew Bibles. There are many other ways of explaining it, and the whole verse; but I shall not trouble the reader with any of them, save only with Melancthon's (which I do not find taken notice of by any of the latter interpreters), who translates these words thus: "What therefore is to be chosen? In one that is alive there is hope; and a living dog," &c. In answer, saith he, to those who, being disturbed at the confusion of things, asked, "Must we then choose to labour, when we meet with no rewards?" Solomon replies, "By all means follow your calling, and commend events to God." "There is hope while a man lives, that he may come to something; and, although thou canst not be a lion,

yet be content to be a meaner creature, though it be but a little dog. Thou art not able to be such a captain as Scipio; yet thou mayest be like to Fabius. Why do we seek for lions, such heroic captains and governors as Gideon, Samson, and David? Let us use such as we have, who, though they be not like those lions, yet may be like small dogs. And let them do something in their places; and pray to God that they may be vessels of mercy. In which consideration (saith he) Solomon stays long; saying, in the following verses, that the dead are gone from the government of this world; and therefore we must use those that are present, follow our calling, rest in God by faith and a good conscience, whatsoever the events be." As for those that fancy the wise man would here contradict himself in what he said, iv. 2, 3, unless we take these words for the opinion of other men, they may be easily answered; that both are true in different respects. There he speaks with respect to the *troubles* of life; and here with respect to the *advantages* of it: the chief of which is, hope of bettering our condition, when it is never so miserable. Which may be extended to the minds, as well as our outward concerns: there is hope men may live to see their follies, correct their mistakes, amend their lives, and recover the favour of God; which is irrecoverably lost when they are gone from hence. In short, he seems to say the same that the heathen meant in the fable of Pandora's box: in which *hope* alone remained, after every thing else that was good was flown away. And there are the like sayings in Theocritus and Euripides: which may be found in Erasmus's Adages, chil. ii. cent. iv. adag. 12.

[d] There is little difficulty in the following verses; where there are several passages which show, that Solomon is not representing the sense of those who believe nothing after this life: but hath respect only to the state of men here in this world, as he saith expressly in the conclusion of verse 6. And in the seventh verse plainly supposes the man to whom he directs his discourse to be religiously affected, and to govern himself in his pleasures with a regard to God, and the censure that he will pass upon his actions in another place: and thereupon advises him to a cheerful use of all manner of good things in this life.

[e] For I take *white garments* not to denote a magnificent and splendid way of living; but only a neat, clean, and pleasant (both *white garments* and *anointing the head* being opposite to the habits of mourners, which were sad and sordid), in which there can be no danger, if it do not hinder serious business; but rather be a refreshment after it, and a preparation to renew it, as it follows, verse 10. The Essenes, as Josephus tells (lib. ii. cap. 7, ἀλωος), went in white, though they would not use any ointments, which seemed to him too voluptuous. The pleasure, indeed, of them was great (as I shall show upon Cant. i. 2), and was by many abused, and made too expensive and costly: but not therefore to be refrained altogether by sober people: who forbore them in times of *mourning* (2 Sam. xiv. 2) and *fasting* (Matt. vi. 17), but used them in feasts and in times of joy, (Psal. xlv. 7: xcii. 10: Luke vii. 37, &c.)

[f] Ver. 9.] Here is a new proof, that this is not the speech of voluptuaries; for they love not to be confined to a wife; as Solomon here advises this happy man to be: making her his partner in all the joys and comforts he hath; as she will be in his grief and sorrows. The Hebrew phrase *see life* or *lives*, in the plural number, is well translated by us "live joyfully" (or *very joyfully*), for *chajim* includes in it all the conveniences and pleasures of life (Ps. xxxiv. 13), and to see is to *enjoy*, as was noted before.

[g] Ver. 10.] Here Gregory Thaumaturgus imagines the speech of the profano, atheistical crew concludes; and glosses in this manner upon it: Ταῦτα μὲν οἱ μάταιοι ἐγὼ δεῖ, &c. "Thus vain men talk, but I say unto you," &c. (as it follows in the rest of the chapter). Which is not at all agreeable, in my opinion, to the words of this verse; wherein there is a very serious advice to be diligent in all that we have to do in this world: which is not the way of sensual men, who love not to think of *work*, *contrivance* (or *thought*) *knowledge*, and *wisdom*. The difference between which words, I have expressed in the paraphrase; and shall only add, that they seem to comprehend our whole business here in this world. For action is employed in some *work* or other; to which we must bend our *thought* and devise how to do it; and for that end learn *sciences*, but especially study *wisdom* (unto which *sciences* are an entrance), that we may both accomplish what we design, and know how to use the fruit of our labour.

[h] Ver. 11.] But after all that we can do, he advises to a faithful dependence upon God and his good providence; and not upon our own strength or wisdom. By which advice he reproves that old saying, "Faber quisque fortunæ suæ;" *Every man makes his own fortune*: "Which (as the lord Bacon speaks in a discourse touching helps to the intellectual powers) we ought to look upon as an insolent and unlucky saying: except it be uttered as a hortative or spur to correct sloth;" and (I may add) to excite us to watchfulness, in laying hold of all opportunities, and neglecting no occasions, of doing ourselves good. "For otherwise, if it be believed as it sounds, and a man enters into a high imagination that he can compass and fathom all accidents, and ascribes all successes to his own drift and reaches, and the contrary to his errors and sleepings, it is a profane speech; and it is commonly seen that the evening fortune of that man is not so prosperous, as of him that, without slacking his industry, attributeth much to felicity and providence above him."

Yet this is not the same doctrine with that neither which saith, *Vitam fortuna regit, non sapientia*; "Fortune, not wisdom, governs the life of a man." For as Melancthon observes upon the conclusion of this book, there is much difference between *philosophical* and *ecclesiastical* sayings. The *church*, in such sayings as this, confirms providence, admonishes us to have God in our thoughts; whether events be answerable to our desires or not. But profane writers, in such sayings as that now mentioned, leave out divine providence, and take no notice of it; but only of a blind power, which troubles all things that are wisely designed.

It is no impertinent inference which Corranus makes from these words, that all the things which the *swift*, the *valiant*, and the rest of the persons here mentioned seek, being their end, of which they frequently miss; it is an argument that the happiness of man consists not either in *fame*, or *victory*, or *eating* and *drinking*, or *riches* or the *favour* of others; but in contentment with such things as we have, and God shall think good for us, in his wise providence.

[i] Ver. 12.] Which hath given us many examples of men, who, incited by false persuasions and foolish hopes, dreamt of good events; when, in the midst of their course, they were oppressed with great calamities. Thus Melancthon glosses upon these words in ver. 12, and instances in Marius, Pompeius, and Julius Cæsar. Which he explains more largely in his review of the first chapter of this book, a little before he died. "Where he observes how Cato and Marcellus were disappointed when they hoped for

victory in a good cause: and Brutus and Cassius, when they hoped by the treacherous slaughter of Cæsar, to have restored the form of the old republic: and Antony, when he thought by oppressing Augustus to make himself monarch of the world. All which verifies the old saying (which he remembers in his notes upon the Proverbs), *Μάταιοι μάταια λογίζονται, δεῖ ἐπιθυμίας*. "Vain men are abused by their own desires, which lead them to make false accounts, and fill them with vain expectations." And it teaches us the truth of those divine sayings, "The way of man is not in himself. Except the Lord build the house, they labour in vain that build it," &c. Examples of which we have in Saul, who hoped to have left the kingdom to his posterity: and in David himself, who thought once of having Absalom for his successor. But Solomon here teaches us to consider how infinitely the wise providence of God excels our greatest wit and cunning, and can more easily overreach all our counsels, and overturn all our well-laid designs, than we can outwit the silly birds and fishes."

[k] Ver. 13, 14.] Which should not discourage wise and regular proceedings; but only make us refer ourselves unto God: who, as he thus disappoints the most probable hopes, so, at other times, makes men successful when they have no hope at all. As Solomon here shows in the following observation (ver. 13, 14). Upon which St. Jerome glosses in this manner: "It hath been often seen, that a small city and few inhabitants, being beset by an army of innumerable enemies, and besieged so straitly, that they were in danger, if not otherways, to perish by famine; were on a sudden, contrary to all men's expectations, delivered by a mean person, who, having more wisdom than all the wealthy, great, powerful, and proud citizens, thought of a way to save them, when they gave themselves for lost; and effected that also of which they utterly despaired. And yet, O that ungrateful forgetfulness of mankind! after the siege was raised, after the liberty of their country was restored, there was nobody thought of this poor man, nobody gave him thanks for their safety: but all honoured the rich, who in their danger could do them no service."

[l] Ver. 15.] Which sets forth as the lord Bacon observes on this verse (lib. viii. De Augm. Scient. cap. 2, parab. 21) "the depraved and malignant nature of mankind; who, in extremities and straits, commonly flee to men of wisdom and courage, whom before they despised: but so soon as the storm is over, they become unthankful wretches to their preservers. Machiavel, not without reason, propounds the question, Whether should be most grateful to well deserving persons, the prince or the people? but in the mean time he taxed them both of ingratitude. Though this doth not arise merely from the ingratitude of the prince or the people alone; but there is added too oft to this the envy of the nobility: who in secret repine at the event, though happy and prosperous, because it proceeded not from themselves. For which cause they extenuate the merit of the act, and depress the author."

Thus Themistocles was served (as Luther here observes), who having performed great things for his citizens, was basely requited by them. Nay, David himself was soon forgotten, who had been the greatest benefactor to Israel: ten of whose tribes soon renounced all dependence on his house, and fell off quite from their subjection to it. So that to do good to the world, saith he, is to throw away the benefits we bestow; or to cast gold into dung, and pearls before swine. And therefore it is best to enjoy what we have, and to mind our present business, casting

away care for the future. For, as Phœdria saith in Terence, "It is better my benefits should be lost, than I should be lost together with them." And not to be moved from our duty by the world's ingratitude, is an advice he often repeats, very profitable in this chapter: that we may be like our heavenly Father, who "doth good to the evil and to the unthankful."

[m] Ver. 16.] The beginning of this verse may be illustrated out of Dion Prusæus (Orat. ii. De Regno), who observes, that Agamemnon wished rather for ten such grave counsellors as Nestor, than so many valiant youths as Ajax and Achilles, ὡς Σάττωρ ἢ ἀλούσας ἤ τις Τροίας. Where he shows also how great the power of oratory is to subdue men's minds.

[n] Ver. 17.] Yet it must be added, that the best and safest counsels cannot be so much as heard or regarded, though never so wise, till people's straits have made them humble, sad, and serious; as Aben Ezra expounds this seventeenth verse: "The words of the wise are despised by the people, when they are in prosperity; but when they are in distress (almost famished by such a siege as is before mentioned), and silenced by fear and grief, then they listen greedily and diligently." Which Melancthon expresses better; "The words of the wise are heard by the silent:" i. e. by such as do not rage with any desire; but seek the truth, and what is wholesome for them. This, and another obvious sense of the words, I have expressed in the paraphrase; but have taken little notice of this, which seems not so near the meaning; that it is better to hearken to wise men, who persuade to peace, than to tumultuous spirits, who incite silly people unto war. "He that rules among fools," is a

Hebraism for a great fool: or we may understand it of one whose authority sways much among fools, or of a foolish commander. And St. Jerome expounds it of a bawling orator or preacher. "Whatsoever declaimer (saith he) thou seest in the church, by the incitement and elegance of words exciting applauses, moving laughter, or stirring up the people to affections of joy: know that it is a sign of folly both in him that speaks, and in them that hear him: for the words of the wise are heard in quiet and moderate silence," &c.

[o] Ver. 18.] All authors furnish us with abundance of examples of the truth of the last clause of the last verse: but I shall only briefly mention a little of Melancthon's gloss upon the place. There are vessels of wrath, and vessels of mercy: the vessels of wrath are unhappy men, who bring destruction upon themselves and others, though sometimes they be great and wise persons: according to that of Solon, "Commonwealths are overturned by great and excellent wits." Such were Ahaz, Zedekiah, Catiline, Antony, and others. And in the church, Samosatenus, Arius, Manichæus, and many other pernicious doctors. Of all which Solomon says, "One sinner destroys much good," Πολλὰ καὶ ἀνπάσα πόλις κακοῦ ἀνδρός ἐπαυρεῖ. The vessels of mercy are such men, whose course is salutary to themselves and others: such a poor man in the city was Jeremiah; by whose counsels, if they had been followed, Jerusalem might have been saved from destruction. Let us therefore pray to God, with continual groans, that we may be vessels of mercy; and that he would preserve us from being the pests and furies (ἀλάστορες) of mankind: driving a violent course to our own and others' ruin.

CHAPTER X.

1 Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour.

2 A wise man's heart is at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

CHAP. X.

ARGUMENT.—The sum of this chapter is, that as true wisdom and virtue is the only thing that can give us tranquillity: so that part of it which teaches us to govern our tongue, and to behave ourselves dutifully towards our governors (though they do not manage things to our content, nor to the general good), conduces more unto it, than men are willing to believe. For this is, in a manner, the scope of the whole chapter, to make every one sensible of the great blessing of government; especially of good government: and that therefore they ought to bear with all manner of grievance; as a less mischief than the want of government, by rebellion against it. Which begins in undutiful discourse: the folly and danger of which he admirably represents; with many other things tending to our present peace and settlement.

Ver. 1.] And the wiser or better any man is, so much the more cautious ought he to be, in all his words and actions; if he mean to preserve that credit, esteem, and authority in the world, which give him great advantages of doing good. For as dead flies, though very small creatures, falling into a pot of ointment, and barsting there, corrupt that precious

composition, which the apothecary hath made with excellent art; so that it turns the perfume into a stink: in like manner doth a small error, or miscarriage, blemish him, who was highly valued for his discretion and virtue: and the least sordid action destroys his reputation, who was honoured for his noble way of living. See Annot. [a.]

Ver. 2.] It is hard indeed to be thus circumspect; but herein a truly wise man's worth is discovered, that his judgment never fails him in the greatest difficulties: wherein he not only resolves aright, and takes things by the right handle, but is ready also in the execution of what he designs, and manages his affairs with ease, and with dexterity; whereas a fool both mistakes in his aim, and fumbles also in the easiest business, which he handles so awkwardly and untowardly, that it commonly miscarries. See Annot. [b.]

Ver. 3.] And though he would dissemble his folly, and endeavour to seem wise, he is so far from his aim, that in every thing he doth, whether great or small, he openly betrays his want of judgment: nay, by his very gait and behaviour, as well as by his words and actions, he tells every body (as plainly as if he said it in so many words) that he is a fool: which appears in nothing more than in his holding all for fools in comparison with himself. See Annot. [c.]

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler:

6 Folly is set in great dignity, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it; and whose breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet

the edge, then must he put to more strength: but wisdom *is* profitable to direct.

11 Surely the serpent will bite without enchantment: and a babbler is no better.

12 The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* mischievous madness.

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every

Ver. 4.] But a man's wisdom hath seldom a greater trial than when his prince is angry with him, and perhaps treats him hardly; which incenses a fool, and makes him leave the court, if not grow factious and rebellious: but it is better and safer advice to keep in the station wherein thou art, and to do thy duty faithfully, with a patient, but yet pensive spirit: for nothing so appeases a prince's offended mind, as to give way to his fury by mild and gentle words, and by modest, humble, and submissive behaviour; whereby a man also prevents a world of sins, into which he throws himself, if he yield unto disloyal thoughts. See Annot. [d].

Ver. 5.] And there are worse evils than this, that a wise and good man must patiently bear withal; particularly that great error which princes, it must be acknowledged, either through ignorance, imprudence, surprise, easiness, and being imposed upon by other men's false representations, subtilities, or ill affections, are too frequently guilty of: whereby they derive many mischiefs upon all their people: for which they must answer, as if they were committed by themselves. See Annot. [e].

Ver. 6.] In advancing, I mean (which I have too often observed), the most witless, careless men, and of base condition; or suffering such who are noted for nothing but their folly, and their vices, to creep up to the most eminent dignities and offices; and in the mean time depressing noble persons, or making no account of them, though endowed no less with all excellent qualities, than with riches and honour. See Annot. [f].

Ver. 7.] By the like senseless folly, I have observed mere slaves, that deserved not the meanest office in a private family (being fitter to be kept under by every body, than to be intrusted with the smallest power), appear in the greatest state, by reason of their high preferment; and men of great families, or of singular worth and merit, altogether slighted; nay, forced to wait upon them, as if they had been their lackeys. See Annot. [g].

Ver. 8.] Which foul indignities, notwithstanding, a wise and virtuous person should choose rather to wink at, and patiently endure, than think of moving any public disturbance; for such counsels are extremely hazardous, and commonly end in the ruin of those that give them: according to that known proverb among us, which admonishes us how dangerous it is to pursue our own desires and passions violently (especially against kings and princes), whereby men in heat, forgetting their own contrivances, have run themselves into that very ruin, as hunters do into the pit, which they prepared for others: and that other common saying, which warns us not to overthrow the well-settled laws and customs of church or state: for that is like the breaking down a

hedge: wherein as a serpent many time lurks, which gives him that attempts it a deadly bite; so they frequently draw upon themselves their own destruction, who pull down the ancient government. See Annot. [h].

Ver. 9.] We abound with proverbs to this purpose: which teach us that the giving public disturbance by invading the rights of others (especially of kings) and endeavouring to change the form of government, is like removing the boundaries of lands, which raises great troubles; or like the taking much pains to pull down a building without judgment, some of the stones of which fall upon him that meddles with it, and crush him in pieces. Such is his folly, also, that he fancies he can mend every thing that is amiss, and form and square the people exactly according to his rule: which proves just like an unskilful workman's cutting a knotty piece of wood; who only makes clefts and chips (as the other doth fractions and rents), and, in the issue, gives a grievous gash to himself. See Annot. [i].

Ver. 10.] This is sufficient to show, how unprofitable all our endeavours are without true judgment. For as a rusty tool, though managed by the strongest man, is so far from effecting his desires, that it only tires his arm, unless he file and whet it to recover its edge: so all the power in the world rather hurts than advantages him that hath it, unless it be guided and directed by wisdom and prudence; which can do far more, than violence and force, to correct the errors of kings, and mend the faults of their government. See Annot. [k].

Ver. 11.] But of all other men he is the most dangerous, who spits his venom secretly against his governors: slandering and traducing all their actions in his private discourses, and thereby enraging people's minds against them; and giving them a more grievous wound than if they were stabbed with a weapon: for that may be prevented, or healed afterward: but this, like the biting of the most deadly serpent, which, stopping its ear to all enchantment, poisons both inevitably and incurably. See Annot. [l].

Ver. 12.] See here again the wide difference between a wise man and a fool. The former of which, by his virtuous discourse, wins every one's (especially his prince's) favour; and doth good to those with whom he converses; but the other, by his ill tongue, not only hurts his neighbour, but plunges himself into endless troubles; out of which he cannot deliver himself, nor can any body him. See Annot. [m].

Ver. 13.] And the more he talks, in the greater danger he is: for, though he begins only with senseless and impertinent stuff, he heats himself before he hath done into a rage: and then minds not either how injurious his discourse is unto others, or how mischievous unto himself.

one of them, because he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building de-

cayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry: but money answereth all things.

20 ¶ Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Ver. 11.] No, though he be admonished of it, he cannot desist. For he abounds with words, and while he thinks to mend the matter, he makes it worse; adventuring to talk not only of things civil, but of things sacred: and not only of things present, but of things past also, nay, of things to come: in which wiser men than he hath little or no skill; and yet the less he knows, the more confident and bold he is; when he doth not so much as foresee the evil he is bringing upon himself, by his foolish prating. See Annot. [n].

Ver. 15.] Which is the more intolerable, because he torments himself and others with fruitless pains about the abstrusest matter; when he knows not the most trivial, that is as plain as the highway; for if he be engaged in any common business, he only tires himself with toil and labour, but is never the nearer: like a silly traveller, who, being ignorant of the road, goes about, if not through dangerous, yet through troublesome paths, and the farther he goes, perhaps, is the farther off from the place he intends. See Annot. [o].

Ver. 16.] What a miserable condition then is that poor country in which abounds (as most places do) with a great many of these fools! And, besides, hath the unhappiness to fall under the government of a child: whose tutors, counsellors, guardians, and protectors, who have the management of all affairs in his minority, are so given to their pleasure, that they can find no time to mind seriously the public business: nor take any care to infuse principles of wisdom and goodness into their young prince's mind, but let him remain a child as long as he lives. See Annot. [p].

Ver. 17.] And, on the contrary, the happiness of that nation is inexpressible, whose king is not only of an illustrious family, descended from the most ancient nobility, but, having had ingenious and liberal education, doth not degenerate from their heroic virtue, which teaches him to place such officers under him, in their several stations, as make pleasure wait upon business; which they first despatch, and then refresh themselves, not to excess, but to fit themselves to return to their business again. See Annot. [q].

Ver. 18.] Being sensible, that as, through the negligence and gross carelessness of the master of a family, the house falls into decay; and for want of timely reparation, the rain gets in and rots the roof, and then the supporters, and at last the very foundation of it: so, by that laziness and sloth, which is the effect of luxury and riot, kingdoms themselves go to wreck; and seasonable remedies not being applied to public disorders, the whole government by degrees grows out of frame, and is in the end dissolved. See Annot. [r].

Ver. 19.] For these idle and dissolute persons, among other mischiefs, consume the public treasure, by their vast expenses in feasts, and all manner of merriment; which serve indeed for their present pleasure, but waste that which should make it lasting, and is of most universal use to support the prince's crown and dignity: and therefore, when the exchequer is exhausted, these men are tempted to fill it by the most grievous oppressions; nay, law and justice,

and every thing else, are sold; virtue itself is of no price, but money alone is valued, and bears all the sway: which is another way of bringing all to utter ruin. See Annot. [s].

Ver. 20.] But notwithstanding all this, as I advised thee before, not to rise up in rebellion against thy sovereign (ver. 8, &c.), and now let me add, that it is very foolish, as well as wicked, to be provoked by this ill management, so much as to speak an opprobrious word of him, or of his government, or ministers; nay, entertain not so much as a thought of it, though it may be done never so secretly, where none but thy wife, or most intimate friend, is admitted: for it is not safe to trust any body with so dangerous a secret, which it is most likely will not always be concealed: but, as it is certainly known to God, so will be carried, by some undiscerned means or other, with such swiftness to the prince's ears, as if the bird that sat in the window, or passed by when the words were spoken, had flown away immediately with the report of them. See Annot. [t].

ANNOTATIONS.

[a] Ver. 1.] He seems, in the first words of this chapter, to prosecute what he had said in the last clause of the foregoing; showing how much good one fool may spoil, by the great mischiefs that ensue one foolish action; whereby a man, otherwise famed for wisdom, utterly loses his reputation. So most interpreters understand the latter part of the verse; which Melancthon, following the Vulgar, interprets quite contrary; that a little folly, or rather folly for a little while, is better than wisdom and glory: that is, seeming folly, like that of Fabius, who was condemned for his slow proceedings, and thought a cowardly fool, is better than wisdom which makes a glorious show, but doth not conduct things so safely as that captain did.

But this exposition agrees not at all with the similitude whereby Solomon illustrates what he here saith concerning folly, which is that of *dead*, or rather *venomous flies* (for the Hebrew phrase, "flies of death," may better be translated *deadly*, than *dead flies*), which, though very little animals, yet falling into a pot of precious ointment, spoil it all when they putrefy: and not only take away the delicate scent, but turn it into a filthy noisome stink. For a fly is observed to be both *fedum* and *fatidum animalculum*; especially some sort of them, which seem here to be particularly denoted by the word *xebube*: being not merely bred out of filth, and delighting to live in it, but leaving behind them such a humour as is very offensive to the smell, and kills those creatures into whom they thrust their snouts. From whence the god of the Ekronites had his name of Baalzebub (2 Kings i. 2); which, if it were given him by his worshippers, signified his power to destroy those venomous flies which infested the inhabitants of that country: if by the Israelites, expressed their contempt of him, as a mean, and a filthy, sordid idol. For, therefore, St. Jerome thinks the prophet Isaiah compares the Egyptians to a *fly* (vii. 18), not only because they were a weak people, but propter sordes idololatria, "by reason of the sordid filthiness of

their idolatry:" which was a great reproach to their famed wisdom; and made them vile, even in the opinion of pagan people.

I cannot here omit the reflection which the lord Bacon hath made upon these words (lih. viii. De Augm. Scient. cap. 2, par. 11), "That the case of men eminent for virtue, is very hard and miserable; because their errors, though never so small, are by no means pardoned. But as in a pure diamond, of great lustre, the very least speck or smallest cloud strikes the eye, and affects it with a kind of trouble; which in a grosser stone would scarce be observed: so in men of singular abilities, the least infirmities are presently espied, and become the matter of men's discourse, and are perstringed with a heavier censure; which in men of meaner parts or rank would either pass without notice, or easily procure pardon. *Therefore a little folly in a very wise man, a small sin in a very honest man, and a slight indecency of manners in a man of courtly and elegant behaviour, much derogates from their fame and reputation.* So that it would not be the worst course for excellent persons, if they would mingle some absurdities (so it may be done without guilt) with these actions; that they may maintain a kind of liberty to themselves, and confound the notes and characters of smaller defects."

[b] Ver. 2.] From hence Solomon takes occasion to represent more largely, how much men suffer by their folly, and what advantages wisdom gives them: and treats of both with respect, not only to men's private, but to the public good. And, first, he shows what a difference there is between a wise man and a fool, in the management of any business. So I have interpreted this verse, which may be also thus paraphrased: "A wise man always takes honest courses; but a fool turns into by-ways." Thus Greg. Thaumaturgus glosses: "A wise man is his own leader and conductor to the best things; but a fool inclines to the wrong side, nor will his folly ever lead him to any thing that is excellent." Which St. Jerome expresses in this manner: "A wise man always thinks of the world to come, which leads to the right hand; but he that is a fool only of the present world, which lies on the left." And quotes a famous passage of Lactantius (which I find in his institutions, lib. vi. cap. 2), concerning the letter Y, unto which the Pythagoreans resembled the course of human life. In which there is a time, when a youth finds his way cleft, as that letter is, into two parts or ways; and he stands doubting unto which he should incline. If he be so wise as to take the right hand way, he is happy; if the other, he is miserable. Which sense Grotius follows: "The right hand is the way of virtue; the left the way of vice." Unto which we may reduce that of the Chaldee paraphrast, "The heart of the wise inclines to the law of God, which was given from God's right hand; the fool to silver and gold, which are the gifts of the left."

But if this had been the sense, it would have been more proper to have said, the wise man's heart is on the *right hand*; not on *his* right hand; which is much different; and therefore I have omitted this in the paraphrase (though I thought good to mention it here), and take no notice of many other glosses; particularly that of Melancthon's, which seems something nearer to the sense: "The wise man hath power over his affections" (the right hand being the strongest, and the instrument of action in most men) "and can moderate them, as occasion requires: but a fool is under the government of his passions; and is hurried that way, which his anger, ambition, grief, and other blind affections, drive him."

I will add this, that the meaning may be, *A wise*

man hath his wisdom always at hand, to direct him what to do in public or in private business; whether he have to do with friends or enemies; in adversity, as well as in a prosperous estate (his mind being just like the right hand, which we use readily upon all occasions, for all manner of actions): *but a fool is to seek*; and knows not which way to turn himself, &c. Which is much to the same purpose with what I have said in the paraphrase.

[c] Ver. 3.] And agrees with what follows in this verse: the first words of which signify as much as *moreover*, a fool is so silly that he cannot hide it. For though the rest of the diseases of the mind may be covered by artificial discourse, as the blemishes of our bodies are with our garments; only folly cannot be dissembled, but will appear to all, in every motion of him whose weakness it is.

There is another sense of the last words of the verse, besides that in our translation; which I have not neglected: because the words will bear the sense of the Vulgar; viz. "He saith every body is a fool." Which St. Jerome interprets thus: "He judges all men by himself." Symmachus thus: "He fancies himself the only wise man." The LXX. (as St. Jerome observes) seem wide from the sense, who translate it thus: "All that he thinks is very vain." Maldonate understands it differently from them all, in this manner: "In that wherein he himself offends, he reprehends others."

[d] Ver. 4.] And then Solomon proceeds to give a particular instance of this folly and wisdom; especially in the public state and government. Where it is great folly for a governor to carry himself haughtily and furiously; but if he do, it is no less folly in his people to oppose him with the like passions; and not rather to be patient and peaceable: which is the sense of ver. 4. Which some take for a counsel to governors, others to the subject. They that understand it as counsel to governors, translate it some of these ways: "If the spirit of a governor come upon thee," that is, if thou art fitted for government, and advanced unto dignity, behave thyself humbly; and administer all things with great lenity: for that is the best way to heal public distempers. Or thus: "If thou art made a prince, discharge this office diligently," and with vigilance; for if thou art remiss and careless, it will make thee fall into great errors. Or, as some will have it, in this manner: "Thou hast a desire to be in authority, suppress it; or if it be offered thee, accept not of it: a private life is better; and less subject to the occasions of sin and danger. And some translate it thus: "If thou art in singular favour with the governor, keep thy station notwithstanding; and be not ambitious of preferment," &c. Which is counsel unto subjects; and by *ruach* (spirit) of the ruler, most do not understand his *favour*, but his *anger*: and then also it may be taken in a different sense from that in our translation making it still an advice to him that is in authority), that if anger come upon him he should reflect, and consider the station wherein he is: lest this passion make him act indecently, and transport him into great sins.

But the greatest part of interpreters taking the verse to be counsel to a subject, in case he incur the displeasure of his prince, I have followed that sense, which is most agreeable to the coherence. And I have interpreted that advice, *not to leave his place*, as most do, for not quitting the duty of a subject: but have taken in also the most ingenious interpretation of the lord Bacon. Who makes this a political advice to courtiers; not to relinquish their place and office, nor to retire from the execution of their charge, as many do when they see their prince angry with

them. "Which arises partly out of an *impatience of disgrace*; partly lest they should *make the wound bleed afresh*, by coming into the presence; partly that their prince may see *how sorrowful and humble* they are: which makes them think fit to withdraw themselves from their employments; nay, to resign, perhaps, the offices and dignities themselves into the prince's hands.

"But Solomon disallows this way of cure, as hurtful and prejudicial; and that upon very good grounds. For, first, this course doth *too much publish the disgrace itself*: from whence both enemies and enviers grow more bold to hurt; and friends more timorous to help. Secondly, by this means it comes to pass, that *the wrath of the prince*, which, if it had not been made public, would have died perhaps of itself, *becomes now more fixed*: and having begun to overthrow the man, is carried on to his utter ruin. And lastly, this retiring *savours something of a malignant humour*; that is, fallen out with the times: which heaps the mischief of indignation upon the mischief of suspicion.

"The proper precepts, therefore, for a cure are these, which he thinks are contained in the last words: '*Pliant demeanour pacifies great offences.*' First, above all things *not to seem insensible to, or not so affected as in duty he ought to be by, the prince's displeasure*; either through *stupidity* or a *stubbornness*, and pride of spirit. That is, let his countenance be composed, not to a sullen and contumacious, but to a grave and modest pensiveness; and in all manner of employments let him show himself less pleasant and cheerful than he was wont to be: which it may be expedient, also, that some friend or other should represent to the prince; and insinuate seasonably, with what sensible grief he is inwardly afflicted. Secondly, *let him carefully avoid all, even the least occasion*, whereby either the thing itself, which was the first cause of the indignation, may be revived: or the prince apprehend a new occasion to be displeased with him again, or, upon any account whatsoever, to chide him before others. Thirdly, let him with all diligence seek, on the other side, all manner of occasions, wherein *his service may be acceptable to his prince*; that both he may show a prompt and forward affection to redeem his forepast offence; and his prince may understand what a good servant he is likely to lose, if he thus cast him off. Fourthly, let him *sagaciously either lay the fault upon others*; or insinuate, that *it was committed with no ill intention*, in himself; or remonstrate *their malice* who accused him to the king, or aggravated his fault, more than it deserved. To conclude, *let him be diligent and watchful in all things, and intent upon the cure.*"

There is another great man of our own, who seems to take this for an admonition not to be false-hearted, by flinching from our station, when mighty men frown upon us. "In an upright course (saith Bishop Sanderson, in his sermon upon 1 Cor. vii. 24, sect. 46) fear not the face of man, neither leave thy place, though the spirit of a ruler rise up against thee: patience will conjure down again that spirit in time, only if thou keep thyself within thy circle." But I look upon this, which agrees not with the latter part of this verse, as an accommodation only of these words to his present purpose; and not as intended for the proper sense of them.

[e] But of all other follies this is the most mischievous, of which princes themselves are sometimes guilty: in preferring (as it follows, ver. 6, 7,) unworthy men (who are so unfit to govern others, that they cannot govern themselves) to the highest dignities, and perhaps trusts: and at the same time neglecting

if not depressing men of worth and honour, of noble families, and sometimes of heroic virtue. Which is more provoking, because more pernicious, than the personal displeasure (before mentioned, ver. 4), which they express towards any private man. For it is an universal grievance, and as if the ruler himself should give order for all the mischief which they do (as some expound that phrase *as an error*), and yet, notwithstanding, it is the wisest course not to be exasperated by it, to make any tumults and seditions; but to be patient and quiet (ver. 8, 9). So I have expounded these verses, in connexion one with another: for though there are those who by ruler here understand the devil; who thrusts the worst men into the best places (as may be seen in St. Jerome's commentaries); and others understand God, who permits this; yet the whole discourse is still to the same purpose: that senseless persons get into power; being more acceptable many times at court (as Melancthon glosses) than the wise and good. According to the ancient verses,

Ὁ βίος μάλιστα τοῖς ποιηροῖς ἴδεται
Πράττει δ' ἄριστα κόλαξ, ὁ σικωφάντης δεύτερος.

"The world takes the greatest pleasure in bad men: the flatterer fares best in the first place; and next him the sycophant and false accuser. In the Roman story there are many instances of men preferred merely for their vices, of others only for money: some of which are collected by Joannes Filesacus, lib. viii. *Selectorum*, cap. 15.

[f] Ver. 6.] I mentioned *vices* in the foregoing annotation [e] because *folly*, in the holy language, comprehends that, as well as silliness, or incapacity to manage affairs, and mindlessness, negligence, and sloth: which are both denoted in the Hebrew word כַּחַח in this place: where the abstract (as they speak) being put for the concrete, we are to understand idle, ignorant, and senseless men; and that in the highest degree; and, being opposed to the *rich*, they are also supposed to be men of mean extraction, or condition. For which reason the rich also are to be understood, not simply men of estates, or great birth, but of excellent education, noble endowments of mind, and attentive unto business, &c.

[g] Ver. 7.] The sense of this verse is not different from that of the former; but the same thing is set forth in both, by two illustrations: one taken from their place and dignity; the other from their equipage (as we now speak), wherein they appear upon their advancement. For to *ride* belonged unto great persons; as to go on foot, unto inferiors. And to ride on *horses*, in Solomon's time, was much more stately than to ride on *mules*, which were used by great men in David's time (2 Sam. xiii. 29; 1 Kings i. 33,) or on *asses*, in former ages (Judg. x. 4).

[h] Ver. 8.] Yet it is senseless to be enraged, by this preferment of senseless and unworthy men, into rebellion, as the wise man here shows by several proverbial sayings. In the application of which to this purpose, I have the approbation of Melancthon; who expounds the last words of ver. 8 and the last of ver. 9, concerning the punishment of those who go about to change the ancient laws, and the form of government. And it is more agreeable to the phrases of *breaking hedges* and *removing landmarks*, or such like things, than to apply it unto the mischiefs that princes bring upon themselves and their countries, by such imprudent promotions as are before mentioned: though that be true also, that such disorders give great disgust and are the occasion of dangerous commotions.

Which commonly are most fatal, notwithstanding, to those that are so foolish as to advise, contrive, and

excite them. Who bring that mischief on themselves which they intended should wholly have fallen upon others; as Solomon here shows by two similitudes: one taken from the pits digged for the entrapping foxes, wolves, and such like creatures; or, as others will have it, from those that undermine the walls of towns, and often perish in the mines wherein they themselves have long wrought. Agreeable to that old saying which Aristotle mentions (in his third book of Rhetorics, cap. 9) out of Democritus *Χίος οὐτ' αὐτῶ κακὰ τεύχει ἄνηρ, ἀλλὰ κακὰ τεύχων*. The other from a breaker of a hedge, or fence, or wall (for so we translate this word, Numb. xxii. 24); or any partition (so the LXX. there translate it by the word *φραγμός*) whereby men's grounds were separated; and kept in several: in which enterprise he meets with his death's wound from a serpent. Which were wont to lurk in rocks (Prov. xxx. 19) and in holes of the earth (Isa. xi. 8) as well as in the bottom of hedges, or old walls (as the wise man here intimates), and in other dry places where there was no water (Deut. viii. 15). There were water-serpents also (Amos ix. 3) of which men were in less danger.

[i] Ver. 9.] There is great variety of judgments concerning the sense of this verse: but that which I have given I am sure is not improper; which, in short, is this: that they who, out of love with novelty, will not let things alone in their place, but be altering and changing, though thereby they make great rents and distractions; do not only give themselves a great deal of trouble, and disturb the quiet of their own mind, but run the hazard of ruining themselves, together with whole kingdoms and churches. Therefore that saying of Pindar, quoted by Melancthon, should always be in people's minds: "It is easy to disturb a government, but God alone can settle it again."

The phrases are sufficiently explained in the paraphrase: only I think fit to note, that the word which (following the LXX.) we translate *endangered*, is by Forster translated *aspergetur*, that is, hurt by the shivers of it.

[k] Ver. 10.] There is no less variety, but rather greater, in the interpretation of this verse: wherein he seems to return to the commendation of wisdom. And it may still refer to what went immediately before; as I have applied it, in the latter end of my paraphrase. In which I have not varied from our translation, if after these words "put to more strength" these be understood, *but all in vain*: and so the words may be translated out of the Hebrew "If the iron be blunt and he (that cutteth with it) do not whet the edge, it will overcome all the force he uses:" that is, will not cut as he would have it. And so the meaning of the verse is excellently expressed by the lord Bacon in his preface to the second book of the Advancement of Learning. "These words (saith he) insinuate, that a wise election of the means doth more efficaciously conduce unto the accomplishment of any enterprise, than any enforcement or accumulation of endeavours." For as the saying is, Claudius in via antevertit cursorum extra viam; "A lame man in the way will outrun a post out of the way."

But though I take this to be the true sense, yet I shall here mention some others, that the reader may choose which he thinks most congruous. Some take that word *chajalim*, which we translate *strength*, for *forces* or *armies*; and make the sense this: "Where an army is governed by wisdom it prevails, though it be defective in weapons: for wisdom doth more to set things right (i. e. doth more to make up the want of arms), than arms can do to get the victory alone." Others who translate the former part of the verse to

the same sense that I have done, translate the last part thus; "the excellence of industry is wisdom:" that is, wisdom in this excels all other tools; they are blunted by use, but it is sharpened thereby. And therefore they, the more they are used, give them that employ the greater labour; but this, the more it is exercised, gives us the less. Thus Maldonate. Some in this manner, if iron be blunt, it must be sharpened; and so must the sword of justice (when by the negligence of officers it hath lost its edge, and the earth is filled with violence, with thefts, and adulteries, &c.) be resumed and whetted by the magistrate, to the severe punishment of such wickedness.

Melancthon seems to express the sense of the Vulgar: As iron, being blunted, is not sharpened without great labour; so the companion of great diligence is wisdom: or wisdom cannot be attained without great industry. Which others, that follow that translation, express thus more largely: As a knife, or such like instrument, having lain long rusty, cannot, without much wetting, be sharpened again; so the mind that is grown dull by long sloth and negligence, requires great labour, study, and exercise, to restore it to its former vigour. Which may be applied to government that is decayed, and cannot, without a wonderful diligence and prudence in those that have the management of things, be recovered.

There are those who look upon it only as an admonition what may be done by mere industry and painstaking, though a man have not much wit, nor be much befriended by others, and yet gets up wonderfully in the world.

[l] Ver. 11.] In the exposition of this also there is much variety; according to the Hebrew phrase, *master of the tongue* is expounded either of a mere babler, and loose talker; or of a backbiter and slanderer. I have taken it in the latter sense; as St. Jerome, in the Vulgar edition, doth. And the former part of the verse may either signify a serpent that is not enchanted, or that cannot be enchanted by any means. For some such sort of serpents there were, as Bochartus observes (lib. iii. De Sacr. Animal. cap. 6, par ii.), and as appears out of Jer. vii. 17, and other places of holy scripture. Unto which, I think, the backbiter and detractor may be best compared: for nothing will restrain his virulent humour, nor defend one from the mischief which he doth in secret. I have connected this verse also with the precedent matter; as it may be, though we should take the words in the common sense; which is this: That as a serpent will bite if he be not charmed; so will he do mischief that talks much if he govern not his tongue with great wisdom. Or, as others interpret the latter part of the verse, a man's words, though never so eloquent (for so the word *lachasch* is used, Isa. iii. 3) will do no good, to pacify a prince's mind, if he be not charmed at the very first, before he has fixed his anger.

Others take this verse separate from the rest, and understand no more by it than this; that a calumniator is like a serpent, that bites secretly; without so much as giving warning by its hissing. So Melancthon: who truly observes that calumny is a most grievous pestilence; which rages and destroys whole countries. For it first kindles dissensions; and thence arise confusion of religion, wars, and desolations. Or, according to our translation, "A babler can no more refrain from blurting out his own or others' secrets, than a serpent, if he be not charmed, can do from biting." Which may be referred also to the matter foregoing, in this manner: He that gives himself a liberty of talking of every thing, blurts out even the

secrets and the vices of princes; whereby he not only makes himself odious, but procures his own destruction.

[m] Ver. 12, 13.] The three following verses may be also referred to the same matter; and the latter part of this is capable of another sense, than that in our translation; which is this: that "a fool's lips subvert all that a wiser man hath said." So St. Jerome expounds it. There would be less harm in folly, saith he, if it would be content with its own rustic ignorance: but it affects to contradict the dictates of wisdom, and to affront prudent persons; nay, to supplant and overthrow them: whereby it becomes exceeding wicked.

[n] Ver. 14.] And it is in vain to hope to amend this; because, as Solomon here observes, a fool thinks himself in this very thing to be wise and learned; that he is able to multiply words, though they be never so confused, without head or foot (as we speak) and he say the same thing over and over again, in a round; as the LXX. seem to understand the word *holleoth*, madness (in the foregoing verse), which they translate *περιφροσύνην*, as if it were from the Hebrew word, which signifies a *dance*. Melancthon understands these three verses, as if they expressed the difference between wise counsellors or teachers, and such as are foolish, but fancy themselves very wise: though they direct their counsels and instructions merely by their own or others' blind affections. So Mardonius persuaded Xerxes unto his unhappy war; and Pompey had such-like instigators: but they were ignorant men, or considered not *what had been before*. So he expounds this fourteenth verse: "They who by foolish counsel or pernicious doctrine, undo themselves and others, regard not former examples; nor have any prospect of future judgment."

[o] Ver. 15.] He refers all to this verse (where I have put two senses together) unto the same thing. These perverse wise men, saith he, make a great bustle to no purpose; and, endeavouring to reform many things, bring lamentable events upon themselves and others; because they are ignorant of the sense of mankind; and consider not the weight of business; nor discern what is fit to be done. Which is comprehended in these words, "They know not the way to the city, or to the court:" but are like the shepherd, saith he, who, coming to the court, had a looking-glass bestowed on him; in which contemplating himself, he fell into admiration of his own beauty: and thereby grew so insolent, that he was not only thrown out with disgrace, but broke his neck.

[p] Ver. 16.] From hence Solomon takes occasion to admonish us, that the misery or welfare of a people depends very much upon the king that governs them. Who, if he be a child, must be governed by others; and if they prove bad, as commonly they are, all things go to wreck. This seems to be the sense of this verse; where by a *child* I understand a prince to whom the sceptre falls in his minority: though it may be taken as (Jo. Forsterus expounds) for one that is *rerum imperitus*, "unskilful in business" (as in Jer. i. 6, 7; Isa. iii. 4); and I have not omitted the common interpretation, which understands it of such a weak *prince*, as is wholly governed by his passions, and lets the worst of men govern him. Who, like children, think all is well, if they may hut play, and follow their pleasure. Which they take so greedily, that they are drinking when they should be at council; dancing when they should be judging causes. So Jo. Drusius, I remember, expounds "eating in the morning," in his annotations on Numb. xvi. 5, where he applies that place of Jeremiah, xxi. 12, to illustrate this; and observes, that the *morning* is the time of judgment and counsel; as the *evening* is for mirth or computations. According to that of Socrates, "In

the morning counsel, in the evening conversation." And that of the Hebrews, Non iudicant in hora ebrietas; "They do not sit to judge in the hour of drinking;" i. e. in the evening. Which is so prejudicial to government, that there was a law among the Carthaginians, that no magistrate whatsoever should drink any wine at all, *ταύτων τὸν ἐνιαυτὸν οἱ ἄρχοντες*, "that year in which they bear any office," &c. as we read in Plato, lib. ii. De Legibus, p. 674, edit. Serrani. And he admirably represents what the mischief of it is, when a mere youth governs, who is not able to undergo so weighty a charge, in the next book, p. 691.

[q] Ver. 17.] And, on the other side, the felicity of a nation is unspeakable, when it is under the care of a gallant prince; whom he calls *ben chorim*. Which may either signify his descent, or the excellent qualities of his own person: or rather both, one who inherits the virtue of his ancestors. Who, though they should chance to leave him but a *child*, yet intrust him with such wise and faithful persons, that they infuse into him the spirit of his heroic predecessors: which makes the people willingly submit unto him. For, as Plato observes, that parents every where have the power of governing their children: so next to this it is consonant *γενναίους ἀγαθῶν ἄρχειν*, "that generous persons," (who do not degenerate from the virtues of their noble ancestors) "should govern those that are mean and base" (lib. iii. De Legibus, p. 690). Whence the Babylonian princes are called by this name, Isa. xxxvi. 12, where the Chaldee hath *bene herin*, the sons of ingenious and free men; or the sons of heroic persons. For hence comes the name of *Heros*: and thence Bacchus is called by the name of *Liber*, i. e. a prince or nobleman, as Bochartus rightly observes in his Canaan, lib. i. cap. 18. And so the LXX. translate *ben chorim* in this place, *βίος ἐλευθέρων*: which word they elsewhere translate *ἐντιμοί*, "nobles" (Neh. v. 7; vi. 17), and *ἀρχοντες* (Isa. xxxiv. 12). It is vulgarly derived from the *white garments*, or *robes of fine linen*, wherein such great persons appeared: but it is more likely to be of some foreign original; and may be best translated *illustrious* persons.

[r] Ver. 18.] I have referred this and the next verse unto the same matter. And this represents, how necessary it is to be very diligent and careful to make up the smallest breaches, and correct the beginning of disorders; by showing what ruin attends upon supine sloth, remissness, and negligence. Which is expressed in two most significant words; the first (*slothfulness*) implying such a sluggish temper, that a man will move neither hand to any work; the other (*idleness*) such a remissness and listlessness, as there is in a man that is asleep; when his *hands hang down* (as the phrase is, Heb. xii. 12), which seems to be the import of *shipluth* in this place; coming from a word that signifies humble and dejected.

[s] Ver. 19.] The next verse represents the vast power of money: which therefore a prince should be sure to have at command; because it commands all other things. As he finds, when he is in want of it; and is thereby tempted to squeeze his people unjustly; or to set all things to sale: which is another way of expounding that phrase, "money answers all things." I cannot omit here to note, that it would not be absurd, if this verse should be connected with ver. 17, to signify the happiness of a nation, whose prince takes care that his people want not provision (*bread and wine* in the language of the Hebrews signifying all that is necessary for human life); but especially that the money of the nation, whereby all things are purchased, he not exported.

[t] Ver. 20.] But whatsoever negligence, or profuseness and waste there be, it should not provoke

any wise and good man to speak contemptuously of his sovereign, or of his ministers: if he consider merely how unsafe it is to make such reflections on him. For there are no ears so faithful, no place so secret, as that they may be trusted with such words: *the ears of kings*, according to the old saying, *being as long as their arms*. That is, they can as easily discover crimes, as punish them: they have spies on purpose every where; or men to ingratiate themselves will turn accusers; or loyal persons may, some way or other, come by the knowledge of it, and think themselves bound to let their sovereign know who are his enemies.

Thus most interpreters and the most learned understand this verse; and therefore I have followed no other interpretation in my paraphrase. For thus that admirable person, S. Bochartus, glosses upon these words (Epist. qua respond. ad. iii. quest. p. 37): The true mind of Solomon is, that kings do not want their *προσπαραγής και κρηρπειούς*, "emissaries and curious observers;" by whom they learn what is most secret. Which was the reason that Midas was represented by the poets with asses' ears; because he had those that listened and hearkened in all parts of his kingdom: and brought him news of every thing, that was but whispered by his subjects.

And thus St. Jerome: the simple sense is, that we take care we be not overcome by anger and fury, to speak evil of our prince, or detract from him: for he may, some way or other, hear it, contrary to our expectation, and make us suffer for our ungoverned tongue. That is the meaning, saith he, of the last part of the verse; which is a hyperbolical expression, like that in common speech when we say, "The walls that are conscious to what you speak will discover it." Nay, this very proverbial hyperbole is used in good authors, for a thing very secret, "Unless some bird saw it." So Aristophanes, in his comedy which hath its name from birds:

Οὐδεὶς εἶδεν τὸν θησαυρὸν τὸν ἐμὸν, πλὴν εἴ τις ἄν ὄρνις.

"None ever set eye upon my treasure, unless perhaps some bird."

And Suidas cites this verse out of the same poet (which more illustrates the sense I have given of this phrase in the paraphrase):

Οὐδεὶς με θεωρεῖ πλὴν ὁ περιπτόμενος ὄρνις.

"None sees me unless the bird that passeth by."

But I am not satisfied whether Solomon had not respect to something else; and intimated that some prophet might make the discovery: as Elisha did of many things spoken in the king's own bedchamber, (2 Kings vi. 9). The Chaldee paraphrase, by "that which hath wings," understands the heavenly ministers; and so many of the Hebrews: about which, though they talk many fabulous things, yet the meaning may be, the angels shall, one way or other, bring it to light, and give occasion to the discovery. For as a great man of our own observes (Bp. Taylor, lib. iii. Duet. Dab. chap. iii. rule 3, n. 3), "the government of the other world reaches strangely even unto us; and we speak not a word in vain, but, by the divine providence, it is disposed to purposes that we understand not. And therefore it is not safe to speak evil of *magistrates* in our private houses; lest the angel that attends us order it so, that it pass into publication. But as for the *king* (who is above the *rich* or *mighty*), 'call him not accused in thy heart;' which being a thing that can only be perceived by God, who is the searcher of the heart; it shows that, as angels take care of the rich, the wise, the mighty, and noble; so kings are the peculiar care of God," &c.

And, indeed, as the same Bochartus adds, it appears from hence, that Solomon doth not deter us from this sin by the mere fear of dangers; for he lays a restraint not only on our words, but on our thoughts: which are known only unto God. And if we may not in thought detract from him, how much less speak a reproachful word of him; or move rebellion against him.

I shall only add two things more, and conclude this chapter with a notable discourse of Martin Luther: first, that some of the Hebrews who take the angels to be here meant, thereby understand the devil: as our Saviour, by the "fowls of the heaven," understands ὁ πονηρός, "the evil one" (Matt. xiii. 4); but especially *night-birds*, they say (who may seem here to be meant, where he speaks of the *bed-chamber*), denote the devil and his angels. Whence that proverb among the Arabians, "Speak where there is no night-bird;" that is, where no creature hears.

Secondly, the last words of the verse are capable of this sense (if we distinguish between *bird of the air*, and *that which hath wings*: taking the one for *angels*, and the other for *men*; who minister to kings as angels do to God), that the angels will report our blasphemy in heaven; and some or other will be found to reveal it, and carry the news of it to the king upon the earth. Gregory Neocæsariensis suggests the former part of this: who thus expounds the words, "Swift and winged messengers carry all to the only rich and great king, discharged both a spiritual and rational ministry."

It will not be unuseful, much less unseasonable, in such an unruly age as this, to let the reader understand how deeply the first reformers of religion laid this precept to heart; by transcribing some of Luther's admonitions, in his annotations on this verse.

"The worse and the more malignant (saith he) the world is, the more studious and laborious Solomon teaches us to be, in the doing our duty. Particularly, in *honouring magistracy*; because it is a divine ordinance, and the better part of the world: by which God manages all things under the sun. But the ungodly begin their wickedness chiefly in the contempt of magistrates; when they hear how God blames and reproves them in the holy scriptures. But it belongs to the divine office to find fault with magistrates, and to rebuke them. And therefore, though thou hearest it, yet do not imitate it. For thou art not God; nor the ordainer, no, nor the reformer and restorer of the divine ordinance. But as God reproves them, so thee also, in the holy scriptures; that thou mayest do thy duty, and not meddle with what belongs to them. Whereas thou forgetting the beam in thy own eye, beginnest to spy the mote in another man's: correcting thy superiors, by whom thou rather art to be corrected. And if thou shouldst sustain their office, wouldest offend more than they do, and not do so much good as is performed by them. The meaning therefore of Solomon is this: I have spoken much of princes, how they undo the world: but do thou reverence them, notwithstanding that; for they are not a human ordinance, but a divine. St. Peter, indeed, calls the king a *human creature*; because he is assumed from among men, but his authority is divine: and though princes be bad, they are to be honored because of this ordinance of God. Why then wilt thou speak evil of those who are vexed with so many and such great cares and labours for thy peace: if they be good? And if they be bad and foolish, their own impiety is mischief enough to them, and brings them into sufficient danger. Bear with them, then, and compassionate them; rather than rail upon them, and revile them," &c.

Yes, will some answer; but we may say what we please of their ministers. Not so, saith the wise man in this place, "Curse not the rich:" i. e. men in great authority under the king. For (as the same Luther discourses upon the first verse of this chapter), "just as we see flies fall into a pot of excellent ointment, and there dying and corrupting, spoil it all: so when

excellent counsel is given in the kingdom, in the senate, in war; behold there comes some mischievous knave or other, and utterly dashes it: so that it hath no effect. But as we are compelled to endure those poisonous flies; so we must be content to suffer these pestilent counsellors."

CHAPTER XI.

1 CAST thy bread upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow:

and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

CHAP. XI.

ARGUMENT.—As obedience to governors, and patience under ill government, are the means (he shows in the foregoing chapters) to preserve peace and quietness; which are the great blessings of human life: so in peaceable, quiet, and easy times nothing contributes more to our happy living, than the constant exercise of charity, in works of mercy which make us beloved of God and man. Upon which, therefore, the wise man here insists largely; in the first six verses of this chapter: and then presses men to it by the consideration, that there is no pleasure like this, while they live; and that as they cannot keep what they have long, but death will rob them of all: so they must give an account of what they have enjoyed, and therefore had best make such an use of it, as will stand them in stead at that time. This I take to be the sum of this chapter.

Ver. 1.] Now, having shown how thou oughtest to behave thyself towards those above thee, look down a little upon those below thee; and believe that nothing is more profitable (though the world think otherwise), as well as obliging, than to be kind and charitable unto all men; but especially to the poor, miserable people, though they be not so good, perhaps, as they ought to be; but will ungratefully forget all thy benefits, and never think of them more, or, at least, are never likely to make thee any return, no more than if thou didst sow thy seed on the sand, or in the sea: let not that discourage thee; for when thou thinkest not of it, God will requite thee, either in this world or in the next: nay, there may come a time, when some of those who have been relieved by thee, may do thee service. See Annot. [a].

Ver. 2.] Give therefore unto others some part of the good things which God hath given thee; and give very liberally, and be not weary neither of well-doing; but though there be a great many suitors that solicit thy charity, extend thy bounty to them, rather above than beneath thy ability: for thou knowest not how calamitous the times may shortly be, and then the good thou hast done will stand thee in greater stead than all the goods thou enjoyest: which perhaps may be taken from thee, and leave thee nothing to do good withal; but make thee an object of other men's charity; which no person hath greater reason to expect, than he who, when he had where-

withal, hath been kind to others in that condition. See Annot. [b].

Ver. 3.] Look up to the heavens, and imitate the clouds; which are not filled with moisture for themselves; but pour it down freely and plentifully upon the thirsty earth; even upon the barren as well as upon the fertile soil, without any difference: and look upon the earth, and learn from the trees to be fruitful in good works, while thou art alive, for when thou art dead, none can raise thee up again to exercise that charity which now thou neglectest: no more than a tree can be made to bear when it is cut down, but which way soever it falls, whether to a cold or a warmer quarter, there it remains for ever, without so much as leaves. See Annot. [c].

Ver. 4.] And do not put off thy charity until another time: under a pretence that now the times are hard, or thou shalt be better able hereafter, or mayest find fitter objects for it, and do more good with it: for as he that will not sow, till the wind blow from a favourable quarter, may let the seed-time pass over; and he that will not reap, because he is afraid of every cloud that threatens rain, may lose his harvest; so they that will do no good, till the times be just as they would have them, or till they find objects against whom there lies no exception, will never want reasons to excuse their duty, and defer it till they have no opportunity for it. See Annot. [d].

Ver. 5.] Trust God for all such things as those, and do not rely upon thy own understanding, which comprehends very little of what is before thee; for instance, whence the wind comes; what makes it blow and cease; how the soul comes into the body and departs out of it; how the body itself is formed in the womb; by what power, and how it goes to work, hardening some part of the matter into bones, and softening others into flesh, &c. And therefore much less art thou able to comprehend the providence of God, who disposeth all things; and know, for instance, whether it will be a dear year or a cheap, whether thou and thy heirs shall live or die; lose or keep an estate; particularly, what strange ways God hath to blast or to bless thy designs; making thy estate dwindle by saving, and grow wonderfully by giving away bountifully: which seems to diminish; but, by means as secret as the growth of a child in the womb, increase and enlarge it. See Annot. [e].

Ver. 6.] Let nothing therefore discourage thee from taking all opportunities to give thy alms incessantly;

7 ¶ Truly the light *is* sweet, and a pleasant thing it *is* for the eyes to behold the sun:

8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and

early and late; when thou art young, and when thou art old; when things smile upon thee, and thou art in a declining condition; for thou knowest not, which will hit to do the most good unto others, and to bring the greatest blessing back upon thyself: or whether all may prove alike beneficial unto both. See Annot. [f].

Ver. 7.] Let not love of thy own pleasure make thee regardless what becomes of other men: for though it is true, life is full of delight when we are in a prosperous estate, and we are entertained with great variety of pleasure when we look about us and behold all the good things, the sun shows the bounty of heaven hath provided for us; yet, believe it, there is no satisfaction comparable to that of having done abundance of good with that which he bestows upon us. See Annot. [g].

Ver. 8.] If God therefore should bless a man with a healthful body and a very long life, I do not forbid him to take the comfort of it; but advise him rather (as I have often done), with a mind free from solicitude and carefulness, to enjoy all the innocent pleasures it can afford him: only let them be tempered with these two reflections: first, that as the fairest sun that ever shone, will set, and the night follow it; so the most merry life will have an end, and then we must lie down in our graves longer than we have lived, without the least glimpse of these joys. Secondly, that while we live, nothing which we expect hereafter, can give us more contentment than what we enjoy at present; and will slide away also as fast, and leave us altogether unsatisfied, unless we have done some good with it. See Annot. [h].

Ver. 9.] And there is one thing, above all other, which if the most childish youth would consider, and always carry in mind, I might give him full liberty to be as jocund and merry as his frolic age inclines him; to banish melancholy thoughts; and, while he hath the briskest taste of them, to invent all manner of pleasures for his entertainment; denying himself nothing that he desires, and gratifying all his senses; it is this, that he must give a strict account of all his actions unto God; who will deal well with him, if he have kept himself within his bounds, and enjoyed only lawful pleasures, with thankful acknowledgments unto him; but will punish him for all his extravagances and forgetfulness of him, with torments infinitely greater than all his sinful delights. And this, be it known to thee, whosoever thou art that readest this, is a certain truth. See Annot. [i].

Ver. 10.] And therefore, by the thoughts of this, I advise thee, also, to suppress and banish that fierceness, rage, sadness, fretting, and vexation, with all such like perturbations of mind, unto which, in the heat of thy blood, thou art subject, when any thing crosses thee (suppose when thou art only reprov'd for thy faults); and let no filthy desires, which then are strong, and would plunge thee in all wickedness, stay with thee: for, if such care as this be not taken to lay restraints upon him, there is nothing more senselessly foolish, rash, inconstant, and froward to ruin itself, than man in his childish youth; when he is in the dawning, as we call it, of his days, and comes first acquainted with the pleasures of this world. See Annot. [k].

let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

ANNOTATIONS.

[a] Ver. 1.] Charity being the subject of his discourse in the first six verses of this chapter (as was observed in the argument), he begins with the proper object of it: those who, as our Saviour speaks, Luke xiv. 14, are not likely to recompense us again. Thus this first verse (about which there are various conceits), I think, may be most naturally expounded. And it is a very ancient exposition, as appears by the words of Gregory Thaumaturgus; which are these in English: "It is just to communicate unto others, &c. for, though for the present it may seem to be lost (and thrown away, as we speak), like the bread that is cast upon the water; yet, in process of time, thy love to mankind will appear not to be unprofitable and without fruit." And, after the same manner, Greg. Nazianzen in aftertimes (Orat. xix. p. 298), speaking of the liberality of his father to the poor, saith, he proceeded upon this maxim: that it is much better, for the sake of those who may be worthy, to give to those who are unworthy, than for fear of bestowing our charity upon the unworthy, let worthy people want it. To which that seems, saith he, to belong, which we read in Solomon ["Cast thy bread upon the water;"] "Which is not thrown away and quite lost, in the account of him that justly estimates things; but is sent thither where all that we do is laid up: and shall in due season meet us again, though we think not of it."

And, to strengthen this, it is observed by some, that *waters* in scripture signify great affliction and misery (Ps. xviii. 17; lxvi. 12.) And therefore the sense of the proverb is, not of sowing in a fertile ground, by the rivers; or in a soil well watered, from whence men naturally expect a fruitful crop (as some expound it); but of sowing (i. e. giving alms) there, from whence we expect no fruit; no more than if we threw the seed in a rapid river; in which it is carried away, nobody knows whither, and seems utterly lost.

And so it may be applied also to ungrateful people; as I have touched in the paraphrase: and I shall not trouble the reader with other expositions, which may be found in most commentators; only naming this of Maldonate (which agrees well enough with that which I have followed), "Give to the poor, whose miseries are so great that their faces are all wet and besmeared with tears." And though there be many of them, be not sparing, if thou art able to receive them; for *waters* signify sometime a multitude of people in the scripture language. But that is the sense of the next verse; and therefore, upon the *face of the waters*, is as much as upon those, *who will be gone presently*, like the waters of a river: and never bring any thing back to us to reward us; if they do, is more than could be expected.

As for the word *bread*, it signifies any benefit whereby the poor may be supported: especially all sorts of food (1 Sam. xiv. 24, where it comprehends *honey*, and every thing that was edible), more particularly that food which is made of corn (Gen. iii. 19), and from thence signifies *corn* itself, of which bread is made (Isa. xxviii. 28). And so St. Jerome here expounds it, agreeable to what I said above of sowing seed in the water.

[b] Ver. 2.] And as in the first verse he has respect to the *quality* of the persons, unto whom we are to give; so here to the *number* of them, and the quantity of our alms; which is expected, perhaps, by a great multitude. Yet let not that damp it, saith he, out of a fancy that it will undo us, to relieve them all: but, if we be able, let us help them: and though more still come when we have extended our charity according to our utmost ability, let us rather go beyond it (as the apostle saith the Macedonian Christians did, 2 Cor. viii. 3), than let miserable creatures perish. Thus Greg. Nazianzen seems to understand these words, *seven, yea eight*. Seven is a complete number; eight added to it denotes something above that which we account perfection. His words are these, that "his father gave not only, τοῖς περιττοῖς, out of his superfluity; but τοῖς ἀναγκαιοῖς, out of his necessities; according to the prescription of Solomon, Give a portion not only to seven: but if an eighth came, he was not here sparing; but much more ready to give than others are to get." In shert, he means, give *most liberally*, ἀπειδῶς, as Greg. Thaumaturgus here expresses it, *not sparingly*, but *profusely*. I omit ether glosses upon the verse, and the criticism which some make upon the word *portion*: which, they think, alludes to what was sent from feasts unto the poor, or those that were absent; of which there is no certainty. I will only note, that here again Solomon contradicts the vulgar principle, upon which covetous wretches move: and directs the quite contrary. They think all is lost that is given away in charity; no such matter, saith the preacher (ver. 1); the fruit of it will be found hereafter, beyond what can be imagined. O, saith the covetous man again, I know not what will be hereafter: now I have enough, but in the latter end of my life I may want; and therefore it is best to save whilst I may. No, saith the preacher: for that very reason, give; because thou knewest not what may be hereafter; when that may be taken away from thee, which now thou wilt not bestow upon needy people, &c.

[c] Ver. 3.] In this verse he illustrates both the *duty* and the *reason* of it. The former by the *clouds*, which are a fit emblem of charity: the second, by the *trees*, which can bring forth fruit no longer than they continue joined to their root: from which being separated, they bear no more, nor can be fixed to their root, as the clouds may be filled with water again. So I have interpreted the latter part of this verse; which Grotius understands as if it meant no more than the foregoing: "Do good to men without distinction; like him who, when he cuts down a tree, regards not which way it falls." I omit other interpretations, and shall only mention Maldonate's gloss upon this verse, which is ingenious enough. He urges us, saith he, to do good while we live, by two reasons: first, from the *profit of it*, because we shall receive more than we give; like the clouds, which receive from the earth but a thin vapour; which they return to it in the most copious showers. The second, from the *impossibility* of being in a capacity to do good when we are dead: for then, like a tree, we must continue as we are, when death seizes us; and never be restored to our former condition again. Coranus alone (as far as I can find) expounds the latter part thus, in his annotations: "A tree, in what place sever it is planted, there abides, and brings forth fruit: and so ought we to help others by all manner of means; in whatsoever place or time we live." And he takes *north* and *south*, for all parts of the world. If any think fit to apply this, unto the unalterable condition wherein we must remain in the other world (like a tree cut down, which, if it fall towards

the north, cannot change its posture, and turn to the south), they cannot follow a fitter gloss upon the words than this of Luther's: "If the Lord find thee in the south; that is, fruitful and rich in good works, it will be well: but if in the north; that is, barren of good works, it will be ill with thee. Howsoever thou art found, so shalt thou be judged; and so thou shalt likewise receive."

[d] Ver. 4.] And then follows here an admonition to take the first opportunity of doing good; and not to defer it, because now it may seem unseasonable, and we fancy it may do better another time. Which the lord Bacon extends unto all other things, as well as alms. "There is no greater, or more frequent impediment of action (saith he, in the conclusion of the first chapter of the eighth book of Advancement of Learning), than an over-curious observation of decency; and of that other ceremony attending on it, which is too scrupulous election of time and opportunity. For Solomon saith excellently, 'He that observeth the wind,' &c. We must make opportunity oftener than we find it."

And thus the great prince Xerxes (otherwise not very prudent) speaks very discreetly in Herodotus, lib. vii.: "Be not fearful of all things; nor consider every thing minutely; for if in the consideration of business thou wilt weigh every thing alike, thou shalt never be able to do any thing." And thus Melancthon understands this place, "As events are not in our power (which he takes to be the meaning of ver. 3), so he that will have certain and circumscribed events (that is, such and such things come to pass), before he act, will never attempt any thing."

And so a great divine of our own expounds it: "If we will suspend our resolutions till we can bethink ourselves of something free from all inconveniences; in most of our deliberations we shall never resolve upon any thing at all: God having so tempered things, that every commodity hath its incommodiousness, every conveniency some inconvenience attending it; which, many times, all the wit and industry of man are not able to serve." (Bishop Sanderson's Sermon upon 1 Cor. x. 24, p. 245).

St. Jerome also elegantly accommodates these words to negligent pastors; who will not preach, but when the people are very desirous to hear; and there is a fair gale breathing to favour their design. And gives this advice to us: Do not say, "This is a fit time, that is unprofitable; for we are ignorant what is the way, and what is the will of the Spirit, which dispenseth all things."

[e] Ver. 5.] In this verse he seems to pursue the same metaphor of the wind, which blows uncertainly; and nobody knows whence, nor from what causes. And therefore from our ignorance of that, and indeed of all other things, which we are here conversant withal; of our own soul, for instance (which our translators understand by the word *ruach*, "spirit"), and of our body, or of that *vis formatrix*, how it goes about its work, to make this body of ours in the womb, which may possibly be meant by *spirit* (Job xxiii. 4; Ps. civ. 30). Solomon persuades us not to presume to know, how God intends to order the course of this world, in his overruling providence; and therefore to do our duty, and leave events to him.

[f] Ver. 6.] Imitating the husbandman (with which metaphor he began this discourse, and now concludes it), who, not knowing which will prosper, sows both early corn and late. So Symmachus understands this verse to be an allusion to those that sow some very forward seed; which perhaps may hit, when that which is sown at the ordinary time doth not: or, per-

haps, both may succeed and bring forth fruit, to their great enriching. Others take *morning and evening*, only to signify all times.

[g] Ver. 7.] I have continued this verse with the foregoing, and supposed (what all interpreters do in the third and fourth verses) that the comparison is imperfect: there being only the *πρότασις* (as Her-mogenes speaks), the proposition of the sentence, and the *ἀπόδοσις* (that which answers unto it) left to be made by the reader: which I have supplied from the sense of the whole foregoing discourse in this chap-ter.

Others think a new discourse here begins for the conclusion of the whole book; and that after all he had said of happiness, he advises every one to think of another life, and not expect to find it in this.

Or, as some understand him, his meaning is, "Now you have seen wherein happiness doth not, and wherein it doth consist; therefore do not either imagine there is none at all here in this world, or that it is greater than really it is: but take a middle course, which I have shown you, and look upon this life as having pleasure in it, but not absolutely perfect; yet such as our condition will permit: begun here, and to be completed in another world."

[h] Ver. 8.] The beginning of this verse I have expounded according to the Hebrew, where the words run thus, as St. Jerome himself translates them: "If a man live many years, let him rejoice in all these things," &c. And the latter part of the verse, I have supposed, contains two motives to moderation in our present enjoyments, and to make us think of doing some good with them, as the highest pleasure of all. Because they will have an end, when we can no longer enjoy them; and because, while we have them, they run away apace, as all that follows will do, and leave us empty and dissatisfied, unless we have made a good use of them: upon which we may reflect, when they are gone, with some pleasure.

[i] Ver. 9.] To those motives, he here adds the most considerable thing of all: which is expounded two ways by interpreters. Some taking these words as a *permission*, under such restraints as he mentions in the end of the verse; others, as *ironically* and *sarcastically* (as the Greek phrase is) spoken, by way of mockery and bitter scorn. The first two phrases ("rejoice, and let thy heart cheer thee") incline to the former way, being commonly used in a good sense; the last two "walk in the ways of thy heart, and in the sight of thy eyes" unto the other way, being

commonly used in a bad. Therefore the scope of the place, and the coherence, must determine it. And as the LXX. and St. Jerome go the first way, so it agrees best in my opinion with what went before; and therefore so I have paraphrased it. And considering that they are two different words in the beginning of the verse, which we translate as if they were the same (viz. "young man" and "youth") I have not done amiss, I think, but expressed them more significantly by these words, "childish youth." And so they are distinguished in the last verse; where that word which here we translate "youth," we more truly translate "childhood:" which yet goes before youth.

[k] Ver. 10.] Here I have followed the judgment of St. Jerome: who, under *anger* (or *grief*) comprehends all the perturbations of the mind: and under *evil of the flesh*, all the hurtful pleasures of the body. And accordingly I have expounded the whole verse, with respect to the danger youth is in, by the fiery motions of both sorts: the former of which incline men to imitate the wild beasts; the other sink them into the condition of the dullest brutes.

The word we here translate "youth" signifies the "peep of day:" in our language, the "appearing of the morning:" and therefore is to be understood of our entrance upon the most pleasant time of our life, which, as well as *childhood*, is but *vanity*; that is, presently vanishes (as some will have it), and will be soon gone: or rather, childhood and youth, signifying all that is done in that age of our life: the meaning is, it is an age of great levity, folly, and indiscretion, &c.

And, therefore, as Luther observes, the great care of mankind should be to season *youth* with right opinions and a good sense of things; and then it is not to be denied all pleasures, of which it is very desirous; much less shut up from the very sight of them, for it abhors solitude. And this is to begin at the wrong end of education; which must be applied first to the mind, not to the body: and when the mind is well tintured, the body will be easily governed. That is, neither follow filthy pleasures, nor be carried away with furious passions, &c. the benefit of which will be unspeakable: for they that live pleasantly and quietly in youth, are likely to arrive at and enjoy a comfortable old age.

Some begin the twelfth chapter at this verse, and others begin it with the foregoing: but I have followed our translation, and the most interpreters.

CHAPTER XII.

I REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the

years draw nigh, when thou shalt say, I have no pleasure in them:

CHAP. XII.

ARGUMENT.—He continues his advice to young men, (begun in the last two verses of the foregoing chapter), wishing them to season their minds with such an early sense of God, and of their obligations to him, that it might govern them in all their ways; and be a comfort to them in old age, which (by a long description of it) he shows will be a melancholy time at best. After which discourse, he concludes the book, with a brief sum of the scope and design of it; inserting something concerning the author, which might dispose the reader to attend the more heedfully, unto the conclusion of the whole matter.

Ver. 1.] The best counsel, therefore, that I can give every man is this: that he would awaken, and preserve in mind perpetually an awful sense of God, unto whom he is so deeply indebted, that he received his very being from him; and, therefore, let him apply himself faithfully and affectionately to his service, in his most vigorous age, as soon as ever he can consider that he is not his own, but God's, who formed him in his mother's womb, took him thence, and brought him up to be a man: do not defer this weighty business till thou art sick, or all thy faculties so broken by the infirmities of old age, that though it last several years, yet they shall prove flat and dull, irksome and tedious, to thee; and no pleasure at all

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

5 Also when they shall be afraid of *that which is high*, and fears *shall be in the way*, and the

almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8 ¶ Vanity of vanities, saith the Preacher; all is vanity.

9 And moreover, because the Preacher was

left in them, but only the remembrance of a well spent life; without which, instead of thanking God, thou wilt be apt to do nothing but complain, or groan, under the weight of one evil or other that falls upon thee. See Annot. [a].

Ver. 2.] For what joy can a man have, or what misery can he be without (and therefore what folly is it not to think of God before that time), when the natural heat and vigour are quite spent, and all the powers and faculties of soul and body in such a languishing condition, that he is altogether unfit for the offices of piety; particularly for the acknowledgment of God's benefits, the very remembrance of which is slipped out of his mind, or he hath but a dull perception of them; being no more sensible of the benefit of the sun itself, when it gives the brightest light, than he is of the moon or stars: but the day is as sad, and as full of pains and heaviness to him as the night; and there is no end of them, no intermission: but they succeed one another, as the clouds do in a rainy season, when one is no sooner emptied, but another is gathered, and ready to discharge itself in showers. See Annot. [b].

Ver. 3.] Is this a proper time to be allotted to the service of God, when a man cannot serve himself? his hands being struck with a palsy, and made unable either to feed or defend his body; his feet bending under the weight of it, having lost their power to support him; his teeth likewise so rotten, or worn away or fallen out, that they cannot chew his meat; and the sight of his eyes, which were wont to show him things at a great distance, now so failing him that he cannot know one man from another, though they stand hard by him. See Annot. [c].

Ver. 4.] Is this the time to gain acceptance with God, when he is despised by men; and excluded the public assemblies, because his voice is so low, that nobody can hear him? Nay, his lips look as if they were closed, and fall so inward, that he can but mumble; by reason of the loss of his teeth, the weakness of his lungs, and the defect of other instruments of speech: nor can he recruit himself as he was wont, by rest; for sound sleep departs from his eyes, and he awakes early as the birds, but is not pleased at all with their songs: his hearing being so dull and flat, that he is not moved by the best music in the world; though he listen and incline his ears unto it with never so much diligence. See Annot. [d].

Ver. 5.] For joy and all such pleasant passions being fled away, melancholy fear alone remains; which makes him scarce dare to tread in the highway, much less (his head is so giddy) to go up a pair of stairs; nay, he thinks himself unsafe in the strongest fortress, such is the feebleness of old age, which looks venerable by its gray hairs, but they are an early sign of approaching death, and are made contemptible by his

crumpled shoulders, hips, and back: which, as they are of themselves a sufficient load, so are relieved and supported by no bodily pleasures, the very desires of which now fail him: for there is but a very short step between him and his grave; unto which if he be carried with the usual solemnities, it is all his friends can do for him. See Annot. [e].

Ver. 6.] Remember therefore thy Creator, while the noble faculties of sense and motion remain entire, and strong and lively; for the time will come (and that will be very unfit for this, or indeed any other business) when they will be totally disabled: the nerves, for instance, will shrink up and be spiritless; the brain itself, and all those precious vessels wherein it is contained, be of no use at all unto thee; for the very fountain of life,—the heart, will fail, and the veins and arteries no longer carry the blood round the body, but the motion will cease, by the decay of that power, which now thrusts it forward in a continual circulation. See Annot. [f].

Ver. 7.] And then what remains, but that the soul and body being parted, they go to their several original? The body, though now so fair a fabric, to the earth out of which it was taken (according to that ancient doom passed upon it, "Dust thou art, and unto dust thou shalt return") but the soul unto God, to be judged by him, according to what it hath done in the body since he sent it hither. See Annot. [g].

Ver. 8.] And if this be the conclusion of all our labours, I have reason to conclude this book as I began it; and listen, I beseech you again, to him who proclaims nothing to you but what he hath proved in this discourse; that there is no solid satisfaction to be found in any thing here below, where all things are both full of care and trouble, as well as uncertain and perishing; and therefore it is the height of folly to take great thought for this present life, and to lay up nothing for the life to come. See Annot. [h].

Ver. 9.] Perhaps you may still think otherwise; and therefore, I have this now to add (and so shall sum up all I have said), that I am as likely to judge aright as another man; being endued with wisdom from above, by an extraordinary gift of God (1 Kings iii. 12, iv. 30, &c.), whose goodness also I have imitated, in communicating my knowledge freely unto others: nay (knowing that by sloth or envy the greatest wisdom may be lost), the more I understood, the more diligent I was in informing others; nor did divine illuminations make me either neglect my own studies, or other men's inventions, but I listened unto all from whom I might hope to learn any thing; and both weighed what they said, and also made an exact search into things myself: of which, that not only the present age, but posterity also, might reap the benefit, I have gathered together, and aptly disposed and fitted to all capacities, abundance of excellent

wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10 The Preacher sought to find out acceptable words: and *that which was written was upright, even words of truth.*

11 The words of the wise *are* as goads, and as nails fastened by the masters of assemblies, *which are given from one shepherd.*

pithy sentences for instruction in wisdom and virtue (1 Kings iv. 32). See Annot. [i].

Ver. 10.] Thus I, that preach these things, have employed my pains, in seeking (with no less diligence than covetous men do for money) both the most pleasant, and the most useful, and most certain knowledge; and having found what I sought, I may safely affirm, that nothing is said by me but what ought to be most acceptable, being apt to give the greatest contentment and delight: nothing written by me, but what I found in the divine writings, or is so exactly agreeable thereunto, that it is a straight and faithful rule of life: there is nothing frivolous or doubtful in them; but they contain the most solid wisdom, as sure and true as truth itself. See Annot. [k].

Ver. 11.] And there is the same power in them (as there is wont to be in all the acute sayings of those that are wise and good) to excite and stir up the minds of slothful men to the practice of virtue, that there is in a goad to prick the dull ox forward, to draw the plough: nor do they only sting and move the mind for the present; but are apt to stick as fast in the memory, as nails do when they are driven into a board: and to collect also the thoughts, affections, and resolutions unto one certain end: especially when they are fastened by the skilful hand of those who rule the assemblies of God's people; and are ruled themselves by one and the same Supreme Governor, whose Holy Spirit directs them all. See Annot. [l].

Ver. 12.] Therefore, my son (or whosoever thou art that shall read these things, whose happiness I wish as my own), be advised by me, and not only believe these things, but rest contented with such useful knowledge; and do not trouble thyself, either in composing or reading many books: for all that is needful to instruct men how to be happy, may be comprised in a few wise precepts; and if thou extendest thy desires beyond this, thou mayest turn over infinite volumes, which are increasing continually, and serve only to distract thy mind, and tire thy spirits, and impair thy health; but yield little profit, after the expense of a great deal of pains and time. See Annot. [m].

Ver. 13.] Let us draw up all, then, that can be said in this matter, into as small a compass as is possible; if thou wouldest be happy, preserve in thy mind such an awful sense of God, as to have a greater regard to him, both as thy creator and governor, and as thy judge, than to any thing in this world; and dreading his displeasure, not only worship him religiously, but observe all his commandments: for, as unto this all men are bound, so in this consists all their duty, and their whole happiness; and therefore they ought to make this their main business, and employ their best endeavours in it. See Annot. [n].

Ver. 14.] As they would with all seriousness, did they but believe and remember what is most certainly true, that, though now the wicked and the good sometimes fare alike, yet there will be a notorious distinction one day made between them; when God (whose knowledge nothing can escape, and out of whose memory nothing can slip) will pass an exact sentence upon every thing we do here in this world, though

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good or whether *it be* evil.

never so secret and known to none but himself: and then no evil thing, though only designed, and never actually committed, shall go unpunished; and no good thing, though only heartily intended for want of power to accomplish it, shall be unrewarded. See Annot. [o].

ANNOTATIONS.

[a] Ver. 1.] From the consideration of what he had said in the conclusion of the foregoing chapter, *that youth is attended with folly, and folly attended with destruction*, (as Greg. Thaumaturgus excellently explains those words) he begins this with the most weighty lesson; which ought to be perpetually inculcated, and beaten into the mind and memory of young men; viz. that they would reflect so far as to consider who gave them their being; and what, upon that account, they owe unto him: who, as he is the sole author of all things that give us any delight: so he is of all the abilities and faculties which make us capable to take pleasure in them: and the sole disposer, likewise, of all the opportunities that bring us and those delights together.

All this may well be comprehended in the word *creator* (if this place be compared with Isa. xl. 28; xlv. 7, 18; lxxv. 17, 18), which being in the Hebrew a word of the plural number, some from thence draw the mystery of the holy trinity, which I cannot certainly say is here intended, because it is very ordinary in the scripture to put the plural for the singular; especially when God is spoken of. Thus when the Israelites had made the golden calf, they say, "These are thy gods, O Israel;" &c. (so we translate it, Exod. xxxii. 4), as if there had been more gods than one in that calf. But it should be translated, "This is thy god, O Israel;" as appears by what follows, "which brought thee out of the land of Egypt:" signifying they worshipped in this image him who had wrought that great deliverance for them. And thus Jonathan there understands it: and Theodoret upon the first book of Kings, quest. 10.

More places, like to this, are observed by Bochartus (lib. ii. De Animal. Saor. cap. 34, par. i.) in whom the learned reader may find many such Latin words, that are only of the plural, not singular number. And I will only mention one remarkable (which he might have added, 1 Sam. xxviii. 9), where the woman says, she saw gods ascending out of the earth; and Saul thereupon asks her, "What form is he of?" understanding she saw a single person.

But whatever becomes of this, we Christians (to whom this mystery is now plainly revealed) ought, when we read such places as these, to think of the obligations we have unto God the Father, God the Son, and God the Holy Ghost, into whose name we are baptized. And not only to *consider* such things as are above mentioned; but to be *moved* and *affected* with them (for that is here included in the word *remember*), according to their weight and importance.

And to do this betime, the first thing we do; because "the days of our youth" are our best and choicest days (as the word in the Hebrew signifies;

whence in 2 Sam. vi. 8, where David is said to gather all the *chosen men*, the LXX. hath *ναιαν*, the *young men* in Israel, in which we are apt to take the greatest delight in ourselves, or in any thing truly delightful: our spirits being then most fresh, lively, and vigorous. So that the measure of our delight, whether in ourselves or in any thing without us, being then truly taken, it would constrain us unto an equal delight in him, who is the author of both, and unto a correspondent gratulation for them. Whereas, if we defer this *remembrance* till old age come upon us, when life grows a burden, and the wonted delights of it are either irksome or insipid (unpleasant, or without all taste or relish), our thankfulness for them will be but faint; our gratulation worthless; our devotion cold and lumpish: as Dr. Jackson excellently glosses upon these words (book xi. upon the Creed, ch. 33). Which he had expressed long before, more briefly, in his treatise of faith, ch. 8, p. 125, thus: "The inventory, of what we have received from God in our creation, should be taken in those days wherein we most delight: because then the characters of his blessings bestowed upon us, and their true worth, are most fresh and sensible in all our faculties: well knowing, that if we defer this survey till old age, in which life itself becomes a burden, our return of thanks for fruition of it, and the unpleasant appurtenances, will be but wearisome." And plainer still in his second book upon God's attributes, ch. 11, p. 95, "Then the prints of God's creative power are most fresh in our nature; and might transmit a fairer copy, and truer estimate of the creator's goodness unto old age, than old age can take any," &c. Which I have repeated the oftener, in several forms of speech, in hope that one or other of them may touch the heart of young men, and excite them, by frequent reflection upon the present comforts of health and strength, upon the activity of their body, the quickness of their sense and spirit, to engross them deeply in their memory, "before the evil days come."

So Solomon calls our decrepit old age: both because they are void of all pleasure, as he saith in the following words; and because they are attended likewise with so many inconveniences and miseries, that it is hard to number them. But he gives us some account of them, in his admirable description of decrepit age (ver. 2—6), which abundantly confirms that speech of Cicero in his book De Senectute, that old age proves so odious unto most men, ut onus se Ætna gravius dicant sustinere, "that they complain of a load that lies heavier than mount Ætna upon them."

[*ℓ*] Ver. 2.] These infirmities he demonstrates to be very great, because decrepit age consists in the universal decay of the whole frame of nature: which I take to be the meaning of the *sun*, *the light*, *the moon*, *and stars*, being darkened. For as, in a body politic, the extinction or falling down of these signifies, in the prophetic language, the subversion of that frame of government (as, to omit abundance of other places, may be seen in what Isaiah saith concerning Babylon, xiii. 10, and Ezekiel concerning Egypt, xxxii. 7, 8); so the darkening of these in the natural body of man, signifies, in my judgment, its total decay and nearness to a dissolution: the tumbling (as we speak) of an old man into his grave; like a ruinous old house which can stand no longer: for so the metaphor is carried on (ver. 3).

And then the *return of clouds after the rain*, refers to the dismal condition a man is in at that time: when one trouble treads upon the heels of another; which is no sooner gone, but the like, or a new one, comes in its room. And so the words may be translated, "The clouds return, and after that the rain:" that is,

there is a succession of misery, of grief, pain, or weakness, drawing on one another.

There are some who apply the darkening of *sun*, *moon*, *and stars*, to the mind of man (as one would think, indeed, he should say something of that; and all the following description belonging wholly to the body, we must find it here or not at all); but still I conceive that he intends only, in general, to signify the failing of the mind in all its faculties and powers; without a respect to some particular distinct faculty in each of these words. But they who think the inward powers are here intended, are not content to rest in such a general meaning; but will have something in particular signified, by every one of them. And then they do but guess, which gives me the liberty to interpose my conjectures also: that by the *sun* may be meant the soul itself; by the *light*, its understanding; by the *moon*, the will; by the *stars*, all the notions in the mind and memory, with all the affections and passions in the will; just as *sun*, *moon*, *and stars*, in Joseph's dream, signified his *father*, *and mother*, *and brethren*. And so the sense of this verse is, the mind of man grows feeble in all its powers; the understanding dim-sighted; the memory forgetful; the reason weak and childish (giving such a feeble light, that it can neither direct ourselves nor others); the will listless in all its desires, dull about our greatest concerns, wavering and inconstant in all its resolutions, &c.

But I judge it more reasonable, as I said, to rest in the interpretation first mentioned (which I am sure is agreeable to the holy language in other places); that hereby is only represented, in general, the universal decay of the faculties of the upper part of man, his soul. Which sense I have comprehended together with the other in my paraphrase: and not neglected this, in which others acquiesce, that these words signify *the miseries an old man feels, both night and day*. As for those who hereby understand the dimness of the eyes, it being expressed afterward (ver. 3), I have taken notice of their sense: but another there is, which is worth mentioning. For the meaning may be, *there is nothing but darkness*, i. e. a most uncomfortable condition; like that, when the heavens are clouded day and night (as they were in St. Paul's voyage, Acts xxvii. 20), and when one cloud hath spent itself in the tempest, another immediately succeeds it.

[*e*] Ver. 3.] As in the foregoing verse he gave a general description of the decay of the whole body (and of the internal faculties of the mind together therewith), so here he enters into the particulars. And conceiving the body to be like a house or tabernacle (unto which it is frequently compared, not only in the scripture, but all other authors), he resembles the shoulders, arms, and hands, to the "keepers of the house:" because by them we defend ourselves from dangers: administer both food and physic; exercise all manner of arts and manufactures (as we call them), as long as they have any strength remaining in them. Which old age takes away, the nerves, tendons, and ligaments so flagging, and these "keepers" quiver and shake ("tremble" we render it), and grow so useless, that we can no way help ourselves or others with them.

And then he compares the thighs, legs, and feet, to "strong men:" they being the supporters and pillars, as it were, of the whole fabric, which hold it up; till old age quite disables them for this office, and makes the knees *bend* under the burden of the body alone.

The reason of which follows; in that the *grinders fail*, &c., in which metaphor he compares the *teeth* in the jaws, above and below, to the upper and nether

millstone. For they, by cutting, breaking, and chewing of the meat, prepare it to be dissolved in the stomach, and turned into nourishment (as the corn is ground between those stones into meal, and so prepared for making bread, and other suchlike uses); but in time drop out of their sockets, or are broken so that they can grind no longer.

And the like decay we find in the sight of the eyes; which he means by "those that look out of the windows." All those *coats, humours, and nerves*, that make up the eyes: which are set in two *holes* (as the word is), or *hollow places* in the forehead (like the windows in the house), and have a round hole also in the midst of them, called the *pupil* of the eye (like a casement), through which all things are transmitted to the inward sense of seeing. Until the *skins*, and the *humours* also, grow too thick; and the very figure of the eye, as some have observed, be changed, by the dryness of the crystalline humour: and then the house is *darkened*. Aristotle, in his Problems (sect. 31, quæst. 14), expresses it thus, in short, *οἱ πρεσβύτεροι οὐκ ὄψονται καὶ γὰρ τῶν γρόντων σκληροπέδημα*, &c., "when men grow into years, their sight grows dull; because, in the eyes of old men, the skin is both hard and also rugged, so that their sight is obscured."

[d] Ver. 4.] This verse hath a greater difficulty in it, especially in the beginning; "And the doors shall be shut in the streets, when the sound of the grinding is low." But the LXX. suggest an unexceptionable sense of this passage, in my opinion, which is, that *they are shut out of all public meetings, because of the lowness of their voice, which formerly was as loud as a mill*. And there is little reason to doubt, but by "doors" are meant the lips (it being a frequent expression in scripture), and by the "lowness of the sound of grinding," the lowness of the voice, from the loss of teeth, or the weakness of respiration; in short, from the defect there is in the organs of speech.

Nor do I see why Maldonate's translation may not be allowed, which is still more simple (and therefore I have taken notice of it in my paraphrase); "The lips are shut without" (so *σπρω* may be translated foris, extrinsecus), that is, they sink and are compressed; "when the voice grows weak and tremulous, because of those that grind;" that is, by the falling of the teeth. Thus he. But it may more exactly be translated thus *by the falling low of the voice, of which the teeth are principal instruments*. And the whole, I have sometimes thought, may not incongruously be translated in this manner: "His lips are shut in his mouth" (for the mouth is the *street* or highway into this house of which Solomon is speaking) "by the falling down of the voice of grinding;" i. e. the voice that is made by grinding the air, as it were, between the teeth and the roof of the mouth, &c.

It might be referred to the *eating meat, seldom, because of his bad digestion* (the meat being ground in the stomach as in a mill), if the word *voice* or *sound* would agree to this. Which renders Dr. Smith's interpretation very difficult, in my judgment: who by *doors* understands all the *inlets and outlets* of the body; and by *streets*, the open ways and passages in the body; in which the matter of nourishment is conveyed, and passeth, without let or molestation: and by *shutting* these doors, the ceasing from their use: and by *grinding*, the digestions and concoctions in the stomach, bowels, mesentery, glandules, &c. (all which is well enough, though, perhaps, too philosophical): and by the *voice* of these concoctions, the natural symptoms, significative of digestions; all those indications which demonstrate the work of na-

ture is to proceed aright. Which seems to me very far fetched, and too great a straining of the word *voice* or *sound*: however, I have here mentioned it, that they who are pleased with it may follow that interpretation, which is very ingenious.

The next passage in this verse is easier; though it is uncertain whether he mean that the *chirping of the least bird* wakes him; or that he wakes early, when the birds do. For *tzippor* signifies all kinds of birds, great and small; and may be interpreted of the *cock*, as well as any other: and the meaning be, *he gets up at the cock-crowing*. This last seems the most probable, because, being thick of hearing (as the next passage signifies), it cannot be supposed that the least noise disturbs him. Though I confess the meaning may be, that a *small noise wakes him sooner, than thunder would have done in his young days*.

"The daughters of music," if it refer to the parts of the body, I take not to be those organs of it which made music; but which receive it, being made. For the Hebrews call that the *son* of a thing, which is fitted or designed for that of which it is said to be the son. Thus an *arrow* is called the *son of the bow*, or quiver (Isa. xli. 19, Lam. iii. 13), and *wheat* called the *son of the thrashing-floor* (Isa. xxi. 18), and so the "daughters of music" may be those parts where music is entertained. Yet there is one objection against this, which lies in the word *all*: which cannot properly be applied to the ears; because there are but two of them: and we never say *all the ears*, but *both the ears*. Which makes some think, that hereby we are rather to understand all sorts of music, which are made either by instruments or voice. But to these it may be answered, that the word *all* refers to the several parts of the ear, in which the sound is formed: both the winding channels in the outward part, and the tympanum, and the three cavities, and as many little bones in the inward part, together with the auditory nerve itself. All which are manifestly contrived on purpose to receive sounds: which are born here, and so may be called their *daughters*; which in youth are brisk and sprightly; but are humbled (as the LXX. translate it) and flat in old age.

There is no necessity, I acknowledge, of interpreting this passage thus (though it seem most agreeable to the rest of the description), because it may be translated, "the daughters of a song;" that is, singing-women *are not valued at all* by old men: they account them nothing worth; and would not give, as we say, a farthing for them. Old Barzillai confesses this imperfection, 2 Sam. xix. 35, which place, St. Jerome thinks, may very well explain this.

[c] Ver. 5.] And it is attended with a greater, which is the passion of *fear*: unto which old age is very subject, from defect of spirits, weakness of imagination, as well as of bodily organs; which are unable to resist any dangers; which old men also are apt to apprehend greater than they really are. For as their heads turn giddy, if they ascend to any high place, so they tremble, in the plain way; for fear of a stone, a clod, a hole, any unevenness, by the rising or depression of the earth (for so Grotius thinks the words may be expounded, though the ancient interpreters do not favour it, "He is afraid to stumble at the rising or falling of the earth"); or, he fears he may be pushed down by others, if he do not fall of himself; in a word, he knows not what he may meet withal, and therefore fears.

Or it may be expounded, as Maldonate takes it, *he never thinks himself soft, though he be in a high fortress*. Or, dreads a high wall, though never so firm, lest it should fall upon him. There are some that expound the first words of this verse thus, "He

is afraid of spirits," and separate souls : of those excellent beings which dwell in the regions above. That is, *he is superstitious* ; which I look upon as forced.

The next part of this description, which we translate *almond tree flourish*, most interpreters take for his *head growing hoary or white*, like the blossoms of the almond-tree. Which though it make an old man look venerable, yet brings the tidings of approaching death : and is as certain an indication of it, as the almond-tree's blossoming is of the spring ; or (as others will have it) of its speedy production of fruit : for it flowered, they say, in February, and showed its fruit in March ; and thence had the name of *shaged* in Hebrew ; from its forward blooming, and hasty ripening into fruit. And, to strengthen this interpretation, some have observed that an *almond* was anciently called by the Greeks *κάρηνον*, that is, *the head*: from some resemblance which that fruit had to it. What that resemblance should be, I do not understand ; unless it be in the figure of the brain : which, the skull being removed, appears like the shell of the almond, when the husk, wherein it is enclosed, is peeled away. From thence Herodotus of Alexandria (as I find in Athenæus, lib. ii. cap. 12) derives the common Greek word *Ἀμυγδαλή* for an almond ; because next to the green rind, *ὡπερὶ ἀμυγδᾶς ἔχει πολλὰς*, "it hath as it were, a great many clefts," and looks as if it were scarified.

I see no apter interpretation than this, unless it be that which I shall mention below (when I have explained the rest of this verse), or we understand it, as St. Jerome saith some did, of the *huckle-bone* ; which by the wasting away of the flesh of the buttocks appears, nay thrusts out itself : and makes their very sitting or lying down uneasy to them. And I find an Arabic word of this sound, which signifies a kind of boat ; and may possibly be the original of the Latin word *scapha*.

And this would agree well with the next words, "the grasshopper shall be a burden ;" which seem to be a description of his stooping under the burden of old age ; his shoulders, hips, and back, all bunching out ; which is a load great enough for him, without any other. In short, *he can scarce bear himself*, as Melancthon expounds it : which Avenarius thinks is a literal translation of the words, the "grasshopper (or locust) shall burden itself ;" that is, saith he, his *gibbous back*. Which is better than their gloss, who made it to signify, he can scarce bear the weight of a grasshopper or locust. The LXX. translate it "the locust shall be made fat ;" i. e. swell, bunch out, or be burdensome : which aptly denotes the *knottling of the joints* (like those of the locust), and the rising up of the vertebræ (or any such thing in the body of man), which makes his back resemble that of a locust. And so Jo. Forsterus excellently translates it, *Ut in curvo incedat dorso, sicut cicada* ; "that he goes crooked in the back, like a grasshopper." Luther also had this in his mind (though he did not fully explain it) when he thus glossed upon these words : "Such an old man is like a locust : for his bones stick out, and his body is shrunk up ; so that he is a mere image of death."

And then the next signifies no more than this, That the greatest bodily pleasures fail ; and the member that serves those pleasures is relaxed and flags. For the word *havijonah* (which we translate *desire*, signifies either the *fruit of a shrub*, which the LXX. take to be *capers* (though *avjonth* signifies the berries of laurels, myrtles, and indeed, of all the lesser sort of trees), or that *desire* which it is supposed (according to Avicenna) to excite ; or that *knob* in us, which something resembles that fruit.

There is one interpretation of these last three clauses

which seems to me not all constrained, but apt enough (only it doth not make all relate to the parts of the body, as the rest do), which is that of De Dieu ; from whom Junius before him did not much differ. It is this, "Though the almond-tree flourish, and the locust be laden with fat (i. e. though the pleasures of the spring appear and come on apace, making all things else to swell with joy), it doth not invigorate his blood or make it rise, to stir up his desire," &c.

The reason is, he is just upon the point of leaving all things here, and going to his *long home*. Which signifies either the place to which all men go (*domum seculi*, "the house of the whole world," whither all mankind have ever gone, and must go), or the place from whence he came ; as Forsterus expounds *domum seculi sui*, "his old house," out of which he first came forth (thus we translate the word *ulam*, Jer. vi. 16) ; or that where they must long abide, even till the resurrection of the dead.

For their friends there leave them ; and can do nothing more but mourn for them ; as it follows here, "the mourners go about the streets." That is, are preparing for the funeral, ready to accompany the bier ; or, they already bewail him as a dead corpse rather than a living man ; or when he is dead, can only give him a solemn funeral, and openly bewail him ; not only at home, but in the streets. For which purpose they sometimes hired mourning men and women, who are the *minstrels* we read of, Matt. ix. 23. For Josephus saith (lib. iii. cap. 15, of the Wars of the Jews), that when Joppa was taken, and he reported to be slain, *πλειστοὺς μισθοῦσθαι αἰτητὰς*, &c. "there were many minstrels hired at Jerusalem," who began to make lamentations in a doleful tone. But Gierus, in his treatise of the mourning of the Hebrews (p. 320), thinks Solomon doth not here mean the mourning of those that accompanied the corpse to the grave, nor their walking about in mourning apparel ; but the sad lamentations which their grief sometimes moved them to make in the very streets : when they were weary with mourning at home, or put thereby into an extravagant passion : like that which the Jews supposed Mary the sister of Lazarus to fall into, when she rose up hastily and went out of the house (John xi. 31).

[Ver. 6.] Now we are come to the most difficult verse of all ; in which the wise man describes this house as falling down : that is, enumerates the evils which immediately forego death ; of which he would have us think frequently, while the house is in good condition ; for those words, "Remember thy Creator," St. Jerome thinks, are here again to be repeated ; or ever, that is, before death seize on thee, and pull down this earthly tabernacle, and lay it in the dust.

First, "by loosening the silver cord." Which some fancy signifies all the *humours of the body* ; which are, as it were, *the thread of life* ; which the destinies were said to spin out, for a certain time, and then cut off : others understand by it, *the string of the tongue* : and Gasper Sanctius (upon Cant. vii. 5), the *urine* : whose stream, he fancies, resembles a silver thread, which is then broken, when it distils by drops as it frequently doth in old men. But the best of the Hebrew writers by this cord understand the *spinal marrow* (that is, the pith of the backbone) ; others, the *nerves* : others, the outward *coats* of the nerves, &c. And there is little reason to doubt but the marrow down the back continued from the brain as it were in a string or cord, unto the very bottom of it ; together with the nerves arising from it ; and the filaments, fibres, and tendons, that proceed from them, are the thing here intended. Which Melancthon saw long ago ; "the nerves (saith he) and ligaments are here meant ;" which have literally the power of

ords, both to unite and tie together, and also draw. But nobody that I know of hath explained this so well as our Dr. Smith (in his *Γρηγορια Βασικη*), who hath also solved that doubt, why they are expressed in the singular number; because, though there be many of them, yet they are the continuation of one and the same thing (the *fibres* being nothing else but the nerves divided and dispersed; and the *nerves* nothing else but the marrow in like manner separated as so many arms and branches of the same tree): they are all one in their *original*, the brain; they are all one in their *continuation*, for a long space in the spine; all one in their use, to convey the animal spirits, and to be the instruments of motion.

¹⁶ This cord is called *silver*, because of its colour; being not only white, but also shining bright and resplendent; and that when it is taken out of the body after death. I omit other reasons.

It is *loosened* (shrunk up, or contracted, or removed, as others translate it) when it is no longer full of spirits: and so the body becomes void of sense and motion, either in part or in whole.

The second step to a dissolution is by breaking "the golden bowl;" and as the former related to the rivulets, as one may say, of sense and motion, so this to the fountain, viz. the head, and all contained in it; the membranes, for instance, especially that which the ancients, from the great esteem and reverence they had for it, called *pia mater*. Which is that part which, deeply insinuating itself into all the anfractuouse passages of the brain (as Dr. Smith speaks), and being firmly annexed thereunto, keeps every part thereof in its proper place, and due texture; so that whatsoever is performed within the whole compass of the brain (whether the making animal spirits, their exercise therein, or their distribution therefrom), is principally done by the help of this membrane. Which therefore may be called *gallath*; that part of the head which is the *spring* of all the motion that comes from thence. And so we translate the plural of this word, Josh. xv. 19, and both Forsterus and Avenarius understand the singular here.

And it is called *golden bowl* (like that Zech. iv. 2, 3, from whence the oil was conveyed by pipes unto the lumps), for such reasons as gave the other the name of *silver cord*. For instance, in respect of the colour, not only because that most precious and deep coloured liquor of life is abundantly contained in the vessels of this membrane, but chiefly because the membrane itself is somewhat of a yellowish colour, and tends more towards that of gold than any other part whatsoever doth. But especially in respect of its excellency and universal use: for it being the instrument that doth deplete the best of blood, clarifies and exalts the vital spirits, and so prepares them for animality (as they speak), to what should it be likened, but to that most perfect, best concocted, and most exalted mineral of gold?

Now the *breaking* of this bowl is its losing its use: not being able to retain its liquors (as a bowl is useless when it is broken): or, as Dr. Smith explains it, in the extremity of extreme old age, it can no longer continue its continuity: but by reason either of its natural dryness, shrivelling into itself, or of preternatural moisture, imbibing excrementitious humours, till it be over full; it oftentimes snaps asunder, and so recurs (i. e. runs back, as the Hebrew word signifies) into itself; from whence the brain must necessarily subside, and all the parts serving unto animal motion be suddenly and irrecoverably dashed in pieces. So Avenarius judiciously translates this passage, "That yellow membrane which contains the brain, be trodden down."

The third step is, the "breaking of the pitcher at the fountain." Which is variously interpreted; some understanding hereby, the inability of the bladder to retain the urine; others by *fountain* understand the *liver*: and by the *pitcher*, the *bladder of gall*; or the *veins*; which is the most common opinion. But Dr. Smith rather takes it for the *heart*: which is indeed the *fountain of life*; and hath two distinct cavities, the *right* and the *left*: out of which proceed those *veins* and those *arteries* which carry the blood through the whole body, and bring it back again to the heart, in a perpetual circulation.

And if by *pitcher* we understand the veins, which are the *receptacle* of the blood (and the Hebrew word signifies any *containing vessel*, particularly the widow's *barrel* in which was her meal, 1 Kings xvii. 14, 16, as well as a *barrel of water* in the next chapter, xviii. 33), when by the *fountain* must be peculiarly understood the *right ventricle* of the heart, which is the original from whence the veins have their rise. For so the Hebrew word signifies, not only a *fountain* but a *spring*; from which waters bubble up and burst forth (as we translate it, Isa. xxx. 7, xlix. 10) in a running stream: and therefore is so to be translated here, the *spring* or *original*, viz. of the veins which proceed from thence. Which induced commentators to take the *fountain* here for the liver; which they would not have done, had they understood, as we do now, that the veins do not arise from thence as their first original; but from the right ventricle of the heart. And they are spoken of in the singular number (as the nerves were before), because they are all of one and the same nature, original, and use.

Now the *breaking* of this pitcher into shivers (as the Hebrew word signifies) is the utter failing of the veins; their ceasing quite from their natural action and use. When they can no longer carry back, nor conveniently convey unto the heart that liquor which they properly contain: but the little blood which remains in the cold body of man near his end is congealed, and stagnates in his veins.

And so I proceed to the last thing, "the wheel broken at the cistern." Where by the *wheel* some understand the *lungs*; which, by their continual motion, do thrust out the breath from them, and draw it again to them; resembling the *wheel of a well*, now drawing up the bucket to itself, anon letting it down again into the well. Melancthon, by *cistern* understanding the *stomach* (the word signifying, saith he, a profound cavity), takes the *wheel* for the *guts* adjoining thereunto, which are wrapped about one another in a kind of circular form; and make the *mesentery* look like a wheel. Which Grotius seems also to have had in his mind. But, taking it for granted, that a *wheel*, being an instrument of circulation, is the hieroglyphic of something that goes, and makes a round in us, I think Dr. Smith's conjecture is most probable; that hereby is meant the great artery with all its branches: which is the great instrument of rotation or circulation in the body of man; and so evidently thrusts the blood forward, that we perceive its pulses forcing the blood along its cavity, in the wrists, the temples, and other parts of the body. Without which instrument to compel it, the blood that naturally tends home to the heart would go no farther.

And then the *cistern* from whence this wheel forces the liquor, and conveys it through all the parts, is the *left ventricle of the heart*: to which this great artery is annexed, and from whence it ariseth. For a *cistern* is a vessel made on purpose to receive a due proportion of water, and to keep it till the time of use, and then conveniently to pass it into vessels

that are prepared to receive it from thence. And such is the left ventricle of the heart; which in its *diastole*, as they call it, receives the blood that is brought into it from the lungs; and then, keeping it there a little, doth in its *systole* pass due proportions thereof into the great artery, to be dispensed as was said before. And, for this end, there are little valves, or falling doors, placed at the entrance and at the going out of this cistern, which are like cocks, to let in and to let out; and, by their opening or shutting, give convenient passage or stoppage to the liquor, which continually runs that way.

And so the *breaking or shaking in pieces* (as Forsterus translates the word) of this wheel, is the ceasing of the pulse; so he in another place translates it, *trodde down*, i. e. *suppressed* by the decay of the instruments of pulsation, which can no longer perform that work. Which being absolutely necessary for the preservation of life, the ceasing of it is death.

[g] Ver. 7.] And so the *body*, made of a mouldering substance, being no longer a fit habitation for the spirit (and therefore deserted by it), which held the parts of it together, shall crumble again into the earth, out of which it originally came, according to that sentence passed upon Adam in the beginning: "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19). This body was no better in its first principles: and though now we are very fond of it, as if it were some goodly thing, yet, when the spirit leaves it, it will appear to be indeed but *dust*.

But the *spirit*, the nobler part of man, being of a higher original, shall return to God, who sent it into the body, to be disposed of by him, according to the sentence that he should pass upon it. For the Chaldee paraphrase's explication of the latter part of this verse is very apposite: "It shall return, that it may stand in judgment before God." For *Elohim* (the word here for *God*), in the Hebrew language signifies a *judge*. As in the place above mentioned, 1 Sam. xxviii. 9. There is a sentence not much unlike to this, I have observed in Plutarch's Consolatory Discourse to Apollonius upon the death of his son; where he alleges, amongst a great many others, this saying of Epicharmus, *Συνεπρίθη καὶ διεπρίθη, καὶ ἀπὸ γῆθεν ὄθεν ἦλθε πάλιν, γὰρ μὲν εἰς γῆν, πνεῦμα δ' ἀείρω*.

[h] Ver. 8.] And now having thus demonstrated his first proposition, he elegantly repeats the *exordium*, or entrance of his book, as is here observed by St. Jerome, whose words are so significant, that I cannot but translate them, as an excellent gloss upon this verse: "For since all the labour of mortal man (of which Solomon hath disputed in this whole book) amounts to this, that the dust returns to its earth, and the soul returns thither from whence it was taken: it is an excess of vanity to labour for this world; and to gather nothing for the future;" where he is to live for ever, and to be judged according to his behaviour here.

This only may be added, that here he enters upon the conclusion of his discourse; and divides it into two parts, as he had done the foregoing book. First, he sums up what he had said in the first six chapters, concerning the *false ways* men take to happiness, in this verse: which he backs by several serious considerations, in those that follow, unto ver. 13. Where, secondly, he sums up what he had said from ch. vii. to this place, concerning the *true way* to happiness; which lies only in a due regard to God and his commandments.

[i] Ver. 9.] The first word of this verse is variously translated: and the whole verse applied by interpreters, either to confirm what was said before concerning the false methods men take to happiness (as

if he had said,—I have done when I have told you, that you may believe me; who am sufficiently able to inform you, and not think to meet with better information, from other men's writings, or from your own experience), or as an introduction to what he intends to say (ver. 13, 14), concerning the right method to be happy. Which he prepares the reader to attend unto, and receive into his mind: first, by asserting his own great authority in this verse (who the wiser he was, the more desirous he was both to teach and to learn). And then the weighty doctrine which he taught (ver. 10), and the great usefulness of it (ver. 11); the like to which they would find nowhere else (ver. 12). It is not very material which of these ways we take; but I have had respect to both, in my paraphrase: where I have expressed the sense so fully, that I cannot think fit to enlarge any farther upon this verse. But only note, that Luther, and he alone, I think, expounds the first words thus (not absurdly, nor disagreeing with the Hebrew text): "There remained nothing to the Preacher, but that he was wise," &c. He understood and taught aright, and took a great deal of pains; which was a great satisfaction to himself, but he saw little or no success of it in others, who would not be governed by his advice, &c.

[k] Ver. 10.] This verse runs thus, word for word, in the Hebrew, "The Preacher carefully sought to meet with desirable words; and the writing of uprightness; and the words of truth." Where *writing* may refer both to what he read in others, whether divine or human authors; and to what he wrote himself (and so I have expounded it in the paraphrase), which he commends from three heads, *pleasure*, or delight, *usefulness* and *certainly*.

Some fancy that Solomon wrote a book called *Catub Jascher* ("the writing of uprightness"), or *Jascher dibre emeth* ("the upright words of truth"): of which, as there is no certainty, so I see no probable grounds to assert it. Only we know he wrote a great many more books than we have (1 Kings iv. 32, 33; 2 Chron. xxxv. 4; and see Josephus, lib. viii. Antiq. cap. 2).

[l] Ver. 11.] Some connect this with the foregoing verse in this manner, "The Preacher sought to find out the words of the wise." &c. And so the words run exactly in the Hebrew. But we may take this verse by itself, supplying the word *are*, as we do in our translation; and look upon it as a commendation of these wise words: which doth not in the least alter the sense. I have had respect to both; and comprehended also, in my paraphrase, two of the interpretations which one difficult phrase is capable of; viz. "masters of the assemblies."

Which may be translated divers ways, more literally out of the Hebrew than we do; who add the word *by* before them, which is not in the original. For the last words, which we translate "masters of assemblies," may be attributed to *nails*, in this manner: "As nails fastened, whereby things are joined together" (*nails* being the instruments of gathering or bringing those things together, which were separate); or thus, retaining the words of our translation, "the masters of assemblies are as fixed nails:" or the "masters of collections," such judicious authors as make excellent collections of apophthegms and smart sayings, *stick in the mind as nails do in planks*. Or the *principal*, the choice *collections*, viz. of wise men (mentioned in the beginning of the verse), *are as*, &c.; or it may, in the same sense, be connected (not with nails, but) with the words following; the "masters, or authors, that collect wise and pithy sayings, have their gifts from one and the same *sneperno*."

So ungrounded is the fancy of Grotius; who from hence conjectures, that there were several persons appointed by Zerrubbabel (whom he takes for this *one pastor*) to collect the sentences of this book, and put them out under the name of Solomon. Who, himself, may rather be thought to be this *one pastor*, or *king*: who employed (if we interpret the words this way) many persons to make collections: of which he afterward made use as he saw cause.

This seems to be certain, that he here gives the reason of this concise and sententious way of writing: because such acute sayings not only stir up and quicken slothful minds for the present (as a goad stimulates the dull ox to labour), but penetrate deep, and stick fast in the memory; collecting also the thoughts, affections, and resolution, to one certain point or scope, and gathering together a great deal of sense into a few words. As those words, *baale asyppoth*, "masters of assemblies," or "authors of collections," may, I have sometimes thought, be understood. Such a collector was that great man Julius Cæsar, who gathered a book of apophthegms; and showed by that, he thought it more honourable unto him, if he changed himself, as it were, into *tables* and *codicils*, in which the prudent and grave sayings of others were registered, than to have his own words hallowed like oracles, as some vain princes, corrupted by flattery, have affected. Though divers of his own speeches, as the Lord Bacon observes (lib. i. De Augm. Scient. cap. 7), are truly such as those which Solomon here describes, full of vigour and efficacy; insomuch, that by one word alone he appeased a mutiny in his army.

But after all that may be said on this subject, since I find not only the Vulgar, but the LXX. making out the sense by adding the word *per* and *παρά* (as we do the word *by* in our translation) before "masters of assemblies;" I have in the paraphrase followed that interpretation also.

[m] Ver. 12.] And in this verse have adhered to the same translation, which understands the first words, as if he had said, Beyond these things do not trouble thyself. For so they may be translated exactly, "And what is above, or more than them (that is, the words of the wise, before mentioned), my son, be warned, or be enlightened:" observe these well, and trouble thyself no farther. Be content with a few good precepts of the wise, and do not involve thyself in many books. For what is necessary may be learnt, without much labour, out of a short book: if men will be wiser than they need, they will but trouble themselves to no purpose. There being no certainty of most things; no satisfaction when we go beyond the known or acknowledged principle and precepts of virtue: but what one man asserts, another confutes; and when we think we have written excellently, another writer starts up and discovers abundance of errors; and so volumes are multiplied without end; and we are led into long disquisitions, without any satisfaction to the mind, but with much weariness to the body, and great loss of precious time; which had better be spent in digesting and practising such short, useful, and necessary instructions as these.

He doth not absolutely condemn many books, for there are not a few of the divine writings, and about the same thing: but books about needless things, and that dilate too much upon things necessary; rather tiring, than instructing. And he condemns the levity of those that are always reading, but never meditating: running over such a book as this presently, and then going to another not so profitable, and never returning to this again.

So I take it in short, "Content thyself with this book, and suchlike; and do not turn over many authors, to learn how to be happy." For goodness and truth are included in certain bounds; but wickedness and lies, *sine fine sunt*, "are without end," as St. Jerome here notes. Who observes also, that, perhaps he adviseth us to study brevity; and to mind the sense more than the words; directly contrary to the philosophers and doctors of the world, who, to assert their false opinions, used abundance and great variety of words; but the divine scripture *brevi circulo coarctata est*, "is confined to a small circle;" and as much contracted in words as it is dilated in sense.

The Hebrew word *bahag*, which we translate *study*, Aben Ezra says, in the neighbouring languages, signifies *reading*; and so we translate it in the margin.

[n] Ver. 13.] To teach us to contract our labours into as small a compass as we can, he sums up, in a few words, the sense of his whole discourse in this book; which he calls "the conclusion or end of the matter;" of all that can be said on this subject: the whole sense of the sermon succinctly delivered; unto which, therefore, every one should confine his endeavours. It is this,—to work his soul unto such a due regard of the divine majesty (standing in awe of him as his Lord, overseer, and judge), that he take care to observe all his commandments; without which all religion is vain and fruitless.

And these two things (the *fear of God*, or devotion and *obedience*) he commends from two arguments: the first of which is in this verse; that they are things which concern all mankind, one as well as another; of which if they be careful, they have done enough to make themselves immortally happy.

For those words, *this is the whole, or the all of man*, may be expounded four several ways: either, this is *all the duty of man*, or *the duty of all men*; or *the whole happiness of all men*; or *their whole business*; unto which therefore they should devote their *whole selves*; that is, all their strength. For, according as St. Jerome understands it, "to this man was born: that he, understanding God is his creator, should worship him with fear and honour, and observance of his commands."

And the *fear of God* being implanted in our minds, we shall not fail to worship him, and call upon him, and expect all good things from him, and give him thanks for them: and, as the best expression of our thankfulness, *keep his commandments*, and be obedient to all his precepts: both in subduing our sinful appetites and passions, and in exercising charity towards our neighbours. Which will make us true in word and deed; faithful in all our contracts; liberal to the poor; observant of our governors; in short, make us observe all the directions of this book, in order to our happiness.

[o] Ver. 14.] Here is the second argument, why we should seriously intend these things; because the Lord and judge of the world will one day call us to an account for what we do here; and pass an impartial sentence upon every action of our life, even *against every secret* (as some expound these words, *al col alam*), or upon all secret as well as open actions. Which are all known to him, though now he seem to take no notice of them; and shall then not only be brought to light, but with an apparent distinction between good and evil: the difference of which shall be certainly and notoriously manifested; by the severe punishment of the one, and the bountiful remuneration of the other.

I will imitate therefore (saith Melancthon) the example of Solomon; and, in the conclusion, recite the

sum of this book. "He intended to assert divine providence, and to refute the objections against it; which are these: There are great confusions in human life; a vast multitude of ungodly men, and but few that acknowledge and fear God: and, which is worse, the wicked flourish in honour and riches: but the pious are afflicted, and oftentimes killed by the worst of men, &c.; therefore all things seem to be carried by chance. Unto which Solomon answers: Though, for the most part, such be the confusion of things, yet be thou ruled by God's word, and hold the opinion of his providence with a firm faith. Do not fall from God, because of these scandals; nor cast away his fear, or thy confidence in him, nor desert thy

vocation: but oppose these two things to these confusions; there will come a judgment, when God will take away these confusions, and make an exact distinction: for the wicked shall be thrown into everlasting punishment; but it shall be well for ever with the righteous. And in this life, also, God moderates these confusions: for he punishes heinous wickedness, supports government, preserves governors, and order, and politics in the world. Nay, this is a testimony of God's presence, that when the infirmity of human nature is so great, and so many are no better than mad and furious, yet God preserves his church." And I may add, we have such good books as these for our direction into truth, and encouragement in piety.

THE SONG OF SOLOMON.

WITH ANNOTATIONS.

PREFACE.

I. THAT this book was composed by Solomon is no more doubted than that he was the author of the two foregoing.

And that it was always looked upon as a holy book, treating of some spiritual and divine matter, appears from its being placed among the rest of that kind. Nor hath it been doubted of by any considerable number of men, either among Jews or Christians, but only by a few singular persons; who ought (as Theodoret speaks in his preface to this book) to have looked upon those blessed fathers who, placing this Song among the divine writings, took it to be fit for the uses of the church, as men of greater judgment, and more spiritual than themselves. And they ought likewise to have considered (as he adds) that we have, in effect, the testimony of the Holy Ghost itself for its divine authority: Ezra, a man excelling in virtue and full of the Holy Spirit, having thought this worthy of a room among those sacred volumes which he gathered together after their return from the captivity of Babylon.

And, accordingly, a great many holy men have illustrated it (as he farther notes) with their commentaries and interpretations, or have adorned their writings with its sentences: such as Eusebius, Origen, Cyprian (who wore the crown of martyrdom), *καὶ οἱ τούτων παλαιότεροι καὶ τοῦ ἀποστόλων πλησιέστεροι*, "and others that were more ancient than these, and nearer to the times of the apostles."

It is unnecessary to mention those that fol-

lowed after in future times, who all took this for a spiritual book: let us only consider whether, if these things being so, it be reasonable for us to despise so many and such great persons, nay, the Holy Spirit itself, and to follow our own private opinions; nor hearkening to him that said, "The thoughts of mortal man are vain, and our devices are but uncertain" (Wisd. ix. 14), or rather of St. Paul (Rom. i. 21), "They became vain in their imagination, and their foolish heart was darkened."

II. Nor doth it seem hard, either to find out what that spiritual matter is of which the wise man here treats (especially since all Christian writers have from the beginning applied this Song to Christ and the church), or to give an account of the rise and original of such sublime contemplations, which I take to be this.

The great prophet David having plainly foretold that a far more glorious king than his son Solomon should one day arise (as we read in the song he made at his marriage, Ps. xlv.), and likewise more expressly prophesied of his divinity, royal majesty, priesthood, &c. (Ps. cx.), and again resumed this argument just before his death, when he caused his son Solomon to be crowned and to sit upon his throne (Ps. lxxii.), it stirred up the longing desires of Solomon after the coming of this most illustrious prince; and made him study to have at least as clear a sight of him as was possible to be attained afar off. And that he might stir up the same desire in the whole nation, after his appearing, he cast his meditations on this subject into a song, in the form of a pastoral eclogue:

in which several persons being introduced, who speak their parts, it may be called a *dramatic poem*. And so it is styled by St. Greg. Nazianzen, in his thirty-first oration; where he quotes a passage, *ἐκ τοῦ νυμφικῶν δράματος τε καὶ ἄσματος* (as his words are, p. 503, edit. Paris), "out of this bridal interlude and song." For a *drama*, as the Greeks teach us, consists in the change of persons, some of which enter, others come to them, others withdraw, till the whole work be completed by this shifting and alteration of the persons.

Now the persons which compose this song are, the *bridegroom*, the *bride*, the *virgins* attending on her, and the *youths* attending on him; to whom some add the *sister* of the spouse, mentioned ch. viii., and the *watchmen* and *daughters* of Jerusalem, who are introduced in their turns. For example, first, the bride (and her companions) comes in and saith, "Let him kiss me with the kisses of his mouth," &c. Then the bridegroom appears, and saith (ver. 8), "If thou knowest not, O thou fairest," &c. After which he seems to withdraw himself, leaving the bride and her companions alone upon the stage (while he sits at his repast, ver. 12), who thus speak to her, "We will make thee borders of gold," &c. And then she speaks again, ver. 13, and he returns and speaks, ver. 15.

How many parts there are in this *drama* is not agreed. Some make ten; others make but seven *colloquies*, or interlocutory passages, in this sacred *dialogue*, as they call it. About which I do not think fit to dispute;—but shall take notice of as many as I can observe in the argument or annotations upon each chapter.

As for the phrase, it is wholly allegorical, in expressions borrowed chiefly from the fields, and woods, and gardens; as I shall show in their proper places, when we meet with them. And such were the fittest that could be found, supposing he would use poetical words, to set forth the ardent desire he had, and would excite in others (as I said before), to have a sight of that great *Shepherd* of the sheep, who would make all the world happy.

III. And none need wonder that he speaks *wholly* of this glorious king: for so doth his father David in the hundred and fifth Psalm, which can be applied to no other person whatsoever; and so doth the prophet Isaiah in aftertimes, in his fifty-third chapter. Which, though some have endeavoured to accommodate first to another person, yet they have failed in their attempt; and never could find any in whom it was so literally fulfilled as in our blessed Saviour. Who alone was there intended; as he seems to me to be here also in this present Song of Solomon's.

Where it need not seem strange neither to any one, that he is compared to a *bridegroom*, and the church to a *bride*, who doth but reflect upon the forty-fifth psalm; and observe how Solomon doth only follow the metaphor, wherein his father David had represented this mystery: and observe withal, that it is the common language of the prophets, who compare Jerusalem and Zion (under

which name is comprehended the whole church of the Jews) to a virgin, called frequently "the virgin-daughter of Zion," &c., whom God had espoused unto himself.

IV. But, for the fuller explication of this, it may be fit to note, that the profoundest of the Hebrew divines, whom they now call *cabalists*, having such a notion as this among them, that *sensible things are but an imitation of things above*, conceived from thence that there was, for instance, an original pattern of that love and union which is between a man and his wife here in this world. This they expressed by the kindness of *Tipheret* to *Maleuth*: which are the names they give unto the invisible bridegroom and bride in the upper world. And this *Tipheret* (i. e. *beauty* or *ornament*) they call also by the name of the *Adam on high*, and the *great Adam*, in opposition to the *terrestrial* or *little Adam* here below. As *Malcuth* (i. e. *kingdom*) they call also by the name of *Cheneseth Israel* (i. e. *congregation of Israel*); who is united, they say, to that *celestial Adam* as Eve was to the *terrestrial*. Which heavenly Adam or *Tipheret*, they call likewise the *sun*, and *Maleuth* the *moon*: and make the former an active principle, the latter a passive; or, as their phrase is, *Tipheret* is but the masculine power which influences *Maleuth*; who is but the recipient of those influences. So that, in sum, they seem to say the same that the apostle St. Paul doth, when he tells us that "marriage is a great mystery; but he speaks concerning Christ and his church" (Eph. v. 32). For the marriage of *Tipheret* and *Maleuth* (or *Cheneseth Israel*) is the marriage of Christ, the Lord from heaven, with his spouse the church, which is the whole congregation of Christian people. Which was represented in the conjunction of Adam and Eve, and of all other men and women descended from them, when they are joined together in holy matrimony; inasmuch that those divines called *cabalists* have formed this maxim about this matter, that wheresoever in the holy scripture we read the love of man and wife, there is mystically designed the conjunction of *Tipheret* and *Cheneseth Israel*.

Now this notion (of which the learned Dr. Cudworth hath long ago written a peculiar discourse) was so ancient among those doctors, that they had it before the times of Christ; it gives the plainest account why John the Baptist uses the word *Christ* and *bridegroom*, as if they were in a manner synonymous, and of the same import (John iii. 28, 29); and why Christ himself compares the whole business of his heavenly kingdom (called by the people in St. Mark xi. 10, "the kingdom of our father David") to a *marriage*, or *marriage-feast*, which a king made for his son (Matt. xxii. 2, &c.).

V. And this is one argument of its being a very ancient notion among them, that idolatry and false worship in the church is constantly expressed in the scriptures under the name of spiritual *fornication*—and *going a whoring* from God: whom therefore the church was to look upon as her husband. And so he taught the children of Israel

to do, by using this form of speech throughout the whole prophetic writings (Isa. liv. 5, lxii. 4, 5; Jer. iii. 4, 20, xxxi. 32; Hos. ii. 2, 7, and many other places). Nay, the very words of the apostle to the Ephesians seem to suppose some such mystical sense, which was current in that nation, of those words of Adam the first man (Gen. ii. 23, 24), "This now is bone of my bone, and flesh of my flesh, &c., therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh." Which the apostle takes as if they had been spoken of Christ and his love to his church, as any one may see that will read Eph. v. 29—32. For these are not, in the account of the cabalists, two distinct senses; but one and the same sense, different only as the matter and the form of the same thing: which form, say they, lies latent under the matter, whereby we are led unto it, as the main thing comprehended in it.

Thus Archangelus Burgonovensis speaks, in his preface to the explication of some select aphorisms of those divines, gathered by *Mirandula*, who observes also (p. 91 of his book), that as immediately after the fabric of the world was reared, matrimony followed, as the emblem of God's great love to those that should believe on him; so this world shall end in the sacrament of marriage: St. John shutting up all the mysteries of the holy scripture in the Revelation with these words. "Let us be glad and rejoice: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. xix. 7). Which if it be the voice of the heavenly host, agrees with what the Hebrew doctors say (in *Pirke Eliezer*, cap. 12) of the marriage of Adam and Eve: that "the angels rejoiced at it, and with music and dancing attended upon the wedding."

VI. All which things put together, show how naturally the thoughts of David were led, at Solomon's marriage, to sing concerning Christ and his church: and the thoughts of Solomon afterward to sing more largely of the wonderful love of the same heavenly bridegroom, in this *Song of songs*; that is, most excellent song. For so it may be truly called, both in regard of its subject-matter, and in regard of the manner of its composure; this parabolical way of writing, by figures and similitudes, being in many regards (as the fore-named cabalistical doctors discourse) the best of all others. First, because it is taken from things sensible, by which both learned men and ignorant can be instructed. Secondly, because such narrations very easily imprint themselves on the mind; a parable (say they) being instead of an artificial memory. And thirdly, because all our knowledge hath its rise from sense, and therefore symbolizes much with sensible parables. And fourthly, it is very delightful to contemplate how the parable agrees with the spiritual things which are thereby figured. Unto which (saith that Archangelus before mentioned) the doctrine of St. Paul is conformable, when he saith, "the invisible things of God from the creation of the world, are seen by those that are made." And lastly, what is there more evident, than that all

visible things declare God to be love? whose praise Solomon celebrates in this Song. For by love (as the same author discourses of Boetius and others) the heavens are joined together, and the elements agree in composition, animals cohabit, cities are preserved, and all kingdoms supported and replenished. Which made Pherecydes Syrus say, that God was transformed into love before he made the world. And because God created all things in love, he also embraces all things with the same love; and would have us to love, which is the sum of all that he exacts of us: that being knit together by mutual love, we may, in conclusion be united with him in love; that so all things may be one, as they were in the beginning.

Of this love, Solomon, say they, treats throughout this whole Song; nay, it is the subject of all the book of God. According to that of David (Ps. lxii. 11, 12), "God hath spoken once," viz. to the whole people of Israel, when he gave the law at mount Sinai; yea, "twice have I heard this," from the prophets, that is, who say the same with the law, "that power belongeth to God, also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." Which they expound in this manner, Thou canst send good or evil influences upon us: by the union of *Tipheret* and *Malcuth*, a good influence; by their separation, a bad. For when Israel doth well, then it receives good influences from above; that is, from *Tipheret*: for "such is the order (says one of their aphorisms) which is constituted in the archetypal world, that all good influences proceed from *Tipheret*. And then these two principles are animated, when we observe God's precepts; but when we transgress the law, the one is separated from the other; that is, *Tipheret* doth not send influences upon *Malcuth* for our good; but another principle interposes, and sends anxiety and trouble. Now love is the union of these two principles: the love of man and wife signifying in scripture the union of Israel and *Tipheret*; which union Hosea speaks of, when he saith (ii. 19, 20), "I will betroth me unto thee for ever; yea I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

Thus that sort of divines discourse; very agreeable to the sense of this book. Which represents the heavenly bridegroom appearing in the greatest beauty, and sometimes in most familiar communication with his spouse, the church; but at other times withdrawing his glorious presence, and absenting himself from her. Who is represented, therefore, after the same manner, like to the moon (unto which they compare *Malcuth*); sometimes full of his heavenly light, sometimes illuminated only in part, and sometimes obscure and dark. Which will appear more at large in the explication of the several parts of this book.

VII. The time of whose writing cannot be certainly known; but it is very probable that it was not long after Solomon was seated on his throne;

and had both the prophecy of his father David fresh in his mind, and was also strongly affected with the wonderful love of God to himself. He being filled then, likewise, with incomparable wisdom from above: such wisdom, that it brought the queen of Sheba to discourse with him, having "heard the fame of Solomon, because of the name of the Lord" (1 Kings x. 1): that is, as some of the Hebrews expound it, because she understood that the wisdom which was in him was not merely natural, like that of the philosophers and eastern sages, but divine and heavenly, by a special inspiration from above, whereby he was enabled to answer the hardest questions.

At that time, when these celestial gifts were newly poured into him (which the cabalists call the "unction of the Holy Ghost:" or the "sacred name," of which Solomon speaks, say they, when he says, in the beginning of this Song:

"Thy name is as an ointment poured out"), we may well conceive his mind shone in its greatest purity and clearness; and enjoying the sweetest and most perfect peace and tranquillity, was the fitter for such divine meditations as these, which are the subject of this holy book. The sense of which seems to be expressed in 2 Cor. xi. 2, where St. Paul (who was not "rude in knowledge," ver. 6, but mightily versed, as that word *knowledge* signifies, in the mysteries of the Old Testament) puts the church of Corinth in mind of his solicitous concern for them in these words, "I have espoused you to one husband, that I may present you as a chaste virgin unto Christ." For of that *one husband* alone, and of that *pure virgin*, and no other, and of their *espousals, love, and union*, is this incomparable Song of Solomon's to be understood and expounded.

CHAPTER I.

1 THE song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy love *is* better than wine.

3 Because of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be

glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made

CHAP. I.

ARGUMENT.—There are four principal parts of this chapter: first, the bride comes in expressing the desire of Israel, nay, of all nations, to see the Messiah. Who, next of all, is brought in (ver. 8) testifying his love to all those that seek after him. And then (all her attendants having, with one voice, made a noble resolution, not to be unworthy of such love, ver. 11) she speaks again, and declares her marvellous satisfaction in the knowledge and love of him (ver. 12). Which is the third part. And, lastly, they both conclude with mutual gratulations and praises (ver. 15, 16); and, accompanied with the symphony of all their attendants (ver. 17), commend the excellency of their habitation.

Ver. 1.] The most excellent of all the songs that Solomon (or any other person) ever composed: representing the ardent desire which was in him, and which he endeavoured to excite in all the people, to enjoy that great blessing of the Messiah. See Annot. [a].

Spouse.

Ver. 2.] With the thoughts of whom his mind being wholly possessed, he burst forth into this most passionate strain of affection to him, saying, in the name of them all, O that he would come and speak to us by himself, and not merely by his prophets: who have told us so much of him, that I cannot but wish to converse familiarly with him, and receive the words of his own mouth (those words of grace, Ps. xlv. 2, which will ravish all men's hearts), and all other expressions of his incomparable love: which is to be preferred infinitely before the most delicious pleasures that this good land wherein we live affords:

yea, before the very sacrifices, and the wine that is poured out upon the altar unto God. See Annot. [b].

Ver. 3.] By whom thou art so highly exalted, far above all other kings and prophets: and the fame which is already spread of thee (Ps. xlv. 8, 9), and of the knowledge which thou shalt impart into the world, is so sweet, so graceful and delicious, that for this cause all truly pious and holy souls (Ps. xlv. 14) are in love with thee, and long to see thee. See Annot. [c].

Ver. 4.] Appear then in thy power, majesty, and glory, and by thy mighty grace and love attract me and all my people to thee: which will make the whole world most readily and cheerfully devote themselves unto thy service. And, methinks, I behold this king in his royal splendour, as if he were already come: nay, he hath made me understand the secret mysteries of his kingdom: which give me a taste of that great joy, wherewith we have been told (Ps. xlv. 15) all mankind shall enter into thy society; and it is but reason that we should all resolve with the highest satisfaction of mind, to rejoice and triumph in thee, and never to think of thy love, and the blessings we expect from thence, but with a pleasure beyond all other: and the better judgment any men have, and the more upright-hearted they are, the more perfectly will they love thee and thy unspotted righteousness. See Annot. [d].

Ver. 5.] And do not take offence, O ye daughters of Jerusalem, at his kind reception of all nations into his kingdom; but hear this answer to you, when you upbraid them with idolatry, and all manner of impurity: which is the same with that of a lovely shepherdess, when tanned by lying much abroad in the fields. My complexion, indeed, is dark and swarthy; but my features and proportions are comely and beautiful: though I seem as rustic as the skins of the tents, wherein the wild Arabs dwell; yet I am as amiable

me the keeper of the vineyards; *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of *jewels*, thy neck with chains of *gold*.

as the fine linen, which makes the curtains of the apartment of king Solomon. See Annot. [e].

Ver. 6.] Do not despise me, therefore, by considering only my outward hue, though it be exceeding black; since it is not naturally so, but contracted by being exposed to the sun: for my brethren and sisters, who should have been more kind, did me the greatest injury, and made me a slave to the meanest employments, in which I could not preserve my beauty: because I was like one that being set to keep another man's vineyard, could not look after his own.

Which is a lively emblem of the gentiles, who are descended from the same parents with yourselves, and though by worshipping the sun, and by other idolatries, they are become odiously polluted; yet, shall be cleansed by becoming the subjects of Christ, who will pity them, as seduced by false teachers, and neglected by you; which made them embrace any religion rather than the true. See Annot. [f].

Ver. 7.] But let us all join together, professing our most hearty affection to him, and beseech him with one voice, saying, O thou whom I love above all things, instruct me in thy heavenly doctrine, and make me to understand, not only where we may learn thy will, but also enjoy thy true religion in quiet peace: for we are weary of wandering uncertainly after those who pretend to thy spirit, but mislead such as are guided by them. See Annot. [g].

Bridegroom.

Ver. 8.] Unto which his answer is, Thy desire of true knowledge hath already made thee most amiable in my eyes (Psal. xlv. 11), and therefore what thou understandest not, I will teach thee. Forsake those vain religions (ver. 10), by which thou hast been deluded, and enter into the holy assemblies of those pious souls that worship me: and bring thy young converts to be instructed by those pastors, whom I will authorize in my church. See Annot. [h].

Ver. 9.] Where they shall grow in strength, and increase in number; and under the conduct of those great men, who shall guide and lead them, speedily subdue all mankind unto my obedience (Psal. xlv. 4): for I have likened thee, whom I love, to those victorious armies of a mighty king, which trample all opposition triumphantly under their feet. See Annot. [i].

Ver. 10.] And then will the very outward face of the church look most beautiful, by those various orders of spiritual gifts, wherewith I will enrich her: which shall make her appear like a lovely bride, when she is decked with her jewels and ornaments, that add lustre to her beauty. See Annot. [k].

Chorus of Virgins.

Ver. 11.] Unto which all her members shall contribute, by their unanimous resolution, to lead such

11 We will make thee borders of gold with studs of silver.

12 ¶ While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my wellbeloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of camphire in the vineyards of En-gedi.

15 Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our rafters of fir.

a life as may adorn their religion; and make the church shine in such splendour and glory, that she shall not come short of royal majesty (Psal. xlv. 13). See Annot. [l].

Spouse.

Ver. 12.] Whereby she shall become fit for the affections of her great Lord, when he sits upon the throne of his glory; acknowledging his bounty in all the benefits and ornaments he hath bestowed upon her (Phil. iv. 18), and making manifest the sweet and fragrant odour of his knowledge in every place: (2 Cor. ii. 14, compared with Ps. xlv. 8). See Annot. [m].

Ver. 13.] From which knowledge every pious soul shall derive the greatest refreshment, comfort, and strength: and therefore love him above all things, and resolve never to let him slip out of their minds: but to preserve the remembrance of him most carefully, night and day, in their very hearts; as the most precious cordial, in all conditions, unto their spirits. See Annot. [n].

Ver. 14.] And, indeed, there is nothing of such price, nothing so delicious among us for our bodily pleasure, but ought to put us in mind how much more inestimable that knowledge is, which thou, O Lord, who deservest all our love, vouchsafest for the comfort and satisfaction of our souls. See Annot. [o].

Bridegroom.

Ver. 15.] Such shall be the language of those who are acquainted with his worth, which shall increase their mutual affection unto each other: and move him to give his church more sensible testimonies of his love, and repeated assurances how amiable her purity and modesty, her innocence and simplicity, as well as her decent order and comely government, are in his sight. See Annot. [p].

Spouse.

Ver. 16.] And what can this love of his produce, but new admiration in her, of him and of his love, bursting forth into such expressions as these; Yea, rather, thou art most amiable and lovely (Ps. xlv. 2), not I; whose beauty and goodness are but a weak reflection of thy incomparable perfections, which move thee to communicate thyself in the most delectable graces unto all those that love thee: who, making one body with thee, may say, we feast together most sumptuously, and are entertained every day with those delights, which grow there only, where thou vouchsafest thy gracious presence. See Annot. [q].

Ver. 17.] Who hast promised to dwell with us, in the several churches of thy saints; which are so many living temples dedicated to thy service: and, being protected and defended by thee, shall remain

so stable and firm, that they shall last for ever. See Annot. [r].

ANNOTATIONS.

[a] Ver. 1. *Song of songs.*] Every one knows is a Hebraism for the most excellent song; as *holy of holies* is the most *holy*; and *king of kings* the greatest *king*. And though the most natural meaning seems to be, that this is the most excellent of all songs that Solomon made (which were very many, 1 Kings iv. 32), both in its structure and composure, and in regard of the subject whereof it treats: yet, since the Chaldee paraphrase, and abundance of Christian writers, think it called the most excellent song, with respect likewise to all the songs that had been formerly made by any prophetic person, as those, Exod. xv. Judg. v. 1 Sam. ii. &c. (because they celebrated only some particular benefits, *this* the immense love of God, not only towards that nation, but towards all mankind), I have not neglected that in my paraphrase.

Which is Solomon's.] The Hebrew words are so contrived, that they may either signify concerning Solomon (i. e. Christ), or of which Solomon was the author. Which, I doubt not, is the first and literal meaning: because so the LXX. expound it; and so the same phrase is understood by all, in the titles of those psalms, which are called *Psalms of David*. But it may be observed farther, that here are none of his usual titles added, as there are in the Proverbs and Ecclesiastes; where he is called "son of David, king of Israel," and "king in Jerusalem." Of which, if any reason is to be assigned, this seems the most probable, that those titles, which have respect only to his temporal estate, greatness, and dignity, he wholly forgot, when he was wrapped in contemplation of that celestial prince, the Prince of peace; in comparison with whom all others are not worth the naming; and whose character was best expressed by the name of Solomon alone; he being the great *peace-maker* and reconciler of God and man.

[b] Ver. 2. *Let him kiss me.*] Solomon speaks this in the person of the "virgin daughter of Zion;" that is, the church. Whom he here introduces in the most passionate strain, wishing for some token of love, which is expressed under the metaphor of a *kiss*. But there is no mention at all made of the name, condition, or beauty of the person whose love is desired; nor any account given of the beginning or progress of this desire: but he makes her burst out on a sudden, and abruptly into these words, "Let him kiss me," &c., that he might the more artificially describe the nature and force of divine love: which, when it possesses the mind, snatches it so from itself, that it is wholly in him that it loves. It thinks of nothing else, seeks nothing, wishes nothing, speaks of nothing, but this alone: and imagines that everybody else thinks of the same, and knows of whom it speaks.

It is just such a beginning as that of the eighty-seventh psalm: where the psalmist enters upon the description of the loveliness of mount Zion and mount Moriah, in this manner, "His foundation is in the holy mountains."

Kisses of his mouth.] As a kiss given to another, was a token of love and kindness, friendship and familiarity, in those countries (it being their manner to salute their guests whom they invited to their house, Luke vii. 45), so many *kisses* were a token of abundant love, and excessive affection; as appears from what is there said by our Saviour of the woman who had "not ceased to kiss his very feet." And therefore, the beginning of this verse may be thus paraphrased, "Let him declare his love unto me in the most familiar and most ample manner."

Of which matter I have noted something elsewhere (*Mensa Mystica*); and therefore shall only add here, that, in the mystical divinity of the cabalists, these are the words of Malcuth the spouse, speaking to her Tipheret, the bridegroom: beseeching him to influence her with the gift of the Holy Ghost, or with *binah*, as they speak; that is, *understanding and intelligence*, which is called by them the *mouth* of the *sephiroth*, or emanations of light.

Better than wine.] *Wine* was the highest entertainment for those guests before mentioned; and therefore used by the Hebrews to express the greatest pleasure. There was a portion of it also to be poured out on the altar, in their offerings to God: and so may comprehend their sacrifices, which were the principal part of their religion. Unto both of which I have had respect in the paraphrase.

[c] Ver. 3. *Savour of thy good ointments.*] *Ointments* also were not wanting at all their entertainments: with which some were wont to anoint their whole heads; or at least their nostrils; which they looked upon as conducing much to health, as well as pleasure. According to those famous words of Alexis the poet, in Athenæus's *Deipnosophists* (lib. ii. cap. 7).

Ἐναλείφεται τὰς ῥίνας, ὑγιείας μέρος
Μέγιστον ὀσμῆς ἐγκυβέλιω Χρηστάς ποῦδων.

Of which ointments there were exceeding great variety; four he mentions in that place, which were in common use; but a vast number more in his fifteenth book, ch. 11, out of Apollonius Hierophilus. Who shows, in a book on purpose about it, that several countries afforded unguents that were most excellent in their kind. As the best of *roses* were made at Phaselis, and some other places; the best of *crocus* came from Soli, in Cilicia: that of *spikenard* from Tarsus, &c., ἡ δὲ Συρία τὸ παλαιὸν χρῆστά πάντα παρέχετο, &c. "Syria anciently (though not in his time) afforded excellent of all sorts, especially of one," which he there names.

Now to this use of ointment some think Solomon here alludes; but I rather think he hath respect to his father's words (Ps. xlv. 8), and intended hereby to signify the glorious offices of the Messiah, whose very name (signifying *anointed*) carried in it all that could be desired: he being anointed by God to be the great deliverer and saviour of his people. And these first words of the verse, the LXX. seem to me to have most rightly understood (whom I have therefore followed), who translate them thus: "The smell of thy ointments is above all spices;" taking *toriva*, which we translate *good*, for the *best* of ointments.

Therefore do the virgins love thee.] The attractive power of sweet ointments (to which Solomon here alludes) is notably declared in that which Basil (Epist. ad Julittam) relates of the manner of catching doves. Which was by breeding up one tame, and then, *μύρω τὰς πτέρυγας αὐτῆς, χρισσαντες* "anointing her wings with ointment," they let her fly away, *καὶ ἡ τοῦ μύρου εὐωδία*, &c., "and the sweet odour of the ointment drew abundance of pigeons after her;" which she brought to the cot of her owner. See this farther explained in the next note [d].

[d] Ver. 4. *Draw me.*] In the beginning of this verse I suppose he comprehends all the nation of the Jews, as persons conjunct with him, in these words, *draw me*. And then speaks in the name of all other people, *we will run after thee*. For so the Hebrew writers themselves by *virgins* (in the foregoing verse) understand those who, out of paganism, came into the church, and embraced the true religion; such as Iethro and Rahab; who, having heard of the miracles in Egypt and in the wilderness, joined themselves to

the people of God. And, indeed, wonderful ardent was the love of those, who came from gentilism unto Christ; such as the woman of Samaria (John iv.); the centurion (Matt. viii.); the Canaanitish woman (Matt. xv.), who had such faith as was not found in Israel.

[*The king hath brought me, &c.*] Here now he seems on a sudden to have had a glance of the Messiah, the great king of Israel: and in the spirit of prophecy to have beheld a glimpse of those things, "which eye had not seen, nor ear heard, neither did they enter into the heart of man." Which I understand here by the word *chadarau*, which we translate "chambers;" wherein he alludes to the chambers of the temple (1 Chron. xxviii. 11), but especially to the most secret place of it; into which no man might enter, but the highpriest alone; till Christ came and made way for us into the holiest of all, which was typified by it.

[*The upright love thee.*] The last two words of this verse being capable of various translations, I have expressed the sense so largely as to comprehend them all in my paraphrase. And shall only add, that the whole verse may be understood after this manner, that the first words, "draw me," are the voice of the spouse; the next, "we will run after thee," the words of the chorus of virgins. And then she speaks again "the king hath brought me into his chambers;" and then they again express their joy at it in the following words, "we will be glad and rejoice," &c. This came into my mind since I wrote the paraphrase, and seems to be the plainest account of this verse.

[*e*] Ver. 5. *I am black, &c.*] The principal mystery of the kingdom of Christ, being the calling of the gentiles into fellowship with him (which is oftener called a *mystery* in the New Testament than any one thing whatsoever), Solomon seems to speak of that in this verse: having beheld, in the rapture wherein he was, the gentiles flocking to him, not without the great displeasure of the Jews, who contemned, and would have excluded them, as people incapable of his love: unto which the gentiles are here introduced making their answer to the exceptions of the Jews, in these words: "I am black, but comely," &c. The literal sense of which, and of the next verse, I have expressed so fully in the paraphrase, annexing the spiritual sense at the end, that I do not think fit to enlarge upon it here. But desire the reader to take notice that the word *sechora*, which we translate *black*, denotes such a duskliness as is in the *morning* (called *sechar* in the Hebrew) when some little light begins to appear, and the darkness to fly away. Which aptly represents the condition of the gentile world, when they were upon the point of receiving the knowledge of Christ. Which this wise king Solomon might well foresee would be imparted to them: by observing a type of it in his own marriage, as well as in the marriages of other great men in former times. Which plainly showed the Jews, if they would have learnt it, that there was no reason they should except against the conjunction of the gentiles with themselves in the spiritual marriage of both, in one body, unto Christ. For Isaac married Rebecca, a gentile, and the daughter of an idolater, as appears from her brother Laban, who was no better (Gen. xxxi. 19, 30, &c.). And this man's daughter Jacob married; whose son Judah, the prince of their tribes, took to wife a Canaanite (Gen. xxxviii. 2), as Joseph did an Egyptian (Gen. xli. 45), nay, Moses himself, that great deliverer and lawgiver, married an Ethiopian (or Arabian) woman (Numb. xii. 1); and, notwithstanding the anger of his brother and sister, at this marriage, would not be divorced from her. Nahshon, also, a great man of the house of Judah, married Ra-

hab of Jericho, and had by her Boaz, who took Ruth the Moabitess to wife, by whom he had Obed the grandfather of David. And, indeed, the very first institution of marriage having (as I have proved in the preface) a mystical intention in it, which St. Paul unfolds in Eph. v., these marriages may well be looked upon as emblems of the uniting all sorts of people with Christ, in one body of the church.

[*f*] Ver. 6. Here they seem to give an account how they came to degenerate, and lose their original beauty; by false prophets and prophetesses, in the gentile world, who led them to idolatry; particularly to the worship of the sun, which was the most ancient of all other (Deut. vi. 19, Job xxxi. 25), and spread itself as far as the sun shineth. For it was the sun whom one country worshipped under the name of Baal; another under the name of Moloch; another of Chemosh; and others of Mithras and Osiris. Which last was the name given to it by the Egyptians; among whom the sun was worshipped in the famous city of Heliopolis (which took its name from thence), not far from the land of Rameses; where the children of Israel dwelt whilst they lived there (Gen. xlvi. 11), and so were more easily infected with that idolatry.

[*g*] Ver. 7. This verse I take to be the voice of the whole church, longing to be acquainted with his doctrine; which is compared to *food*, as his disciples are to *sheep*: whom shepherds were wont in those countries to lead into cool shades at noon, that they might not suffer by the heat. Unto which Solomon here alludes; representing all pious souls as afraid also of wandering from the true shepherd, and falling like sheep that go astray, into the hands of strangers. All which metaphors are largely pursued by our blessed Saviour, in one of his parables (John x.), as comparisons familiarly known to his disciples, who found them here first used in this holy book.

[*h*] Ver. 8.] To the foregoing petition, he here returns this answer. Which needs no other explication than what I have given of it in the paraphrase; unless we observe a difference between *storks* and *kids*. The latter of which signifies the *goat's young ones*; and so may represent the new converts of the gentiles who formerly lay under an ill character, and did *male oler*, as they speak, smell rank of many foul superstitions. But I am not willing to meddle with such niceties.

[*i*] Ver. 9. *Company of horses, &c.*] This comparison may convince us, that Solomon doth not aim at any single person in this song (either Pharaoh's daughter, or a beautiful Shunammite, or any other woman or virgin, who would very absurdly be compared to a "troop of horses"), but as a great many united in a body: i. e. the whole company of believers in the Messiah; who may very fitly be resembled to the "horses in the chariots of Pharaoh:" whose kingdom in those days abounded with the most excellent horses which were famous for their strength, and fitness for service: as may be seen by the provision of them Solomon made for himself from thence (1 Kings x. 28, 29), and the great number which came from thence against Jerusalem, in his son's days (2 Chron. xii. 3). Long after which we read of their great force (Isa. xxxi. 1, Jer. xlvi. 4, 9), and consequently, the body of Christian people, that is, the church, being compared to a company of them, is set forth thereby as very powerful, and prevailing over all opposers.

[*k*] Ver. 10.] The means of which is here represented to be by the power of the Spirit: wherewith Christ had ended his church. For the manner of bridegrooms being to present their future bride with jewels, or some other rich gifts (suitable to their

quality and ability), Solomon alludes to them, as I take it, in this verse: and points at the gifts which his father foretold (Ps. lxxviii. 18), Christ would dispense, when he ascended up on high to his throne of glory: whereby several orders of admirable men were constituted in the church (1 Cor. xii. 28, &c.).

[7] Ver. 11.] And the design of all those gifts was to make men truly virtuous, which seems to be intended in this verse (for love and good works are compared to *gold*, in the language of Christ himself, Rev. iii. 18), which is the voice of all those that attended upon the bride.

[m] Ver. 12.] That which makes the greatest difficulty in this book, is the frequent change of the persons that speak: and it is doubted here, whose language this is. I take it to be the bride herself, that here again gratefully acknowledges his benefits, and endeavours to make all the world sensible of them.

[Sitteth at his table.] The king sitting at his table, signifying his rest and joy after all his labours; I have therefore expounded it of the throne of his glory; unto which our blessed Saviour being advanced, he received power to prefer others; whose honour and dignity are expressed by these two things, "eating at his table," and "sitting by him upon thrones:" which were the same thing in our Saviour's own language (Matt. xix. 28, compared with Luke xxii. 29, 30).

[Spikenard.] It is observed by Pliny that the most fragrant *nard* comes from the *spikes* of a very small, contemptible shrub: which may well be looked upon as an emblem of the sweet odour of the gospel; wherewith such mean and despicable persons, as the apostles were of themselves, filled all the world by their preaching: together with the extraordinary holiness of their lives, which recommended their preaching very much to all observing men. So the cabalists expound this fragrant, in the ancient book Zohar: where R. Judah saith, When good works are multiplied in the world, then the *chenceth Israel* (i. e. the congregation of Israel, the same with *Maluth*, in their language) exhales *rich in tovin, good odours*, i. e. most sweet and fragrant odours, being blessed by the holy king, &c. Which words the scholiast expounds thus, "she exhales sweet odours to her husband Tipheret," and is most acceptable to him: the lower world (as his words are) being by this means married to the higher.

[n] Ver. 13.] *A bundle of myrrh, &c.*] The church, deriving the greatest comfort and satisfaction from his sitting on the throne of his glory, resolves here to keep him perpetually in mind, and in her most hearty affections: which is expressed by *myrrh* tied up in a little bag, and put into the bosom, as the manner was in those countries, to corroborate the heart, and exhilarate the spirits.

The bosom of all chaste women is inaccessible to any hand but that of their husband: and therefore here signifies the careful preservation of his memory, and of the doctrine he hath deposited in his church.

[o] Ver. 14. *Cluster of camphire.*] Nothing more puzzles interpreters than these words, which we translate "cluster of camphire." For our *camphire* was unknown to the ancients, and doth not grow in clusters, but in the resinous substance of a tree in Borneo, and in China: and therefore is far better translated in the margin of our bibles, *cypress*. But by *cypress* is not to be understood the tree which bears that name

among us; but a far more aromatic plant in the east, which was a kind of *ligustrum* or *alchama*, called by Pliny *cyperus*, and sometimes *cyprus*: which produced a most sweet bush of *flowers*, and also *berries*, not much different from the fragrant of spikenard. Whence it is likely the famous island Cyprus took its name; because here (as at Asecalon in Judea, and on the banks of the Nile) the best, that is, the most odoriferous *cyprus* grows. Thus both Stephanus and Eustathius; The island Cyprus hath its name, ἀπὸ ἐκείνου φουμένου ἀνθους κύπρου, "from the flower of cyprus growing there:" as Bochart shows in his *Canaan*, lib. i. cap. 3. Of which flowers, or of the seed, was made that ointment which Pliny calls the *unguent royal*.

But there is one that thinks these words may be translated, *precious cluster*, or *cluster of great value*; to be bought at any rate: because *copher* denotes the price of any thing that is purchased or redeemed. Such was the balsam that came from those shrubs; which grew at Engedi (in the plains of Jericho), after the manner of vines; and therefore called, as Bochart hath shown, the *vineyards of Engedi*. And thus the ancient Hebrew doctors, by dividing the first word אשכול have found out the mystery of the Messiah in these words. Which they understand, as if he had said, "My beloved is unto me אשכול כל טוב, the man that propitiates all things."

[p] Ver. 15. *Behold.*] This and the following verse contain the mutual expressions of their love. First, of Christ to his church, in this verse: and that not only in regard of her inward purity, but of her external order; both which were remarkable: and therefore the word *behold* is repeated.

[Doves' eyes.] The *eyes* show, more than any part else, the inward affections of the mind: and "doves' eyes" are the emblems of simplicity, candour, sincerity, and purity.

[q] Ver. 16.] Here follows the expression of the church's love to Christ: whom she acknowledgeth to be the fountain of all that is in her.

[Our bed is green.] By *bed* I understand their *table*; about which they sat on beds strewed with flowers, or such fragrant greens as were in season.

[r] Ver. 17. *Our house, &c.*] The last word I take for a description of particular churches: by the *roof* or *covering* of which I understand their protection. And it being made of *cedar* and *fir*, there seems to be an allusion to the temple; in the fabric of which these were employed, as most durable and incorruptible. Others take that word we translate *fir* to signify *cypress*: which is still nearer to the sense I have given of this verse. Which sense will not seem at all forced unto those who consider, that not only the whole body of the faithful, which is the church universal, but the parts of it, or single churches, such as that at Ephesus, are represented by the apostle, as *a holy temple, a habitation, or dwelling-place of God*? which is built upon Christ, and with him makes up one house of God (Eph. ii. 20, 22). Nay, every particular faithful person is not only a *living stone*, as St. Peter speaks, in that building, but is called also a *temple* of God; who dwells in holy minds by his Spirit (1 Cor. iii. 15, 17, vi. 19). So that the *bride* and the *chorus of virgins*, might well, both with respect to Christ, and to one another, use the style of *our house* in this description of his dwelling-place.

CHAPTER II.

1 I AM the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste.

4 He brought me to the banqueting house, and his banner over me *was* love.

5 Stay me with flagons, comfort me with apples: for I *am* sick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

CHAP. II.

ARGUMENT.—Here begins a new colloquy, which hath two principal parts. In the first of which the *bridegroom* owns the praises to belong unto him, which has been bestowed upon him, in the conclusion on the foregoing chapter (ver. 1, 2), and the *bride* again declares her high admiration of him, and satisfaction in him and his love; as infinitely surpassing all other enjoyments, and deserving greater love to him, than could be expressed (ver. 3, 4, &c.). With which ecstasy of love he declaring himself to be highly pleased (ver. 7), then follows the second part, wherein she sets forth the wonderful power of divine love to enlighten their mind, and to obtain the favour of illuminations from above. For now she speaks (ver. 8, 9, &c.) as if she saw him, and heard his voice, inviting her to partake of the blessings which his appearing brought to mankind. The secure possession of which she also hears his promising to her (ver. 14, 15), and thereupon promises him most faithful obedience (ver. 16, 17).

Bridegroom.

Ver. 1.] I am, indeed, the fountain of all true delight and pleasure: the rose of Sharon being not more grateful to the smell, nor the lily of the valleys to the sight, than the knowledge of me is to the mind of those who are acquainted with me. See Annot. [a].

Ver. 2.] Whereby thou, my dearly beloved, art become not unlike to me; appearing in such lustre and beauty among the nations of the world, as the lily doth among the thorns that grow in desert places. See Annot. [b].

Spouse.

Ver. 3.] And thou appearest far greater and more lovely in my eyes, than the greatest princes of this world; who are no more to be compared to thee, than the wild trees that bring forth nothing but leaves, or only harsh or insipid trash, with the goodly apple-tree, when it is laden with its beautiful and pleasant fruits. Who can express the satisfaction which his protection affords! Under which I have constantly enjoyed a sweet repose; pleasing myself in the delightful thoughts of the blessed fruits of his coming among us, and of what he hath purchased for us. See Annot. [c].

Ver. 4.] Which administers the highest joys to those who taste of them; and hath entertained, or rather feasted me, with such delicious hopes, that I cannot but glory in this, that I am listed under his

banner whose motto is love: whereby he hath overcome, shall I say, or overpowered my heart, to submit myself wholly unto his wonderful love. See Annot. [d].

Ver. 5.] Under the weight of which, who can support himself, when it sensibly touches his heart? I faint, I languish, I die, when I am deeply affected with that love; which overwhelms my spirit: and makes me call for a greater power than my own to enable me to bear the thoughts of his mighty love. See Annot. [e].

Ver. 6.] And whence should I have that power but from himself! who then communicates most of the grace of his Holy Spirit to us (which is the greatest token of his love), when he sees our hearts fullest of love to him. See Annot. [f].

Bridegroom.

Ver. 7.] In which he would have us take an uninterrupted pleasure, saying, I beseech, I charge you (all you that are her companions), I conjure you by all that is dear to you, not to discompose, or give the least disturbance to that love; but let it enjoy its satisfaction to the height of its desires. See Annot. [g].

Spouse.

Ver. 8.] Which words of grace can come from none but him, who is worthy of all our love: whom, behold, I see, though he be afar off: I see with what delight he comes, surmounting all difficulties and discouragements, to do the will of God (Ps. xl. 7, 18). See Annot. [h].

Ver. 9.] The swift motion of the roes and wild goats is but a weak emblem of his readiness to come down to us. And, though he do not yet actually show himself among us, I see, notwithstanding, something of him; and behold him approaching nearer and nearer to us; like one that, resolving to be our guest, doth not presently enter, but first stands behind the wall of our house, then looks in at the window, and through the lattices or grates, whereby he is still more fully discovered. See Annot. [i].

Ver. 10.] And I hear his voice (who is worthy of all our love) calling unto us to meet him with our most forward desires, saying, Awake thou, who art most dear unto me, thou who art most beautiful in my eyes; arise, and stay no longer, but come away from these dark representations of me.

Ver. 11.] For now that dismal time is past, wherein ignorance, error, and wickedness, overflowed the world, as floods do the earth in the winter-season: those cloudy and uncomfortable days are over, where-

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see

thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16 ¶ My beloved is mine, and I am his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a rose or a young hart upon the mountains of Bether.

in thou couldst see and enjoy but little of me. See Annot. [k].

Ver. 12.] All tokens of a new world appear, and invite thee to come and partake of those joys and pleasures which the nearer approaches of the sun of righteousness produce: who makes all manner of blessings spring up in such abundance, that it causes the heavenly host to sing for joy; and therefore cannot but fill all mankind with joyful hymns unto him. See Annot. [l].

Ver. 13.] And for this especially, that their dead hopes are revived, and they receive the earnest and beginnings of that future bliss; the expectation of which is our greatest comfort in this life, and the consummation of it our highest happiness in the next: and therefore I say again, Awake, and stir up thy desires, thou who art most dear unto me, thou who art most lovely in my eyes; arise, and go, and take possession of those inestimable benefits. See Annot. [m].

Bridegroom.

Ver. 14.] And he not afraid of those, who, seeking to destroy thee, force thee to flee, like an innocent dove, to hide thyself, and seek for safety in holes of the earth, in caves, and dens, and secret places; but from hence look up unto me, and call upon me, with praises and thanksgivings, and I will save and deliver thee; for I love thee inseparably, who art most amiable in my eyes, whose prayers and praises I delight to hear, and to behold my own image that is formed in thee. See Annot. [n].

Ver. 15.] And therefore I require all those that act by authority from me, and to whom I have committed the care of my church, to use their early diligence also to discover and confute the sophistry of deceivers, who craftily insinuate their false doctrines into weak and incautious souls: and thereby seduce those who are newly converted, or but infirm in the faith. See Annot. [o].

Spouse.

Ver. 16.] Unto which I hear the church reply, I will preserve my fidelity to him, who is my only beloved, as I am his; I will have nothing to do with those seducing spirits, but adhere to him alone: whose dwelling is not among subtle and crafty, but with simple and candid souls. See Annot. [p].

Ver. 17.] Only let him be pleased to vouchsafe his gracious presence with me, and to enlighten me more and more, till we have a full knowledge of him and of his will (Rom. xiii. 11, 12), and the light of it scatter all the shadows of the law: let my beloved also make haste to succour and relieve me in all difficulties and distresses; and show the same readiness for my preservation that he did (ver. 9) for my first salvation. See Annot. [q].

ANNOTATIONS.

[a] Ver. 1.] There is so little ground to apply the several parts of this song to the several ages of the church, till the end of all things, that I cannot think fit to follow such interpretations. But shall pursue the method I have begun, and observe, that the Mes-

siah is here introduced, as owning the praises which the church had bestowed upon him in the conclusion of the foregoing chapter. And that in such phrases as are becoming a pastoral, horrowed from flowers and trees (under which shepherds delight to sit and eat the fruit), and from such creatures as frequent the fields and woods, &c.

I am the rose.] And in this verse he first compares himself to a rose: which is still one of the goodliest things to which a great price can be likened in those eastern countries. As appears from a letter, written by the great Mogul in the Persian tongue, to king James, sent by Sir Tho. Roe: wherein he thus compliments his majesty of Great Britain: "As upon a rose in a garden, so are my eyes fixed upon you: God maintain your estate, that your monarchy may prosper," &c. But it was chiefly prized by shepherds and shepherdesses: and accounted by them *ἔρωτος φυτόν*, as Philostratus speaks, "the plant of love." Inasmuch, saith he, that if the great king have the diadem on his head, the soldier his helmet, as the greatest ornament; beautiful youths should have chaplets of roses, *καὶ διὰ στυγέεται τῆς ἐρωδίας, καὶ διὰ τὸ οὐκ εἶναι τῆς χροίας*, "as near of kin to them both in sweetness and in ruddiness." And Achilles Tatius (lib. i. Ἐρωτ. &c.) thus commends this lovely flower; If Jupiter would set a king over the flowers, it would be the rose that should reign over them: "Being the ornament of the earth, the splendour of plants, the eye of flowers, the blushing beauty of the field, or refulgent brightness," &c.

Of Sharon.] i. e. The most excellent rose: for such were the roses of Sharon: as may be gathered from hence: that the rose, according to Pliny's observation, delights in dry places: and will not thrive in fat and unctuous soils, in rich clays, or grounds well watered, but in those that are lean, full of rubbish, &c. Now such was the soil about Sharon, as we learn from the Mishna, in the title Sota, ch. 8, where they that built a brick house in Sharon are said to have been deprived of the benefit of the law.

Deut. xx. 5. Upon which passage R. Solomon glosses, that the earth thereabout was unfit for making bricks, being so dry and crumbling, that the houses that were built of them had need to be repaired twice in seven years. Inasmuch, that the Jerusalem Talmud saith, "This high-priest prayed by name for the Sharonites, upon the day of expiation, that their houses might not be converted into their graves."

Lily of the valleys.] By the lily we are not to understand such as we call *lilium cavallium*, or *May-lily*; but some more noble and fragrant flower: being joined here with roses: as it is in several poetical fragments (quoted by Athenæus, lib. xv. cap. 8, 9) with violets, marjoram, and divers other sweet flowers. Inasmuch, that he saith the Corinthians called the lily by the name of *ambrosia*: and he tells us out of Nicander, that it was esteemed *χάρμη Ἀφροδίτης*, "the joy and delight of Venus," because of its beautiful colour; and smell, also, I suppose: for in the twelfth chapter of the same book, he quotes a passage out of Theophrastus, who, treating of sweet

ointments made of flowers, mentions τὸ ἐκ τῶν κρίνων, "that of lilies," as well as that of roses.

But notwithstanding all this, the lily being vulgarly celebrated only for its beautiful colour, I have taken notice of that alone in the paraphrase.

[*b*] Ver. 2. *As the lily, &c.*] They that believe in Christ partaking of his excellences, he here compares the church to a lily (i. e. to himself), as much excelling all other people who were not believers (for daughters signify people in the Hebrew language), as the lilies do thorns, which grow in desolate places. For the word we translate thorns is wont to be joined together with those which signify nettles and brambles (Isa. xxxiv. 13, Hosca ix. 6).

[*c*] Ver. 3. *As the apple-tree, &c.*] To this the church here replies; and expresses her reciprocal affection in such words as may be applied to signify his pre-eminence over all other gods; whom they were wont to worship under trees, as we read in Deut. xii. 2, 1 Kings xiv. 23, Isa. lvii. 5, and many other places.

I sat down under, &c.] In the latter part of this verse, and in those that follow, she turns her speech to her companions and attendants; relating the satisfaction and joy she took in his love.

[*d*] Ver. 4. *He brought me, &c.*] Which is set forth by a banquet, whereby (it is well known) the Hebrews were wont to represent the joys, even of the other world. And what greater joy have we here than to think of the stupendous love of God our Saviour towards us? which cannot but subdue our hearts to love him entirely. So I have paraphrased the latter part of the verse ("his banner over me was love"), taking in two senses of which the words are capable. The most obvious is, that *love was the inscription in his banner*: the other, that *he conquers only by love*: a banner displayed supposing an armed force marching under it. Delherrus, in his *Electa*, lib. iii. cap. 9, hath not unfitly glossed upon the words thus: "The banner of our Lord is his love, which he hath publicly declared to us, that he might draw us to himself; by which, also, when we are come to him, he retains us with him; and strengthens us by the same when we fight with our spiritual enemies. And that we may always look upon it and never quail, he carries it over us; that is, renders his love most familiar to us. He that knows not this banner, can be none of his soldiers; and he that deserts it is undone, unless he presently return to it. So that as the Roman legions had their several names (one of which was called the *pious*, another the *faithful*, another the *thundering*, another the *victorious*, &c.), in like manner the Christian band may be called amoris legio, the 'legion of love.'"

[*e*] Ver. 5. *Stay me with flagons, &c.*] This verse is a description of one falling into a swoon, by the abundance of her love: in which case cordial spirits are wont to be called for, to revive such persons, and keep them from fainting quite away. Comfortable smells, also, are wont to be administered to the nose; which is the meaning of calling here for fragrant apples, oranges, citrons, &c. (as well as wine), which are all comprehended under the name of *tappuach* in the Hebrew, which is a word that in its very original imports an *exhalation* or *odour-breathing*, from that which is so called. By which the church is represented to be so marvellously affected with the love of Christ, as to be even oppressed under the weight of divine benefits; and at a perfect loss what to think of them; having little or nothing to return for such infinite obligations.

[*f*] Ver. 6. *His left hand, &c.*] This is a representation of the tenderest affection of a husband to his wife, when he sees her in danger to faint: and being

applied to Christ and his church, sets forth his readiness to succour us, in all our needs, by the power of his Spirit. I go not about to divine what is distinctly meant by the *left hand*, and what by the *right* (which I look upon as too great a curiosity in interpreters), but take them both to express one and the same thing. And the "hand of the Lord," signifying, oftentimes in scripture, the power of the Spirit, I have applied them to that.

[*g*] Ver. 7. *I charge you, &c.*] It is dubious whether this verse be the voice of Christ or of the church. I take it to be his; who is the good shepherd, represented in this pastoral song. Which, suitable to its nature, is still full of rural similitudes, taken from the *roes* and *hinds*: which are most amiable creatures (as hath been observed upon Prov. vi.), with which not only shepherds, but the greatest persons in the world, have delighted themselves. And that word which we well translate "I charge you," I take to be only a solemn form of earnest beseeching and entreaty (which all persons are wont to make by those things that are dearest to them), not an adjuration, which is not lawful for any to make, but only by God. I have contented myself therefore with this simple paraphrase of that passage; and sought for no mystical interpretation, as the matter is, which may be found in most interpreters; who, among other things, by *roes* and *hinds* understand the *angelical powers*: to which the cabalists apply these words, and would have them to signify as much as, "I adjure you by the tribunal of justice, whence the wicked are punished."

[*h*] Ver. 8. *He cometh leaping, &c.*] To the same sort of creatures, and to young wild kids, he alludes in this verse. For they are numbered among those creatures which are most nimble in running, jumping, and leaping, even to the tops of the mountains, as Bochartus hath largely shown: demonstrating that what we translate *young hart* (ver. 9) is the *young wild goat*. I seek, therefore, for no mystery here neither; but take the words to be a description only of the Lord's alacrity and cheerfulness, to come down from the heavens (which may be meant by *mountains*), to dwell among us, who dwell here below upon the earth. Yet I shall note, that they seem to be most ingenious, who hereby understand his passing by angels (for so some translate the words, "skipping over the mountains"), and leaping, as it were, over their heads, to take upon him the nature of man.

[*i*] Ver. 9.] In like manner, it is a very ingenious conjecture, that his "standing behind the wall" in this verse, may be applied to his showing himself in those days only in the law of Moses (which was the wall of partition between the Jews and us), and his "looking through the window," or "in at the window," &c. to his showing himself then in figures and prophecies, which they had of him; by which he was known but obscurely to them. But I have not meddled with this in the paraphrase.

[*k*] Ver. 10, 11. *Lo, the winter is past, &c.*] In these verses Solomon represents his voice speaking to them by the prophets (though he himself was not come), and calling them to him, as if he was just appearing. For by the *winter* and the *rain*, I understand with Theodoret, τὸν ἀπὸ τῆς παρούσης αἰτοῦ χρόνον, "the time before his coming;" when the gentile world was buried in dismal darkness; and the Jews themselves saw things only through clouds; and neither of them had much of the warmth of the divine law.

[*l*] Ver. 12. *The flowers appear, &c.*] And then here follows a description of the spring: which is set forth by three things; the "appearing of the flowers," which had lain as if they had been dead;

the "singing of birds:" and the "voice of the turtle." Which as Aristotle observes (Histor. Nat. lib. viii. cap. 3) disappears in winter, and comes forth again when the spring is a little advanced: and therefore is here very properly mentioned in the last place among the notes of the spring. Which being the time of all others most welcome to shepherds, for the feeding of their flocks, and for all manner of pleasures, represents, as the same Theodoret conceives, τὸν μετὰ τὴν παρουσίαν, "the joyful time after our Saviour's coming." When a new world appeared, and there was a greater abundance of divine blessings, especially of the Spirit, poured forth: which the Chaldee parphrast takes to be meant by the "voice of a turtle." Which is a kind of dove; in the form of which the Holy Ghost descended at our Saviour's baptism. And then the "singing of birds" may be applied to the songs of the heavenly host, at his birth. Others will have this *turtle* to have been the figure of John the Baptist: which is also pat enough: but I have only touched upon such things, and do not think fit here to enlarge upon them. But conclude this note with this observation, that Benjamin Tudelensis, in the conclusion of his Itinerarium, expressly applies these words to the coming of the Messiah: saying, that "they cannot be gathered to their own land, till that time of the singing of birds come, and the voice of the turtle; and till they come who preach glad tidings, saying always, The Lord be praised." R. Alschech also applies the voice of the turtle to Elias, glossing thus, "The voice of the turtle also, hath it not been heard in our land, by the means of the prophet? according to that which is said, Behold, I will send to you Elias the prophet" (Mal. iv. 5).

[m] Ver. 13. *The fig tree putteth forth, &c.*] After the spring-time, here follows a description of the entrance of summer: of which the putting forth green figs, and the blowing of the vines, nay, the knotting of the grapes, were a sign. In the end of which the *harvest* coming, hereby is denoted, saith the same father (Theodoret), τὸν προσδοκώμενον αἶώνα, "the world which we expect hereafter:" unto which I have applied this verse. Where it may be observed that *fig-tree* and *vines* are fitly joined, for they were wont to be planted together (Luke xiii. 6, 7).

[n] Ver. 14. *O my dove, that art in the clefts, &c.*] Some of the Hebrew writers, whose sense the Chaldee parphrast expresses, refer this to the people of Israel flying from Pharaoh, like a dove before the hawk that is ready to seize her: but may be better referred to the church of Christ, in danger to be torn in pieces by her pagan persecutors, and by the Jews themselves; as it was in the beginning of our religion. Which forced Christians to hold their assemblies under ground, in obscure places (where they sung hymns to our blessed Lord before the break of day), and made the church perfectly like a dove, who, being in fear of ravenous birds, flies into clefts of rocks and to secret holes in steep places, to preserve herself.

The church is so often compared by Christ to a *dove*, in this book, that it is fit to give some account of it. And Bochartus (De Sac. Animal. lib. i. cap. 4, p. 11) takes this to be the principal, if not the only reason of it; to signify her to be his only beloved: and that he alone also is most dear to her. For in *doves* there is a wonderful love (observed by many authors) between those that are once paired: who never part, but keep faithful the one to the other. And so are a fit emblem of the church, whom the apostle saith he had espoused to Christ as a chaste virgin (2 Cor. xi. 2).

Let me see thy countenance.] That word which

we translate *countenance* or *aspect*, may be rendered *shape* or *fashion*: denoting all the comely proportions of the church, by her likeness to her Lord Christ.

[o] Ver. 15. *Take us the foxes.*] *Foxes* abound in Judea, and are observed, by abundance of authors, to love grapes, and to make great devastations in vineyards. Inasmuch, that Aristophanes, in his *Equites*, compares soldiers to foxes; spoiling whole countries as they do vineyards. Now the prophet Ezekiel, comparing false prophets to foxes (xiii. 4), it hath led all interpreters (in a manner) to understand by foxes in this place, *heretics*: who appeared very early in the church, and therefore are compared to *young foxes*; in regard of their known craft and subtilty, windings and turnings, shifts and evasions; whereby the more simple sort especially, and such as were newly converted (compared here to *tender grapes*, as the church itself is to a *vine*), were in danger to be undone, unless a timely care was taken to prevent it. And therefore this verse seems to be an answer to the church's prayers, flying to her Lord for refuge. Who seeing her danger not to be greater from tyranny than from false teachers, calls upon his companions; that is, the apostles, bishops, and pastors of the church, to look after them, and to take them in their craftiness. And that whilst they were *young*; in the beginning, that is, their appearance in the world; because their "vain babblings were apt to increase to more ungodliness, and their words did eat as a gangrene," &c. (2 Tim. ii. 16, 17). Especially when the church was but newly planted, and those seducers applied themselves chiefly to such as had but newly received the faith, or to weak and unsettled people, who were easily caught by them, unless great care were taken to discover their frauds, and to confute their sophistry.

Which was the taking of these *foxes*, as Theodoret expounds it: and St. Bernard also; who observes that he saith, *take to us the foxes*: that is, Sibi et sponsa, "to himself, and to his spouse." As much as to say, If it be possible, let them be reconciled to the catholic church, and brought back to the true faith. If that could not be, then other methods succeeded; and the apostle *delivered up* such dangerous deceivers unto *Satan*: which was a punishment that included in it bodily affliction, that they might learn not to blaspheme (1 Tim. i. ult.).

[p] Ver. 16. *My beloved is mine, &c.*] As the former verse was his answer to the church's prayers; so this is the church's acknowledgment to him for his care: together with a profession of such firm adherence to him, as suits with the name of a *dove*, which he had bestowed on her (ver. 14).

He feedeth.] To *feed*, viz. his flock, is to have his abode among them (see vi. 2).

[g] Ver. 17. *Until the day break, &c.*] All that she desires farther is only his gracious presence with her; which she begs in this verse he would vouchsafe her upon the *mountains*: that is, those steep places mentioned before, ver. 14 (where the church was fain to worship him in great secret, because of the present danger), especially while any disputes and controversies remained about the Jewish ceremonies, which were a great disturbance to the church, as well as the afflictions and persecutions she endured: which are compared to the *night* and *darkness*, as the other to *shadows*.

Turn, my beloved.] The word *turn* doth not suppose him absent; but only that he did not immediately attend, or show the regard he had to her prayers in distresses.

Like a roe.] See ch. viii. 14.

Mountains of Bethel.] *Bethel* is the same with

Bethel, these two letters, *r* and *l*, being easily and often changed, as Bochartus hath observed (in his *Geograph. Sacra*, par. ii. lib. i. cap. 33), in many instances. As, for example, an island in the Persian Gulf is indifferently called *Tyrus* and *Tylus*; and *Tavila* in Spain is the same with *Tubira*: and *Caralis* in Sardinia the same with *Calaris*, &c. In an-

other work, indeed, of his (*De Sacris Animal.*), he takes *mountains of Bether* for *mountains full of clefts*. Which would agree well with what went before (ver. 14), and might be handsomely applied to the state of the church, when there were many breaches and rents in it; but the other is plainer and more literal.

CHAPTER III.

1 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had

brought him unto my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 ¶ Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which is Solomon's; three-score valiant men are about it, of the valiant of Israel.

CHAP. III.

ARGUMENT.—Here begins the third of those interlocutory discourses, which compose this famous song; part of which only is contained in this chapter. In which the *bride* and her companions speak all but one verse, which seems to be spoken by the *bridegroom*. For whose coming she still longs; and is introduced full of solicitude about it. Which proved not in vain, but was gratified with so much satisfaction in the hope of it, that, as he takes care it should not be disturbed, so all her companions rejoice exceedingly in it. For those are the two parts also of this chapter. In the first of which she testifies her earnest desire to find him; who filled her with joy, when she had got a sight of him (in the first four verses); in the second, they that attended on her after he had renewed his former charge (ver. 5), are transported with joy, to behold the multitude of his followers, and the greatness of his royal glory. Which is the sense of the rest of the chapter.

Spouse.

Ver. 1.] Many have been my thoughts about him, who (by what the prophets have foretold of him) is become the beloved of my soul. But, though I have sought him in the greatest retirements, and when my mind was most composed, and that one night after another; though with a diligent search, I have sought him in all the holy books; yet I can find no more than predictions and shadows of him, which assure me he will come, but cannot bring me to the sight and clear knowledge of him. See Annot. [a].

Ver. 2.] Whereupon I resolved to leave these private studies, and to go abroad and consult with others: and there is no place which I have not frequented, where I thought I might learn any thing of him. For I have fetched a compass round the whole city of Jerusalem (which is the holy city, the joy of the whole earth), and there is not one street, nor any place of public resort, but I have gone into it, and inquired after him, both in the lesser and greater assemblies; I inquired of all the holy men I could meet withal; but could meet with no more tidings of him, whom my soul longs to see; because I love him above all things. See Annot. [b].

Ver. 3.] But in the midst of these anxious thoughts there was some satisfaction presented to me, from some of those great ministers of God, who watch for the good of others; and employ themselves everywhere to direct his people: of whom I made the same inquiry, if they could tell me any thing of him, who had engaged my affections so much, that I could not often enough profess my love unto him. See Annot. [c].

Ver. 4.] For I received such illuminations from them, that I had not long left their company, before I saw this beloved of my soul, as if he had been actually present with me; which transported me with such joy, that I could not think of parting with such a sight, but took fast hold of him; to keep him with me, till I had shown unto all that wait for him, what I had been so happy as to find myself. See Annot. [d].

Bridegroom.

Ver. 5.] And here again I heard him graciously renew the charge he had given before (ii. 7) to all my companions, saying, I conjure you, by all that is dear to you, not to discompose, or give the least disturbance to this love: but let it enjoy its satisfaction, to the height of its desires. See Annot. [e].

Companions.

Ver. 6.] And now, what is this that we see? who is this goodly person? or rather this crowd of people coming up out of desolate places in one body to mount Zion: and appearing like the pillars of smoke which arise from the altar of burnt-offering; and no less acceptable to God than the sweet odours that ascend from the altar of incense, in the holy place? See Annot. [f].

Ver. 7.] Behold the love which the great king hath to her, having prepared all things for her reception into society with himself: of whose royal person and happiness Solomon himself, in all his glory, is but a figure. Who is magnificently attended, indeed, and strongly guarded in his palace, by a number of valiant persons that encompass him night and day, in his bed, and in his throne: but are not comparable to the power, and force, and multitude, of that heavenly host, which secure the church in her enjoyments, and take care of her continual safety. See Annot. [g].

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of*

Ver. 8.] Who are all unanimously bent, and in a constant readiness (like that guard of valiant men about Solomon, with their swords drawn in their hands), being not less skilful than able to succour and defend his people, from all the assaults of their invisible enemies; who seek to destroy them, by raising terrible persecutions against them. See Annot. [k].

Ver. 9.] But all in vain: for, as king Solomon hath caused a chariot of the choicest cedar to be made for him, and for his royal spouse, to appear in publicly, when he makes his progress through the kingdom; so doth this far greater king ride on prosperously (Ps. xlv. 4), by the means of such instruments as he himself hath formed, and enlarges the borders of his church, by the preaching of his everlasting gospel. See Annot. [i].

Ver. 10.] Unto which the magnificence and riches of that chariot are not worthy to be compared; though the pillars of it being of silver, the back, the sides, and the seat being of cloth of gold, the curtains and covering of it being of the brightest purple, the carpet also under the feet being curiously wrought with the most lovely figures by the daughters of Jerusalem, they make it very inviting to all spectators; for what is this to the wonderful love of God, and to the riches of his grace, in his great and precious promises (far dearer to all good souls than thousands of gold and silver), which the gospel calls us not only to behold, but to enjoy? See Annot. [k].

Ver. 11.] Make this then a festival day, and let no domestic cares hinder you from bearing a part in the public joy: but as all the daughters of Jerusalem shone, when he appeared in state with that royal crown which his mother put upon his head on his marriage day, that day which completed all his joys (Ps. xlv. 15); so let all the people of God everywhere admire and extol the surpassing glory of that great king, who shall appear to be crowned with glory, honour, and joy, by God himself; on that happy day when he shall publicly own his church, and give her the highest testimony of his endless love (Rev. xix. 6, 7, 12). See Annot. [l].

ANNOTATIONS.

[a] Ver. 1.] The beginning of this chapter might be connected with the foregoing, and applied to the state of the church under affliction: if the following words would suit with that exposition, which they do not, in my opinion; for he had desired to *hear her voice*, ver. 14, of the second chapter, and now she cannot find him. Therefore, I incline to think, that the very same thing is again represented in other words (after the manner of the prophets; particularly of Isaiah, who over and over again, in several schemes of speech, foretells their restoration from the captivity of Babylon, and under that shadow, their greater salvation by Christ): viz. the earnest desire of the church for the coming of Christ; which Solomon expresses by the passionate longings he found in himself to see the blessed day.

By night.] And so "by night," may be understood that dark time which was before his appearing; when good men sought for him, and had many dreams and

purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

II Go forth, O ye daughters of Zion, and behold king Solomon with the crown where-with his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

visions about him; but could meet only with the shadows and images of him; which signified him to come, but did not exhibit his very presence to them. Of which neither the temple, nor the sacrifices, nor the sacred books, could discover any thing clearly: but was represented here to Solomon in a vision he had of him, and of the church which was espoused to him after he had sought a long time, and groped everywhere after him, in that dark night wherein they lived. So, as I said, the *night* may be expounded: for such a dismal condition were they in just when he appeared (Matt. iv. 16; Luke i. 79).

On my bed.] This is expounded with strange variety by interpreters: some understanding hereby the "bed of affliction;" others, the "bed of ease and pleasure;" others, of "weakness and infirmity," &c. But I have taken both *bed* and *night*, in the most simple sense, to signify the *time* and *place* for most composed thoughts: according to the meaning of Ps. iv. 4.

[b] Ver. 2. *I will rise now.*] To *rise up* signifies more active diligence than before had been used.

Go about the city.] By the *city* may be understood Jerusalem; that is, the whole church of the Jews, whereof it was the head; and therefore the figure of the church of Christ in future times (Isa. lxii. 5-7; Heb. xii. 22).

In the streets, &c.] *Schevakim*, which we translate *streets*, are the lesser thoroughfares in the city, or the streets of lesser cities: as *rechoboth* are the greater, wider streets, or rather the *streets* of the royal capital city: signifying here his search both in the lesser and the greater assemblies of God's people.

[c] Ver. 3. *The watchmen that go about, &c.*] By *watchmen* I understand the prophets and suchlike excellent persons, who instructed the people (Ezek. iii. 17, xxxiii. 6, 7), of whom he asks, if they *saw* him whom he sought after. From which word I gather that he speaks of such as were anciently called *seers*: of whom he saith he was found; that is, they showed him something of the Messiah.

[d] Ver. 4.] For so it follows here in this verse. that not long after his discourse with them, he *found him whom his soul loved*, i. e. came to the knowledge, or had a sight and enjoyment of him. In which vision (looking upon him as actually come) he endeavours to retain him, and to bring him into the temple, there to show him to all the pious worshippers of the divine majesty. For that is literally the "house of my mother;" as cheder corathi, "the chamber of her that conceived me," I take to be the inward part of that house, or the *most holy place*.

[e] Ver. 5.] And there he expresses his affection to him (that is, to the church, whose passionate desires Solomon here represents in the four foregoing verses), in the same words as he had done before in the foregoing chapter (ver. 7), where this verse is already explained.

[f] Ver. 6. *Who is this, &c.*] Here begins a new vision, which he had of multitudes of people gathering unto Christ like a cloud of smoke: which fills his *companions* with great admiration. For it is their voice which we read in this verse, where the word *zoth* may be translated either *what*, or *who*: and by the *wilderness*, may be understood the forlorn condition wherein men were before, not only in gentilism, but

even in the Jewish estate. Which made it more wonderful that the church should come thus richly adorned (expressed here by the *perfumes* of her garments), to be brought in state and pomp to the king's palace; there to be espoused to him. But all that gave up themselves to him, becoming thereby a holy people, were highly esteemed by him: and therefore compared there to the *pillars of smoke* (as I take it) that went up every day from the altar of burnt-offering, at the temple, before mentioned; and ascended in a straight line, like a firm pillar, that was not in the least moved from its uprightness, though the wind blew never so boisterously. So the Jews report in Pirke Avoth, cap. 5, and in other books: where these are reckoned among the *ten miracles* which were seen in the temple: that "the greatest rain never put out the fire; and the most vehement winds never dispersed, or in the least bent, the smoke:" but it went steadfastly up to heaven. And how acceptable such persons were to Christ, is farther represented by the *sweet perfumes* which were burnt upon the altar of incense. For Solomon, I conceive, here alludes (in the last clause of this verse) to that composition which God ordered to be made of sweet spices for his own service at the tabernacle: which none might presume to imitate, or make use of in other places (Exod. xxx. 34, 35, &c.).

[g] Ver. 7. *Behold his bed, &c.*] And here is farther represented, in the same vision, the happy condition of the church (signified by the *bed of Solomon*) in society and fellowship with Christ: of whom Solomon was a type, both in his royal person, and state and marriage (as appears from Ps. xlv.); whose *bed* or *throne* (for the *thrones* of the eastern kings were in the form of a *bed* or *couch*, wherein more persons than one might sit, Rev. iii. 21) was secured by the most valiant men in the kingdom; who are said to be *threescore*, a determinate number being named (as the manner is) for an undeterminate. Though some conceive that Solomon doubled the number of that band of mighty men, which was in David's time, which consisted of *thirty* (2 Sam. xxiii. 13, 23). In the end of which chapter (ver. 39), we read also of *thirty and seven* persons, who were of great note for their valour. To whom, if we add the *eleven* princes mentioned in 1 Kings iv. beginning; and the *twelve* great officers, which had the care of making provision for his household in the several provinces (ver. 7), they make just this number of *sixty*. And may be looked upon as a figure of that strong guard, which is about the prosperity and happiness of the church: which is defended by angels, who are mighty ones, indeed, and very numerous (Ps. lxxviii. 17), and all ministering spirits for those that are heirs of salvation (Heb. i. ult.): nay, the most mighty of the heavenly host, it may be easily proved (if this were a place proper for it), are the guardians and protectors of Christianity.

[h] Ver. 8. *Because of fear in the night.*] And do all of them unanimously oppose the *spiritual wickedness*, i. e. wicked spirits, in *high places*; who seek to destroy the church (Eph. vi. 12), and may be meant by the *terror of the night*, as the Hebrews expounded Ps. xci. 5, and, being the rulers of the gentile world, stirred them up to persecute Christianity, as destructive to their kingdom of darkness.

[i] Ver. 9. *Made himself a chariot.*] But, in spite of all they could do, Christ is here represented under the type of Solomon, as carrying his church triumphantly through the world (for the word *appirjon*, which is never elsewhere used, seems to signify an *open chariot*, in which Solomon, and, perhaps, his queen, rode, to be exposed to the view of every one in the streets of Jerusalem); who beholding her, and

the love of Christ to her, were thereby invited to become members of his church.

Most lexicographers derive this word *appirjon* from a root which signifies to fructify, and therefore will have it to signify a *bed*. But Avenarius, I think, more probably hath derived it from two words, which give it the signification of something carried on wheels: and therefore must denote, at least a *chariot having a bed or cushion in it*.

The wood of Lebanon] Is cedar; denoting the perpetuity of the gospel; the preaching of which is the *chariot* here mentioned. So Theodoret by the *φορείον* (as the Greek translates it) *ἁγίων ἀποστόλων νοήσωμεν*, &c. "Let us understand (saith he) the holy apostles, who carried the name of the Lord before the gentiles, and kings, and the children of Israel," &c. These were literally *made* and formed by Christ *himself*: whereas the chariot wherein Solomon rode, he could only command or direct others to make.

[k] Ver. 10.] The description of the richness of this chariot of Solomon's follows in this verse: in which we are not to seek, I think, for something in the gospel answering to every part of it, but only to look upon it as setting forth the great splendour of it, and the riches of that grace which God vouchsafed to men therein.

The particular parts of the chariot I have described as well as I could in our language; and inserted in my paraphrase another translation of the last word *mibbenoth*; which signifies as well *from* or *by*, as *for*, "the daughters of Jerusalem." The most ingenious of which it is likely were employed in working that *foot-cloth*, which lay at the bottom of the chariot, with elegant figures, of shepherds and shepherdesses, perhaps, and all their innocent courtships. So that phrase may be interpreted, *paved with love*: but I have contented myself in the paraphrase to say only, with *lovely figures*.

Some think they find in this chariot an imitation of that seat whereon God himself sat between the cherubims; with which they have compared it: but I cannot be persuaded that Solomon would be so audacious.

[l] Ver. 11.] Nor do I see any foundation for the fancy of the Hebrew in Seder Olam Rabba, cap. 15 (which the Chaldee paraphrase touches upon), where they make the day of Solomon's espousals to be the next day after the feast which he held seven days, for the consecration of the temple (1 Kings viii. 66). Which was the *day of the gladness of his heart*, indeed; but cannot be called his *espousals*. Which was not the day of his coronation neither; for then he did not ride in a chariot, but upon his father's mule: and was not crowned by his mother, but anointed by Zadoc the priest and Nathan the prophet (1 Kings i. 33, 34).

The day of his espousals] Therefore was the day when he took Pharaoh's daughter to wife: at which time, it was the manner to crown married persons: and his father being dead, it was done by his mother. Of this custom mention is made by many authors; which the learned reader may find in Bochart's *Geographia Sacra*, par. ii. lib. i. cap. 25, where he applies that passage in Ezekiel unto this (xvi. 8. 12), "When I looked upon thee, behold thy time was the time of love (i. e. thou wast fit for marriage). I entered into a covenant with thee, and thou becamest mine; and I put a jewel in thy forehead, &c. and a beautiful crown upon thy head." For the Mischna informs us, that this nuptial crown was in use among the Jews, as well as other nations.

All which I do not see how it is any other way applicable unto Christ, than I have expressed in the

paraphrase. The church, indeed, herself may be said to be his *crown* and joy, in that sense wherein St. Paul saith the Thessalonians were his (1 Thess. ii. 19). But this is not to put a *crown* upon him; and the church can in no sense be called his *mother*,

especially since she is his *bride*. And therefore herein interpreters strain too much; who ought, I think, to have ascribed that to God the Father in the mystical sense, which is ascribed unto Bath-sheba in the literal.

CHAPTER IV.

1 BEHOLD, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead.

2 Thy teeth *are* like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

CHAP. IV.

ARGUMENT.—The first seven verses of this chapter I take to belong to the foregoing; and are the words of the *bridegroom*, who, praising the incomparable beauty of his *spouse*, and assuring her she should still appear more lovely and illustrious, concludes the third scene, as some call it, of this dramatic poem. And then begins a new representation at the eighth verse; which continues to the second verse of the fifth chapter, and composes the fourth part of this song. Wherein the *bridegroom* expresses his love to his *spouse*, his esteem of her, and joy in her, in words of greater dearness, and higher kindness, than have been hitherto used. Which she prays may be continued; and he graciously grants, inviting all to partake in their joys.

Bridegroom.

Ver. 1.] Great is thy beauty, O my beloved, admirable is thy beauty, worthy of men's contemplation. Whom I can liken to nothing better than to a pure and chaste virgin (2 Cor. xi. 2), whose modest eyes, fixed only upon him to whom she is espoused, sparkle within her locks, when she is unveiled: and who appears to want none of those comely ornaments, which are wont to set off the natural beauty of the face. See Annot. [a].

Ver. 2.] Part of whose grace lies in the sweetness of the mouth, full of white and even teeth: none of which stand out, or are longer than the rest, but all closely set both above and below in exact order and equality: being firm and sound also, without any breach, or want of so much as one of them. See Annot. [b].

Ver. 3.] To which add fine and delicate lips, of a bright and lively crimson colour; with a sweet and charming voice; and cheeks that appear of as pure a white and red, when the veil is off, as the blossoms of pomegranates. See Annot. [c].

Ver. 4.] And all this upon a goodly body, of a proper and tall stature, whose round and well-formed neck resembles that lofty structure of the tower of David, which may be a pattern of other neat and elegant

buildings; and is not more adorned with the shields and bucklers of his worthies, which hang there in great abundance, than it is with pendants, and a necklace of pearl, and other jewels, which have been the treasure of mighty princes. See Annot. [d].

Ver. 5.] Below which the two breasts rise up, purely white, exactly round, of a just size and equal bigness: which put me in mind of two young kids, that being formed together, and brought forth at the same time, are so perfectly like, that none can know the one from the other; the tops of whose heads I have seen, at a distance, appear like the teats of these breasts, as they fed in the same field among the lilies. See Annot. [e].

Ver. 6.] Such as this is the beauty of my church, as will be seen more fully, when the night of persecution is gone, which hides it from the eyes of worldly men: though, in the mean time, she is most lovely in mine; and no less precious than the mountain and the hill from whence are fetched the most excellent perfumes and the richest spices. See Annot. [f].

Ver. 7.] To say all in one word, thou, my love, art the perfection of beauty; there being a most admirable harmony between the several orders, estates, and degrees of men, in the church; and not the least spot or blemish (Eph. v. 27) to be found in its constitution. See Annot. [g].

Bridegroom.

Ver. 8.] And now that all the world may see I have espoused, nay married, thee unto myself (Rev. xxi. 2), come from those horrid mountains whither thou hast fled for safety (ii. 14, 17), where, though I was present with thee, yet thou wast not free from danger, but exposed to the rage and cruelty of furious and troublesome men: come, I say, and dwell there no longer; but look down from thence, and behold the goodly heritage, and the pleasant state that I have prepared for thee. See Annot. [h].

Ver. 9.] Thou hast strongly engaged my affection; thou hast endeared thyself unto me, my tenderly-beloved spouse; thou hast entirely possessed thyself of my heart, by that lovely unity which I see between

11 Thy lips, O *my spouse*, drop *as* the honey-comb: honey and milk *are* under thy tongue: and the smell of thy garments *is* like the smell of Lebanon.

12 A garden inclosed *is* my sister, *my spouse*; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits: camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south: blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

thy pastors, and between the people that live in holy obedience to them. See Annot. [7].

Ver. 10.] Thy love to me and my commandments, O how amiable is it! how deth it endear thee unto me, my beloved spouse! How much more delicious is that love, which thy members have one for another, and for all men, than the best entertainments the world can give! How much more grateful are the rest of thy virtues, than the odours of the richest spices, even of those that are burnt at the altar! See Annot. [k].

Ver. 11.] Nor are thy words less pleasing than thy deeds, the honey that drops of itself from the comb being not more sweet, sincere, and pure, than thy doctrine. O my beloved spouse: which is the delicious food of young and old, of weak and strong, and most powerfully recommended to their affections by the famed holiness of thy life; which, like the strong perfumes that come from the aromatic plants of Libanus, fill all places with the delightful scent thereof. See Annot. [l].

Ver. 12.] For, as a garden well planted, watered, and defended, abounds with all sorts of flowers, and with variety of pleasant fruit, so doth my well-beloved spouse, by the singular care and special providence of God over her, with all the fruits of righteousness; admitting none to her mysteries but those who are pure and holy, and washed from all their defilements. See Annot. [m].

Ver. 13.] Which makes the several orders and ranks of thy young novices (such is the exemplary purity of their lives) look like the young sets of pomegranates, and other odoriferous fruit; such as the cyprus and spikenards, which are growing up into a paradise. See Annot. [n].

Ver. 14.] Planted only with the like precious herbs, shrubs, and trees to those now mentioned; as saffron, sweet cane, cinnamon, with those that yield frankincense, myrrh, aloes, and the choicest spices: which are not more serviceable to our health or pleasure, than that rare composition of graces which is visible in the church, makes her members acceptable unto God, and useful unto men. See Annot. [o].

Ver. 15.] Whose virtues are preserved in life and vigour by that heavenly doctrine, which flows from me as plentifully and perpetually as waters do from those springs that break out of the high mountain Libanus: which run continually in a large stream; and, supplying all the gardens in the neighbouring places, keep them fresh and flourishing. See Annot. [p].

Spouse.

Ver. 16.] O let not then the inspirations of the Holy Spirit, and its manifold gifts, be wanting unto me: but breathe perpetually upon me, as the north and the south winds do upon this garden; and then shall I be a paradise indeed; and not only fill the world with the sweet odour of the knowledge of Christ; but take the boldness to invite him, the beloved of my soul, to come and reap the delightful fruits (ver. 13) of his own care and labour. See Annot. [7].

ANNOTATIONS.

[a] Ver. 1. *Behold, thou art fair.*] The Lord of the church is here introduced, describing the beautiful estate of it, under the person of a lovely virgin: whose elegant features are particularly represented to raise admiration and love in others, and to give the church the comfort of being so amiable in his eyes, whom no beauty can please but that which is divine. And they are represented, by comparisons borrowed from the country; which was most suitable to a *bucolic*, or *pastoral* poem: as I have already said this is.

Thou hast doves' eyes.] And, first, her eyes are compared to those of a *dove* (for such reasons as are suggested in the paraphrase) when they are *unveiled*, as those words *mibbath letsammatech* may be translated (of which see ver. 3); unto which I have had respect in my paraphrase as well as to our translation, where this phrase is rendered, *within thy locks*.

Thy hair, &c.] Then the hair of this virgin's head is compared unto that of goats, as the next passage is to be translated, by repeating the word *hair* in this manner; "Thy hair is like the hair of a flock of goats." Thus the people of Israel are said to have brought for the service of the tabernacle, "scarlet, and fine linen, and goats," that is, "goats' hair," as we truly translate it, Exod. xxxv. 23. And in the next chapter (ver. 13), be made "curtains of goats" (where we supply the word *hair*) for the tent over the tabernacle, according as he had been ordered (xxv. 4, xxvi. 7). Upon which passages Abarbinel observes, that Moses makes no mention of *wool*, either of lamb or sheep: because that was vile and contemptible in those countries, in comparison with the hair of goats, which was wont to be shorn, not only there, but in other places: for Aristotle observes the same of the goats of Cilicia. And some of them had a wool, as we may call it, so fine, that it was almost as soft as silk: which was that the women spun for the use of the tabernacle (Exod. xxxv. 26). To this sort of hair, perhaps, there may be an allusion in this place, in regard of its *softness*, as well as length and thickness; which is a great commendation of hair in men and women.

But there was a *coarser* or *harder* sort, with which they made locks and ornaments for the head, when they were bald, or would appear very fine: as Braunius hath observed, in his book about the priests' garments (lib. i. cap. 9).

And, in general, it may be observed of hair, that it was always accounted a very great ornament: which made Philostratus, in a letter of his to a youth whom he loved, beseech him by no means to cut it off, *ὡς χρυσὸς, ἀνάθρα, καὶ ἀργυρὸς, οὕτω καὶ τρίχης κομῶσαι*, "there being no less beauty in a good head of hair, than in gold, in silver, in pendants, and suchlike ornaments." Which he illustrates by what it contributes to the greatness of several other creatures, as the *lion* and *horse*, &c., and was notably expressed by Lycurgus, when he gave this reason why he ordered in his laws that his citizens should take care of the growth of their hair, because it made *beautiful persons*

more comely, and deformed more terrible; as Plutarch relates in his Apophthegms.

[That appear from mount Gilead.] Gilead was a mountain fit for goats to browse on, as may be seen in Bochart: which shows these last words of this verse should be thus translated: "that ascend from mount Gilead," to the higher parts, that is, of that mountain, or of that country.

I should have adventured to compare the apostles and prophets to these two *eyes*; who, being illuminated by the Holy Ghost (represented by a dove), and having no other aim, but sincerely to make Christ and his religion known in the world, resembled the *eyes of doves* (see ii. 14); but I did not know to what the *locks* and the *hair* could be handsomely applied; and therefore, I have looked upon these, and the rest that follow, only as parts of those things that make up together a perfect beauty. Theodoret hath made the aptest application, that I can find, which is this: that *hair* signifying what is superfluous, the meaning may be (if there be any of every particular in this description), that "even in human things, and worldly affairs, wherewith we cannot but be sometime perplexed, the church behaves herself laudably and preserves a decorum."

[b] Ver. 2. *Thy teeth are like a flock of sheep.*] Here follows a description of the *teeth*; which are a great part of the beauty of the mouth, as that is of the face. And their beauty consists in their whiteness; in their evenness and just proportion; and in their closeness and firmness; so that there be none wanting, nor any gap between them. Which are all here expressed, and said to be like a "flock of sheep come from the washing," in respect of whiteness; and as equal as if they had been exactly polished and fitted for their places, in just proportion, by an artificer (so the word we translate "shorn" signifies); they that are below also answering to those above, as if they were *twins*: and none of them *miscarry* (so that which we translate *barren* should be rendered), i. e. drops out of the mouth; which is as much as to say, there is a perfect number, as well as order of them.

Now the *teeth* being the instruments whereby we chew our meat, they may be looked upon as an apt emblem of the inferior pastors in the church: who prepare Christian doctrine for the people. Which application, though I have not adventured to make in my paraphrase (because I take these first five verses to mean no more, but only to set forth the loveliness of the church in general, by the figure of a virgin, of a most accomplished beauty), yet I shall here note, for the help of those whose thoughts lead them that way, that the virtues of such pastors are, "candour, purity, order, concord, exact agreement among themselves, one of them not seeking ambitiously to overtop the rest."

[c] Ver. 3. *Thy lips, &c.*] In the beginning of this verse there is no great difficulty: it being certain that *schani* (the colour of the lips) signifies some very bright and resplendent colour, which strikes the eyes sharply (as it originally seems to import); viz. either *scarlet*, as we translate it, or *erimson*, or *purple*: such as the poets call *coral lips*. Whose fineness is here compared to a *thread*; and is another great part of beauty: as a sweet accent of the *voice* also is; nothing being more ungrateful than a tone that is coarse and clownish.

If any list to apply these particularly to something in the church, the *lips* may be thought to signify the teachers in the church, who delivered the doctrine they had learned from the higher ministers; who had prepared it for them, and, by them, for the people. And the *voice* signifies their excellent manner of preaching:

insinuating into the hearts of those that heard them, being accompanied with great modesty and humility, though full of authority and power. Unto which only the last clause of this verse can be applied; which is this: "Thy temples are like a piece of a pomegranate within thy locks."

Where two or three words puzzle interpreters. First, that which we translate *temples*; which are not reckoned as a part of the beauty of the face, especially being covered by the *locks*: and why they should be likened to a *slice of a pomegranate*, is hard to tell. Grotius, therefore, by the *temples* understands the *cheeks* (as the Vulgar doth), which, in regard of their redness, are like to the grains of kernels within a pomegranate. So the Chaldee, indeed, interprets the other word, a *piece of a pomegranate*: when he thus glosses, "they are replenished" (viz. just and pious men, to whom he applies it) "with precepts, as a pomegranate:" i. e. as a pomegranate is with kernels or grains with which it abounds, and to which that interpreter, no doubt, hath respect.

But our learned Dr. Castell hath, out of the neighbouring languages, more clearly explained both these words, and the last also: and hath made them all easy and natural, by showing that the whole clause is thus most exactly translated: As the "flower of the pomegranate, so are thy cheeks without a veil." So he translates the last words, which we met withal before (ver. 1) *mibbaath letsammatech*, not "within thy locks," but "without a veil." That is, when thy veil is laid aside, thy cheeks appear of a most lovely colour; for such is that of the pomegranate flower; the purest white and red, most exactly mixed (Orat. 5, in Schola Theolog. p. 37).

[d] Ver. 4. *Thy neck is like, &c.*] The *neck*, being compared to the tower of that goodly fortress which David made upon mount Zion, which overtopped all the rest of the buildings of the city of Jerusalem, denotes, among other things, the tallness of the whole body.

Built for an armoury.] This tower is said to be built *letalpijoth* (for an *armoury* we render it), which the LXX. knew not what to make of, and therefore retain the Hebrew word: and others do but guess at its meaning; having no certain rule from whence to fetch its original. Aquila translates it *fortifications*: but Symmachus translates it *heights*: which last I have followed, adding another signification also derived from *alaph*, to *teach*, or *instruct*.

Thousand bucklers.] This tower, it seems, was adorned with the *shields* and *bucklers* of those mighty men mentioned 1 Sam. xxiii. and suchlike worthies: with which Grotius ingeniously compares those precious stones which are wont to be the ornament of the neck. But what answers to this in the body of the church I know not; unless we admit the opinion of R. Solomon, and others of that nation, who will have this to be the place where the Sanhedrin had a room, called in their language *liskath haggazith*, "the chamber or parlour of square stones" (which some interpreters have thought to be the meaning of *built letalpijoth*, with square stones), where judgment was administered, and their discipline preserved; which was the strength and support of the nation, as the general council of the apostles and elders, mentioned Acts xv., was of the Christian church: who settled all doubts and controversies, as future councils were to do, and thereby maintained the church in order and peace. From which Theodoret doth not much differ, when he saith the church hath many shields, whereby it is defended. "For thou art armed with all the weapons of the Spirit (saith he, paraphrasing upon these words), whereby thou easily woundest

thy enemies, &c., and sometimes doth repel them by the prophets, sometimes by the apostles; and layest open their weakness."

[c] Ver. 5. *Thy two breasts, &c.*] The two *paps* rise upon the breast, like lilies from the ground: among which, if we conceive two red kids feeding, that were twins and perfectly alike, they appeared like the *nipples* or *teats* upon the paps, to those that beheld them afar off. Thus Bochart explains this comparison: which sets forth the exact proportion, and the pure complexion of the *breasts*; unto which, most think the two Testaments, the Old and the New, very aptly answer in the Christian church, just as R. Solomon hereby understands the two tables of stone in the Jewish. But they forgot that this is a description of the parts of the church (not of things belonging to it), and can be applied to nothing, that I can think of, but the two orders of preachers, that were, one among the Jewish Christians, and the other among the gentiles, as Gregory the Great expounds it: who think these are called *twins*, because of their perfect agreement and concord in the Christian doctrine: though one of them bent their endeavours most towards the conversion of the Jews, and the other of the gentiles. And, indeed, they that taught the first rudiments of Christian doctrine, went forth by pairs, as we read Luke x. where Christ is said to send them forth *by two and two*; to admonish them how necessary their concord was; and that they had need to be assistant, all they could, one to the other in such a difficult work.

[f] Ver. 6. *Mountain of myrrh, &c.*] Here now the description stops, and proceeds no farther to the lower members of the church: which are not particularly commended; but it is only intimated that, in conjunction with their guides and directors, they made up a beautiful body; though for the present obscured by the night of persecution, as the first words of this verse may be applied. Which body might be well compared to a "mountain of myrrh, and hill of frankincense;" that is, to mount Moriah and Jerusalem, say the Hebrew (and so the church is called the *New Jerusalem* in the Revelation), where the sweet incense, made of these and other spices (Exod. xxx. 34), was continually burnt in the temple.

I know it is commonly thought, that other mountains (afterward mentioned, ver. 8) are here meant: about which I shall not dispute. But only observe, that these two, *myrrh* and *frankincense*, were among the most precious spices of those countries (and therefore here mentioned), as appears by what we read in Athenæus (lib. i. Deipnosoph. cap. 3), who, speaking of the noble entertainments which were made by several persons that overcame in the Olympics, tells us, that Empedocles, being a Pythagorean, and eating no flesh, when he won the prize, caused an ox to be made of *myrrh* and *frankincense*, and other precious spices, which he divided among the spectators. And (cap. 8) he puts these two among those things which were accounted *τρυφή, delicacy*. And Hermippus, relating what places were most famous for several things, saith, ἀπὸ δ' οὖν Συρίας λιβανωτόν, "that frankincense came out of Syria" (cap. 21). The verses also of Archestratus (lib. iii. p. 101) make mention of Syria, and say these were used for perfumes at feasts. The same I observe in other places of that author; and therefore have made the allusion here only to the preciousness of these things; which were nowhere so excellent as in those countries. And I have taken this verse to be still in praise of the before-described beauty: for it is evident, from the following verse, he had not yet done with that matter.

[g] Ver. 7. *Thou art all fair, &c.*] And here, to comprehend all that could be said, he enlarges the commendation which he began withal (ver. 1), and concludes in these words, that there was no defect in any part: but altogether they made up a complete beauty without the least speck of deformity. Which is not to be applied to every particular person in the church: but, as I have taken it in the paraphrase, to the admirable constitution of the whole, in which there was no imperfection.

[h] Ver. 8. *Conic with me from Lebanon, &c.*] Here now begins a new representation; as appears by this, that the style wherein the *bridegroom* speaks is altered; she who hitherto hath been called his *love* or *friend*, being now called his *spouse*, and never before: though very frequently in the following part of the song. Which hath moved interpreters, I suppose, to use this name throughout, rather than the other: as the higher and most excellent title.

Theodoret, therefore, here begins his third book very judiciously: and we may look upon this as a description of the church, coming out of the state of persecution: and receiving greater testimonies of her Saviour's love than ever. For coming from the top of high mountains, where there were *lions' dens*, and where *leopards* inhabited, cannot well signify any thing else than coming from places where they were in danger to be devoured by their persecutors, who are compared to *lions* in many places of scripture.

As for the mountains themselves, they are well known where they were. Only *Amana* some have fancied to be that mountain in Cilicia called *Amanas*, which is reckoned among the highest; and joined by Ælian with Libanus and Carmel. We read also that there were tigers and panthers, &c. in this mountain; which hath been brought to countenance this opinion. But Judea and the neighbouring places being the scene of this poem, we are not to go so far off as Cilicia to seek for *Amana*: for, as Shenir and Hermon were but parts of the same mountains; so *Amana* was a part of Libanus, as Bochart hath observed in his *Canaan* (lib. i. cap. 5). And though the lower parts of this mountain Libanus were very pleasant, yet the top of it, which is here spoken of, was horrid, and inhabited with wild beasts. From whence the *spouse* is invited to come into more delightful and secure places: for she is compared presently after to a *garden* or *paradise* (ver. 12, 13, &c.). And it is no wonder Solomon should have the state of the Christian church in trouble thus represented to him; it being very suitable to the state of the church of the Jews, when it was first formed; being then pressed by Pharaoh, and many other enemies afterward, before they came to Canaan.

[i] Ver. 9. *Thou hast ravished my heart, &c.*] The first word of this verse, *libbati* (which is not to be found anywhere else), signifies some extraordinary motion in the heart. And is translated by some, "Thou hast wounded my heart;" by the LXX. (which we follow) "Thou hast taken away my heart:" but may as well be translated, "Thou hast taken possession of my heart;" and deeply engaged my affection. Which is expressed by the addition of another name for her whom he called *spouse* in the foregoing verse, and here also calls *sister*. Which is only a word of tenderness and endearment, used by husbands to their wives; as appears by the book of Tobit: where Raguel calls his wife Edna his sister (vii. 16), and Tobias calls Sara by the same name, after he had married her (vii. 4. 7).

One of thine eyes, &c.] All the difficulty here is, what may be thought to be meant by *one of her eyes*, and *one chain of her neck*. Some take *eyes* to signify faith and charity; others, the church of the Jews

and gentiles; and then *one eye* must signify one glance, one look, of the eyes: but nothing pleases me better than the old interpretation of Alcuinus, who by the word *one* understands *oneness*, or *unity*: and by the *eyes* (as ver. 1), the pastors and guides of the church: and by the *one wreath of hair about the neck*, the pious unity of the people subject unto them.

It may be interpreted also, "the least glance I have of thee and of thy beauty mightily engages my love to thee;" for the eyes are the very *seat of love*, as abundance of authors express it.

[*k*] Ver. 10. *How fair is thy love.*] The *love*, or rather *loves* (as it is in Hebrew), which is here extolled, may signify our love to God, and unto one another. And *ointments* be applied to all the graces which flow from thence.

[*l*] Ver. 11. *Thy lips distil, &c.*] That which distils from the lips, as honey from the comb, can be nothing but pure and most delicious doctrine; delivered in such a manner as to invite all to taste of it. For this by all sorts of authors is compared to honey; and made Xenophon be called the *Attic*, and Sappho the *Pierian bee*: because of the sweetness of his orations, and of her poems. When the rare eloquence of Plato is said to have been predicted by *bees*, which came and sat in his mouth when he was an infant: which is reported also, by no mean authors, of Pindar, Lucan, and St. Ambrose.

Honey and milk are under thy tongue.] This signifies the same thing; for these were anciently the food of infants; and may denote that the church hath instruction for all sorts. So wide from the truth is the exposition of the doctors in Maimonides (Porta Mosis, p. 83), that this milk and honey being said to lie under the tongue, signifies the concealment of such truths as are very sweet, till men be fit to receive them.

The smell of thy garments.] *Garments*, wherewith we are clothed, signify, in the New Testament, our whole conversation: and their *perfume* therefore denotes not only the excellency of the Christian life; but its being known also everywhere.

Like the smell of Lebanon.] From the trees in the forest of Lebanon came many sweet spices; particularly frankincense; from which some think it took its name of *Lebanon*; though others think rather from *laban*, white, because of the snow that lay perpetually upon the top of this mountain.

[*n*] Ver. 12. *A garden enclosed.*] In the forest about this mountain Lebanon, Solomon built himself a house; which we find described, 1 Kings vii. 2, &c. unto which, no doubt, there belonged a garden, with springs, and fountains, or receptacles of water; and all sorts of trees, and plants, and flowers, that might make it delightful. Unto which, I conceive, he hath respect in this and the following verses.

I know that very good authors think he here describes a perfect virgin, "like a garden newly enclosed, in which no seed hath been sown:" as the doctors speak in Pirke Eliezer (cap. 21) which hath made some Christian writers apply this to the care of the church, to preserve herself pure and undefiled, &c. But it is more agreeable to what goes before, and follows after, to expound it as Theodoret doth of the church bringing forth not only the fruits of godliness and virtue, but all sorts and variety of fruit; like an excellent garden: and therefore guarded by the singular care and providence of her Lord and owner, from tyrants and heretics; who, like wild beasts or thieves, would destroy or deflower her.

A spring shut up, &c.] The same meaning hath *a spring shut up* and *a fountain sealed*: that the waters may be preserved from dirt and filth: which cannot

be thrown or fall into them, to trouble them, and make them muddy, when they are so secured; but they flow purely. And, indeed, in the prophetic language, the flourishing condition of the church, after it hath been in affliction, is set forth by the planting of a wilderness, with all sorts of the best trees; and by making fountains break forth, and waters flow therein (Isa. xli. 18, 19, li. 2).

The LXX. (according to the Vatican copy, and that which Theodoret follows) and the Vulgar Latin, take the second comparison here to be the same with the first; reading it thus, "A garden enclosed is my sister, my spouse, a garden enclosed," &c. (just like ver. 9, 11), reading, it seems, in the Hebrew, *gan*, "a garden," where we now read, *gal*, "a spring." But this doth not at all alter the sense, and therefore need not trouble the reader.

It is possible that in the last words of the verse, a *fountain sealed*, there may be a description of the Christian *font*, or baptism: to which none were admitted, but such as sincerely renounced all wickedness; resolving and promising to lead a holy life. Which sense Theodoret may be thought to have expressed, when he saith, the church is compared to a *fountain sealed*, ὡς μὴ πάντων, ἀλλὰ τοῖς ἀξίοις προκειμένην, "as not lying exposed to all comers, but only to those who are worthy." Though his next words seem to confine this passage to the mysteries, in the other sacrament of Christ's body and blood; which they only that are already initiated in the Christian church can partake of; and not after their initiation wallow again in filthiness; but live accurately, or purify themselves by repentance, if they fall into any sin.

St. Cyprian makes use of this verse, to prove the *unity of the church*, not only in this book upon that subject, but in several of his epistles; saying, "If the church be a garden enclosed, and a fountain sealed; how can any man enter into that garden, or drink of that fountain, who is not in the church," &c. (Epist. 69, 74, 75, edit. Oxon.)

Cotovicus, in his Itinerary, says, that there is a fountain three miles from Beth-lehem southward, called by this name of *fountain sealed*; to which he went, and was told, that water still runs from thence in pipes to the place where Solomon's temple stood. But he himself intimates, that herein he follows an uncertain report.

[*n*] Ver. 13. *Thy plants, &c.*] By these *schlachim*, *young plants*, or *shoots* and *scions* (as the word signifies), we may well understand those whom the apostle calls νεόφυτοι, who had newly received Christianity; and are here represented as a goodly *nursery of pomegranates*. A fruit in that country very delicious, and no less useful many ways: for it was of a grateful smell, and had a winy juice, very refreshing; and therefore much desired in those hot places. Theodoret also thinks that hereby is set forth the great variety of Christians in the church; or, as his words are, "the many orders of Christians that shall be saved." For there is one order of *virgins*; another of *widows*: another of *married people*: as there are also *rich* and *poor*, *masters* and *servants*, &c. who all have their several places and stations in one and the same church; as the grains of the pomegranates lie in their several *cells*, and distinct *closets* (as they may be called), and yet are all contained in the same shell, and all compose one body.

Camphire.] Of *copher*, which we translate "camphire;" see ch. i. 14, where it is joined with *nard*, as it is here. Of which (i. e. *nard*) there were several kinds; and therefore a word of the *plural* number is here used; as a word of the *singular* in the beginning of the next verse; which we in English express by the same word *spikenard* in both places.

[o] Ver. 14. *Saffron, calamus, &c.*] Most of the names of these fragrant shrubs or trees which we read in the Hebrew text, are the very same with those now in use in our and most other languages. The first of them, *carcom* (saffron), being not much different from *crocus*, from whence that mountain in Cilicia called Corycus had its name: where the best crocus in the world then grew. Then next *canna* (which we translate "calamus") is a sweet cane or reed. *Cinnamon* also retains the same name: as do *myrrh* (which grew only in the midst of Arabia among the Sabæans) and *aloes*, which dropped from a shrub in those countries; and was reckoned among the *prime spices*, as the last words of this verse are very well translated.

Chief spice.] In the Hebrew the words are, "the top (or the head) of aromatics: which signifies the most excellent spices. Just as the *top of myrrh*, Exod. xxx. 23, signifies the best and purest myrrh: and the *top (or head) of oil*, Ps. xli. 5, the most excellent oil. I shall only note farther, that *frankincense, myrrh, calamus, cinnamon* (called there *κινδός*), are thus joined together by an ancient poet in Athenæus, lib. ix. cap. 15. Where Mnesimachus, in a poem of his called Hippotrophos, making a description of a great supper, which was a marriage feast, saith at the end of it,

Ὀσμὴ σεμνὴ μικτῆρα ἰστέϊ
 Λιβάνου μάκρου (it should be κρίκου, I suppose) σμύρνης, &c.

Where *σεμνὴ* (the attribute of smell), which we commonly translate "venerable," and is so rendered in the ancient Glossary, signifies *most excellent*. For by that word the LXX. translate the Hebrew *negidim*, Prov. viii. 6, *excellent (or princely) things*. And so noble was the smell which the spices gave, that the poet saith it "shaked the nostrils;" i. e. strongly affected them, and stirred up in the brain a brisk sense of pleasure.

I do not think fit to seek for any thing in the church, particularly answering to every one of these excellent spices, as interpreters do: but look upon them only as representing in general the incomparable virtues of the church, and its acceptableness unto God. Or, that there are in the church all things necessary to salvation: for rare unguents, and other compositions, were made of the blossoms, fruit, or seeds of these shrubs: conducing much to health and long life.

[p] Ver. 15. *A fountain of gardens, &c.*] This verse Theodoret judiciously connects with the foregoing; after this manner: ἔχει δὲ καὶ πηγῶν, "and it (i. e. this paradise, or orchard, as we translate it) hath also a fountain."

A fountain of gardens, and well of living waters.]

Are the same thing; as Bochartus hath observed in his *Canaan*, lib. i. cap. 18. Where he shows that *beer*, which we translate *pit* or *well*, signifies a fountain, as much as *maajan*. Libanus abounds with such springs (as all great mountains do), and particularly there is at the foot of it an excellent spring, which grows presently into a river, that waters the whole plain between that and Tripolis, with a good stream, whereby the vineyards, olive-yards, fig-yards, and gardens, which there were very numerous, were all supplied. Unto which Theodoret compares the evangelical doctrine (according to that of our blessed Saviour's, John iv. 10, 11), only he adds also the law; making *fountain* and *well* in this verse two distinct things; and by the latter imagining the law to be denoted, because things lay there deep and secret, as in a pit.

[q] Ver. 16. *Awake, O north wind, &c.*] The same great person thinks the *north wind* is here commanded to arise, merely that it might be gone (as being pernicious to fruit) and give place to the *south wind*, which is only invited to *come* and *blow upon the garden*, with its soft, gentle, and benign breath. But most interpreters take it otherways; and some imagine that these two, being the most vehement winds in those countries, are called upon to *blow*; that by their strong shaking of the aromatic plants, they might make them send forth their odours the more plentifully. But it seems more reasonable to think, that these two winds were most profitable in their turns, for these two purposes. First, the *north wind* was useful to close the pores of the trees, and shut up their effluvioms; that they might not spend themselves too much, and be exhausted by perpetual evaporation: and then the *south wind* coming in due season, opened and relaxed them again: making the aromatic gums drop freely, and the sweet odours fly more actively abroad.

And if this garden, to which Solomon here alludes, had the same situation which the maps and charts give to that at Jerusalem (which they place on the east side of the city, having the wall on the west), these two winds here mentioned were those which alone were desirable. The east being biting and blasting, not only in Egypt (Gen. xli. 6), but in Judea also (Ezek. xix. 12), and in Assyria (Jonah iv. 8); and therefore they defended their fruits against it, that they might not be exposed to it.

Let my beloved come, &c.] There is no doubt that this conclusion of the chapter is the voice of the *spouse*, praying her beloved to favour and prosper his own plantation, for his sake as well as for hers, that he might not lose what he himself had designed, and so happily begun and settled in such beautiful order; but take the pleasure of seeing it grow to perfection.

CHAPTER V.

I I AM come into my garden, my sister, my spouse: I have gathered my myrrh with my

spice: I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat,

CHAP. V.

ARGUMENT.—The first verse belonging (as was said before in the argument of the fourth chapter) to the foregoing representation; a new one begins ver. 2, which, continuing to the end of this chapter, makes the fifth part of this pastoral. Wherein is represented how soon our spirits flag, and grow weary of the most heavenly delights; nay, how drowsy the

best minds sometimes are, and how insensible of God's love. For the *spouse* is introduced (ver. 2, 3) as in a slumber, and not so ready, as formerly, to comply with his gracious motions. At which the *bridegroom* takes not such distaste, as to leave her in that dulness; but awakes her out of it, to such a lively sense of her negligence, that she applies herself to seek his favour with greater earnestness than ever (ver. 4—6). The sense of which,

O friends : drink, yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock.

though she could not presently recover (ver. 6—8), yet she expresseth the greatest passion for him, and the highest admiration of him: in a rare description which she makes (ver. 10, to the end of the chapter) of his beauteous excellencies and perfections.

Bridegroom.

Ver. 1.] I am well pleased to see the fruitfulness of my garden, and therefore have not denied thy request, my tenderly beloved spouse; but am present in it, and have brought it to such perfection, that it hath produced many excellent persons more precious than myrrh, and all the spices before named: with whose service I am not only well pleased, but rejoice in the purity of their doctrine, and of their lives; inviting all that bear any love to me, both in heaven and in earth, to rejoice and to be exceeding glad together with me. See Annot. [a].

Spouse.

Ver. 2.] I heard these gracious words, though I was not perfectly awake, and knew it was his voice, and not the voice of a stranger (John x. 5), which called upon me, and that with importunity (Rev. iii. 20), saying, Give me free admission into thy best affections; why dost thou delay, who art so very dear to me, so entirely beloved by me, who hast consented to love me above all things, and to keep thyself holy and undefiled by loving me alone; which I have long desired; and taken much pains, and endured great hardships, to win thy love. See Annot. [b].

Ver. 3.] But so stupidly dull and drowsy was I at this time, that I did not answer his kindness, as it deserved: but made unmannerly excuses, and desired I might not be disturbed, now that I was taking my repose, and could not without difficulty leave my bed, and my beloved rest; the sweetness of which I had begun to taste. See Annot. [c].

Ver. 4.] And yet such is the kindness of him who is worthy of all love, he did not presently leave me to myself, but first raised me out of my slumber, by letting me know he was not well pleased with me; and making me sensible of the danger of such delays: which put me in such a commotion, that I was in great anguish of mind, and even quivered and shaked with fear, and grief, and sorrow. See Annot. [d].

Ver. 5.] Whereby I was not quite dejected; but only excited to shake off my sloth, and to make the more haste to acknowledge his goodness, and embrace his gracious motions to me; unto which I applied myself with zealous endeavours, resolving to entertain him with the most ardent love, and with the highest expressions of my esteem of him and of his favour. See Annot. [e].

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

Ver. 6.] But, though I thus repented of my negligence, yet see the lamentable effects thereof; for when I had thus disposed my heart, and set it wide open to receive his commands, my beloved had withdrawn his gracious presence, and was gone quite away out of my sight: which made me even sink down and die with fear, that I should not recover him again: especially when I called to mind those many words of grace, wherewith he made his addresses to me; calling me (ver. 2) his sister, his love, his dove, his undefiled: with which I was now affected too late; for I sought him diligently, but could not find him; I besought and entreated him to return, but received no answer from him. See Annot. [f].

Ver. 7.] This, though it was very bitter to me, yet did not utterly discourage me, but still I continued to seek him everywhere, as I had done heretofore (iii. 3), but they who formerly instructed me, and directed me unto him, now fell upon me with grievous reproofs, nay, reproaches for my fault; which cut me to the very heart: nay, they whose office it was to preserve the city of God in peace and safety, exposed me to open shame, and the foulest disgrace. See Annot. [g].

Ver. 8.] So I turned myself to those of my neighbours and familiar acquaintance, who were awakened by my cries to come and see what the matter was; and conjured them, as they would answer it to God, that if they met with my beloved, they would let him know—what shall I say? what shall I desire you to tell him? but that I do not enjoy myself, now that I want his company: nor can be well, till I recover his love again. See Annot. [h].

Ver. 9.] And some of them had so much compassion upon me, as to interest themselves so far in my sorrows, as to inquire into the cause of them: and how they might be assistant unto me in their cure; for they asked me, Wherein doth thy beloved excel other excellent persons? he is very lovely, no doubt, because beloved of thee, who art the most amiable of all other women; but what is his pre-eminence, wherein do those, who are worthy of the greatest love, fall short of him? that thou art thus solicitous about him, and layest such a severe charge upon us, to assist thee in thy search of him? See Annot. [i].

Ver. 10.] To whom I replied, My beloved is that great son of David, of whom you have heard: who is of a princely form, having admirable beauty and sweetness, mixed with equal majesty and brightness; dazzling the eyes of those that behold him; chosen by God to do the greatest things; and bring all nations into his obedience. See Annot. [k].

Ver. 11.] And therefore wears a crown of pure

10 My beloved *is* white and ruddy, the chiefest among ten thousand.

11 His head *is* as the most fine gold, his locks *are* bushy, *and* black as a raven.

12 His eyes *are* as the eyes of doves by the rivers of waters, washed with milk, *and* fitly set.

13 His cheeks *are* as a bed of spices, *as* sweet flowers : his lips *like* lilies, dropping sweet smelling myrrh.

14 His hands *are* as gold rings set with the beryl : his belly *is* as bright ivory overlaid with sapphires.

15 His legs *are* as pillars of marble, set upon sockets of fine gold : his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* most sweet : yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

gold upon his head : from whence his curled locks hang down upon his brow ; which are of such a shining black that they add an excellent grace and greatness to his royal beauty. See Annot. [l].

Ver. 12.] His eyes are sparkling, and yet mild ; like those of milk-white doves, when they are highly delighted, as they sit by the river's side, or other places where there is abundance of water. See Annot. [m].

Ver. 13.] The lovely down also upon his cheeks is no less grateful ; rising there like spices when they first appear out of their beds ; or like the young buds of aromatic flowers in the paradise before described ; where the purple lilies are not more beautiful than his lips ; from whence flow words more precious and more pleasant than the richest and most fragrant myrrh. See Annot. [n].

Ver. 14.] And as he hath the majesty of a prince, so he hath the compassion of a priest : and therefore clothed with such a vest as the high-priest wears when he ministers before God, and is adorned with the ephod unto which the breast-plate with all its precious gems is constantly annexed. See Annot. [o].

Ver. 15.] His thighs also are covered with fine linen, which makes them look like pillars of the whitest marble ; over which the holy robe is thrown, with golden bells at the bottom of them ; all which are so contrived for beauty and glory, that his aspect, when he appears in these flowered vestments, is no less stately and great than the forest of Lebanon ; whose goodly cedars do not more excel all other trees than he doth all other men. See Annot. [p].

Ver. 16.] So you would say, as well as I, if you did but hear him speak, or if he did but breathe upon you : and to say all in one word, there is nothing wanting to make him the desire of all nations ; nor any thing in him but what is desirable : and therefore do not wonder, O ye daughters of Jerusalem, that I am thus concerned about him, and restless till I find him ; for this is the true portraiture of my beloved, this is the character of him who, by owning me for such, gives me leave to call him *my friend*. See Annot. [q].

ANNOTATIONS.

[a] Ver. 1.] Unto that invitation which is made by the spouse in the latter end of the foregoing chapter, the bridegroom here gives an answer : and testifies his acceptance, by coming to taste the fruit of his garden, nay, to make a feast in it : of which he calls his friends and companions, after the manner of those countries, to be partakers. His receiving fruit from his garden is expressed in these words, "I have gathered my myrrh," with the rest of the spices mentioned in the former chapter. Then follows the feast (which they always made when they gathered the fruits of the earth), in these words, "I have eaten my honey-comb with my honey," &c. Which is put instead of all other things, because it was one of the greatest entertainments of those countries. As appears from hence, that it was among the presents sent to Joseph when viceroy of Egypt (Gen. xliii. 11), and brought to David by the great men of the coun-

try, as part of his provision, while he dwelt among them in his banishment (2 Sam. xvii. 29), and is mentioned also by Homer as the entertainment which Hecamede gave Nestor and Patroclus ; before whom she set *green, or fresh, honey*.

And as that comprehends all royal dainties that were to be eaten, so *wine* and *milk* all the liquors at the feast, whereby is represented the joy he took in the fruit of his garden. In which joy he would have all good men, and angels themselves (Luke xv. 7, 10), to participate in the highest measure ; that their joy, as our Lord speaks, might be full. For that is the meaning of "Drink, yea, drink abundantly, O beloved."

I have not adventured to be very particular in specifying the things to which those expressions may be applied ; but have only mentioned the evangelical doctrine, and the good works of Christians. If by *myrrh* and *spices*, any special thing be designed, I should think it is the *martyrs* ; who offered up themselves most acceptable sacrifices unto Christ, and made greater joy in heaven than the mere repentance of a sinner could do. And the joy that Christ took in such victorious souls as laid down their lives for him, nay, did but heartily entertain his doctrine, is expressed by their feasting with him, Rev. iii. 20.

The last words, "Eat, O friends, drink," &c. may soberly be applied to the eucharist : where we feast with Christ on his sacrifice, and he feasts with us, beholding our love to him, and one to another.

[b] Ver. 2.] Here now begins a new *scene* or part of this pastoral Song ; wherein Solomon represents himself as having lost that clear sight of the Messiah which he had in the foregoing vision, ch. iii. 4 (for they could not always keep up their minds to such a pitch of contemplation). But falling into a trance, thought he heard his voice (though he saw not his person) speaking to his spouse. Whom Solomon conceives to be in the same condition wherein he then was himself ; and to hear those words spoken (ver. 1), between sleeping and waking. So the first words of this verse signify, "I sleep, but my heart waketh : " the same with those of Balaam, Numb. xxiv. 4, "falling (asleep) but having my eyes open." In which condition the Greeks describe their Saturn ; of whom they say, κοιμώμενος ἔβλεπε καὶ ἐγρηγορῶς ἐκοιμάτο, "sleeping he saw, and waking he slept."

She having therefore but an imperfect sense of his kindness to her, and presence with her, he awakens her to attend more lively to his love ; which he was desirous more fully to discover ; and therefore calls upon her by more names of endearment than ever. For here are *four* put together, the following rising still higher than the foregoing. And he represents (after the manner of lovers) what he had suffered to gain her affection ; which seems to me to be the meaning of the last words, "My head is filled with dew, and my locks with the drops of the night." Where in he is represented as a beautiful Nazarite, having bushy hair, and many locks (as Samson had), who having travelled all night to visit her, was thereby very wet. For there were two sorts of dew ; the "morn-

ing dew," which was soon gone (Hosea xiii. 3), and that "dew which fell in the night," and lay long, and wet those who were in it very much: whereby it signified in scripture, hardships and great afflictions (Dan. iv. 25).

There are those indeed who, by *dew*, understand the evangelical doctrine, by which innumerable souls were begotten unto Christ, as David prophesied (Ps. cx. 3). But this is not agreeable to what follows; and their reason for this exposition is not true, that *dew* is always taken in a good sense, for I have shown the contrary; and the *dropping* of the prophets (a metaphor taken from *dew*) is their prophesying *against a place*, and threatening judgments to come upon it (Ezek. xxi. 2, Amos vi. 16), which makes me think that Solomon here rather alludes to the last verse of the hundred and tenth Psalm (if he had that Psalm in his eye), which predicts the troubles and afflictions of the Messiah, "by drinking of the brook in the way."

If this exposition of this difficult verse be not allowed, it may be supposed that the Messiah is here represented as coming in the person and condition of a poor man, to beg entertainment, and having not anywhere to lay his head (as our Lord speaks), was thereby exposed to the cold air, &c. Which will make this a commendation of charity to the church; showing also the danger of neglecting it.

[c] Ver. 3.] And then this verse agrees perfectly with what we read in the parable, Luke xi. 7. Where the good man of the house was unwilling to be troubled, even by his friend, that came to beg his assistance, when he was going to compose himself to rest. But I take it to be a description of the dulness, which is sometimes apt to creep upon the most excellent minds; who in some tempers are so listless, as not to be much affected with the best motions that are made to them. Of which infirmity Solomon, having had many examples in the history of his own nation, might well conceive the spouse herself to be backward to entertain that grace which was offered to her.

There are no difficulties in the words; which signify plainly, that she, having composed herself to rest, and being half asleep, was unwilling to be disturbed. For going into bed she had put off her clothes, and washed her feet, as the manner was, that no filth, which they had contracted in the day-time (they wearing sandals only, not shoes as we do), might foul the sheets: and it would have been a trouble to do all this over again; which is the meaning of the last words, "How shall I defile them?" i. e. I cannot easily persuade myself to it.

I shall only, therefore, set down the pious note of Theodoret upon these words: "Let us learn from hence, what mischief sloth and laziness do, and in what troubles and pains they engage us. For the spouse here excusing herself, and not being willing presently to rise to the bridegroom, is compelled a little while after, not only to rise and run down to the door, but to run through the city, and wander about the streets, and fall among the watchmen, and by them to be wounded; and after all could scarce find her beloved: to whom, if she had presently hearkened, and obeyed his heavenly call, she had avoided all these inconveniences."

There are those, not only among us, but also in the Romish church, who apply all this laziness to the state of the church after the time of the great Constantine. For which I see no warrant; but think we may rather apply it to those churches, who, presently after our Saviour's departure to heaven, left their first love, and grew cold, as we read in the second and third chap-

ters of the Revelation. For it seems probable, by the sixth chapter of the book in the beginning of it, that here he speaks of particular societies, not of the whole body of the church.

[d] Ver. 4.] Yet, such is the infinite goodness of the divine nature, he immediately represents the Messiah as not provoked, by this neglect, wholly to cast off his spouse; but rather stretching forth his hand to awaken her out of this security. For so it follows, "He put in his hand by the hole;" i. e. at the *window*, or *casement*; as if he would draw her out of her bed: or, as it may be interpreted, in a threatening manner, to punish her for her sloth. For so "putting forth the hand" signifies, to do some execution, 1 Sam. xxvi. 9, 11, 23. Which agrees with what follows, that presently she was mightily moved thereby, and more than awakened, being full of solicitude, and fear, and grief, and trouble. Which shows, indeed, that she did not intend to deny, but only to delay him: and yet he took this so ill as to put her in great fear of some danger from it (as our Saviour doth in his letters to the churches, Rev. ii. 5, 16, 22, 23, &c.). For the word *bowels* signifies the affections and passions; and the Hebrew word *hamu*, which we translate *was moved*, signifies *made a noise* or *was tumultuous*: and therefore denotes the passion of trouble and grief, and of fear also; nay, of great fear and perplexity. For so St. Jerome here renders it, *my belly trembled*; as he doth in Ezek. vii. 16, where it is applied to doves (to whom the spouse was here compared, ver. 2), and we translate it *mourning*; but it should be rather *trembling like doves*. For that is their nature (Hos. xi. 11), all authors observing them to be exceeding timorous: and therefore so it may be translated here, "I was so full of trouble, that I quivered like a dove."

Others by "putting forth the hand," understand the touches he gives by his Holy Spirit; which doth not contradict what I have said; threatenings being employed by him for that purpose.

[e] Ver. 5.] And having had this glance of him (whose voice only she heard before, ver. 2), she starts up immediately, and endeavours to correct her error. And is here represented as making such haste to open the door, that she broke the vessel of myrrh, which she snatched up, when she rose; intending therewith to anoint, and refresh his head, which was wet with dew. Or rather her hands shook in that panic fear wherein she was: and so she spilt some of the myrrh, and it ran about her fingers. By which is denoted the great speed she made to shake off her sloth, now she saw her danger; and the fear that came upon her, lest she should lose her beloved: to whom she now resolved to express the greatest affection imaginable. For it was not barely *myrrh* (which was one of the most excellent spices, John xix. 39), but the most *precious myrrh*, which she took up to carry to him. So *mur ober* signifies; which we will translate "sweet-smelling myrrh:" but, word for word, is *current myrrh*. Either in that sense wherein money is called current (Gen. xxiii. 16), as some fancy; or, as Rasi thinks, because the spirit, that is, the odour of it, diffused itself round about the place where it was; that is, was exceeding fragrant: or, as Bochart will have it, was that which *wept* (as they speak), and dropped from the tree of itself; which as it was the most unctuous, so was the richest and best for all manner of uses. See his Phaleg, lib. ii. cap. 22. And besides this, Theophrastus observes, that out of myrrh, being beaten, there flowed an oil, called *σταυρα*, which was very precious: as I find in Athenæus, lib. xv. cap. 11. And accordingly the Chaldee and Aquila translate *ober* in this place, *choice myrrh*; Symmachus

πρωταία, the *prime*, from whom the Vulgar, the *most approved myrrh*.

[f] Ver. 6.] But notwithstanding her repentance, she was thus far punished for her sloth, that her beloved absented himself from her, for a time: and she could not hear the least tidings from him, or notice of him. Which cast her into such an excess of grief and fear, that she swooned away, and was like a dead body (so that phrase, *my soul went forth*, signifies to die, Gen. xxxv. 18, xlii. 28, and other places). And recovering herself again was extremely troubled, by the reflections she made upon his kindness, and her insensibleness of it. For which she asked his pardon, and sought his favour; but could receive no tokens of it.

[g] Ver. 7.] I take "watchmen" here in a good sense, as before, iii. 3, unto which I refer the reader. And only observe, that to *find* a person, signifies sometimes, in scripture phrase, as much as to fall upon him, as we speak; and that on a sudden, Judg. i. 5, Ps. xxi. 8, exix. 143, Isa. x. 10. And so I have expounded it here; and referred the smiting and wounding her, to the reproaches they cast upon her. For there is a smiting with the tongue, as well as with the hand; and that not only by enemies unjustly (Jer. xviii. 18), but by friends out of love and charity (Ps. cxli. 5). For there is not a greater kindness, than sometimes even to upbraid us with our faults. Which is farther expressed by *taking away her veil* from her; as much as to say, exposing her to shame: a veil being thrown over women's faces for modesty's sake, as well as in token of subjection (Gen. xx. 16). And so St. Jerome, in his epistle to Læta, takes this *veil* or *pallium*, as he calls it, to be pudicitia signum, "a sign of chastity;" and therefore to take it away, was to represent her as an impudent, whorish woman. Greg. Nyssen adds that it was *περιβόλαιον νυμφικόν* (Hom. xii. upon this book), "the nuptial veil;" which, together with the face, covered the whole body: and therefore to be disrobed of it was the greater reproach; because it was to disown her to be his spouse, as she professed herself.

[h] Ver. 8.] This verse is very plain, expressing the admirable temper of a true penitent: who leaves nothing unattempted to recover the favour of her Lord (for finding no comfort from the watchmen, she implores the help of all good people), and yet doth not complain of what she suffered, nor of the harshness of those, who should have helped to restore her, and not dealt so severely with her (according to that of the apostle, Gal. vi. 1); but only bewails the loss of his presence, and represents that, notwithstanding, she had not lost her love to him: but rather that it was so great, she could not live without him.

It must be confessed, that there is no necessity of reading those words which we translate, "that ye tell him," by an interrogation, "what will you tell him?" as the Hebrew seems to import (for the particle *mah* doth not always denote that); but it adds much to the life of the speech, and represents her passion to the height, if we so translate it; as I have taken it in the paraphrase.

[i] Ver. 9.] In this verse the daughters of Jerusalem reply to her; and being touched with a pitiful concern for her (whose admirable beauty discovered itself to them, in this wretched condition wherein they saw her), they desire to have a character of her beloved; that they might be the better able to know him if they met him, and be the more excited to help her to seek for him, when they understood his desires.

[k] Ver. 10.] In this part of the character, which now follows of him, Solomon seems to me to have had his eye upon the person of his father David (1

Sam. xvi. 12), whose very aspect promised much, and showed that he was born to rule. And whether we translate the first words, "white and ruddy," as in our Bible; or as Bochartus, "white and shining, or glistering" (making *adom* not to signify *ruber*, but *rutilus*, and the whole to be as much as *summe candidus*, exceeding fair and of a pure complexion), it matters not. For it only signifies, in my opinion, the majestic beauty of his aspect: which David himself had also described in those famous words (Ps. xlv. 2), "Thou art fairer than the children of men."

And then, in the latter part of this verse, he hath respect, as I take it, both to what they sang of his father David, after he came from his victory over Goliath (1 Sam. xviii. 7), and to what David himself sang of this great prince in Ps. xlv. 3, 4, &c. and more largely, Ps. cx. 2, 3, 5, 6, which all relate to the conquest of the world unto him: and is signified in his expression of his being *chief* (or *lifting up the standard*) *over ten thousands*; that is, over great multitudes, or armies (Ps. iii. 6). The LXX. translate it, "Chosen out of ten chosen:" unto which I have had respect also in this paraphrase. As for mystical significations, some think by *white and ruddy*, is meant his divine and human nature; others, only his humanity, &c. (as may be found in interpreters), but I have not dared to meddle with them. And shall but just mention the fancy of the cabalists, who understand hereby the effects he works in us. For sometimes he dispenseth himself in mercy and kindness; and then say they, he is *white*: sometimes in the zeal of justice, and with anger; and then he is *red*.

[l] Ver. 11.] Now being thus represented as a king, he is next described as having a crown upon his head. So I understand *cethem* (which we translate *gold*), as Rasi doth; who takes it for a *diadem*: and, indeed, in other places of scripture it signifies some precious ornament, as Prov. xxv. 12. Now this crown upon the head is said to be such a one as David had mentioned before (Ps. xxi. 3), of *pure gold*. In the Hebrew of *Paz*; which Bochartus (both in his *Phaleg*, lib. ii. cap. 27, and in his *Canaan*, lib. i. cap. 46) shows was the island anciently called *Taprobana*: in which the footsteps of this word *Paz* remained in Ptolemy's time. Who mentions in that island the river *Phasis*, and the creek or bay *Pasis*.

The same excellent person, in his book of sacred animals (par. ii. lib. ii. cap. 10), shows that, in the latter part of this verse, we are to understand by *kevzoth* (locks) the foretop, or the hair coming down the forehead; which is expressed in the next word, *tullalim*, "hanging down." And this foretop is only mentioned, because little else appeared, when the head had the crown on it.

This hair is said to be as *black as a raven*; because such shining black hair was accounted majestic, and much affected in those countries: insomuch, that they endeavoured by art to make their hair of this colour; and, as Pliny informs us, employed the eggs, the blood, and the brain, of ravens for that purpose. They looked upon this coloured hair also as a token of courage and fortitude; and, with a pure clear complexion, it is very lovely.

There are several mystical applications of this: which I had rather the reader, who hath a mind to them, should seek in others, than find here.

[m] Ver. 12.] The plainest meaning of this verse, is that of the LXX. and Vulgar Latin: which is to the same effect with what I have set down in the paraphrase. For *washed and sitting* do not refer to the *eyes*, but unto *doves*: who love to *sit*, nay, *tarry* (as the word imports), by rivers' sides, and are then so

pleased, that their eyes appear very quick and lively. And such piercing eyes, adding much to majesty, they are here made a part of this glorious person's character.

Washed with milk.] Signifies *doves as white as milk*; which are most lovely; and when they have washed themselves, look as if they had been in milk.

As for the common sense which the Hebrews give of this verse, and which most modern interpreters follow; Bochartus, in the beginning of his second part of Sacred Animals, seems to me to have evinced, that the Hebrew words will not bear it. But it is fit to mention it, and it amounts to this; that his eyes were *clear and white, and full set* (or set in perfection, as Aben Ezra here interprets the word *milloth*), like a diamond or precious stone in a ring; neither too much depressed, nor too prominent; but handsomely filling the sockets. And if this were the natural interpretation of the last phrase, *joseheboth al milloth*. "sitting or dwelling by fulness or filling;" I should think there might be an allusion to the precious stones in the pectoral of the high-priest, which are said to be *set in their fillings*, Exod. xxviii. 17, 20. But this phrase doth not refer, as I said, to *eyes*, but to *doves*, that sit by places abounding with water; or, as Avenarius will have it, ad vas plenum lacte, "by a vessel full of milk."

The mystical application of these *eyes* to the doctors of the church, seems impertinent; because they are described before in the eyes of the spouse (iv. 1). Rather, therefore, his exact care and providence over the church, which nothing can escape, may be hereby represented: for he sees into the very heart and reins, as he himself affirms, Rev. iii. 18, 23.

[*n*] Ver. 13.] This verse is so difficult that it is a hard matter to give an account of it. The plainest seems to be this: that by *cheeks* we are not to understand those that are smooth, but wherein the hair begins to grow; which added much, in those days, to the goodness of any man, and was looked upon as a token of vigour, strength, and courage. And it may aptly be compared to the *flowers*, or the *sproutings* and *buddings* of plants and trees. So I understand *migdoloth* (which we translate *flowers*) to signify *buds* putting forth like little *towers*.

The *lips* may seem unfitly compared to *lilies*: because white lips are not beautiful. But Almonazir hath observed out of Dioscorides, Theophrastus, and Pliny, that there were lilies of a purple colour. And besides, I find in Pliny (lib. xxi. cap. 5) mention made of a lily (which he calls *rubens lilium*), which was much esteemed, he saith, in Syria. He shows there also a way how to make purple lilies.

There are those who think Solomon compares the lips to lilies, only in regard of their fineness and delicate softness; thick, blubber lips, being very unhandsome, and a sign also, they say, of dullness and making the speech less graceful. And, indeed, eloquence is sometimes described by lilies; and may be here meant.

Concerning "sweet-smelling myrrh," see ver. 5.

And thus far we have only the description of an amiable, gracious majesty; which is much advanced by a sweet voice and eloquent speech. The mention of which may well put us in mind of what is said of our Saviour, Luke iv. 22, compared with Ps. xlv. 2.

[*o*] Ver. 14.] If we understand the first part of this verse to be meant of the hands, it is thus to be interpreted, "He hath golden rings on his fingers (as before he is said, ver. 11, to have a golden head, i. e. a crown of gold upon it), set with the chrysolite;" as *tarsis* (which the LXX. here do not translate), it

is most probable, signifies. And then the latter part of the verse sounds thus, word for word: "his belly is of polished ivory, covered with sapphire:" i. e. is purely white, streaked with blue veins. But who sees not that, though this be ingenious, yet it is not true? For the body is nowhere *covered* (as the word here is) with veins: which must needs signify more than *streaked* here and there. And, besides, it is not only against the rules of decency, but against the very scope of this discourse, to fancy that any of those naked parts of the body are here described, which are not commonly exposed to everybody's view. For the spouse is desired to tell by what marks this person might be discovered (ver. 9). Now he could not be known by any of those parts which lie concealed and hidden from all men's eyes, being industriously covered. And therefore no such hidden parts are here represented; because he could not thereby be known and distinguished.

I conclude, therefore, that now she proceeds to describe the habit of this great person. And Solomon having in his mind the *idea* which his father had given him of the Messiah, in the hundred and tenth psalm (where he is said to be a priest as well as a prince), represents him in the habit of the high-priest. Who, among other noble vestments, had an *embroidered coat*; the *sleeves* of which, the Hebrews tells us, came down to his very wrists; nay, as Maimonides saith, as far as to the hollow of his hand. Which I take to be here meant by *his hands* (which comprehend the *arms* and *shoulders*), that is, the clothing of those parts. And these *sleeves*, as well as the whole coat, were *embroidered* (as you read, Exod. xxviii. 4), to make the high-priest appear the more glorious. And if you ask what this *embroidery* was, the Hebrews tell us, that part of it consisted in a kind of *cycle holes*, finely wrought. And R. Solomon Jarchi expressly saith upon that text, that "they were holes made in gold rings, in which were fixed precious stones," &c. (as is afterward said of the stones of the ephod, ver. 11). Which so fully explains these words, "his hands are as gold rings, set with the beryl," that I need seek no farther. Though I have sometimes thought that the *ephod* itself might be here intended: which being fastened upon the *shoulders* (which, in order, after the head, eyes, cheeks, and lips, come to be here described, and are comprehended, as I said before, under the name of *his hand*), hung down before and behind to the bottom of the back: and had *two gold rings*, unto which the breast-plate was fastened, as we read Exod. xxviii. 27, 28. Maimonides saith it had *four rings*, two above, at the jewel-buttons; and two below, about the girdle of the *ephod*. Which was one of the principal ornaments of the high-priest when he ministered; the other, and the greatest of all, was the *breast-plate* hereunto annexed; and, as they say, was to be inseparable from the *ephod*.

Now this *breast-plate* is meant, as I take it, in the latter part of this verse. Where, under that word which we translate *belly*, and properly signifies *bowels*, is comprehended the *breast* and all: which this *coschen*, as the Hebrews call it, covered: and, as it covered those parts, so it was itself covered, or overlaid with *twelve* precious stones. The *sapphire*, which was the *tenth*, is only here mentioned; but it is usual in scripture to touch only upon one thing in a history, when the whole is intended. And besides, it is evident, from the foregoing part of this verse, that more must be understood, when one alone is mentioned: for *rings* are spoken of in the plural number, and said to be filled with *tarsis*; which must therefore denote more stones than one; as *sapphire* doth all the rest of the *twelve* which could not

be mentioned in so short a description. Or *sepphirim* here, in the plural number, may signify stones as precious as the *sapphire*. Certain it is, the Chaldee paraphrast thought there was some respect here to the high-priest's *breastplate*; for he mentions all the stones therein, one by one. Which may make this interpretation of nine to seem less strange. And I conceive the *sapphire* to be here mentioned rather than any other; because it is of the colour of the heavens, and fittest to represent the sublime dignity in which he is now described. For the pavement under the feet of the God of Israel, when he appeared unto their nobles at mount Sinai, was of this colour (Exod. xxiv. 10), and so was the throne of God in the firmament, which Ezekiel saw (Ezek. i. 26).

Nor need it seem strange that the *belly*, upon which this covering was, is said to be of *polished ivory* (when there is no mention of any such thing in the law), for it only denotes that it was as shining and bright as that: and may possibly relate to the tunic or coat of fine linen, wherein the high-priest was to minister, (Exod. xxxvii. 39, xxxix. 27), especially upon the great day of expiation, when he was not to put on his robe, nor his fine linen coat, with any embroidery, but of fine linen alone (Lev. xvi. 4).

The LXX. seem to think it was the breastplate itself (which indeed was very shining), for they translate it *πικτιον*: which shows they meant some covering of the belly, which was hollow, as the breastplate was. Which I doubt not is the "covering of sapphires" here mentioned: it being set, as you read, with twelve large precious stones, wherein were engraven the names of the twelve children of Israel. And was the most precious part of all the high-priest's habit; and therefore more commonly called by the Jews an *ornament*, than a *garment*, or any part of his vesture: the whole of which was contrived "for glory and for beauty" (Exod. xxviii. 40), i. e. that God might be served most magnificently.

[p] Ver. 15.] Next in order follows the description of the *thighs*: that is, of the garments upon the thighs: which were the very first that the high-priest put on, when he went about to clothe himself for his ministry. And are here said to be made of *scheseh*: which is a word common to *fine linen*, and to *pure white marble* (so the LXX. twice translate it *Parian marble*, Esth. i. 6, 2 Chron. xxix. 2), which the *breches* of the priest resembled, being made of *byssus*, or pure fine linen; a thing of great price in those countries, as appears both by Pliny and Pausanias. The latter of which authors, in his *Eliaca*, mentions this among the rare things (which were worthy of admiration) in that country, and saith, "It was not inferior to the byssus of the Hebrews," who were ordered to make this part of the priest's garments of *twined fine linen* (Exod. xxxi. 23), which rendered them the more substantial; and made them sit the fuller and stiffer, like *pillars*. For the Hebrews say they were made of *six-thread byssus*: and that they came down to the knees, where they were not gathered at the bottom, but sat open.

Below which *breches* came down the holy *meil*, or robe, upon the skirts whereof hung round about bells made of pure gold (Exod. xxviii. 34). Which may possibly be the basis of fine gold, here mentioned, to which the *femoralia*, or garments on the thighs, reached. Some refer all this only to his stately gait and princely motion; others to his strength and firmness (which lie much in the thighs), and his ability to march against his enemies, and pursue them. And then the sockets of fine gold are his *sandals*, bound upon his feet with golden ribands, or something of

that nature. The reader may choose which he thinks most probable, for the explication of the first part of this verse: "His legs (or *thighs* rather) are as pillars of marble set upon sockets of fine gold."

Now if my conjecture be allowed, then the latter part of the verse will not be hard to explain. For this and all the rest of his habit being contrived for *beauty and glory*, as was said before, from Exod. xxviii. 40, it made the high-priest appear with unusual majesty: the riches of these vestments being not easily to be valued. And so his *countenance*, or rather his *aspect*, his "whole appearance (as the Hebrew word may signify), was as stately as Lebanon." Which was one of the goodliest sites in those countries, both for cedars and many other things; especially after Solomon had made his garden there, of which we read in the foregoing chapter, ver. 15, 16.

Unto which lovely forest and garden, the appearance of the high-priest may be the better compared; because there were flowers, as well as pomegranates, if we may believe Philo (in his third book of the *Life of Moses*), wrought in the bottom of the holy robe. Which the LXX. also affirm in express words; that there was *ἀθωρίων*, "a flowery work," as well as pomegranates and bells in the hem of the *meil* (Exod. xxviii. 34). And, indeed, the pomegranates being made of wool of divers colours, they themselves might look like divers sorts of flowers. And, besides this, it is to be observed, that several other parts of the high-priest's habit are peculiarly commended to be made of a work called *cheschek*, which we translate *cunning work*. Thus the *ephod* is ordered to be wrought (Exod. xxviii. 6), and the *girdle* of it (ver. 8), and the *breastplate* (ver. 15). Which some translate *artificial*, others *ingenious work*: and all agree to have consisted in certain beautiful figures of flowers and animals; and in variety of colours. The *girdle*, moreover, is ordered to be made of a work called *rokem*, which we translate *needlework* (ver. 39), because it is thought not to have differed from the former, save only in this; that the other things were only woven curiously, but this also curiously wrought with the needle. The Jews give another difference; that this was wrought so that the figures appeared on both sides, the other only on one. About which I shall not trouble myself; but only take notice that Josephus (in his third book of *Antiquities*, ch. 8) explains this verse thus, "Flowers were woven in this girdle, with scarlet, purple, blue," &c.

And if *flowers* (as others say, *animals*), then, in all probability, *trees* also were wrought in these priestly vestures: which made the fuller representation of a forest. Among which that of Lebanon was the principal, and, indeed, the most beautiful place in all those countries; which made the prophet express the glory of the church in these words, "The glory of Lebanon shall be given to it" (Isa. xxxv. 2; see also Hos. xiv. 5—7).

Some think that hereby only the tallness of his stature is denoted; which was always looked upon as a princely thing, as it was in Saul.

As for mystical applications of these two verses, there are none to be sought for, if I have given the true sense of them; but such as relate to the excellency of Christ's everlasting priesthood; and its pre-eminence above the other, as much as the cedar excels all the trees of the forest.

[q] Ver. 16.] There is little difficulty here. For *mouth* (Hebrew *palate*, which is within the *meuth*) can signify nothing but either his *words*, which come from thence, or his *breath*. And words being mentioned before, ver. 13, the latter is probably here intended. Which is said to be *sweetness*, nay, *sweet-*

nesses: denoting the perfect soundness of the internal parts; as the foregoing description sets forth the excellent shape, and stately vesture of the outward: it is applied by interpreters, to the purity of Christ's affections and passions: but may be, as well, to his breathing upon his apostles, when he bade them receive the Holy Ghost. Which included, in a man-

ner, what he did upon earth, as it doth his description in this place. For she, finding his praises to exceed all her thoughts, sums up all in a breath; and comprehends his whole character in this: That he is all over lovely; attracting all men's affections; not only those that saw him, but those that heard of him too.

CHAPTER VI.

1 WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go

up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled *is but* one; she *is* the *only* one of her mother, she *is* the choice one of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, and terrible as *an army* with banners?

11 I went down into the garden of nuts to see

CHAP. VI.

ARGUMENT.—In the foregoing description, the spouse expressed such an unfeigned affection to him (which she again confidently asserts in this sixth part of the Song, ver. 3), that it not only mightily moved her companions to join with her in the search of him, but invited the return of the bridegroom again. Who graciously declares the like affection unto her (from ver. 4 to 11), in such words as showed that his kindness remained unalterable; and that he delighted in none but her: as incomparably more amiable, even by their own confession, than all those beauties whom the world most admires. With which kindness she is so ravished, that it snatches her away from the dearest friends she had, though very desirous of her company (ver. 12; 13).

Companions (or Daughters) of Jerusalem.

Ver. 1.] These are high commendations indeed, which thou givest to thy beloved, which make us in love with him, as before we were (iv. 9), and still are, with thee, O thou most lovely of all other women: whither dost thou think he hath betaken himself? He is not quite gone away, sure, but only diverted into some retirement: which way did he go? And where dost thou guess he hath hidden himself, that we may go along, and inquire him out, with thee? See Annot. [a].

Spouse.

Ver. 2.] I heard my beloved say, that he was gone down into that garden, which he himself hath planted (v. 1); there he delights to be, among those pious persons, whose virtues make them like to the garden-beds, that are full of spices: he is always present in every part of this happy company; and hath fellowship with them; and is daily adding more and more pure and sincere souls, who are without all guile, unto their society. See Annot. [b].

Ver. 3.] Of which I, being a member, hope, I may still say, that he hath not cast me out of his favour; but still retains a kindness for me: because I am

steadfast and faithful in my love to him; who takes a constant care of such as study to resemble him. See Annot. [c].

Bridegroom.

Ver. 4.] It is true, O my beloved friend, who art still dear unto me, and most amiable in my eyes: I have not lost my esteem of thee; for I see thou hast not lost thy affection to me: nor that lovely, that decent and comely order, which makes thee not only beautiful, but venerable; nay, amazes all beholders, or, at least, strikes them with great admiration of thee. See Annot. [d].

Ver. 5.] Thou needest not look so earnestly, and with such care and solicitude, upon me, as if I had forgotten thee: for I see the same sparkling beauty in thy eyes, which I did before (iv. 1), and it no less affects my heart (iv. 9); thou wantest none of those ornaments which I formerly commended, but retainest them all, notwithstanding the discomposure in which thou hast been. See Annot. [e].

Ver. 6.] The same I say also of thy teeth, which are still white and clean; even set both above and below; firm and sound also; without any breach, or want of so much as one of them. See Annot. [f].

Ver. 7.] And, to be short (and not to repeat every thing again), I see the same fresh colour in thy cheeks: which makes thee look as lovely now thy veil is off (v. 7) as thou didst in the first blooming of thy beauty. See Annot. [g].

Ver. 8.] Wherefore, though other kings and princes of these countries have a great many queens, and more wives, of an inferior rank, and virgins that attend them, without numbers: whose beauty they highly admire: See Annot. [h].

Ver. 9.] I have one only, and none other, whom I entirely love: and that is thyself alone: who preservest an inviolable faith and affection to me, and therefore art dearer to me than an only daughter (and she the most accomplished person and perfect beauty) is to her mother: whom all other persons at last shall admire; the queens themselves before named call thee blessed, and wishing all prosperity to thee; and they of the next degree shall praise thy excellences,

the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 Or ever I was aware, my soul made me *like* the chariots of Ammi-nadib.

and confess their own imperfections. See Annot. [i].

Ver. 10.] Saying, what an astonishing beauty is this that appears like a clear morning after a dark night and increaseth in lustre more and more; looking as bright as the moon when it is at full; nay, as splendid as the sun when it shineth in its strength: and no less dazzles our eyes, and amazes our thoughts, than a glorious host of heaven; or an army here on earth, when it stands in battalions, with all their colours displayed! See Annot. [k].

Ver. 11.] Only this I expect from thee, that thou bring forth fruit proportionable to my care of thee, and kindness to thee; for to that end I went down before (v. 1, vi. 2) and now go again into my garden (which I have not neglected to dress, and prune, and water), to take a view in what condition it is; and in what forwardness the several sorts of fruit are, which I justly look to receive in their due seasons. See Annot. [l].

Spouse.

Ver. 12.] Alas! what am I, that I should receive such praises, who am not worthy of thy care! But have put such motions into my soul, as to make me aim at the highest perfections; and make all the haste I can likewise to attain them; and therefore I must, for the present, take leave of you, O my friends, who have kindly assisted me in the search of my beloved. See Annot. [m].

Companions.

Ver. 13.] Let us have thy company again, O thou fairest and most accomplished of all the daughters of Jerusalem. Come back again, come back, that we may behold thy wondrous perfections. And if any ask, What is that you would see? What would you enjoy in her happy society? Our answer is, Such a divine presence as appeared to Jacob, when he saw the angelical choirs; which made him cry out, "This is God's host," and call the name of that place Mahanaim. See Annot. [n].

ANNOTATIONS.

[a] Ver. 1.] The daughters of Jerusalem (mentioned v. 8) here justify what the spouse had said in the conclusion of the former chapter; and declaring themselves in love with him whom she had described, are desirous to join themselves to her company, and go in quest of him. In order to which, they would know whither she thought he was gone when he went from her.

[b] Ver. 2.] Unto which she replies in this verse, and seems to tell them, in his own words, what she had heard him say about that matter (v. 1). And it signifies that he was still in his church, and in every part of it: though sometimes they were not sensible of it. For so Theodoret well observes here is a distinct mention made of a *garden*, and of *gardens*, i. e. of the catholic church, which is but one, and of the several parts thereof. For sometimes St. Paul mentions only the *church* in the singular number, and sometimes the several churches even in the same nation (as in the epistle to the Galatians, i. 1) and in the same province or city (1 Cor. xiv. 24).

He is said here to *go down* into his garden, with respect to the mountains, mentioned iv. 8. And to *feed*, in the Hebrew, is either to do the office of a

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

shepherd to his flock: or relates to his communion with his people, mentioned iv. 16, v. 1. Which may be the meaning also of *gathering lilies*: or, as Theodoret will have it, by this last clause is to be understood, his gathering holy and pure souls that are like to him, and joining them unto his church. And so the Arabic translation is, "to gather together the lilies;" following the Septuagint, who translate it, *συναγείρειν*. And, indeed, I find the Hebrew word *lahal*, signifies to collect things into a heap or bundle; as stones (Gen. xxxi. 46), manna (Exod. xvi. 27), fruit (Lev. xix. 9), silver (Gen. xlvii. 14).

The whole denotes, that communion with him is only to be sought in his church: especially in that part of it which preserves the order, wherein he hath disposed all things (like the walls and beds in a garden), and kept themselves also in the purity of his religion.

[c] Ver. 3.] Now she seems to have so perfectly recovered herself out of the slumber wherein she had been, as to have regained her former sense of him, and of her interest in him: repeating those words which we meet withal before (ii. 16). Of the latter part of which ["he feedeth among the lilies"] I think fit here farther to note, that to *feed* may relate either unto himself, or unto others; for there are examples of both. Of the former, Gen. xli. 2, Job i. 11. Of the latter, Gen. xxix. 7, 9, xxxvii. 12. I take it here rather in this latter sense, and suppose it signifies his doing the office of a shepherd: and that he is said to *feed among the lilies*; as in the Revelation, *to walk in the midst of the seven candlesticks*; i. e. there to have his conversation, to take up his abode with them, &c., as he often says in the gospel of St. John (xiv. 23), that he would with those who love him and keep his commandments.

And such persons are here compared to *lilies*: which being a name given by Christ to himself, Greg. Nyssen and Theodoret hereby, not unfitly, understand, such as are confirmed to Christ their head, and have his image wrought in their souls, in righteousness and true holiness. For, said the former of them, *ὅσα ἀληθῆ*, &c., "whatsoever things are true, whatsoever things are honest, whatsoever things are just," &c., (Phil. iv. 8.) *ταῦτά ἐστι τὰ κρίνα*, "these are the lilies in which Christ delights."

[d] Ver. 4.] And now we must conceive, either that they went to the garden together, and there found him; or that he, hearing this hearty profession of unmovable love to him, meets them: and, to revive her drooping spirits, falls again into a new commendation of the spouse; in the very same terms as before, and in some higher.

And, first, he compares her to Tirzah, which was a beautiful situation in the country of Ephraim: and therefore made choice of after this time, by Jeroboam, for the seat of his kingdom: and so continued till the building of Samaria, as we read 1 Kings xiv. 17, xv. 21, 23, and several other places: to which add, Josh. xii. 21. The very original of the word signifies as much as *urbs amabilis*, or *a city that pleaseth one*: and therefore chosen by one of the ancient kings of Canaan for the place of his residence.

And lest this should not be high enough, he next compares her to Jerusalem, which was the most lovely place in the territories of Judea, and indeed of the whole country. For which cause, as it had been the seat of one of the kings of Canaan, so the royal

palace of David, nay the house of God himself, was afterward there built: and is called by Jeremiah in his Lamentations, "the perfection of beauty, the joy of the whole earth" (ii. 15). It is mentioned by Pliny, likewise (lib. v. cap. 14), as the most famous city in the east.

And as she had commended him before, not only for his beauty, but majesty; so he doth here, in the last place, call her "terrible as an army standing in battalions;" striking an awe, that is, into beholders. So I think it is to be expounded, as referring still to the goodness of her aspect, and not to her being invincible, inexpugnable, and striking terror into her enemies; as some interpret the whole verse. Every part of which seems to me to be a new proof, that Solomon speaks not in this book of one single person (whom some fancy the Shulamite, others Pharaoh's daughter; whom others take for one and the same) under the name of the spouse; but of a body or society of men: for none else can be fitly compared to cities, nay to great armies drawn up under their banners. Which last part of this verse may be applied to the comely order which Christ appointed in his church; which, while it was preserved, made the church very venerable in the world. So Theodoret *ἐκλήγοντο γὰρ*, &c., "For they are astonished who behold thy order, there being nothing disorderly, nothing uncertain or undetermined, nothing confused and indistinct: but all *μεταγμένα καὶ κεκρίμνα*, orderly appointed, and judiciously determined."

Some refer this *terribleness*, as we translate it, to the *gravity*, or rather *severity*, of her countenance, which forbade all wanton approaches to so great a beauty.

[e] Ver. 5.] In this and the following verses he seems to descend to a particular description of the several parts of her beauty: as he had done before (iv. 1, 2, &c.). And he doth it in the very same words, for the most part, to assure her, that he had still the same esteem of her, and kindness for her: and that, notwithstanding what had happened, it had not altered her so much as to abate any thing of his affection: or to make her appear otherwise in his eyes than she had done. This seems to me to be the true reason of this repetition; others are given by Theodoret and other authors.

And first he begins with the commendation of her eyes, as he had done iv. 1 (though in other words). For so the first clause of this verse may be translated, "turn thine eyes towards me:" the Hebrew phrase signifying, not only to turn one's self from another, but sometimes to turn towards them; as 1 Chron. xii. 23. And then we are to conceive that he speaks to her, as one ashamed to look upon him; whom she had so much disobliged; and bade her take more confidence, for he was still in love with her.

If we follow the common translation, I take the sense still to be the same: that she need not trouble herself any farther; for she had prevailed in her suit to be restored to his favour. The looking of the eyes towards one, is as much entreating and petitioning: which he tells her she might cease, by bidding her turn her eyes away from him.

It is most ordinarily taken for an amorous expression: as if he had said, her eyes were so bright and dazzling, he could not bear the passion they excited.

Of the latter part of the verse see an account upon ch. iv. 1.

[f] Ver. 6.] There is no difference between this verse and that in iv. 2, but only in one word; which alters not the sense. And as *harechelim*, "sheep," was to be fetched from hence to supply the sense there; so another word, *hahketzubah*, "even shorn," is to be fetched from thence to supply it here.

[g] Ver. 7.] This is also exactly the same with the latter end of the third verse of the fourth chapter. The LXX. have also the first part: but they might as well have added all that there follows: which is here omitted.

[h] Ver. 8.] Here, most think, Solomon alludes to the number of his own wives; who were fewer, they suppose, in the beginning of his reign (as Bochartus himself gathers from these words, in his epistle to the now Bishop of Winchester, p. 126): and that then he composed this song, before he let the reins of his lust so prodigiously loose, as afterward we read he did (1 Kings xi. 1, &c.). But it is not at all likely that he had so many as are there mentioned, while his mind was filled with such divine raptures as these; and therefore I suppose he alludes to the custom of other princes in the east, who, besides their principal wives that were solemnly espoused and endowed, had also another sort who were neither; and yet were wives, called by the Hebrews *philagshim*, "concupines." And such a difference the Romans anciently made between her whom they called *matrona*, who was only taken in marriage, and her whom they called *materfamilias*, who was taken also to order and govern the family, and whose children inherited. As may be seen in Aulus Gellius, lib. xviii. cap. 8, wherein he confutes Ailius Melissus, a conceited grammarian, who had started other ungrounded notions of these words.

And then *threescore* and *fourscore* are only a certain number for an uncertain; not the precise number of these wives and concubines. Theodoret thinks by these are mystically intended several ranks of Christians in the church: some more, some less perfect: but they discourse better, in my opinion, who rather accommodate those to the several sorts of heretical and schismatical churches: some of which gloried in the multitude of their followers, and in their wealth and splendour: but Christ hath only one catholic church, more glorious than them all put together; as it follows here in the next verses. And that, in effect, R. Solomon Jarchi, and some other Hebrew expositors, understand these words with application to themselves. Abraham and his posterity, say they, till the descendants from Israel, were threescore in number (compared here to queens). The sons of Noah and their descendants unto Abraham, were fourscore (compared to concubines). The rest who came from Cham, Ishmael, and Esau, could not be comprehended under a certain number. And so the meaning is, whatsoever kindness God had for the rest of Abraham's posterity, or of Noah's (not to mention Cham, Ishmael, and Esau), yet I have chosen, saith God, my people Israel, whom I have espoused to myself, by circumcision, and by the law, and by sacrifices, &c.

[i] Ver. 9.] This verse needs not much explication; wherein the spouse is opposed to all the fore-named beauties: who are constrained to confess her pre-eminence. The Hebrew word for *one*, signifies also *only*: and an *only* child is as much as a beloved child: as appears by this that *μονογενής*, "only begotten," and *ἀγαπητός*, "well-beloved," are words of the same import in the New Testament. And if such an only daughter be also *barah* (*choice* we translate it, or) *pure*, as the word originally imports: free from all blemish (that is, a perfect beauty), it makes her still more dearly beloved.

It is in vain to inquire here, who is the *mother* intended in this place: for his love, is only compared to the *love* of a mother towards such an only daughter; who hath engrossed, as we speak, all the excellent qualities that are in any other person. Which forced the daughters to admire her (so *saw her* signifies, they

looked upon her with admiration), and the queens to bless her, and the concubines to proclaim her praises. Thus, it is most likely, the latter part of this verse should be interpreted, "The daughters saw her, and the queens blessed her, and the concubines they praised her." For though the Jews now have otherwise distinguished the words by their accents, yet Maimonides, I observe, distinguishes them as I have done, in his preface to Seder Zeraim.

St. Cyprian, from this and suchlike places of this book (iv. 8, 12, v. 1), proves there is but one only holy catholic church; making this observation (Epist. 73, edit. Oxon.), "We see one person everywhere mentioned," and no more; "because the spouse also is one," &c.

[k] Ver. 10.] This some take to be the beginning of a new part of this song: and Theodoret, in particular, here begins his fourth book of commentaries upon it: but I look upon these words as the praises and commendations which the queens and concubines before mentioned bestow upon the spouse, with admiration and astonishment at her transcendent beauty.

They need no explication, being of known signification; only it is fit to note, that to make the eulogy more magnificent, the speech grows and increases. For though the *morning* be very beautiful and agreeable to every eye; yet the *moon* is still more bright, and the sun far brighter than that: but *all the host of heaven* (which I take to be meant in the last words) still more wonderful and amazing. For there being a gradation in this place, and all the other expressions relating to the heavens, it is reasonable to think that this doth so too: and that we are to understand by it the *armies or host of heaven* (as the scripture calls the stars), rather than armies upon earth. However, I have put both into the paraphrase, but have not meddled with mystical applications: they that desire them, may look into the commentaries of three fathers, where this verse is applied to the four degrees of Christians that are in the church. Others, with more reason, apply it to the progress which the church herself made in splendour and greatness: being, at first, like the *morning* when the day breaks, after a long night of ignorance: and then the light of Christian knowledge advanced, till the church appeared like the *moon* (whose paleness may serve for an emblem of the terrors which persecution struck into their hearts), till, in the issue, it dispersed all mists, and, conquering all opposition, shone like the *sun*: and then was settled in Constantine's time, like a well-ordered army, which beat down all idolatry.

They that would see more of these applications may look into Commenius's book De Bono Unitatis; in the beginning whereof there are applications of these things, both unto the church in general, and unto particular churches.

[l] Ver. 11.] This seems to be the voice of the bridegroom declaring what returns he expected to his love. The word *agoz*, which we translate "nuts" (of which there were several kinds, some very rich, as the *pistick*), is found only here: and by some is translated *shorn* or *cut*; which I have not omitted in my paraphrase. And *beibe hannachal* (fruits of the valley) the LXX. translate "shoots by the brook" or rivers, where plants are apt to grow best: which is very agreeable to the original. The rest of the words are common: and the whole verse signifies that he went to look after the fruits of all sorts. The mystical applications may be found in all interpreters.

[m] Ver. 12.] The meaning of this verse seems to be, that the spouse, hearing such high commendations of herself, both from him, and from the persons mentioned ver. 10, with great humility, saith, that she was not conscious to herself of such perfections (for so the first words sound in the Hebrew, "I did not know it, or I did not think so"), but is excited thereby to make the greatest speed to endeavour to preserve this character he had given her: and to go along with him into his garden (which she had neglected before, v. 2), there to give a good account of her proficiency. For which end she seems on a sudden to take leave of her friends (who had been so charitable as to go along with her to seek him), that she might for some time enjoy his company alone: which is the ground of their calling upon her to return, in the next verse. This is the best account I can give of these last two verses.

It is supposed Ammi-nadib was some great captain, who pursued his victories or advantages very industriously with very swift chariots.

[n] Ver. 13.] This verse is the voice of her companions, or friends; some of which wish for her coming back, that they might enjoy her company again, and see how she was improved: and the rest asked what they expected to see in her! to which the other reply in the last words, "as it were the company," &c.

The repetition of the word *return*, four times over, expresseth their vehement affection to her, and their desire to have her company again; whom they call Sulamith: as much as to say, Jerusalemith; for the name of that place formerly was Salem, which carries peace in its signification; or, as others will have it, *perfection*: for *shalam*, in the second conjugation, signifies to *finish*, or *perfect*. And is a fit name here for the church, the *new Jerusalem*, built by Christ himself. This seems to me a great deal more probable than the conjecture of Menochius (lib. iii. De Repub. Hebr. cap. 21, n. 14), who, because wives, when they were married, took the name of their husbands, thinks the spouse from Solomon had the name of Sulamith, which Aquila translates *εἰρηνοβουα*, "pacific," i. e. *Solomonidem*. The reader may follow which he likes best. Solomon seems to me not to have had respect to his own spouse in this song.

To *see*, or *look upon her*, signifies to enjoy her happy society; and the benefit of her excellent virtues and perfections. Whom, in the last two words, he seems to me to compare unto the choirs of the heavenly hosts. For the word *mechola* doth not signify any kind of *company*; but of such as dance or sing: as may be seen in Exod. xv. 20, xxxii. 19; Judg. xi. 34; Jer. xxxi. 4; Lam. v. 15, and many other places. Which show that it signifies both *chorea*, a dance, and *chorus*, the company that dances: and so the LXX. here translate it, *χοροί*, "choirs." And *mahanaim* (which we translate "two armies"), may as well be a proper name as Ammi-nadib in the verse foregoing: and relates to the appearance of angels to Jacob (Gen. xxxii. 2), as a token of God's special presence with him; and most lively sets forth the far more glorious presence of God now in the Christian church. Or if we interpret it *armies*, or *hosts*, as we do, still it may signify the *armies* above in the heavens; either the stars or the *angels*, called "the armies in heaven," Rev. xix. 14, and "army of heaven," Dan. iv. 35.

CHAPTER VII.

1 How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are like jewels*, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which wanteth not liquor*: thy belly *is like* an heap of wheat set about with lilies.

3 Thy two breasts *are like* two young roes *that are twins*.

4 Thy neck *is as* a tower of ivory; thine eyes *like* the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose *is as* the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is like* Carmel, and the hair of thine head like purple; the king *is held in* the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* sweetly, causing the lips of those that are asleep to speak.

10 ¶ I *am* my beloved's, and his desire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let

CHAP. VII.

ARGUMENT.—Here begins, as I take it, a new part (which is the seventh) of this song; and reaches to the eleventh verse. In which the spouse is represented returning again, as they desired in the end of the foregoing chapter; and, appearing in greater lustre than before, the company of friends who attended her praise her beautiful perfections; in such a description as was made of them in ch. iv., though varying from it in several things (which is the sum of the first nine verses). Of which perfections she modestly acknowledging her Lord to be the author, and assuming nothing to herself (ver. 10), is excited thereby only to do the more good, and to labour to extend his empire over more hearts; who were not yet subject to him, ver. 11, &c. where the eighth part of this song begins, and continues to the fifth verse of the next chapter.

Companions (or Daughters) of Jerusalem.

Ver. 1.] And now that she appears again, like the daughter of the great king, in all royal apparel (Ps. xlv. 13), who can choose but admire the beauty of the meanest thing belonging to her! The very shoes of thy feet are most lovely; and so are all the ornaments of thy thighs, which were made by no common or careless artist, but by one that hath herein shown the best of his skill. See Annot. [a].

Ver. 2.] Which other excellent artists have equalled in that part of thy vesture, which covers the middle of thy body: in the very centre of which is a fountain; within a curious work, rising up like a heap of wheat, encompassed round about with lilies. See Annot. [b].

Ver. 3.] About which, thy two breasts rise up so purely white and exactly round, and everywhere of such just proportions, that two young kids which were formed together and brought forth at the same time, are not more like one another, or more lovely than they. See Annot. [c].

Ver. 4.] Thy neck also lifts up itself, with the same or greater beauty, wherein we before beheld it (iv. 4), being no less smooth and purely white, than it is straight and well-shaped. And the same famous pools at the great gate of Heshbon, also, are not more quiet and clear than thy eyes: which are as pure and free from all perturbation, as they are fair and large: between which thy well-proportioned nose rising up, adds as much beauty and majesty to

thy face, as the tower of Lebanon (whose top shows itself above the trees) doth to that noble forest. See Annot. [d].

Ver. 5.] And now that we take a view of thy head, we seem to be come to the top of mount Carmel; which is not more richly adorned by nature than its excellent form is by art: which hath contrived the most royal ornaments for it, and made thee an object fit for the king's affection; who, beholding thee from his palace, is fixed in contemplation of thy beauty. See Annot. [e].

Ver. 6.] Which cannot be described, but only admired; and constrains all to say, O how happy art thou! and how happy are they who are acquainted with thee! for what beauty is like to that, or what pleasure comparable to those which thou impartest to them that are in love with thy delights! See Annot. [f].

Ver. 7.] Whose tall and upright stature adds much to all this beauty; and makes thee resemble the goodly palm-tree: within whose boughs those clusters hang, to which we may compare thy breasts between thy arms. See Annot. [g].

Ver. 8.] Which seem to be stretched out to receive us into thy embraces, and invite me and all my company, with a joint resolution to say, We will take hold of the boughs of this tree: we will get up into it and taste of its fruit: and now shall be happy indeed; and enjoy those sweet delights which flow from thy breasts, and from the breath of thy mouth; far more refreshing and comfortable than the choicest fruit that this good land affords. See Annot. [h].

Ver. 9.] For the richest and most generous wine, which when we have tasted, we say, Let it be sent to the best of friends, is not more comfortable to the bodily spirits, though it be so powerful as to make old men brisk, nay, to enliven those that are at the point of death, than thy words to raise and restore the souls of those who imbibe the sense of them into their minds. See Annot. [i].

Spouse.

Ver. 10.] If there be any thing in me that is pleasing to you, and deserve such praises, ascribe it all to him from whom I received it; for, as I have often said, I am his entirely, and he is pleased to be entirely mine, having espoused himself unto me with great desire (Ps. xlv. 11). See Annot. [k].

Ver. 11.] And O that he (without whom I can do nothing) would accompany me in the charitable de-

us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and at our

sign I have, to go and visit other people, besides you, O ye daughters of Jerusalem! Let us go, my beloved, unto those poor despised people that live in the fields and country villages: let us not only go to them, but dwell among them. See Annot. [l].

Ver. 12.] Let us diligently visit the vineyards that have been newly planted there, and bestow our utmost care upon them: let us see if they give any hope of good fruit; in promoting which, I will give thee a proof of my extraordinary love. See Annot. [m].

Ver. 13.] And behold the happy success of such care and diligence! the most excellent fruit is already ripe, and meets us with its refreshing smell; there is nothing so choice and so pleasant, but it grows everywhere; and is at the very gates; and that in great plenty and variety, both of this year's fruit and of the last: which shall all be reserved for thy uses, and employed for thy honour, O my beloved, from whom it all comes; and for the good and profit of those that belong to thee. See Annot. [n].

ANNOTATIONS.

[a] Ver. 1.] They who earnestly solicited the return of the spouse, in the conclusion of the former chapter, seem now to have a view of her again, and praise her perfections in a new method; beginning at the feet, and so upward (whereas before, ch. iv. her description was from the head, and so downward), because they saw her in motion; when she went away, and now at her return to them. Whom they call the *prince's daughter*, alluding, I take it, to Ps. xlv. 13, 14, and conceiving her as that royal bride, whose clothing is there represented as very glorious. And accordingly they admire her very *shoes* or *sandals* (by whose shape the beauty of the feet was discerned), which were wont to be set with *gems*, as we learn from many authors; I shall name none but the book of Judith (because what Greek or Roman writers say about their own shoes is not material), where *sandals* are mentioned as a part of the bravery wherein she set forth herself to deceive Holofernes (x. 4). And with these, she is said, in her song, to "have ravished his eyes," xvi. 9 (see also Isa. iii. 18).

Now the feet not being here considered as naked, in all reason we ought not to expound the next words of the naked *thighs* (the discovery of which had been immodest), but of the clothing of them round about. For so that word we translate *joints*, is expounded by others the *circuit*: or, as the LXX. *their whole proportion*, or *model*: which was as fine as the ornaments that adorned them. So *chelaïm* signifies; which R. Solomon here observes is an Arabic word, denoting not *jewels* (as we translate it), but the *fine attire*, and *trimming*, wherewith women deck themselves to set off their beauty.

Which agrees with what follows, "the work of the hands of a cunning workman." Where *workman* also signifies, not an artificer, but a *goldsmith*, who (as Bochart hath observed) made wires, laces, wreaths, rings, and suchlike little ornaments of gold and silver, as women used.

The Chaldee paraphrase applies all this to the people's going up three times a-year to the public feasts: as R. Solomon beforenamed expounds also that place in Isa. lii. 7, "How beautiful upon the mountains are the feet," &c. Which, with more reason, others apply to their return into their own country out of captivity;

gates are all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

and the Christian writers apply to the apostles going through the world to preach the gospel, whose steadfastness herein may be also here represented; though I see not why it may not as well be applied to Christians going cheerfully to worship God in their public assemblies.

[b] Ver. 2.] The garments, I doubt not, of these parts are still described in this verse. For what resemblance hath the *belly* itself of any person (which it had not been seemly neither to describe) unto "a heap of wheat set with lilies?" And they seem to me to have had in their eyes that "apparel of wrought gold," mentioned Ps. xlv. 13, and represent that part of it which covered the *belly* to be of *raised* or *embossed* work, resembling a *heap of wheat*. By which it is possible may be meant "many sheaves of wheat," embroidered round about (as the king's daughter's raiment was, ver. 14) with flowers, especially with *lilies*. And then this was a figure wherein *harvest* was represented; which is no unlikely conjecture: for anciently nothing was more honourable than to follow tillage or pasturage. From whence it is, that we find, in the latter end of Homer's eighteenth Iliad, that the device contrived by Vulcan in Achilles' shield, were reapers, cutting down ripe corn; and the king himself standing in a furrow, and providing a dinner for them.

Now, in the very midst of this work, I conceive there was a *fountain*: which I take to be the meaning of the first words of the verse, "Thy navel is a round goblet, which wanteth not liquor;" that is, "a great bowl or basin was wrought in the centre of the embroidery; full of water, which ran continually from above into it." Or, "a conduit, running with several sorts of liquors into a great bowl." Unto which the word *hammazog* (importing a *mixture*) seems to incline the sense.

The word *agan*, which properly signifies *κράτηρ*, as the LXX. translate it, a *great bowl*, or *basin*: is used by the Chaldee paraphrast for a receptacle of water, in fountains or in ditches. As in Judg. iv. 11, where the *valley* or plain of *Agannaja*, of bowls, which was in Kedes, is interpreted, by Kimchi, the *field*, in which were many pits or trenches, like two full bowls of water. This seems to be a plainer interpretation than that of Zanchez; who fancies this to have been some jewel that hung down from her girdle upon the navel; which was of this form, round like the moon. And the Chaldee paraphrast understood it to be of this figure, when he applies it "to the head of their school, who stood in the knowledge of the law, like the circle of the moon; and seventy wise men round about him, like a heap of wheat."

What is the mystical meaning of this *hieroglyphic vesture* (as it may be called), is very hard to say. It may be applied to the two sacraments, which the church administers to her children: the font in baptism being represented by the former; and the sacrament of the Lord's Supper by the other part of this figure.

[c] Ver. 3.] This verse hath been explained before, iv. 5. I only observe, that the Chaldee paraphrast applies these two breasts to the *two Messiahs*, whom they foolishly expect; the *Son of David*, and the *Son of Ephraim*: who shall be like Moses and Aaron, &c. Which I mention, because it shows that the Jews have an opinion, that the Messiah is discoursed of in this book; and that these words are to

be applied to the leaders of the church, such as Moses and Aaron. Of which see in the place before named.

[d] Ver. 4.] The *tower*, to which the neck is here compared, in all probability is the same with that, iv. 4, where it is called "the tower of David;" and here "the tower of ivory;" because of its smoothness and whiteness. And the phrase is varied, perhaps, to express an increase of beauty: for, ἐλεφάντινος τράχηλος we meet withal in Anacreon, in a description of extraordinary handsomeness.

In like manner the eyes are here compared to *pools*: for ὀμμάτων ὑγρότης, "the shining moisture of the eyes," is commended as very beautiful by many authors: particularly by Plutarch, who commends this in Pompey, and in Alexander; and by Philostratus, in his epistles, very frequently: "Thou seemest to me (saith he, Epist. γν. κατηλιδι) to carry water, as it were, from the fountain of thy eyes, καὶ διὰ τοῦτο εἶναι ὑμῶν μία, and therefore to be one of the nymphs."

Among *pools*, those fair ones at Heshbon were much celebrated; which were in the very entrance of the city, hard by the gate called Bath-rabbim; because it opened towards the way that led to Rabbah, the metropolis of the children of Ammon: which made the more people pass in and out at it. For Heshbon, we find in Numb. xxi. 24, 25, &c., was the principal city of Sihon, whose country bordered upon the Ammonites: and it fell to the share of the Gadites, who desired this country, because it abounded with pasture, and was excellently watered; there being many rivulets and brooks in its neighbourhood, from whence the "pools of Heshbon" were supplied. Which were remarkable for their *purity*, and *serenity*, or *quietness*: and therefore fitter to represent the composed, settled eyes of a modest virgin.

Whose gravity and majesty, I suppose, are also set forth in the next words, by comparing her *nose* to the "tower which was in Lebanon;" and appeared at a distance among the trees (especially on that side which looks towards Damascus), as the nose in the face doth among the locks of hair that fall upon the cheeks.

A large, but well proportioned nose, was always accounted a considerable part of beauty; and an indication, it was generally thought, of greatness of mind and height of spirit. Some add, that it is a token of sagacity and prudence: and the nose being the instrument of smelling, they apply it to the great judgment and foresight of the doctors of the church, who, they think, may be hereby intended. For as the Chaldee paraphrast applies this whole verse to the Sanhedrin, who governed the affairs of that people (who were as full of wisdom, saith he, as a pool is of water), so Christians generally by *eyes* understand the guides and governors of the church. Who may the better be compared to the "pools of Heshbon;" because it was, after the conquest of Canaan, one of the cities of the Levites (Josh. xxi. 39), whose office it was to instruct the people. And such being called by the Jews *Rabbim*, and in the singular number *Rabbi*, and *Rabbuni*, some have fancied that they are also denoted in the name "of the gate of Bath-rabbim." For *Bath* (daughter) signifies people, or inhabitants; who were taught by those great men (as *Rabbim* signifies) what was law and judgment, in the gates of their cities. Damascus also being a great enemy to Israel, and noted for idolatry, they suppose, the nose being turned towards the *watch-tower* looking that way, is an emblem of the care that Christian doctors should take that their people be not seduced to idolatrous worship. We do not read anywhere

in scripture of this tower; but that it was a *watch-tower*, the word *zoph* here intimates; which we translate *looketh*, but signifies, "looking like a watchman."

[e] Ver. 5.] It appears from the very phrase, "Thine head upon thee," that they mean the covering of the head. And this being a description of her utmost perfections, it denotes, I conceive, the crown or garland which she wore (as ready for her nuptials) resembling the top of Carmel. Which was another beautiful mountain in that country, whose head was covered with great variety of flowers and trees. Certain it is, that as it was a rich and fruitful, so a very pleasant and lofty place (Isa. xxxv. 2, Jer. ii. 7), and therefore fitly chosen to set forth the dignity and majesty of the spouse.

But there is no necessity, it must be confessed, to interpret this of the mountain Carmel; but the words may be translated, "Thy head is like a pleasant fruitful field." For so the word *Carmel* (from the goodness, perhaps, of that mountain) signifies in many places, Isa. xvi. 10, xxxii. 15, Jer. xlviii. 33, where *joy and gladness* is said to be taken *micarmel*, from *Carmel*; which we truly translate "from the plentiful (or pleasant) field." For there the prophet speaks of Moab, in which country Carmel itself was not. And this is an illustration of beauty in other authors: who compare the head of a delicate woman, unto a fair meadow, or field. As Philostratus writes to his wife, ἡ δὲ σὴ κεφαλὴ λεμῶν ποδὶ; ἀνθὴ φέρων, &c., "Thy head is a large meadow full of flowers; which are never wanting in the summer, and disappear not in the midst of winter." And in the same manner Achilles Tatius, lib. i. saith of his Clitophon and Leucippe, ἐπὶ τῶν προσώπων ὁ λεμῶν, &c.

The next word *dallath* is never used anywhere for hair; but should rather be translated the *hair-lace*: that wherewith the hair, and all the ornaments belonging to it, were tied up. This *hair-lace* is said here to be of a *purple colour*; i. e. it was rich and noble. For this was the royal colour, and therefore called here the "purple of the king (as the Vulgar Latin takes it, joining the latter part of the verse with this), tied up in folds, hanging down like canals," that is, hanging loose upon the shoulders (as some expound it), it waved up and down: imitating the frizzles and curls of the water in canals. Others refer the last two words of *purple*, lying in canals, to receive a deeper tincture, by being double dyed.

But the LXX. make the last words a distinct sentence as we do, in this manner: "The king is tied or bound in his walks." That is, when he walks in his palace-royal, and beholds her beauty, he stands still, and cannot take his eyes off from her; being captivated with it, and tied as fast to her as the hair of her head is to the lace that binds it.

The former part of this verse is applied by the Chaldee paraphrast to the "king (the head of the people), who shall be just like Elias; who was zealous for the Lord of hosts, and slew the false prophets upon mount Carmel:" and the latter part of it to the poor, "who shall be clothed by him in purple; as Daniel was in Babylon, and Mordecai in Shushan."

[f] Ver. 6.] This verse may be either taken for a commendation of *love*, which had thus adorned her and raised her to this pitch of happiness: or of *her* who is called *love*, in the abstract: to express more vehemently how lovely she was, and what pleasure they took in beholding her beauty.

The first word *fair* may relate to the rare composition of the whole body; and the next word *pleasant or sweet*, or *comely* (as some translate it), to her graceful motion, gesture, and sweet conversation.

And the sense, in short, is this: "O how desirable do the pleasures which thou impartest make thee."

Theodoret's note here is very pious; that we become thus beautiful and lovely (though deformed before) by delighting in charity, and making doing good our highest pleasure.

[g] Ver. 7.] This verse is a reflection upon the whole foregoing description; as appears by the first word *zoth*, *this*: as if they had said, "to all this thy stature is proportionable." Which is compared to the *palm-tree*; because it shoots up straight as well as high; and therefore sets forth that part of loveliness, which consists in tallness. Which was always thought a great addition to beauty; and was one reason why women wore ornaments upon the very top of their heads, as well as high shoes, to make them appear the taller. The noblest palm-trees of all other were in Judea (especially about Jericho), as Pliny writes, lib. xiii. cap. 4. From whence it was, that, in future times, it became an emblem of that country: as we find in that medal of the emperor Titus, with a captive woman sitting under a *palm-tree*, and the inscription of *Judea capta*.

Our learned countryman, Sir Tho. Brown (in his Miscellan. Tracts, p. 78), hath ingeniously observed, that they speak emphatically, when they say they *will go up to take hold of the boughs* of this tree. For it must be ascended, before one can come at the boughs, which it bears only at the top and upper parts. But the trunk, or body of it, is naturally contrived, densis, gradatiscue corticum pollicibus, ut orbibus (as Pliny there speaks), "with rings in the bark, orderly disposed, like steps," whereby it may be very easily climbed.

And the *clusters*, to which the breasts are here compared, some think, are nothing but the fruit of this tree, viz. *dates*; for it is not expressed in the Hebrew what *clusters* these were; the word *grapes* being added by our translators of the Bible.

Who supposed, as others do, that vines ran up the palm-tree in those countries: which agrees well with what follows in the next verse, where the *clusters of the vine* are mentioned, as a fit emblem of her breasts. Which were described before (v. 4), but now mentioned again: to show that they looked not merely at the beauty, but the usefulness of that which is meant thereby. And Theodoret makes this pious observation upon it; that "though the church be described as sublime, and reaching up to heaven" (as his words are), "yet she accommodates herself to the weakest and lowest souls, stretching out the breasts of her doctrine to all that need it. For the bunches of the palm-tree" (saith he) "hang down very low." Which must be understood not of their hanging down near the earth, but below the bough; which are all at the top, and very high. For which reason Menochius (lib. vii. De Repub. Hebr. cap. 8, n. 10) thinks it not to be true, which Aben Ezra here notes; that the vines in Palestine were joined unto palm-trees: because the palm-tree hath not boughs fit to support the branches of the vine.

[h] Ver. 8.] I take this verse to be still the voice of the same persons, though in the singular number (as appears from the mention of the *belov'd*, ver. 9, which shows it is not he that speaks here, but some other person), for one spake in the name of the rest (as Daniel did in the name of his other three brethren ii. 30, 36), or the whole *choir* is considered but as one person: who desire to have fellowship and communion with the church in her benefits. Of which having tasted, they say, "Now also thy breasts shall be as clusters of the vine;" that is, now we shall enjoy those delicious pleasures before mentioned ver. 6).

That which we translate "nose," in the last clause of the verse, the Vulgar translates *countenance* (or *mouth*, rather), agreeable enough to the Hebrew; and most agreeable to the rest of the words. For that which is *smelt* is the breath, coming out of the mouth; compared to the fragrant of *citrons*, *oranges*, *peaches*, or other sorts of *tappouch*; which is a name (I observed above, ii. 5) common to all such fruits, as well as those we peculiarly call *apples*; and indeed signifies any fruit that hath a fragrant odour breathing from it.

And this may be thus mystically expounded, *And now shall we delight to hang upon the breasts of the church, and the breath or spirit of the apostles; sweeter than grapes, or the smell of any other fruit.*

[i] Ver. 9.] Which is farther explained in this verse. Where the *roof of the mouth*, i. e. the words which come from thence, is compared to the most excellent wine: which was so choice, that it was fit only to be presented to him to whose love they owed all they had (or so delicious, as our translation hath it, that it went down glibly), and so generous, that it put spirits into those who were quite spent with age; nay, raised those who were, in a manner, dead. So this character of the *best wine* runs, word for word, in the Hebrew: "It goeth straight to my beloved, and causeth to speak the lips of old people, or of those that sleep:" that is, are dead. For this word, *jeschenim*, our translators thought, may either signify *old men*, or *men asleep*: though exact grammarians will not allow it; but make a great difference between *jeschenim* and *jeschanim*. The first of which (which is the word here), they say, never signifies old men, but only *sleepers*.

But if we wave this nice distinction, the words may also be thus translated—"which makes men speak with the lips of the ancient;" i. e. sentences, or most excellent sayings. I omit other glosses, which may be found everywhere.

[k] Ver. 10.] Here now the spouse, after long silence, puts an end to their *encomium*: modestly acknowledging that there was nothing in her that could deserve it; but only as she was his, who could not be praised enough.

The words, in effect, we have met withal twice before (ii. 16, vi. 3). For the meaning of the latter part, "his desire is towards me," is no more than this (as Mr. Mede hath observed upon Dan. xi. 37), *he is my husband*. Only there seems to me to be an allusion here to Ps. xlv. 11 ("the king shall greatly desire thy beauty," &c.), unto which Solomon, as I take it, hath a respect all along in this poem.

[l] Ver. 11.] And now she turns herself from them to him (beginning a new part of this song), and being augmented with those new companions who had joined themselves unto her, she desires him (without whom nothing could be effected) to go along with her into the fields and villages; that is, to those places which were not yet become his garden, of which they had been speaking hitherto. Or they were but preparing for it, by the culture he had begun to bestow upon them: which, from the following verse, seems to be the meaning.

Cepharim, villages, are opposed in scripture to *cities* (1 Sam. vi. 18), and signify small towns and hamlets, as we speak, 1 Chron. xxvii. 25, Neh. vi. 2. And the word *nalinah*, "let us lodge," signifies to *tarry*, and to make one's *dwelling* or *abode* in a place (Ps. xci. 1); and may be applied to the settling of the gospel in those regions where it was but newly planted. So Theodoret glosses: "Let us now take care of the meanest and most abject souls, that have lain long neglected; which are tropically called the

fields and villages." Most apply, to the gentile world, in this manner, *We have stayed long enough in the city of Jerusalem, and in Judea; let us go now to the heathen, &c.* I pass by other applications, which may be found in interpreters; and only add this note of my own, that the gospel was first preached in *cities* mostly, and from thence spread itself in time into the neighbouring *villages*: in which idolatry lasted so much longer than in cities, that they gave the name of *paganism* to it.

[*m*] Ver. 12.] This verse supposes those fields (ver. 11) not to have been quite uncultivated: but that there were *vineyards* (that is, *churches*, in the mystical sense) planted in them. And her desire is, that he would accompany her, in visiting them *early*; that is, *very diligently*, as the word signifies in many places. Thus in Eccus. xxxix. 5, it is said of a just man, that he will give his heart "to resort early to the Lord that made him." Which is suitable to what the psalmist saith, Ps. v. 1, and Jeremiah, xxi. 12, xxv. 2, 3. Thus Theodoret here expounds it, "It becometh us to use all fitting diligence, in visiting those that have already received the preaching: whether they bring forth more than leaves; and especially, whether any beginning of charity appear among them." For so he expounds "if the pomegranates bud forth." And this, saith he, is the greatest expression of love to him; which he makes the meaning of the last words, "there will I give thee my loves." For what care we bestow upon them, he accounts as done to himself: according to his own words, "inasmuch as you have done it unto one of the least of these, ye have done it unto me."

The *vines* may signify the lesser sort of people, and the *pomegranates* the greater.

[*n*] Ver. 13.] The word *dudaim* is found only here and in Gen. xxx. 14, where we read, how Jacob's wives contended for them, as a most precious, that is, a rare and delicious fruit. For none can imagine they strove about that now called by us *mandrakes*; which are of a stinking smell, and very offensive; or about any ordinary flower, such as *violets* or *jessamine* (by which some expound this word), which they might have sent out their maids to gather easily everywhere. Ludolphus, therefore, in his late Ethiopic History (lib. i. cap. 9, n. 23), hath happily conjectured that it signifies the fruit which the Arabians call *mauz* or *muza* (called by some the *Indian fig*), which in the Abyssine country is as big as a *cucumber*: and of the same form and shape, fifty of which grow upon one

and the same stalk; and are of a very sweet taste and smell; from which cognation (as he calls it) of a great many on the same stalk, he thinks it took the name of *judaim*. Which some derive from *dod*, either as it signifies *love*, or a *breast*; with which they fancy this fruit to have had resemblance.

So the sense of this verse is, that they found more there than they expected: or, that by her care the most excellent fruit was produced from people of the best rank (who may be understood by this most rare sort of fruit), and that everywhere: so that they needed not to be at the trouble to go far to gather it. For at their very gates there were *megadim*, all precious spices (mentioned before, iv. 13, v. 1), and those both *new and old* (a phrase for plenty and variety), which, as a faithful steward, she saith, she had laid up for him, with the same care that we do the most precious treasure; so the word *zephantis* (I have laid up) is used, Ps. xvii. 13, cxix. 11.

[*At the gates*] May also signify as much as just ready to be gathered; or to be brought home.

Some apply *new and old* to the knowledge of the Old and New Testament, by which idolatry was vanquished, and true religion planted in the world: and they think our Lord himself alludes to this place, in those words, Matt. xiii. 52, which he speaks of a wise scribe that "bringeth forth out of his treasures things new and old." Others apply *new and old* unto those virtues that fl. w only from faith, hope, and charity; and those that are planted in us by nature. But, I think, it may most aptly be accommodated to the spiritual gifts, which were newly bestowed upon the church by the Holy Ghost, after our Lord went to heaven: and the temporal blessings, which they enjoyed before: which were now all reserved for him, to be employed in his service. And so these words seem to me to have a respect unto Ps. cx. 3, where it is said, "In the day of his power, they should be a people of freewill-offerings." For when men give up themselves to God sincerely, they readily devote all they have to his uses; when he hath occasion for it. And thus the first Christians at Jerusalem did; who brought all their goods into his treasury: and other nations afterward made plentiful oblations as need required; thereby fulfilling another prophecy, Ps. lxxii. 10, 15. Unto which *megadim* may have respect: for such precious things as silver and gold, as well as the excellent fruits of trees, are called by this name; as may be seen Deut xxxiii. 13—16.

CHAPTER VIII.

1 O THAT thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

CHAP. VIII.

ARGUMENT.—The first four verses belong to the end of the foregoing chapter; wherein the spouse continuing her ardent desire to see his kingdom enlarged, he agrees to it. And then begins (ver. 5) the ninth and last part of this song: in which all the persons speak in their turns. Her friends admiring her new advancement; and the spouse declaring the mighty power of love, whereby she had attained it and hoped to keep it, and was made desirous to propagate it unto those that wanted it (ver. 6, 8). Which the bridegroom favours

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

(ver. 9); and they all promising greater industry in his service, he testifies his acceptance of it, and she her longing to see all this accomplished (ver. 10, 11, &c.).

Spouse.

Ver. 1.] And now, having finished this blessed work, I hope to enjoy more intimate fellowship with thee. I cannot but wish, at least, to be made so happy as to have thy gracious presence always with me: and, by familiar acquaintance and conversation, to be so united with thee, that I may not be ashamed openly to own my love; but look upon it as an honour to

3 His left hand *should be* under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please.

5 Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* cruel as the grave: the coals thereof are coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give

all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.

10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

make a public profession of my relation to thee. See Annot. [a].

Ver. 2.] Whereby I would carry the knowledge of thee from place to place, till I had introduced thee into the acquaintance of my nearest kindred: which would enlarge my knowledge, and make new discoveries to me; and cause no less joy unto thee, and unto all the world, to see them give entertainment to thee. See Annot. [b].

Ver. 3.] And thanks be to his goodness, I feel him communicating the power of his spirit to me: which is the greatest token of his love; and then works most strongly in our hearts, when he sees them fullest of love to him. See Annot. [c].

Bridegroom.

Ver. 4.] Who, with his wonted care, or rather with a more earnest concern than ever, repeats his charge to my companions: saying, I conjure you to take heed, lest you discompose, or give the least disturbance to this love: but let it enjoy its satisfaction to the height of its desires. See Annot. [d].

Daughters of Jerusalem.

Ver. 5.] And who can choose but admire at the power of love! which hath advanced her to such a degree of greatness, that it astonisheth those that behold it, and makes them say, Who is this that, out of a low condition, is raised to such familiarity with her beloved, that she leans upon his arm; being made one with him, and enjoying all manner of happiness in his love? Which I have excited towards me, saith she, by the pains I took in thy service, when I laboured in the country plantations (vii. 11, 12); such pains as thy mother felt, when she travailed with thee, and brought thee forth out of her womb. See Annot. [e].

Spouse.

Ver. 6.] Place me, therefore, hereafter so near unto thy heart, that I may never slip out of thy mind; but constantly receive fresh marks and tokens of thy love and favour: deny not this suit, which proceeds from most fervent love; which can no more be resisted than death, and is as inexorable as the grave; especially when it flames to the degree of jealousy, and is afraid of losing what it loves: then it incessantly torments the soul, if it be not satisfied; it wounds incurably; it burns and rages with such a violent and unextinguishable heat, as I feel in my breast, now that it is mightily moved by the Lord. See Annot. [f].

Ver. 7.] Though fire may be quenched, yet love

cannot; no, not by the greatest difficulties, nay, troubles and sufferings: which, though they come pouring in continually, are so far from being able to suppress it, that they cannot abate it; no, nor translate it to any other, from the person it loves: for, as it is inestimable in itself, so it cannot be purchased by money; nor will they whom it possesses part with it for the greatest estate that they might enjoy without it; but perfectly scorn and reject such proffers. See Annot. [g].

Ver. 8.] And as for those that want it, or in whom it is but just kindled, it makes us very solicitous what we shall do for them: particularly for one that is as dear to us as a sister; but of a small growth in this most desirable quality; and therefore not capable of that happiness which we enjoy: what shall we do for her, when it shall be said, The time is come that she should be disposed of in marriage; and yet it shall be said withal, that she is not fit for it! See Annot. [h].

Ver. 9.] We will not despair of her; nor cast her off; but be both patient with her, and do our utmost to make her such as we desire: let her but be faithful and constant, and we will do for her as we do for a wall that is low; which we pull not down, but build up higher, and adorn also with fair and goodly turrets; or as we do with the door of a noble house; which, if it be too weak or too mean, we spare no cost to mend it, but enclose in a case of cedar. See Annot. [i].

Little Sister.

Ver. 10.] And our labour, I foresee, will not be lost; for I hear her say, I am such a wall; and my breasts rise and grow big like such turrets: I am no longer of a low and despicable stature, nor unmeet for his love; but from this time forth I shall be acceptable unto him, and find such favour with him, as to enjoy all the happiness which he imparts to those that are most dear unto him. See Annot. [k].

Ver. 11.] Which I will endeavour to answer by my best diligence in his service; and from thence still promise myself a greater increase of happiness; for though great persons let out their lands to others, as king Solomon doth the vineyard he hath in Baal-hamon unto several tenants, from every one of which he receives a vast revenue, besides the gain, which they have to themselves as a reward of their labour (ver. 12). See Annot. [l].

Ver. 12.] Yet I will not commit the vineyard which I am intrusted withal, to the care and management of other persons; but cultivate it myself, with my utmost industry; my own eye shall be ever upon it,

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

14 ¶ Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

and I will let nothing be wanting for its improvement; and therefore, if he receive so much profit, besides the benefit that accrues to others, what fruit may not I expect from a far better soil than his, and from far greater pains and providence that I will use about it? See Annot. [m].

Bridegroom.

Ver. 13.] Which coming to the ears of her beloved, he said to her, in the presence of all that waited on her, Thou hast taken up a worthy resolution: nothing can be more acceptable to me than that thou fix thy habitation in thy vineyard: nor canst thou possibly be better employed, to thy own as well as my content, than about the gardens (vi. 2) committed to thy charge; and therefore ask what thou wilt of me, and I tell thee before all thy companions, who are witnesses of what I say, I will do it for thee. See Annot. [n].

Spouse.

Ver. 14.] I have nothing to desire but this, that thou, who art my only beloved, wouldest come and accomplish all these things: make all the speed, that is possible, to come and save us, and perfect thy loving-kindness to us; such speed as the swiftest creatures make to save themselves from danger; let nothing hinder this; but thy love, which makes all things sweet and easy, overcome the greatest difficulties in thy way to us. See Annot. [o].

ANNOTATIONS.

[a] Ver. 1.] This verse, at first sight, looks like a repetition of the same desire wherewith he began this book; that they might be so happy, as to see the Messiah appear, though it were but in his infancy; which would transport them with joy, &c. And thus the Chaldee paraphrast interprets it, of the time when the Messiah shall be revealed to the congregation of Israel.

But if we consider what follows, it will be more reasonable to connect it with what went before: and to take it for a most ardent expression of love to the person before spoken of, with a desire to have more intimate familiarity with him; such as a sister hath with a brother when he is a sucking child; whom, if she met in the street she would not be ashamed to take out of the nurse's arms into her own, and openly kiss; and not imagine she should thereby incur any reproach or contempt.

This seems to be the most literal sense of the words; which may be applied to the open profession of Christianity, with the greatest confidence and security; nothing being more innocent and harmless than the love and service wherein it engages its disciples to their Lord and master, Christ. Who the more obedient any person is to God's commands, holds that man or woman the nearer to him; even as dear as a "brother, sister, or mother" (Matt. xii. 50). Which (saith Grotius upon that place) is the mystical sense of the Song of Songs (see more in my Preface).

[b] Ver. 2.] This dear Lord (i. e. the knowledge of him) she desires here to carry still farther; till she had brought him into the house, that is, into the family of her mother. Which may be applied unto the design of God to awaken the Jews to believe on Christ, by bringing in the fulness, that is, a vast number, of the gentiles (Rom. xi. 25). Which the apostle saith there (ver. 15), would be "life from the dead:"

unto which the last words of this verse may be accommodated.

For after she had said she would lead him or bring him down; and then bring him into the house of her mother; she adds, thou shalt teach or instruct me. Which agrees with what the apostle there writes (ver. 12), that if the fall of the Jews was the riches of the gentiles; that is, enriched them with the treasures of divine wisdom and knowledge, how much more would their fulness enrich them? If we refer this clause (as we do) to *mother* before named, the best sense I can make of it is this, *By whom I was educated and instructed.* And then follows her making him drink of spiced wine (that is, making a feast for him, Prov. xi. 2, where the most excellent wine made the chiefest part of the entertainment), such wine as makes those who are asleep to speak (vii. 9). Which effect, the receiving of the Jews again will produce; as the apostle tells us when he saith, "it shall be life from the dead:" i. e. a most powerful argument to enliven the most stupid souls, and move them to believe in Christ.

Certain it is that *herakach*, spiced or aromatic wine, denotes its fragrant or delicious odour; whereby the best wines are discerned, as much as by their taste: and the word we translate "juice" signifies everywhere *musty*, or *new wine*: whereby the prophets set forth something that works with greater power and efficacy than ordinary (Zech. ix. 17). And here, I doubt not, relates to something new and unusual: and in the mystical application, may signify a greater fulness and power of the Spirit, than had been in former days; working like new wine in the hearts of those that received the gospel.

And this is said to be done to *him*, because, as Theodoret noted before, what is done to his members, he takes as done to himself.

[c] Ver. 3.] Who is here represented as immediately condescending to her desires, and fulfilling her wishes: vouchsafing a new supply of the power of the Spirit, to support and comfort her in those labours of love for his name's sake. Which were so great, that she is represented here as spent and fainting away. So she had done before, ii. 6, where see the meaning of these words.

[d] Ver. 4.] This verse hath also been twice used before; with no difference from what we read here, but that now the mention of *hinds* and *roes* is left out: and yet he charges them with greater vehemence than ever. For the Hebrew phrase here signifies, as much as *what do you do, why do you stir*, &c., that is, by no means; take heed how you disturb her (see ii. 7, iii. 5).

[e] Ver. 5.] This seems to be the voice of her companions, or "daughters of Jerusalem," mentioned in the verse before (and begins the last part of this song), admiring the new change they saw in her. For she was represented before as "coming out of the wilderness" (iii. 6), but not "leaning upon her beloved:" as she is here. Which signifies her advancement unto a state of greater dearness to him, and familiarity with him.

The word *nithrappeketh* is not found elsewhere, and therefore variously translated by interpreters. But most agree that it signifies, either closely *adhering*, or *leaning*, *relying*, and *reclimbing*, as they speak: which L. De Dieu hath shown is the use of the word in the neighbouring languages. But there are those who think it imports something of pleasure (and therefore the Vulgar takes in that sense with the

other, as I have in the paraphrase), and translate it, "flowing with the delights." For she having been in the fields and villages, visiting the vineyards, and other places (vii. 11—13), is now introduced as coming back from thence, into the royal city. Which being seated on high, in comparison with the plains out of which she came, she is said to *ascend*, or *come up*; but, that she might not be tired with the journey, is represented as "leaning upon the arm of her beloved" (or, as some will have it, "lying in his bosom," as St. John did in our Saviour's), and laden with the delicious fruit before mentioned (vii. 13). Which excited the admiration of all that knew her, when they beheld the grace of her lord towards her: together with her own beauty, riches, ornaments, and happiness.

The latter part of this verse, all the Greek fathers take to be the bridegroom; and so do many of the Latins. But some of them, and all the Hebrew writers, take them to be the words of the spouse; because *thee* is of the masculine gender. Whichsoever way we take them, the sense is very hard to find. If we go the first way, the most natural sense seems to be, that he puts her in mind of the poor and mean condition out of which he had taken her, into a state of the greatest friendship with him: that she might not be vainly puffed up, with the acclamations which were made to her.

But I have followed the Hebrew points in my paraphrase, and understood the words of *stirring up his love towards her*, when they were looking after the plantation mentioned vii. 11, 12. Which was excited by the care and pains she took in that business; like the pains of a woman in travail: unto which St. Paul compares the solicitude and care he had about the Galatians, that "Christ might be formed in them" (iv. 19).

Certain it is that *chibbelah* is a word which relates to the pangs of travailling women, and therefore the LXX. translate it *ἰδύνησε*: so that if I have not conjectured amiss about the rest, my interpretation of the last words is natural enough. For *caph similitudinis* (as they call it) is frequently omitted in the scripture, and to be supplied in the sense. Twice in this very book it is wanting, i. 15, vii. 4. "thy eyes are doves," that is, as doves'. And in Prov. xvii. 21, and in his father David's psalms, very often, Ps. xi. 1. "How say you to my soul, Flee a bird (i. e. as a bird) to your hill?" And to omit other places, ex. 119, "Thou puttest away all the wicked of the earth dross;" i. e. as or like dross.

In like manner I take the last words of this verse, "there (viz. I stirred thee up) as thy mother travailed in birth with thee, there, I say, like her that brought thee forth:" i. e. by such pains as these I raised up thy love to me.

As for what is said by many interpreters, concerning Eve's eating the apple in paradise, and thereby ruining all mankind; there is no reason to think, either that she is the *mother* here meant, or that *tappuach* denotes an *apple*, rather than *orange*, *citron*, or such-like fruit.

[f] Ver. 6.] The words, according to the Hebrew points, are the words of the spouse; beseeching her beloved to keep her always in his mind, as one very dear to him. For that was the end of having the name, or the picture, of a beloved person, engraven on a *seal*, or *jewel*, and wearing it next the heart, or upon the arm; that it might testify their great esteem of such persons, and the constancy of their affection towards them, and that they desired they might never slip out of their memory (see Jer. xxii. 24).

Some think here is an allusion to the high-priest;

who carried the names of the children of Israel engraven in precious stones, not only upon his breast, but upon his shoulders also; as may be seen, Exod. xxviii. 11, 12, 21, and this, "for a memorial before the Lord continually," ver. 29. (Which interpretation may be confirmed by the words of the son of Sirach, Ecclus. xlv. 11, who saith, "Aaron was adorned with precious stones, graven like seals.") And they think withal, that "seal upon the heart" relates to the inward affection; and "seal on the arm," to the outward expression of love and esteem.

And then follows the reason of this prayer; which proceeded from the vehemence of her love, which was grown to the height of jealousy (which is nothing but the highest degree of love), lest she should lose him, as she had been in danger before (v. 6, &c.).

This love is said to be "as strong as death:" which is admirably expressed by Maximus Tyrius, dissert. 10, "Wild beasts are not terrible to it, nor fire, nor precipices, nor the sea, nor the sword, nor the halter, ἀλλὰ καὶ τὰ ἄπορα αὐτῶ ἐπιπόρωσται, &c., but even the most unpassable difficulties are got over by it; the hardest things are presently mastered; the most frightful easily surmounted," &c.; it is everywhere *confident*, *overlooks all things*, *overpowers all things*, &c. But none express this like St. Paul, Rom. viii. 35—37, &c.

There is no difficulty but in the last clause of the verse (for as "strong as death," signifies to be insuperable; so "cruel as the grave," denotes it not to be moved by prayers and entreaties, or any thing else); where the word *reschapeha* should not be translated "the coals thereof," but the "arrows thereof are arrows of fire." That is, it shoots into the heart, wounds it, and burns there: nay, inflames it vehemently by the wound it gives: as the reverend and learned Dr. Hammond hath observed upon Ps. lxxvi. 3. And so the LXX. seem here to understand it, when they translate it *περίπτερα αὐτῆς*, "its feathers, or wings, wherewith it flies," are *wings of fire*. Which wings or arrows of fire, are said, in the last words of all, to be a "most vehement flame;" or rather it should be thus translated, "which are the flames of the fire of the Lord." So the Hebrew word seems to signify, being compounded of three words, *fire*, *flame*, and *the Lord*: denoting mighty, and exceeding scorching flames. Such compositions are not only to be found in other parts of the Bible (Jer. ii. 31), but in the Punic language also, as Bochartus shows in his Canaan, lib. ii. cap. 15.

Some translate it, "Such flames are kindled only by the Lord." And then, if there be an allusion to the breastplate of the high-priest, in the beginning of the verse, I fancy the conclusion may allude to the "fire that went out from before the Lord" (Lev. ix. 24), and devoured the sacrifices, as love doth all manner of difficulties. This fire was to burn perpetually upon the altar, and never be suffered to go out (Lev. vi. 12), and therefore the best emblem of love that could be found.

[g] Ver. 7.] For it is unextinguishable, as it here follows, "Many waters cannot quench love." Which is a metaphor whereby profane authors also have set forth the mighty, unconquerable power of love.—*τίς ὁ καινὸς ἐμπρησμός*, &c. "What new kind of conflagration is this? (saith Philostratus in one of his epistles) I am ready to call for water, and there is none to bring it, ὅτι τὸ σβεσθήριον εἰς ταύτην τὴν φλόγα ἀπορώσεται, for a quencher of this fire is the most impossible to be found. If one bring it from the fountain, or if he take it out of the river, it is all one; for the water itself is burnt up by love."

By *many waters* are sometimes meant, in scripture,

many afflictions (as is very well known), which they that love, frequently endure, before they can accomplish their desire. But though there should be an *inundation* of them, we are here told they cannot *overwhelm*, or *overflow* it; as the word we translate "drowned" signifies, but it will still live and be uppermost, and prevail.

And such is its constancy, and satisfaction also, which it hath in its own pleasures, it regards not riches at all; but will rather be poor with one whom it affects, than enjoy great possessions with another person. Nay, it despises, and that with disdain, the offers of a man's whole estate; if that condition be imposed, of forsaking its love. Others may laugh, perhaps, at such persons; but, it is all one, they smile at them again. So Theodoret, and the LXX. understand the latter part of this verse, "if a man give away all his substance in charity, they will extremely despise him." That is, saith he, they that spend all they have, and their very lives, for the love of God, are set at naught by those that want such love. Other interpretations of these words I have expressed in the paraphrase.

[k] Ver. 8.] Here is another property of divine love, which makes us solicitous for those that want it; or have but the beginnings of it, and may be in danger to lose them. And this seems to be the speech of the spouse to her companions, who were all troubled for a *sister* (that is, some church), which was of a small growth, and had *no breasts*; that is, was not ripe for marriage. For all have breasts; but they do not rise and swell, till they are of such an age that they may be called *women* (Ezek. xvi. 7). They inquire there what they should do for her, "in the day when she shall be spoken for?" that is, demanded in marriage. Or, "when there shall be speech concerning her?" that is, concerning this defect of hers.

[l] Ver. 9.] Here he returns an answer to that question: which is, that he and they will take the greater care for her; to raise her stature, and to bring her to perfection. For where there are good beginnings, we are not wont to forsake them: but rather to add to them and improve them. As, for example, the wall of a building which we esteem, we do not suffer to fall to the ground, but strengthen and raise it: nay, adorn it sometimes, and beautify it with towers and pinnacles; which we stick not to gild, that they may appear more gloriously. Or, if it be a door of a house, which we value, we let it not decay; but rather case it with boards of *cedar*, to make it more durable, as well as neat and handsome: for *cedar* is not apt to putrefy.

This seems to me the most simple exposition of these words; and I do not think fit to trouble the reader with that vast variety, which may be found in interpreters. But only add, that they may very naturally be applied unto a soul, or a church in a state of imperfection: but built upon Christ the foundation: in this manner, "Let her but be firm and constant, like a wall, in her love to me, and I will not abandon the care of her; let her but exclude all other, and open to me alone, and she shall never want any thing necessary to her perfection: for I will richly adorn her, and make her like the house of God himself; which is lined with cedar."

[k] Ver. 10.] And then this verse may be thus applied (being her answer): "I am resolved to do what thou requirest (to be steadfast and faithful), and already perceive the reward of my fidelity," &c. For these words plainly relate to the foregoing, as I have expressed in the paraphrase: unto which I shall add nothing; for if that be admitted, there is no difficulty in them. It being known to everybody, that *shalom*,

"peace," signifies all manner of happiness in the Hebrew language: which is included also in our English word *favour*, whereby we here translate it. For it signifies all the good things, that may be expected from the favour he bears to any person.

[l] Ver. 11.] And being thus *favoured* by him, she now promises her diligence (in this and the next verse) to do him the best service, and to make the greatest improvements she could, of the talents committed to her. For though Solomon (she here saith) let out his vineyard, which he had in Baal-hamon, a place near Jerusalem, as Aben Ezra tells us (which is followed by most interpreters, few thinking it to be near Engedi), where abundance of people had vineyards, and he a very large one: for it being let to several farmers, every one paid him a "thousand pieces of silver," i. e. shekels (as much as to say, it brought him a vast revenue yearly; for a *thousand* is a sum of perfection, Ps. cxliv. 13; Micah v. 2, and other places, and the number of farmers or tenants, though not expressed, some think to be *ten*); yet she takes up another resolution, which she expresses in the next verse.

[m] Ver. 12.] Where she saith she will herself look after the vineyard committed to her trust, and not leave it to the care of others. Which seems to be the meaning of the first phrase in this verse: "My vineyard which I have is before me;" i. e. under my eye (as we speak) and special care. Thus God's judgments are said to be before David (Ps. xviii. 22); that is, he took great care never to swerve from them.

It amounts also to the same sense, if we take this phrase to signify as much as, *it is in my power* (Gen. xlvii. 5; Jer. xl. 4). For then the meaning is, she kept it in her own hand, or occupation, and did not farm it out to others.

And then the last part of the verse signifies, that if Solomon made such a profit of his vineyard as that before named (besides *two hundred* shekels, which each of the farmers got over and above for their pains), though he did not dress it himself, what would be the increase that she was likely to make by her own care and diligence in the business? That is, it was incredible what fruit she would reap by her pains: according to that of the son of Sirach (Ecclesi. xxiv. 31, &c.), "I said I will water my best garden, and I will water abundantly my garden-bed; and lo, my brook became a river, and my river became sea," &c.

This seems to me the most natural sense of these two difficult verses, which Almonazir suggested to my thoughts. And that Solomon, not any other person, is here intended, Maimonides himself agrees; who, in his treatise of the Foundation of the Law, ch. vii., hath these words: "Whosoever you meet with the name of Solomon, in the book of Canticles, it is holy; as the rest of the names there are: save only in that place, A thousand are to thee, O Solomon," &c. Others also add that place (Cant. iii. 7), "Behold his bed, which is Solomon's," &c. Where the masters say, it is a common name, as well as here.

These two verses are ingeniously applied by some, to the far greater increase of knowledge and goodness in the *church* than in the *synagogue*: that is, by Christianity than by Judaism.

[n] Ver. 13.] This verse, according to the Hebrew points, is the voice of the *bridegroom*: who seems to commend the resolution she made, in the foregoing verse. And he calling her "the inhabitant of the gardens" (which are the same with the *vineyard* before mentioned), it signifies her perpetual care about their prosperity. In recompense of which; he bids her, before they finish this interview, to ask what she will of him, and it shall be done for her. Which, in

short, is the sum of what the same Almonazir hath long ago conjectured to be the sense of this place.

[o] Ver. 14.] Unto which she returns her answer in these words, and so shuts up this Song. Which seems to me to conclude as it began; with a desire that the Messiah would come, and make good all those things that had been represented in these raptures.

The word *berach*, which we translate "make haste," is twice translated by the LXX. διῤχνίωμαί, to *go*, or *run through*, to the very end (Exod. xxvi. 28, xxxvi. 33). And, no doubt, denotes here most vehement and restless endeavours in a speedy course: like that of a *roe*, *buck*, or *wild goat*, rather; whose agility, both in running and jumping, is celebrated by all authors, and said to be such as is scarce credible.

The *young hart* (called here *opher*) is still more swift and nimble than the old; the exceeding great fear wherein it is adding wings (as we speak) to its feet. Whence Xenophon saith, there is nothing comparable to their swiftness when the old ones are absent, and they are pursued by dogs: τότε τάχος οὐδὲν εἰκός, &c., "then there is no speed like" to that of such young harts, as his words are quoted by Bochartus.

Who well observes (lib. iii. cap. 17, par. i. De Animal.), that the sense of the last words ("upon the mountains," &c.), is to be made out by adding one word, in this manner: "Be thou like the young harts running (or when they run) upon the mountains of spices;" i. e. the mountains where spices grow; such as those mentioned iv. 6. Such, perhaps, was Bether (ii. 17, where we meet with these words before), and I have sometimes thought, that they should be so translated here, "the mountains of Besamin:" as there "the mountains of Bether."

But what these mountains were we are now ignorant, though this is certain, that the creatures here mentioned were bred in the highest mountains of the country; as Ælian testifies in the latter end of his fifth book: "The harts in Syria are bred in their highest mountains, Amanus, Libanus, and Carmel." For there they were safest and most secure from

danger; there it was difficult to pursue them, especially when they climbed up the steepest places. And therefore the psalmist and the prophet Habbakuk, when they would represent themselves as in a state of perfect security, say, God had "made their feet like hinds' feet, and made them to walk upon their (bamoth) high places" (Ps. xviii. 33, Hab. iii. ult.). Which words allude to the inaccessible mountains, which those creatures frequented; especially the females, that they might there secure their young ones. Besides, as there they could feed and bring forth their young most securely; so there was the sweetest feeding.

In short, Solomon here seems to long for the first coming of the Messiah, as St. John doth for his last: who concludes his book of the Revelation in the same manner as Solomon doth this: saying, "Come, Lord Jesus" (Rev. xxii. 20).

There are those who fancy, that in the foregoing verse the bridegroom asks her consent, for the perfecting their love in marriage; and desires her, in the audience of her companions, to lift up her voice, and sing the nuptial hymn: which she now, say they, in this verse, professes herself to be ready to do, if he would but be present with her, and assist and direct her to do it aright. And then it is thus applied and paraphrased by the forenamed Almonazir:—

"Thou commandest me that I should with morning and evening hymns and songs celebrate thy omnipotent wisdom and goodness, &c.; vouchsafe, then, speedily to adjoin the eternal force and flame of thy Holy Spirit unto my voice; that, in spirit, and truth, and sanctity of heart, I may sing thy praises: and, not only with my mouth and sound, but in my mind and heart especially, worthily worship thy incomprehensible majesty."

Whence it is, that the church, being moved by a divine inspiration, saith thus in all her prayers:

"O Lord, open thou our lips:

And our mouth shall show forth thy praise.

O God, make speed to save us.

O Lord, make haste to help us." Amen.

COMMENTARY

UPON THE

PROPHECY OF ISAIAH.

TO THE RIGHT HONOURABLE
AND
RIGHT REVEREND FATHER IN GOD,
JONATHAN,

*Lord Bishop of Winchester, and Prelate of the Most Noble
Order of the Garter.*

MY LORD,

THE chief design of the following work, which I humbly offer to your Lordship, is to assert the ancient and catholic sense of several texts of the prophet, whom I undertake to explain, and vindicate them from some novel expositions, which tend to deprive the Christian religion of the benefit of so considerable a testimony; and I humbly beg leave to present to your Lordship this small acknowledgment of my duty and observance, as a member of your cathedral, and minister of a parish church of your diocese and patronage, and to which your Lordship hath been pleased to be a benefactor, when it lately suffered under a great calamity.

How mean soever the performance may be, I hope the design of it may in some measure recommend it to your Lordship's patronage, which is to illustrate this *evangelical prophet*, who, by the general consent of former ages, hath been placed at the head of that noble order: a person whose supernatural gift of prophecy added a new lustre to the greatness of his birth, and whose liberal education furnished him with a noble eloquence, and suitable to the dignity of his argument.

The same Holy Spirit who sometimes spake to the world by *shepherds* and *fishermen*, that the excellency of the truths delivered by them might appear to be of God, and not of themselves, at other times made choice of the pen of a David, a Solomon, and an Isaiah, to instruct us that the outward accomplishments of birth and fortune may be sanctified to higher purposes, and made instrumental in advancing the glory of God and the interests of religion.

That your Lordship may continue to employ the advantages of your great station and quality

to God's honour and the service of his church, is the hearty prayer of,

My Lord,
Your Lordship's most dutiful
and obedient servant,
WILLIAM LOWTH.

PREFACE.

THERE is no part of the holy scriptures that more deserves the thoughts of inquisitive men, than the writings of the prophets. God, in his word, hath offered suitable matter for the several capacities of men. The historical books instruct us in the methods of providence, and afford an agreeable entertainment to inquisitive minds, as they contain the most ancient records that are in the world, and relate the most remarkable occurrences that ever happened in it. Persons of ordinary understandings may find all necessary truths plainly delivered, and often repeated in the New Testament writings, and in the *practical* books of the Old: those of higher endowments may find sufficient employment in unfolding the types and figures of the *Jewish economy*, and in searching into the depths of the *prophetical* predictions. We may, indeed, find some prophecies plainly delivered with great exactness of time and particularity in circumstances (those especially which relate to the coming of the Messiah), that, when the events came to pass, they might appear to be the effects of God's determinate counsel and foreknowledge. But the far greater part of the prophetical predictions are couched in *symbols* and sacred *hieroglyphics* (a way of conveying the abstruser parts of knowledge much used in the eastern countries), as it were on purpose to excite the curiosity of the ingenious, and reward the diligence of the industrious searchers after divine truth. To which we may add, that the *metaphorical* style of the prophets is very proper to inspire the minds of attentive readers with noble ideas of God's wisdom and providence, and to affect us with the most lively image of the

glorious kingdom of God and Christ, the happiness of those that shall have a share in the triumphs of it, and the terribleness of those punishments which are denounced against such as will not have him to reign over them. And to encourage men in the searches of this kind, they will find such a harmony and correspondence between the figures and emblems whereby the prophets point out things to come, that the careful comparing of them with each other will afford the best clue to guide the attentive reader through the most difficult parts of their writings, and is likewise a surprising proof that they all wrote by the direction of one and the self-same *Spirit*.

This hath been in some measure attempted in the ensuing work, where the author hath used his utmost diligence to compare the text with such parallel places, both of the Old and New Testament, which might any way conduce to the clearing up its sense: and he is willing to believe, that if he hath given any new light to the obscure and difficult passages of this prophet, it is chiefly by comparing the phrase and idiom of the text with other parallel places more exactly than hath hitherto been done by any commentator upon this prophet that he hath seen: and he desires the reader, that when he finds a more than ordinary difficulty, he would carefully consider the parallel texts there referred to, which to have set down at length would have enlarged this work beyond its due bounds.

The writings of the prophets unfold the methods of providence in many remarkable instances: such as are God's disposal of kingdoms and governments, and making use of wicked princes and nations to be the instruments of his justice in punishing others as bad or worse: the gradual discovery of the coming of the Messiah, and the several steps and advancements by which God introduced his kingdom into the world, and will still carry it on till the consummation of all things. These speculations must needs afford great entertainment to men of curious and inquisitive tempers, and be matter of delight as well as instruction.

These reasons, as they should encourage those to the study of the prophetic writings who have any talents for such an employment, especially those whose profession engages them to *search the scriptures*: so they should recommend any attempt that is made towards the farther explaining of so considerable a part of the holy scriptures. For after all the pains that hath been taken in clearing up the sense of these sacred books, by persons excellently qualified for such an undertaking, still there is room left for farther endeavours in that kind. For there is a treasure of heavenly wisdom contained in them, that can never be exhausted: and as it is highly reasonable to believe that some parts of the Old Testament prophecies reach to the end of the world, so it is as reasonable to expect, that in every age Providence should open some new scene which will give farther insight into the meaning of those sacred writings.

I confess I can by no means approve of the opinion of some learned men, who are for cramping the sense of the prophets, and confining it within as narrow a compass as they can, and will needs maintain that the prophets scarce foresaw any thing but what was to come to pass in or near their own time. I must own myself puzzled to assign a reason why God should appoint a succession of prophets to foretell what should come to pass within the compass of about three hundred years (for within that time most of those prophets lived whose writings make up that part of the scripture canon which is called by that name), and take no notice of any other occurrences which should happen in succeeding times; whereas to extend the prophetic views to the end of the world, seems much more agreeable to that description of God's prescience which the holy writers give us, that "he declares the end from the beginning" (Isa. xlv. 10), and "his wisdom reaches from one end [of the world] to the other mightily, and sweetly does it order all things" (Wisd. viii. 1). So that even when the whole *mystery of God's dispensations shall be finished*, it will appear that nothing is contained in them but what God hath formerly "declared to his servants the prophets," as it is expressly affirmed, Rev. x. 7.

For a farther proof of this assertion, I desire it may be considered, that the prophecies which foretell the visibility and universality of Christ's church, accompanied with perfect peace, prosperity, and holiness, cannot, with any probability, be said to have as yet received their accomplishment, as neither have those predictions which foretell the flourishing state of the Jewish church and nation in the latter times. And to suppose these prophecies to have already received their utmost completion, is, in my judgment, to give too great an advantage to the Jews, and in effect to acknowledge that they never were, nor will be, fulfilled in their natural and obvious sense. Whereas, on the other side, to assert that many prophecies relating to the Messiah are already fulfilled in our Lord Jesus Christ, a truth that can be made out beyond all contradiction; and withal to maintain that several others concerning the same subject relate to his *second coming*, and their accomplishment shall usher in or accompany that his glorious appearance; I say, the observing this distinction between the different times wherein the several prophecies relating to the coming of Christ shall be fulfilled, effectually answers all the arguments which the Jews make use of to support themselves in their incredulity; it discovers a perfect harmony and correspondence between the prophecies of the Old and New Testament, and it gives us an agreeable view of a more flourishing state of the church than the world has yet been blessed with, and thereby engages us to use our best endeavours to restore the church to its primitive purity, wherever we find it defective.

These considerations at first engaged me to attempt a commentary upon the prophet Isaiah; who, as he is the first and principal of the prophets

A
COMMENTARY
UPON THE
LARGER AND LESSER PROPHETS:
BEING
A CONTINUATION OF BISHOP PATRICK.

BY WILLIAM LOWTH, B.D.
PREBENDARY OF WINCHESTER.

“THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY.”—REV. XIX. 10.



in order, so he hath had the honour of being styled the *evangelical prophet* by the Christian church, because he foretold the coming and kingdom of the Messiah with greater clearness than any of the rest. But he will have but little pretence to that title if we follow some men's notions, which have been lately renewed and zealously maintained by Mr. Samuel White, in his commentary upon this prophet; where he all along supposes that the far greatest part of this prophecy relates only to the times in which the prophet lived, and those that succeeded till the return of the Jews from the Babylonish captivity. Indeed, he is willing to allow the fifty-third chapter of Isaiah to have been fulfilled only in our Saviour; but, according to his hypothesis, that prophecy must come in very abruptly, without any connection upon what went before, or what follows. To do him all the justice I can, I must own, that in his preface he asserts a double meaning of many prophecies: one more immediately relating to the present circumstances of things in or near the prophet's own time; the others having more distant views upon the state of the gospel times. But his general design in his arguments to the chapters, and in his notes whenever an occasion is offered, is to run down and ridicule the *spiritual* and *mystical* sense of particular texts or prophecies, and to accuse the commentators who have asserted it, as *making a nose of wax* of the scriptures, and forcing the words to an unnatural and improper signification (see his argument on ch. lxvi. as also on xi., xxxv., lv., lx., lxii., and his notes upon xxx. 25, xli. 2, xlix. 9, lx. 7). Now these assertions are a direct contradiction to the manner of interpreting the Old Testament prophecies made use of by Christ and his apostles in the New; where we find our Saviour applies several of the ancient prophecies to himself; and the apostles frequently assert, that *all things happened to the Jews in figures*, that their ordinances were *parables* (παραβολή, Heb. ix. 11) or allegories with respect to the times of the gospel; that the Christian church is the true *Israel of God*, and all the privileges appropriated to the Jewish nation in the Old Testament, as God's *segullah*, or *peculiar people*, do in a more eminent manner appertain to the church of Christ, which is that true kingdom of God, the *Jerusalem coming down from heaven*, of which the earthly Jerusalem, and the temple there, was only a type and figure.

These rules for interpreting the ancient prophecies laid down by the apostles, ought to be a standard for all Christians to square their interpretations by, as being delivered by those who had the *γνώσις*, or that especial *gift of the Spirit*, which enabled them to explain the prophecies of the Old Testament, and apply them to the times of the New. This is that *public* or authentic *interpretation* of the scripture prophecies which St. Peter opposes to a *private interpretation*, 2 Pet. i. 20 (*ιδίας ἐκλήσεως*). The word *ἐκλήσεις* properly signifies *interpretation*, being derived from *ἐκάλω*, which signifies to

expound, Mark iv. 34. So Gen. xli. 12, "to each man according to his dream he did interpret." It is in the Greek, Ἄρρη κατὰ τὸ ἐνύπνιον αὐτῷ ἐκάλωσε; that is, to such an interpretation as is wholly owing to human wit or invention, or relates to private persons and transactions. Whereas, this public interpretation is taken from the "common analogy of faith" (Rom. xii. 6), and arises from "comparing spiritual things with spiritual" (1 Cor. ii. 13); i. e. the spiritual sense of the Old Testament writings with that of the New, and with one another. In which particular I cannot but look upon Mr. White's exposition as very deficient, in that he scarce ever compares the phraseology of Isaiah with that of the other prophets, or with parallel texts of the New Testament; which one would think every Christian commentator should have a particular regard to in explaining the sense of the ancient prophecies.

The ancient Jews never contested this point with the Christians, but always acknowledged that the chief design of the prophets was to foretell the times of the Messiah. And when Christ and his apostles explained the prophecies in a *spiritual* or *mystical* sense, they interpreted them according to the received notions of the synagogue, and are never taxed, that we can find, for misapplying the particular texts they alleged, as if they did not belong to the times of the Messiah. The words of St. Peter do, in some measure, inform us from whence the Jews might receive these notions, 1 Pet. i. 11, 12, where he tells us, that the prophets who "searched diligently what, and what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow, had it revealed unto them, that not unto themselves, but to us they did minister the things" which the apostles preached. No doubt but they studied their own prophecies, and the Spirit of God so far assisted them and enlightened their minds, as to enable them to leave this key for the interpreting their own writings, and letting succeeding ages into the true meaning of them. And thus a traditinary explication of the Old Testament prophecies was carried down from the very time of the prophets to after ages.

Several arguments may be alleged to prove that these notions were generally received among the Jews long *before* Christ's time: in the first place, we may argue from their admitting the Song of Solomon into their canon, which could have no pretence for being placed among the sacred writings, but only as it was supposed figuratively to set forth the *spiritual marriage of Christ and his church*. The same point may farther be proved from their ancient Targums and paraphrases upon the scripture, from the Mishna, and those *mystical* expositions of several texts which we read in the epistle of Barnabas, and which it is probable were taken out of some Midrasch, or authentic exposition of the scripture texts, as hath been observed by

Bishop Fell and other learned commentators upon that epistle. And though it should be granted, that some of those writings are not so old as the time of Christ and his apostles, yet this doth not invalidate the force of the argument, because those writings consist of traditionary explications of scripture which the compilers took from the writings of former ages, just as, in aftertimes, the Greek *Catenæ* upon the scriptures were compiled out of the writings of the ancient fathers by authors of a later day.

It does not appear that this mystical way of applying the scripture prophecies to the times of the Messiah was ever called in question, till the Jews came to engage in disputes with the Christians: and then, to avoid the force of their arguments, they found it necessary to reject the opinions of their ancestors. It was this consideration made Aquila and Theodotion, apostates from Christianity to Judaism, to undertake a new translation of the Old Testament into Greek, because they thought the interpretation of the Septuagint too favourable to the Christians, having been framed according to the traditionary explication of the sense of the prophets which had been received among the Jews time out of mind (see Bishop Pearson's notes upon his Exposition of the second, third, and fourth Articles of the Creed; and Justin Martyr's Dialogue against Trypho the Jew).

This Christian interpretation about the prophecies is called the *mystical sense*, because it helps to unfold the mysteries of the gospel, not as if it were always opposed to a literal sense. For in many cases what we call the *mystical sense*, more exactly answers the natural and genuine import of the words, than any other interpretation that can be given of them. To instance in that famous prophecy (Isa. vii. 14), "Behold, a virgin shall conceive," &c. Supposing, but not granting, that this prophecy can be applied in a lower sense to Isaiah's son, or any other person but Christ; yet it is plain, at first sight, that the historical sense which is commonly given of the words, to denote *one that is now a virgin, but should afterwards marry and bear a son*, comes infinitely short of the true force and meaning of them, and contains nothing in it that can deserve to be called a *sign* or *wonder*. This seems to have been a maxim in interpreting prophecies received among the Jews before Christ's time, that wherever they observed an imperfect completion of a prophecy in the historical event, which no way answered the lofty expressions and extensive promises which the natural sense of the text imported, there they supposed the times of the Messiah to be ultimately intended, "in whom all the promises of God are yea, and amen" (Scriptores *Θεόπνευστοι* de Typo disserentes, divinius quiddam ex inopinato pati solent, et ad Antitypum vehementiori Spiritus afflatu rapi et elevari." Spencer de Legib. Hebr. lib. iii. cap. 8, n. 2).

To prevent any misunderstanding, it may be proper likewise to take notice, that this *mystical*

sense of the prophecies is now and then, but not so fitly, called a *secondary sense*; not as if it were less principally intended by the prophets, but rather with respect to the time, because it is the last or ultimate completion of their predictions.

That many of the prophecies are not limited to one single event, but may have different views, and be capable of being fulfilled by several steps and degrees, is what I have all along supposed in the following commentary, and therefore here it will be proper to assign the reasons for such a supposition. This subject hath been handled by several learned men, and of late by Dr. Nich. Clagett. [My Lord Bacon has made an observation upon this subject which deserves to be taken notice of; in his *Advancement of Learning*, book ii. ch. 11. "In the interpretation of prophecies, that latitude must be allowed which is proper and familiar to divine prophecies, that their accomplishments may be both perpetual and punctual. For they resemble the nature of their author, 'to whom one day is as a thousand years, and a thousand years as one day.' And though the fulness and height of their complement be many times assigned to some certain age or point of time, yet they have nevertheless certain stairs or scales of accomplishment throughout divers ages of the world."] I shall not repeat what hath been said already upon this argument, but only lay down some general reasons of this assertion.

I have already observed, that this opinion is agreeable to the sentiments of the Jews; the only point in which they differ from us is, whether the Messiah, to whom the prophecies relate, be already come, or be yet to come. Therefore I shall not any longer insist upon that argument, but proceed to observe, that under the Old Testament all the most considerable persons and transactions there mentioned were *typical*, and prefigured the state of things under the Messiah. Thus the New Testament informs us, that by Sarah and Hagar were allegorically represented the *two covenants*: by the preferring of Jacob before Esau, the rejection of the Jews and the calling of the gentiles; by the deliverance from the Egyptian bondage, the redemption of mankind by Christ, the "true passover sacrificed for us:" that the Israelites passing through the Red sea did typify the sacrament of baptism; and their sojourning in the wilderness in their way to the promised land, was designed to signify that we are but "strangers and pilgrims" in this world, and must look upon heaven as the only true place of "rest which remains for the people of God." In the characters the scriptures give us of Adam and Melchisedec, of Isaac and Joseph, of Moses and Joshua, of David and Solomon, of Eliakim and Jonah, of Cyrus and Zerubbabel, they plainly describe them as figures of Christ: that several circumstances of their lives did foreshow the most remarkable passages of his, and the deliverances some of them wrought for God's people were earnest of a greater redemption to be accomplished by the Messiah. Several

of the psalms, particularly the eighteenth and the hundred and eighteenth, were written upon particular occasions, relating to some remarkable circumstances of David's life, as appears both by their *titles* (which, to be sure, are as ancient as the compiling the Old Testament *canon*), and by the general subject handled in them: and yet several passages out of these psalms are applied in the New Testament to Christ and the gospel, as more eminently fulfilled in them. From these principles we may conclude that there is a resemblance, or *correspondence*, between many of the transactions mentioned in the Old Testament and those which should come to pass under the New; and consequently, that the prophets, when they spake of some events near their own times, probably had more distant views, which might reach even to the latter ages of the world.

This assertion, as it shows that *fulness of sense* contained in the scriptures, which Tertullian saith (advers. Hermog. cap. 22) "he did so much reverence and adore" (adoro scripturæ plenitudinem), so it introduces Christ into the world with a great deal of pomp and solemnity; whilst it makes the whole contrivance of the Jewish dispensation, and all the eminent persons of former times, as so many harbingers to prepare the way for his coming, and thereby raises in our minds a just veneration for the gospel state, as the masterpiece of divine providence, that point wherein all the lines of God's *manifold wisdom* do meet as in their centre; from whence it is evidently demonstrated that "Christ was ordained by God, before the foundation of the world," though in his wise disposal he did not appear till the latter times of it. These *providential congruities* between the times of the Old and New Testament do very much confirm the authority of both Testaments; for they plainly show that they were written by the direction of one and the same Spirit, who hath therein discovered to us one entire scene of providence, which reaches from one end of the world to the other.

The apostles justify this way of interpreting scripture prophecies, by the interpretations they give us, both of the ancient prophecies and of our Saviour's own predictions: of each of these I shall give a remarkable instance. That prophecy of Isaiah (liii. 4), "He hath borne our griefs, and carried our sorrows," without question is principally to be understood of Christ's undergoing the punishment due to our sins; but yet St. Matthew applies it to the pains which he took in healing men of their bodily infirmities, and his rendering his own life uneasy by the care and trouble he underwent to give ease to others (Matt. viii. 18). In like manner, that expression of our Saviour (John xvii. 12), "Those whom thou gavest me I have kept, and none of them is lost," was chiefly meant of Christ's care to preserve his disciples in a firm belief of, and adherence to, those truths which he taught them; yet we find St. John applies the words to the care that Christ took of

their safety when he yielded himself up to those that came to apprehend him (xviii. 9). From hence it appears that the holy writers themselves suppose, that the expressions of inspired persons may have several senses couched under the words.

The same may be affirmed of that prophecy of Christ concerning the *destruction of Jerusalem, and the end of the world* (Matt. xxiv.), in which it is hard to determine where our Saviour makes a transition from one subject to the other; this makes it probable that he had both these events in his eye together, and that several of his expressions were partly verified at the time of the destruction of Jerusalem, but were more fully to be accomplished at the *general judgment*, of which that particular judgment was an earnest and forerunner.

The prophet Isaiah is certainly one of the most difficult of all the prophets, though perhaps few are sensible of it, but they that try to explain him: besides the want of ancient records to clear up some historical passages of his prophecy, a difficulty common to him with the rest of the prophets, there are some difficulties which do in a particular manner attend his writings. The profoundness of his thoughts, the loftiness of his expressions, and the extent of his prophecy, have made the commentaries hitherto written upon him fall short of a full explication of his book; and he that will undertake to fathom the depths of this prophecy, is in great danger of going out of his own. This prophet seems to have been favoured with an entire view of the gospel state, from the very birth of the Messias, to that glorious period when the "kingdoms of the world shall become the kingdoms of the Lord, and of his Christ." Upon these accounts, as he deservedly holds the first rank in that noble order of prophets, so it may be hoped the candid reader will favourably receive any attempt that is made to give some farther light to this prophecy, how imperfect soever. And particularly, I would make one request to him, with which I shall conclude this preface, viz. that in those parts of this exposition where there is any mention made of the Jews being to be *restored to their own land* upon their conversion, and some other particulars relating to that glorious state of the church, which we may from prophetic grounds of scripture expect to come to pass in the *latter times* of the world, there he would not judge of what is said upon these obscure subjects as so many positive assertions, but only as probable conjectures, and such as the words of the text may fairly be supposed to favour. For in these and such like abstruse matters, which at present lie hid in their causes, and in the abyss of providence, a modest man should not pretend to be *wise above that which is plainly and expressly written*.

N. B. The additions inserted in the third edition, (fol. 1730) are distinguished by this mark [].

CHAPTER I.

1 THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with ini-

quity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 ¶ Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

CHAP. I.

ARGUMENT.—Isaiah prophesied above sixty years, computing from the year in which Uzziah died, when he was solemnly called to the prophetic office (Isa. vi. 1), to the end of Hezekiah's reign; whom he is said to have outlived, and to have been put to death by Manasses, his body being sawn in the middle, at the command of that wicked king, as the Jewish tradition informs us; to which cruel death the apostle to the Hebrews is thought to allude (xi. 37).

St. Jerome, in his preface to Isaiah, tells us, that he was of noble birth, and he is said to have lived at court, and that his daughter was married to king Manasses. His style answers his birth and education, and is lofty and elegant: his metaphors and illustrations are noble, and suitable to the dignity of the subjects he treats of; and he hath this pre-eminence above all the prophets, that he foretells the coming and times of the Messias more clearly and frequently than any of them. Accordingly, he is often cited in the writings of the New Testament, and hath obtained the character of the *evangelical prophet* in succeeding ages. To this sense the ancient Jews expounded his prophecy, as appears from the character which the son of Sirach gives of him (Ecclus. xlviii. 24, 25), "He saw by an excellent spirit what should come to pass at the last (*τὰ ἔσχατα*, the last, or latter times, an expression signifying the days of the Messias in the Old Testament), and "he comforted those that mourn in Zion; he showed what should come to pass for ever."

Besides his prophecy, Isaiah wrote the history of Uzziah's reign, mentioned 2 Chron. xxvi. 22.

We may distinguish this prophecy into several parts or sections; the first of which reaches from the beginning of the book to the end of the fifth chapter; the second from thence to the end of the twelfth; the third is continued to the end of the twenty-seventh; the fourth to the end of the thirty-fifth. Then follows an account of Sennacherib's invasion, and Hezekiah's sickness, which happened at the same time, xxxvi. xxxvii. xxxviii. (that history being a key to explain several passages in the foregoing prophecies), with a brief prediction of the Jewish captivity (xxxix.). From whence the prophet proceeds to foretell the return from captivity, and from thence takes occasion to set forth the several advances of Christ's kingdom in after-times. This seems to be the only subject of a great part of the following prophecies, especially from the sixteenth verse of the fifty-ninth chapter to the end of the book.

Ver. 1. *The vision of Isaiah the son of Amoz,*] The two usual ways whereby God communicated his will to the prophets, were visions and dreams (Numb. xii. 6). In vision the inspired person was awake, but his external senses were bound up, and as it were laid asleep in a trance. Thus Balaam describes it as to himself, "Who saw the vision of the Almighty, falling into a trance, but having his eyes open" (Numb. xxiv. 16). It is called vision, not from any use made of corporeal sight, or that it is entertained with external objects; but because of the clearness and evidence of the things revealed, and the conformity this kind of inspiration bears to the information which the mind receives by corporeal sense. Though sometimes vision is accompanied with external representations; as when Isaiah saw the glory of the Lord "sitting in his temple" (vi. 1), and Ezekiel had the description and dimensions of the temple revealed to him in a vision (Ezek. xl. 2), and St. John had a sight of the "new Jerusalem coming down from heaven" (Rev. xxi. 10).

Which he saw concerning Judah and Jerusalem] His prophecy does chiefly relate to the kingdom of Judah, though he does accidentally speak of the ten tribes, as he does also of the Moabites, Egyptians, &c., the kingdom of Judah itself being concerned in the good or ill which befell their neighbours.

This probably was not the first vision which Isaiah had (see note on vi. 1), but is placed at the beginning of his book; because this and the four following chapters contain a general description of the state and condition of the Jews, under the several judgments which God had brought unto them, and are a fit preface or introduction to the rest of his prophecy.

Ver. 2. *Hear, O heavens, and give ear, O earth:*] An expression bespeaking men's attention (compare xxxiv. 1; Deut. xxxii. 1; Micah i. 2, vi. 1, 2). It farther signifies an appeal to the world, to angels, and to men (compare Deut. iv. 26, xxx. 19; Ps. l. 4). The holy writers sometimes appeal to inanimate things, to signify the evidence and undeniableness of the truth which they assert: so Joshua tells the Jews, "This stone shall be a witness to us" (Josh. xxiv. 27).

I have nourished and brought up children,] God's protection over his people is compared to the care that parents take in nursing and breeding up their children (see Deut. i. 31; Isa. xlvi. 3, 4, lxiii. 9).

Ver. 3.] The holy writers send men to brute creatures for instruction, thereby to upbraid their stupidity (see Prov. vi. 6; Jer. viii. 7).

Ver. 5.] The end of God's judgments in this world is men's reformation; and since this people appears to be incorrigible, there is no reason to expect that he should try any farther methods of discipline with them, but consume them all at once (see Nah. i. 9).

7 Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who

The verse may be thus translated: "To what purpose are ye stricken? ye shall still multiply transgression:" and then the words will be parallel to Jer. ii. 30, "In vain have I smitten your children: they receive no correction."

Ver. 6.] The whole frame of the Jewish church and state is corrupted, and their misery is as universal as their sin which caused it; this makes the nation look like a body overrun with a cancer.

Ver. 7. *Your country is desolate, your cities are burned*] This relates to the desolations made in king Ahaz's time, by the depredations of the Israelites, the Syrians, the Edomites, the Philistines, and Assyrians; an account of which you may see, 2 Chron. xxviii. 5, &c.; compare xxix. 8, 9, of the same book.

Your land, strangers devour it] A farther description of the same calamities; or else the words may belong to the confederacy of Rezin and Pekah against Judah, mentioned more at large ch. vii.

Ver. 8.] The daughter of Zion is the same with Sion (compare lxii. 11, Zech. ix. 9). Or it may more properly be taken for the inhabitants of Zion, a city being often represented as a mother, and the people as her children. The prophet describes Jerusalem as the only remnant that is left of that once flourishing kingdom (see ver. 9); the cities round about it being desolate, and that very place daily threatened to be besieged by its enemies.

Ver. 9.] God always preserves a remnant in the heaviest judgments which he brings upon his people (compare iv. 2, 3, x. 20, 22, xvii. 6, xxiv. 13, xxxvii. 32). A type of those few converts among the Jews, who, embracing the gospel, should escape both the temporal and eternal judgments, which came upon the rest of that nation, for their rejecting Christ and his messengers. This remnant are called the *Σωζόμενοι*, in the New Testament (Luke xiii. 23, Acts ii. 47), the word being applied to that sense, from the use of it in the Septuagint (see that translation upon Isa. xlv. 20, lx. 19, Joel ii. 32, see the note upon x. 22).

Ver. 10.] Sodom is called the sister to Jerusalem (Ezek. xvi. 46, 48), because of their resemblance in wickedness.

Ver. 11.] The prophets often speak of the rituals of Moses's law, as of no benefit, without that inward purity which was signified by them. This was a very proper method to prepare men's minds for the reception of the gospel, by showing them a more excellent

hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together,

way of serving God than the ceremonial law directly prescribes. So that Christ abolishing the legal rites, which gave the Jews so great offence, was very agreeable to the doctrine of their own prophets, and even foretold by some of them (see Jer. xxxi. 31, &c.).

Ver. 12. *When ye come to appear before me, who hath required this at your hand,*] When God required the Jews to appear before him three times a year (Exod. xxiii. 17), the command was to be understood of their coming with hearts full of religious duty towards him, which was signified by that precept, which forbade those that were not cleansed and purified, to come near the temple (Lev. xv. 31), or to attend upon any of their solemn feasts (Numb. ix. 13). So the performing of their religious services in a careless and indevout manner, was what God had never required of them, and did not answer the intent of his law. The sense of the words is the same with that of Prov. xv. 8, "The sacrifice of the wicked is an abomination to the Lord:" God is said not to require or command that which he hates and abhors (see Jer. vii. 31, compare here the following verses).

To tread my courts?] There were two partitions in the tabernacle, and afterwards in the temple; the holy place where the altar of incense, the shew-bread, and the lamp were placed; and the holiest of all, into which only the high-priest entered once a year. Besides these, there were several outward courts or apartments, one for the men, another for the women, another, in aftertimes, where the gentiles worshipped, and another where the altar of burnt-offering stood, allotted to the priests. From these several apartments are taken those expressions of "coming into the courts of the Lord," and "treading his courts." Of these courts we are to understand that place in St. Luke, i. 10, where it is said, that "the whole multitude was praying without at the time of incense;" i. e. while that offering was performed in the inner temple by the priest.

Ver. 17. *Relieve the oppressed,*] Bochart seems to have hit upon the true sense of the original here, "Rectify what is amiss, or reform what is corrupt;" or, in St. Paul's phrase, "Purge out the old leaven" (1 Cor. v. 7); which literally answers the sense of the Hebrew *hamûts*.

Ver. 18.] The word which is translated, "reason together," signifies properly for two contending parties to argue the case together; but here it seems to import the effect or issue of such a debate; viz. the ac-

saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the

fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 ¶ And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called. The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 ¶ And the destruction of the transgressors

commodating their differences. So God, upon the repentance or reformation of the people, engages to pardon all that is past, and look upon them with the same grace and favour, as if they had never offended; for by their "sins being made white as snow," is meant, by a usual metonymy, the sinners themselves being thoroughly purged from guilt (compare Ps. li. 7).

Ver. 21. *How is the faithful city become an harlot!*] Cities are often represented under the resemblance of women (see Jer. vi. 2); as being mothers of their inhabitants: sometimes they are called virgins (see note on xxiii. 12). But when they turn lewd and vicious, they are styled harlots. This name is given to the heathen cities of Tyre (Isa. xxiii. 16), and Nineveh (Nahum iii. 4); but it is applied to Jerusalem chiefly with respect to that solemn covenant made between God and the Jews, often expressed in scripture by his being married to them (see Jer. iii. 14, xxxi. 22); and by idolatry they were guilty of the same falseness against God, as a woman is guilty of by adultery; the sin of idolatry being commonly styled, "whoring after other gods" (see Bishop Patrick's preface to his comment upon the Canticles).

It was full of judgment;] This relates to the first and best times of the Jewish government, under the reigns of David and Solomon.

Ver. 22. *Thy silver is become dross,*] A proverbial phrase, signifying that there is nothing sincere or pure left among them; but the very best things, such as government and the administration of justice, have a great alloy of corruption mixed with them (compare ver. 25, Jer. vi. 28, 30, Ezek. xxii. 18, 19).

Thy wine mixed with water;] Another proverbial speech of the same importance; the LXX. render it more at large, *οἱ κάπηλοι σου μίγνουν τὸν οἶνον ὕδατι*, "Thy vintners mix thy wine with water," whence *καπηλεύω* signifies to embase by a foreign mixture (see 2 Cor. ii. 17).

Ver. 23.] Thy rulers and magistrates are in a state of rebellion against God, and live upon injustice and rapine (see Hos. iv. 18, Micah iii. 11, vii. 3).

Ver. 24.] An expression borrowed from men's passions, who find some sort of ease and rest in their minds upon venting their anger on just occasions, or in bringing offenders to condign punishment: in like manner, God is described as feeling ease and satisfaction in executing his justice upon obstinate and incorrigible offenders (compare Ezek. v. 13, xvi. 42, xxi. 17). We may farther observe, that God is never said to take pleasure in the punishment of any, but those who have filled up the measure of their iniquities (see Prov. i. 25, 26, Deut. xxviii. 63): those whom he corrects in anger, as Jeremy expresses it. As to others, the rule of the same prophet holds, that

"He doth not willingly afflict or grieve the children of men" (Lam. iii. 33), but even sympathizes with their calamities (see Judg. x. 16, Isa. lxiii. 3).

Ver. 25. *I will turn my hand upon thee,*] The phrase signifies to fall upon or punish those whom we had spared or connived at before; see Ps. lxxxi. 14, Zech. xiii. 7, 2 Sam. viii. 3, where the phrase is the same in the original, but otherwise understood by our interpreters, who translate it, "To recover his brother."

And purely purge away thy dross, &c.] See ver. 22. This place foretells some great reformation (compare Mal. iii. 3), which shall be brought to pass by separating the bad from the good, and destroying those that are incorrigible (see Ezek. xx. 38, and notes upon iv. 3).

Ver. 26. *I will restore thy judges as at the first,*] These promises relate, at least in their primary sense, to the restoration of the Jews after the seventy years of captivity, when they had the face of a government restored to them: and their governors, Zerubbabel, Nehemiah, and others, were remarkable for their integrity. The expression seems to allude to those judges, whom God raised up to the Jews at their first settlement in the land of Canaan, to whom the prophet resembles these rulers, both because they were men of great piety and virtue; and because these latter did not affect the state and title of kings, till the latter times of the Jewish commonwealth. [Compare Jer. xxx. 20, 21.]

Afterward thou shalt be called, The city of righteousness,] This promise, taken in its full extent, relates to more flourishing times of the church than the world hath yet seen (compare Zech. viii. 3, compared with ver. 20 of the same chapter: see likewise Isa. iv. 3, xxxv. 8, lii. 1, lx. 21, Zech. iii. 11—13).

Ver. 27.] When God shall redeem Zion, and restore those that truly turn to him, he will make a remarkable discrimination between the righteous and the wicked; God's judgments will be visible in punishing the latter, and his mercy in saving the former (see note on v. 16).

Ver. 29. *For they shall be ashamed of the oaks which ye have desired,*] The sacrificing in groves and shady places was an ancient rite of idolatry. Learned men observe, by comparing Judg. ii. 13, with iii. 7, that Baal and Ashtaroth are the same with Baalim and Asheroth, or the gods worshipped in groves. This kind of worship was expressly forbidden in the law (see Deut. xii. 3, xvi. 21); and yet prevailed so much in the times of the idolatrous kings, that the practice was not quite laid aside under religious princes (see 1 Kings xv. 24, xxii. 43). But the captivity of the Jews had that good effect, that they scarce ever afterward relapsed into idolatry.

and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

If we suppose the words relate to some further reformation of the church in the latter times, we may observe, that when the prophets speak of an entire reformation of the state of the church. they mention the utter extirpation of idolatry out of it, as if that were one of the last enemies of God and his truth that was to be destroyed (compare with this place, Isa. ii. 18, xxvii. 9, xxx. 22, xxxi. 7, xlv. 16, lxxv. 16; Hos. ii. 17; Mich. v. 13; Zech. xiii. 2; Tobit xiv. 6).

Ye shall be confounded for the gardens] See note on lxx. 3.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

Ver. 31. *The strong shall be as tow,*] Those that valued themselves for their strength and power, "the mighty ones, who caused terror in the land of the living," as Ezekiel speaks (xxxii. 21, 23), they shall grow feeble.

The maker of it as a spark,] The margin reads, "And his works," which expresses the sense better; viz. that both the framers of idolatry and their devices shall perish together, however supported by secular power, or recommended by worldly grandeur.

CHAPTER II.

1 THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

3 And many people shall go and say, Come

ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears

CHAP. II.

ARGUMENT.—The former part of this chapter describes the promulgation and success of the gospel upon the first coming of Christ: the latter part represents his second coming to judgment: the first and second coming of Christ are often joined together by the prophets: one reason of which may be, because the destruction of the Jewish state quickly followed after the promulgation of the gospel, which is represented in words that denote the general dissolution of all things. See Joel ii. 31; Matt. xxiv. 29, as indeed all God's remarkable judgments are types and forerunners of the last and general one (see note on xiii. 10).

Ver. 1. *The word*] *The word*, that is, the vision which concerns the state of the church and people of God in aftertimes (ver. 2). Judah and Jerusalem, including the Christian church, who are the true Israel of God (see note on lx. 11).

Ver. 2. *In the last days,*] The "last days" signify in the prophets the times of the Messias. The Jews commonly divide the times or successions of the world into three ages, or periods: The first, *before the law*; the second, *under the law*; the third, *under the Messias*. This being the last dispensation, which God designed should continue till the consummation of all things, it is denoted by the prophets under the title of the last times or latter days (see Joel ii. 28, compared with Acts ii. 17; Micah iv. 1, compared with Heb. i. 1; 1 Pet. i. 20; 1 John ii. 18). Accordingly St. Paul tells us, that Christ "appeared *ἐπὶ τοῖς αἰσῶσι τῶν αἰώνων*, at the consummation of the ages," or several periods of the world (1 Heb. ix. 26); and speaking of his own times, saith, that "the ends of the world were come" (1 Cor. x. 11). *τῶν αἰώνων*, "the conclusion of the ages of it."

The mountain of the Lord's house shall be established upon the top of the mountains.] That is, shall be em-

nently conspicuous, so as to be the light of the world, and draw all nations to embrace the truths therein professed (compare Matt. v. 14). The Jewish temple stood upon mount Moriah (2 Chron. iii. 1). It is here metaphorically taken for the church (compare xi. 9, xxiv. 23, xxv. 6, 7, 10, xxvii. 13, lxxv. 11, lxxvi. 20; Ezek. xvii. 23, xx. 40, xl. 2), which Daniel prophesies should become a great mountain, and fill the earth (Dan. ii. 35). This prophecy will not receive its utmost completion, till the destruction of the four monarchies there mentioned, and the fulness of the Jews and gentiles are come into the church (compare Micah iv. 1, 6, 7, 13). But yet both these prophecies may be partly fulfilled, in the several advances which Christ's kingdom makes in the world, who is described as "going forth conquering, and to conquer" (Rev. vi. 2).

Ver. 3. *Let us go up to the mountain of the Lord, &c.*] i. e. Let us join ourselves to the Christian church; the phrase alludes to the Jews going up in companies to Jerusalem at the three solemn feasts of the year (compare lx. 4, 7, 9, lxxvi. 23; Zech. viii. 21, 22, xiv. 16; Jer. xxxi. 6, 1, 5).

For out of Zion shall go forth the law.] See this fulfilled, Luke xxiv. 47; Acts i. 8.

Ver. 4. *And he shall judge among the nations and shall rebuke many people.*] Both by the power of his word, which is compared to a two-edged sword in scripture; and by the remarkable judgments he will exercise upon those who are incorrigible (see Ps. cx. 6; Luke xix. 27; Rev. xix. 15).

They shall beat their swords into plowshares.] The state of war is described by Virgil under the same metaphor:

Et curvæ rigidum falces conflantur in ensem.

"Their pruning-hooks are turned into swords."

Georgic 1, *ad fin.*

Neither shall they learn war any more.] Peace is mentioned as the distinguishing character of Christ's

into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

8 Their land also is full of idols; they wor-

ship the work of their own hands, that which their own fingers have made;

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

kingdom (see xi. 6, lxxv. 25; Ps. lxxii. 7; Zech. ix. 10; Luke ii. 14): and he himself is called *prince of peace* (Isa. ix. 6). The spiritual sense of this prophecy implies our Saviour's being the great peace-maker, who should reconcile the Jews and gentiles to God, and to each other, Eph. ii. 14 (see more in the notes upon xi. 9). But if we look upon this and the like prophecies, as foretelling the outward peacefulness of Christ's church or kingdom, which the natural sense of the words imports, they seem to relate to some more flourishing state of the church than hath yet been seen upon earth, when Christ, after having subdued all his enemies, shall grant rest unto his faithful servants (2 Thess. i. 7). And thus much is implied in the former part of the verse, and will farther appear by comparing Zech. ix. 10; Hag. ii. 21—23.

Ver. 5.] The prophet addresses himself to those Jews of latter times, that should live when the glad tidings of the gospel were published, and exhorts them to make use of those means of grace which God would so plentifully afford them, and not continue stubborn and refractory as their forefathers had done, which disobedience of theirs had provoked him to forsake them: as it follows.

Ver. 6. *Therefore thou hast forsaken thy people*] This is not an inference from what goes before, as Mr. White pretends, in order to confine the preceding prophecy to Isaiah's own time, but is rather an inference from what follows, and should be translated, "For this reason thou hast forsaken thy people, because they be replenished," &c. (See a like instance, v. 13).

Because they be replenished from the east, and are soothsayers like the Philistines,] The prophet assigns the reason of God's withdrawing his kindness from the Jews of the present age (as there would be a more remarkable rejection of them. under the gospel), because of their following the corrupt manners of the idolatrous nations round about them, in seeking to soothsayers and wizards, which God had so expressly forbidden them (Deut. xviii. 14). Both the eastern parts that border upon Judea, *i. e.* Syria and Chaldaea, were famous for pretenders to this sort of science (see Numb. xxiii. 7; Isa. xlvi. 13); and likewise the Philistines, who lay westward of it (see 1 Sam. vi. 2; 2 Kings i. 2).

They please themselves in the children of strangers.] They invited or encouraged pretenders to such knowledge from foreign parts: or, they took pleasure in learning the idolatrous practices of the strangers round about them; a thing often forbidden in their law (see Deut. xii. 30; Exod. xxxiv. 16; 1 Kings xii. 1, 2).

Ver. 7. *Their land also is full of silver and gold.*] The prophet reproves those who in the midst of the

public calamities, made no conscience of enriching themselves by oppression and injustice (compare i. 22, v. 7, 8; see likewise 2 Kings v. 26).

Their land is also full of horses,] The king was forbidden to "fetch horses out of Egypt" (Deut. xvii. 16), which was a country that abounded in horses, of which there was great scarcity in Judea (see 1 Kings x. 29; Isa. xxxi. 1, xxxvi. 9). One reason of that prohibition was, that the Jews might not have any alliance with Egypt, which the prophets often reprove them for. Indeed, if they had continued firm in their obedience, they need not have sought the alliance of any of their neighbours (see Deut. xxviii. 10).

Ver. 9. *The mean man boweth down, and the great man humbleth himself.*] The words denote a universal corruption, that both high and low are given to idolatry (see Ps. xlix. 2).

Therefore forgive them not.] *i. e.* Thou wilt not forgive them: the imperative is here taken for the future (see the like instances. vi. 10, xxiii. 16; Zech. xiii. 7). God's judgments are sometimes foretold by way of imprecation (see 2 Tim. iv. 16): and many of the imprecations of the Psalms may be understood as so many predictions (see likewise Gen. ix. 25). [If we understand the words in the sense of an imprecation, they are supposed to be uttered against incorrigible sinners; and it is for the glory of God's justice, that such persons should receive the due rewards of their deeds. Compare Neh. iv. 5; Ps. xxviii. 4, lix. 5, lxxiv. 27; Jer. xviii. 23.]

Ver. 10.] The remaining part of the chapter is a prediction of some general judgment that should end in the utter destruction of the Jewish land and government: such was that of the captivity. But many of the expressions are such as relate to the last judgment (see the note at the beginning of the chapter). The prophets often take occasion to represent the terrors of the last day, from the particular judgments which should befall some one nation (see note on xiii. 10, xxiv. 1).

Enter into the rock, and hide thee in the dust,] The words express the great consternation of wicked men, especially at the day of judgment, whose guilt shall prompt them to cast about where to hide themselves (see ver. 19, 21 of this chapter, Luke xxii. 30, Rev. vi. 15).

Ver. 11.] "Pride being the beginning of sin," as the wise man speaks (Eccles. x. 13), God's judgments are more especially levelled against it; and one end of the destruction he brings upon particular countries, and will bring upon the whole world, is to "stain the pride of all worldly glory," as our prophet speaks (xxiii. 9), and to convince men that there is nothing in this world worth men's setting their hearts upon (compare xxvi. 5).

13 And upon all the cedars of Lebanon, *that are high and lifted up*, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are lifted up*,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

Ver. 13.] i. e. The great and principal persons of any city or nation (see the same metaphor, x. 33, 34, xiv. 8, xxxvii. 21).

Ver. 14.] The words may signify greater or lesser magistrates (compare Ps. lxxii. 3).

Ver. 15.] Upon all the cities and towns of strength.

Ver. 16.] Bochart does probably guess, that Tarshish, in its primary signification, was a port in Spain, called afterward Tartessus. But it likewise appears, by comparing 1 Kings xxii. 48, with 2 Chron. xx. 36, that there was a place of the same name near Ophir, famous for its gold; which Ophir the same learned person places in India (see his Phaleg, lib. ii. cap. 27, iii. 7), and Huetius, in the eastern coast of Africa (Lib. de Navigat. Solomonis, cap. 2). Wherever this Tarshish stood (and it is not unlikely that in process of time this name might be given to more places than one), it was famous in former times for the traffic of the Phœnicians, who were the first merchant adven-

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

urers. From thence, "ships of Tarshish" signify in scripture any trading or merchant ships. Accordingly here the Septuagint render the words, "ships of the sea," as our old English translation does, Ps. xlviii. 6. The words here, joined with what follows, "and upon all pleasant pictures," denote the destruction of all fine and elegant furniture, and those rarities which are brought by sea from foreign parts, in which men are apt to pride themselves (compare Rev. xviii. 17—19).

Ver. 18.] See note on i. 29.

Ver. 19.] See note on ver. 10.

Ver. 20.] They shall bury their idols under ground, or hide them in some dark corner, as what they are perfectly ashamed of.

Ver. 22. *Cease ye from man,*] i. e. From valuing man (see note on ver. 11). See the like phrase, Prov. xxiii. 4, "Cease from thine own wisdom;" i. e. from esteeming it.

CHAPTER III.

1 FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

4 And I will give children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

CHAP. III.

ARGUMENT.—This chapter contains a description of the calamities which should befall the Jews in the declining part of their government, and should at last conclude in a total captivity (ver. 26).

Ver. 1.] Bread is commonly called the staff of life (see Lev. xxvi. 26, Ezek. xiv. 13). This judgment seems to relate to the siege of Jerusalem by the Chaldeans, when bread and water were both very scarce (see Jer. xxxvii. 2, Ezek. iv. 16).

Ver. 2, 3. *The mighty man, and the man of war, the judge, &c.*] This likewise relates to the same times, particularly to Jehoiachin's captivity, when all the men of note were carried away captive with him (see 2 Kings xxiv. 14).

The prophet,] The same judgment threatened in the times of the captivity (Ezek. vii. 26), and actually fulfilled then, as appears by Jeremiah's complaint

(Lam. ii. 9), "Her prophets find no vision from the Lord" (see likewise Ps. lxxiv. 9). Ezekiel was the only prophet that was carried away to Babylon, and we do not find that he had any vision relating to the Jews after the twelfth year of his captivity, which was a year or two after the destruction of Jerusalem, except it was the vision of the temple (ch. xl. &c.), which related to a scene of things many ages to come.

Ver. 4.] When all the eminent persons, mentioned ver. 2, 3, are removed, the necessary consequence of that must be, that persons of no understanding or qualifications for government must succeed in their places.

Ver. 5.] The usual effects of a weak and unsettled government, where faction grows too hard for justice, and seditious men dare openly to insult those that are in authority.

Ver. 6. *When a man shall take hold of his brother—*

7 In that day shall he swear, saying, I will not be an healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings.

11 Woe unto the wicked! *it shall be* ill *with him*: for the reward of his hands shall be given him.

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them. O my people, they which lead thee cause *thee* to err, and destroy the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with

the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the LORD God of hosts.

16 ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet:

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about* *their* feet, and *their* cauls, and *their* round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the

saying, *Thou hast clothing, be thou our ruler.*] Thou hast all manner of necessaries (see ver. 7) fit to support the dignity of a ruler.

To take hold of another, is a gesture of entreating his friendly assistance (see iv. 1, Zech. viii. 23).

And let this ruin be under thy hand:] Let thy hand, thy power, and interest, support this ruinous state of the government: so some understand the phrase, as if it were spoken by the figure *hypallage*; others thus, "Let this ruinous and tottering government be under thy care and protection."

Ver. 7. *Make me not a ruler of the people.*] I have not ability to undertake such an office; and the times are so bad, that I will not expose myself to the envy and danger of a high station.

Ver. 8. *To provoke the eyes of his glory.*] To provoke the glorious and all-seeing eyes of God, who is said to be "of purer eyes than to behold iniquity," but with abhorrence (Hab. i. 13).

Ver. 9.] It is very uncertain what the word *hac-rath* signifies, being never found elsewhere in the Bible: our translators render it, *the shew*, i. e. the impudence of their countenance: whereby they put a bold face upon the worst of crimes, and glory in their shame, after the example of Sodom, as it follows (see i. 10).

Ver. 10, 11.] See a parallel place to this, Eccles. viii. 12, 13. Both these texts plainly intimate that God hath appointed a time wherein he will put a difference between the righteous and the wicked: times of great calamity and confusion are proper seasons to put men in mind that God will one day rectify these disorders.

Ver. 12. *As for my people, children are their oppressors.*] See ver. 4. The words may be rendered, "Their oppressors glean them;" i. e. take from them that poor remainder of their substance, which the former calamities had left: the word is used for gleaning grapes, after the main vintage is already gathered, Deut. xxiv. 22 (see here, ver. 11).

Women rule over them.] *Women* signify here, metaphorically, the weakest and most contemptible part of the people, who take upon them to govern their

betters (see ver. 4, 5). In this sense the word is taken, xxvii. 11, like that of Virgil:

"O vere Phrygiæ, neque enim Phrygæ."—

They which lead thee cause thee to err.] The margin reads, "They that call thee blessed," i. e. the false prophets who soothe thee up in thy sins, and foretell nothing but peace and prosperity (compare ix. 15, 16).

Ver. 14.] He will avenge the cause of the poor and oppressed, by those judgments which he is bringing upon the great and honourable (see ver. 1—3).

Ver. 15.] You squeeze them by your oppression: this is expressed, by "flaying their skin, and pulling their flesh from their bones," Mic. iii. 2, 3.

Ver. 16.] *Making a tinkling with their feet.*] Some interpret this of chains like a sort of trammels put about their feet, which hindered these nice ladies from making too large strides (see Dr. Alix's Reflect. upon the Scrip. par. i. ch. 20). But the words which describe the women's ornaments in this and the following verses are of a very doubtful signification; the modes of every age and country varying so often, that the succeeding fashion makes the former to be quickly forgotten, and the words that express it to be out-dated.

Ver. 17.] *The Lord will discover their secret parts.*] When they shall be carried captive, stripped and bare, without any covering for their nakedness; for such were the barbarous customs of conquerors towards their captives (see xx. 4, xlvi. 3, Jer. xlii. 22, Mic. i. 11, Nah. iii. 5).

[Ver. 21. *Nose jewels.*] The word may be translated "jewels for the face," or forehead, as it is rendered, Gen. xxiv. 47, Ezek. xvi. 12. But the same phrase is used Prov. xi. 22, where it certainly signifies a *nose jewel*; and our interpreters translate it to that sense "As a jewel of gold in a swine's snout." St. Austin, in his Questions upon Genesis, tells us, it was the custom of the women in Mauritania to hang jewels in their noses; and the same custom is still observed in Persia, Arabia, and other countries, as those who have travelled thither inform us. See Harris's Collect. of Travels, par. i. p. 207.]

mantles, and the wimples, and the crising pins,

23 The glasses, and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair bald-

ness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she *being* desolate shall sit upon the ground.

Ver. 24. *And burning instead of beauty.*] The old English translation reads, *sun-burning*, by way of explication: their faces shall be exposed to the heat of the sun, either by their being made slaves, and forced to toil in the open air, or else in their transportation into foreign parts.

Ver. 26. *Her gates shall lament and mourn.*] As being solitary, and none passing through them, and the courts of judicature, that used to be kept there, being shut up.

And she being desolate shall sit upon the ground.] Sitting upon the ground is a sign of the deepest mourning and lamentation (see Job ii. 13; Lam. ii. 10; Isa. xlvi. 1): so Jerusalem is here described as a woman bereaved of her children, and lamenting over them in this melancholy posture. And thus she was represented in a medal coined by Vespasian's order, after the destruction of that city by the Romans (see Mr. Gregory's *Observat.* chap. 5).

CHAPTER IV.

I AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

CHAP. IV.

ARGUMENT.—From the second verse the prophet describes the glorious state of the church, which should follow upon its restoration from those calamities described in the former chapter: and the words plainly point at the *conversion* of the Jews in the *latter times* of the world, and the flourishing state of the church, which should follow upon it. This subject is more largely handled in the latter part of this prophecy, particularly ch. liv., lv., and so on to the end of the book.

Ver. 1. *Seven women shall take hold of one man.*] This verse should have been continued to the former chapter; for it contains another melancholy instance of the calamitous circumstances which should attend the Jewish nation. "Their young men" are said to "fall by the sword" (iii. 25): so that there should be "seven women to one man:" who "should take hold of him:" i. e. use importunity to be married, contrary to the natural modesty of their sex, and that upon hard and unusual conditions of maintaining themselves.

Only let us be called by thy name.] It is the custom of all nations for the wife to be called or distinguished by her husband's name. Thus we read of Mary the wife of Cleophas, John xix. 15. So among the Greeks and Romans, Hectoris Andromache, Marcia Catonis.

To take away our reproach.] Barrenness was thought a great reproach among the Jewish women (see Luke i. 25), and is threatened as a curse to them (Hos. ix. 14): as fruitfulness is promised for a blessing (Deut. xxviii. 4; Ps. cxxvii. 3). Upon this account the Hebrew women generally married young (see Selden's *Uxor. Hebraica*, lib. ii. cap. 8), and were very desirous of children (see Gen. xxx. 1; 1 Sam. i. 8).

Ver. 2. *In that day*] This phrase often denotes in Isaiah, not the same time with that which was last mentioned, but an extraordinary season, remarkable for some signal events of providence; called elsewhere, by way of excellence, "the day of the Lord" (compare ii. 11, 12. x. 20. xvii. 7, xix. 18). Just as *that day* denotes the day of judgment in the New Tes-

tament, as a time of all others the most remarkable (see 2 Thess. i. 10; 2 Tim. i. 12, 18, iv. 8).

Mr. White is forced to own that the expression here cannot be meant of the same time mentioned ver. 1, though elsewhere he is willing to take advantage of the phrase, that he may the better confine the sense of the prophet to some particular juncture, in, or near, his own time; particularly in his notes upon xi. 11, xix. 18. But here even Grotius his leader differs from him, and acknowledges in his notes upon xiv. 21, "That it is usual for the prophets to pass from the threatenings that relate to their own times, to the promises which belong to the times of the gospel."

We may further observe, that the scriptures speak of the extraordinary appearances of Christ's kingdom as ushered in by great tribulations foregoing (see xxiv. 15, xxxi. 20, 21; Jer. xxx. 7; Dan. xii. 1; Matt. xxiv. 21). Thus the saints are said to come out of "great tribulation," Rev. vii. 14, and are here called the *escaped*, and sometimes *Σωζόμενοι*, as it is expressed in the Greek (see note on i. 9): those that are escaped, as it were, out of the fire.

Shall the branch of the Lord be beautiful and glorious.] The Messiah is often called the *branch*. See Jer. xxiii. 5; Zech. iii. 8, vi. 12, in all which places the Hebrew reads *Tsemah*, as it does here. But the Septuagint, in the three last places, render it *Ἀνατολή*, the *east* or *morning light*, and translate it to the same purpose in this place: concerning which sense of the word, see the note on xli. 2.

The church is likewise called the "branch of God's planting," lx. 21.

The fruit of the earth shall be excellent and comely] The spiritual blessings of the gospel are sometimes described under the emblems of fruitfulness and plenty (see xxvii. 6, xxx. 23, xxxii. 20, xlv. 8; Psal. lxxvii. 6; Joel iii. 18; Hos. ii. 22).

For them that are escaped of Israel.] Those Jews who are converted, and escape that destruction which shall overtake the incredulous and disobedient. This may be partly understood of those that were converted by the preaching of Christ and the apostles; and thereby escaped that vengeance which involved the

3 And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:*

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

rest of the nation (see Acts ii. 40; 1 Thess. ii. 16). But I conceive it is chiefly meant of those Jews who shall be converted at the end of the world, when the obstinate and incorrigible shall be destroyed, and shall return home from their several dispersions (compare xxvii. 12, 13, xlv. 20, lxvi. 19; Ezek. xx. 34—43).

Ver. 3. *He that is left in Zion,*] Those that escape the common destruction of those countrymen (see ver. 2).

Shall be called holy,] This may relate to the great purity and holiness of the first professors of Christianity, which the apostles often bear witness to, and glory of, in their writings (see Acts iv. 33; 1 Cor. vi. 11; Phil. ii. 16; Col. i. 6, ii. 5; 1 Thess. i. 3, 11, 13, 19, 20; 2 Thess. i. 4). But the words look further, to the conversion of the Jews in the latter times, and that abundant degree of grace and sanctification which shall be conferred upon them, after that the “transgressors and rebels are purged out of them,” Ezek. xx. 38 (compare Isa. i. 27, liii. 1, lx. 21; Zeph. iii. 11; Zech. xiv. 20).

Even every one that is written among the living in Jerusalem,] Whose names are written in the book of life among God’s elect, to whom the promises made to God’s people peculiarly belong (see Ps. lxix. 28; Ezek. xliii. 9; Phil. iv. 3; Rev. iii. 5, xxi. 27). The phrase alludes to the registers which were kept of the Jewish tribes and families (see Ezra ii. 59): and those that could not prove their pedigree from thence were not admitted to the same rights and privileges which others enjoyed (see *ibid.* ver. 62).

Ver. 4. *When the Lord shall have washed away the filth of the daughters of Zion,*] Whose sins are mentioned, iii. 16, &c. The Septuagint express the sense more fully, and read by way of supplement, “The sons and the daughters of Zion.”

And shall have purged the blood of Jerusalem] The sins of cruelty and oppression (see v. 7), or of murder and bloodshed (i. 15), particularly in killing the prophets, and persecuting God’s servants (see Matt. xxiii. 37; Acts vii. 52). Or it may signify pollution in general, as the word sometimes is taken (see Ezek. xvi. 6; Joel iii. 21).

By the spirit of judgment, and by the spirit of burning,] By making them pass through the “furnace of affliction,” as it is expressed xlviii. 10. The phrase denotes that severe discrimination which God shall make between the good and the bad, the pure silver and the dross: the better being purified, the worse being consumed in the fire (compare Ezek. xxii. 21;

5 And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Mal. iii. 2, 3). These expressions may probably allude to that severe trial which all shall undergo at the general conflagration which is designed for the “perdition of ungodly men” (2 Pet. iii. 7); when many of the righteous shall escape with great difficulty, and “be saved as through fire,” 1 Cor. iii. 15, that place being understood of the general judgment by many interpreters, both ancient and modern.

Ver. 5. *A cloud and smoke by day, and the shining of a flaming fire by night,*] A plain allusion to the cloud by day, and pillar of fire by night, that conducted and protected the Israelites in the wilderness (Exod. xliii. 21); and afterward rested upon the tabernacle (xl. 38). In like manner, God promises here to give visible tokens of his presence in, and protection over the church, and each particular member thereof. Smoke and thick darkness was an emblem of God’s presence, as well as a cloud (see vi. 4; Ps. xviii. 8).

For upon all the glory shall be a defence,] The saints or living members of the church are called God’s glory, because God is glorified in them (see xlvii. 13, xlix. 3, lxi. 3); and because the grace and glory of God is in some measure communicated to them (see John xvii. 22; 2 Cor. viii. 23): and they are designed to be made partakers of farther degrees of it in the world to come (see 2 Cor. iii. 18; 2 Thess. ii. 14): and here God promises, in an especial manner, to protect and defend them. The Septuagint render the words to a plainer sense, and such as the Hebrew will bear, *Πάση τῇ δόξῃ σκεπασθήσεται*, “It (i. e. Zion) shall be defended with all the glory” (of God): i. e. God’s glory, or the divine Shechinah, shall be both a light and a defence to his people (compare Zech. ii. 5).

Ver. 6.] God’s placing his tabernacle among the Jews was a token of his dwelling among them, and admitting them under his immediate protection (see Lev. xxvi. 11, 12): accordingly, dwelling in God’s tabernacle is, in scripture phrase, equivalent to abiding under his shadow or protection (compare Ps. xci. 1, with xxvii. 5, xxxi. 20). So here it is said, that God’s visible presence in his church will be its defence and security from all sorts of calamities and persecutions. The expressions in the latter part of the verse allude to the movable tents which travellers carry along with them in hot countries, for a defence against the scorching heat of the sun, and the fierceness of storms and rain (compare xxv. 4, xxxii. 2; Rev. vii. 15).

CHAPTER V.

I Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My well-

beloved hath a vineyard in a very fruitful hill: 2 And he fenced it, and gathered out the

CHAP. V.

ARGUMENT.—This chapter contains a general reproof of the Jews, for their ingratitude, impiety, excess, and covetousness, for which sins the prophet de-

nounces God’s judgment against them by the hands of the Assyrians or Babylonians.

Ver. 1. *Now will I sing to my wellbeloved*] As David inscribes his psalms to his chief musician; so the

stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join house to house, that lay field to field, till there be no place, that

they may be placed alone in the midst of the earth!

9 In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶ Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in

prophet here, speaking in the person of God, directs this hymn or parable, poetically expressed, to his well-beloved, i. e. Christ: the *beloved* is the *Messias*, called often by that title in the Canticles, by his spouse the church.

[*My wellbeloved a song of my beloved*] The words translated *wellbeloved* and *beloved*, are in the Hebrew *jedidi* and *dodi*, agreeing both in sound and signification, and spoke here of the same person, the *Messias*, who is called *well beloved*, in respect of his father, being the son of his love (Matt. iii. 17; Col. i. 13), and *beloved*, in respect to his spouse the church, and known by that title in the Canticles, to which book it is probable the prophet here alludes.]

[*Hath a vineyard*] The church is often represented under this figure, as appears by the texts quoted here in the margin of our Bibles.

[*In a very fruitful hill*.] See note on vii. 25.

Ver. 3.] The case is so plain, that God might venture to refer it to themselves, although they were parties concerned. Here the style of the parable is altered from the third person (see ver. 2) to the first; a variation very common in scripture; and the sense is the same, whether the words be spoken by God, or by Christ, who is *one with the Father*.

Ver. 4.] From this, among many other texts of scripture, we may conclude, that those may have sufficient means of grace afforded them, who nevertheless are not actually or effectually converted.

Ver. 5.] I will take no farther care of it, but leave it to be destroyed and laid waste by the heathens and infidels (compare Ps. lxxxi. 12, &c.).

Ver. 7. *The men of Judah his pleasant plant*.] The living members of the church are called the "branch of God's planting." lxi. 3 (see likewise Matt. xv. 13; John xv. 2). The Jews should have been such, and had sufficient means of grace to make them so.

[*For righteousness, but behold a cry*.] Of those that are oppressed.

Ver. 8.] Woe to them that have such an insatiable

desire after increasing their possessions, that they stick at no injustice whereby they may defraud others of their right (see Mic. ii. 2). So they join one to purchase another, until there is no place left for any neighbours to dwell near them.

Ver. 10.] *A bath* and an *ephah* are the same measure, and they contain but the tenth part of a *homer* (see Ezek. xlv. 11). By this computation, the harvest should produce but the tenth part of the seed: we are to distinguish between an *omer* and a *homer*: the first letter of the former word in the Hebrew is *ajjn*, the first letter of the latter is *cheth*: an *omer* is the tenth part of an *ephah* (Exod. xvi. 36), whereas an *ephah* is but the tenth part of a *homer*.

Ver. 12.] They consider not the works of his providence, nor lay to heart either his mercies or his judgments.

Ver. 13.] This may probably relate to the captivity threatened more expressly ver. 26, &c., and spoken of here as if it were already come to pass; a figure frequent in the prophetic writings (see note on i. 7), which judgment the prophet says was a punishment of their stupidity and insensibility of their duty (compare i. 3). Famine and drought are threatened as punishments of idolatry, Deut. xi. 17 (compare ver. 6, 10, of this chapter).

Ver. 14. *Hell*] The word *scheol* signifies the grave or state of the dead (see note on xiv. 9). In this sense it is elsewhere joined with destruction (see Job xxvi. 6; Prov. xv. 11).

[*Their glory, and their multitude*.] These two words are joined together, xvi. 14, in speaking of the destruction of Moab; for the multitude of people is the glory and strength of any state.

Ver. 15.] As men of both ranks joined in the same sin (see ii. 9); so they shall share alike in the punishment.

Ver. 16.] *Judgment* and *righteousness* are often equivalent terms (see Eccles. iii. 16), and then *righteousness* signifies strict justice: and so the word is

judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope :

19 That say, Let him make speed, and hasten his work, that we may see it : and let the counsel of the Holy One of Israel draw nigh and come, that we may know it !

20 ¶ Woe unto them that call evil good, and good evil ; that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter !

21 Woe unto them that are wise in their own eyes, and prudent in their own sight !

22 Woe unto them that are mighty to drink

wine, and men of strength to mingle strong drink :

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him !

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust : because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them : and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 ¶ And he will lift up an ensign to the na-

used, Isa. x. 22, lix. 17. If we understand the words so here, the sense will be, that God's power and holiness shall be magnified in the judgments he executeth upon the wicked. But we may understand *righteousness* here as opposed to *judgment*, and signifying the same with mercy (see i. 27, and note on xxxii. 16) ; and then the meaning of the latter part of the verse will be, that God's holiness shall be rendered illustrious in his showing mercy to the righteous (see the following verse) : God is said to be *sanctified in those* in whose preservation or destruction he exerts his power after a remarkable manner (see Numb. xx. 13, Ezek. xx. 41, xxviii. 22, 25, xxxvi. 23, xxxviii. 16, 23, xxxix. 27).

Ver. 17.] While strangers devour the possessions of those who have grown rich by oppression (compare i. 7) ; the *lambs*, i. e. good men, shall be under the peculiar care of Providence, and shall want nothing that is necessary for their support. God is often represented as a shepherd, and his care of the righteous described by their feeding securely in rich pastures (see Ps. xxiii. 1 ; Isa. lxxv. 10).

Ver. 18.] Who are industrious in finding out pretences to confirm themselves and others in their evil practices, and still add one sin to another.

Ver. 19.] This is an objection often in the mouths of libertines, that God doth not hasten the fulfilling of his promises or threatenings, so as to give them ocular demonstration of their certainty (see Amos v. 18 ; 2 Pet. iii. 3, 4).

Ver. 20.] That endeavour to confound both the names and the natures of virtue and vice, commend and applaud what is evil, and disparage and discountenance what is good. This reproof of the prophet supposes, that the difference between good and evil is as self-evident as the most contrary qualities which we are informed of by the report of our senses : and that the advantage which light hath above darkness doth not shine out with a brighter evidence, than the pre-eminence which virtue hath above vice.

Ver. 21.] Who think themselves too wise to need any instruction, and therefore despise the admonitions of God's prophets.

Ver. 23.] By condemning and punishing him, make him look as if he were guilty.

Ver. 24.] They shall be consumed both root and branch. The prophet alludes to the metaphor insisted on at the beginning of the chapter, where he calls the Jews God's *vineyard*, and his *pleasant plant*.

Ver. 25. *The hills did tremble.*] The mountains and

the earth itself are often said to tremble at God's judgments (see Ps. lxxvii. 18, cxiv. 7 ; Jer. iv. 24 ; Micah i. 4 ; Nahum i. 5 ; Hab. iii. 10), which expressions allude to the trembling of mount Sinai, when God came down upon it (Exod. xix. 18), as also to the thunder which accompanies God's extraordinary judgments, and makes the earth tremble (see Ps. xviii. 7, 13). And because these particular judgments are an earnest of the general judgment, when the whole frame of the world shall be dissolved.

Their carcases were torn in the midst of the streets.] The preterperfect tense is here used for the future (see ver. 13), for the words relative to Sennacherib's invasion, or rather to the Babylonian captivity (see the following verse). He compares those enemies to lions (ver. 29), and by the same metaphor he says that they shall tear the Jews to pieces, and leave their carcases torn in the midst of the public ways or streets (compare 1 Kings xiii. 24).

Ver. 26. *He will lift up an ensign to the nations from far.*] Setting up a standard is a signal for armies to assemble together (see xviii. 3 ; Jer. li. 27). Thus God will gather together the nations that live afar off, and assemble them to fight against Judea. The nations here specified are the Babylonians, who are, in like manner, described as "coming from a far country" (xxxix. 3 ; Jer. v. 15). It is true, Babylon stood upon the river Euphrates ; which was once the border of the Jewish kingdom (see Gen. xv. 19 ; 1 Kings iv. 21). From whence it may be argued, that the Babylonians or Assyrians cannot be meant here. But to this it may be replied, that many of their confederates, who made up great part of their army, lived at a farther distance. Indeed, all foreigners were looked upon by the Jews as living a great way off, because they maintained but little commerce with their neighbours. So the queen of Sheba is said to have come "from the uttermost parts of the earth" (Matt. xii. 42), whereas she came but from Arabia Felix. This threatening may also be extended to the desolation of Judea by the Romans (compare Deut. xxviii. 49, and see the note on vi. 11).

Will hiss unto them from the end of the earth.] Will call them by a certain signal (compare vii. 18). "From far," and "from the ends of the earth," are equivalent expressions (see xliiii. 6). The meaning of the phrase is, that the least whisper of God's voice shall be heard from one end of the earth to the other, and shall summon the nations to the place appointed.

Ver. 27—29.] See a parallel description of a hos-

trons from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted

like flint, and their wheels like a whirlwind: like flint, and their wheels like a whirlwind:

tile army, Joel ii. 2, 7—10. Where God girds men with strength, their courage and success is irresistible (see xlv. 1—3).
Ver. 27. *Neither shall the girdle of their loins be loosed.*] A girdle was a necessary part of a soldier's habit (see 1 Kings ii. 5, xx. 11; 2 Kings iii. 21), for it fastened his armour upon him, and made him more nimble and fit for action. From thence it is taken to signify strength and courage (Job xxxviii. 3; Isa. xlv. 5), and to unloose the loins, is to enfeeble and dispirit (Dan. v. 6; Isa. xlv. 1).

Nor the latchet of their shoes be broken.] They shall be all well appointed; and as their courage shall

not fail them, so neither shall any defect in their habit or armour retard them, or render them unfit for action.

Ver. 28. *Their wheels like a whirlwind.*] That nothing can stop nor resist. Chariots were a principal instrument of war, and are always mentioned in the ancient accounts of battles, as well in scripture as in profane authors.

Ver. 30.] Every thing looks black and dismal. The scripture expresses great calamities by the heavens being darkened, and the sun, moon, and stars, withdrawing their light (compare viii. 22, xiii. 10, Jer. iv. 23; Ezek. xxxii. 7, 8; Joel ii. 10; Amos vii. 9).

CHAPTER VI.

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face,

and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

CHAP. VI.

ARGUMENT.—This chapter, though not the first in order, gives an account of Isaiah's call to the prophetic office (at least, of a new commission to him), together with a prediction of the unsuccessfulness of his ministry, by reason of the hardness of the people's hearts. The like account we have of Jeremiah's call, Jer. i.

Ver. 1. *I saw also the Lord*] i. e. The divine Shechinah, or the "glory of the Lord," as St. John explains it (John xii. 41); who also assures us, that it was the Logos, or second person of the blessed trinity who now appeared, this vision having a particular relation to the times of the gospel (see ver. 9, 10). It was the unanimous sense of the ancient church, that all the divine appearances in the Old Testament were made by the Son of God, by whom all the affairs of the church were ordered from the beginning: see this proved both from the New Testament and the fathers, by Bishop Bull, Defens. Fid. Nicen. cap. 1, sect. 1. Dr. Alix hath shown that the ancient Jews were of the same opinion, in his Judgment of the Jewish Church against the Unitarians, especially ch. 13—15.

Sitting upon a throne.] A description of what the Jews call the divine Shechinah, or a glorious representation of the divine majesty, which was exhibited in a mighty lustre, or flame of light, together with a visible appearance of angels as its attendants (compare Exod. xxiv. 10; Ezek. i. 26; Dan. vii. 9, 10; Rev. iv. 2). The divine presence is usually represented in scripture as a bright light, or flaming fire, breaking out of a cloud, or thick darkness (see Ps. xviii. 12, l. 3; Ezek. i. 5; Dan. vii. 10). A lively image of both was that pillar of cloud and of fire, which accompanied the Israelites in their journey (Exod. xiii. 21), then settled upon the tabernacle (xl. 33), and afterward

filled the temple (1 Kings viii. 10). This argument is handled with great accuracy, by his Grace of Canterbury, in his learned treatise of Idolatry (ch. 14).

Ibid. and ver. 2. *His train filled the temple. Above it stood the seraphims.*] God is always represented as attended with a numerous train of angels (see Ps. lxxviii. 17; Deut. xxxiii. 2; Dan. vii. 10). For this reason the cherubims were placed in the temple, as overshadowing the mercy-seat, to which posture the next words here allude, "above it stood the seraphims;" which might better be translated "above him (i. e. the Lord) stood the seraphims." We read in Ezekiel (x. 20, xi. 22), that "the cherubims were under the God of Israel, and his glory was over them above;" but there God is represented as carried by them in a triumphal chariot, which the modern Jews call the *mereavah*, and the psalmist expresses by God's "riding upon the heavens" (Ps. lxxviii. 33), and "flying upon the wings of the wind" (xviii. 10). The seraphims are called so from their bright colour, like that of flaming fire (see Ezek. i. 3; Ps. civ. 4). There seem to be only two seraphims represented in this vision, in imitation of the two cherubims over the ark.

[Ver. 2. *Above it stood the cherubims.*] The words might be better translated, "Beside it (i. e. the throne) stood the cherubims," as attending upon him. So the LXX. understood it, and render it, "The cherubims stood round about him." The Hebrew word *mim-manal* signifies the same here with *menal*, which is rendered *beside*, Jer. xxxvi. 21.]

With twain he covered his face.] Out of reverence towards God, as being unable to bear the glory of his majesty (see Exod. iii. 6; 1 Kings xix. 13).

With twain he covered his feet.] Or lower parts: the Hebrew expresses the nakedness or secret parts by the feet (see Gen. xlix. 10; Deut. xxviii. 57; Judg. iii. 24; Isa. vii. 20). The expression applied to angels imports those imperfections, to which even the

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

6 Then flew one of the seraphims unto me,

angelical nature is liable, when compared with the infinite purity of the divine majesty; see Job iv. 18, the "stars themselves not being pure in his sight," as the same holy writer speaks, xxv. 5.

With twain he did fly.] This denotes his readiness to execute God's commands.

Ver. 3. *And one cried unto another, and said.*] From hence came the custom of singing psalms and hymns alternately, which was used in the Jewish church (see Ezra iii. 11); and from thence derived unto the Christian. Thus many interpreters understand St. Paul's words (Eph. v. 19), "speaking to one another in psalms and hymns." The same custom is mentioned by Pliny, in his famous epistle to Trajan (lib. x. ep. 97), where he gives an account of the Christians, and, describing their manner of worship, saith, that they do Carmen Christo quasi Deo dicere secum invicem; "They sing by turns a hymn to Christ as God."

Holy, holy, holy, is the Lord of hosts:] God's holiness, or the superlative purity of his nature, implies in it all the rest of his attributes, especially his justice and mercy, which are dispensed by the most exact rules of rectitude. The Christian church hath always thought that the doctrine of the blessed trinity was implied in this repetition; which is intimated in several other places of the Old Testament, particularly in that form of blessing which God commanded the priests to use in blessing the people (Numb. vi. 24—26), "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up the light of his countenance upon thee, and give thee peace." Where the word Jehovah is thrice repeated, to denote some great mystery, as the Jews themselves acknowledge. The same doctrine is plainly intimated in this prophecy (xlvi. 16), as shall be shown in the notes upon that place (see the note upon the eighth verse of this chapter).

The whole earth is full of his glory.] Not only this temple, where there are at present such manifest indications of a divine presence; but the whole world carries evident impressions of God's majesty (compare Rev. iv. 8, 11).

[The Son of God being the person here represented (see vi. 1), this may be understood of the times of the gospel, when "the earth shall be full of the knowledge of the Lord," xi. 9 (compare Ps. lxxii. 19). The following part of this chapter relates to the promulgation of the gospel, and foretells the Jews' rejecting it.]

Ver. 4. *The posts of the door moved at the voice of him that cried,*] The doors shook: the very motion of the wheels of God's triumphal chariot, described by Ezekiel (see note upon ver. 1), being compared to "the voice of the Almighty, for its greatness" and terribleness (Ezek. i. 24, x. 5).

The house was filled with smoke.] Or a thick cloud; the sign of God's presence, which filled the temple upon extraordinary occasions (see 1 Kings viii. 10; Rev. xv. 8).

having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9 ¶ And he said, Go, and tell this people,

Ver. 5.] God himself says, that "no man can see his face and live" (Exod. xxxiii. 20): i. e. unless his life be preserved by a peculiar favour. This made men afraid of approaching the divine presence (see Deut. v. 24; Judg. xiii. 22); especially when they reflected upon their sins, which made them unworthy to appear in the presence of God (see Luke v. 8). Isaiah was terrified at this vision, and withal sensible that God appeared to him, in order to send him upon some message to the people, to which end he had formerly appeared to Moses (Exod. iii. 2), as he did afterward to Ezekiel (i. 4). In these words, therefore, he deprecates the undertaking of the prophetic office, as one who had no extraordinary talent in speaking, especially to a people that were not at all disposed to hearken to God's commands (compare this place with Exod. vi. 12). What the prophet here calls *unclean* or *unsanctified*, Moses there styles *uncircumcised lips*; where he excuses himself from the like employment, both from his own incapacity, and from the cold reception he was like to meet with among the Israelites.

Ver. 6. *Having a live coal in his hand,*] Signifying thereby the gift of utterance, represented by fiery tongues, Acts ii. 3, and the efficacy of God's word uttered by the prophets, compared elsewhere to fire (Jer. v. 14, xxiii. 29). The use of fire, likewise, is to cleanse and purify (see the following verse).

From off the altar.] The altar of burnt-offerings placed near the porch of the temple, where the vision appeared.

Ver. 7. *He laid it upon my mouth,*] To signify that all the gifts and graces that purify the mind, and enable us for the discharge of any particular function, come from God (compare Jer. i. 9).

Ver. 8. *Whom shall I send,*] God asks this question, not as if he were not resolved whom to send, but that Isaiah might voluntarily offer his own service. So God is elsewhere introduced as asking questions, not to inform himself, but to condemn, or justify men out of their own mouths (see Gen. iii. 9, 10).

Who will go for us?] So God speaks in the plural number, Gen. i. 26, which is justly thought to imply a plurality of divine persons: for it cannot be said, with any probability, that God is described in Genesis as advising with, or communicating his purposes to the angels, which is the fancy of the rabbins; because the history of the creation takes no notice of angels, and, consequently, there is no ground for interpreting any text in the first chapter of Genesis with relation to them.

Here am I; send me.] Since the divine assistance communicated to the prophet, ver. 6, he expresses a willingness to undertake that office, which before he was averse to (compare Acts xxvi. 19).

Ver. 9.] The imperative is put for the future (see note on ii. 9), and so the Septuagint here understand it. This threatening is denounced for their former contempt of God's messages (compare Matt. xiii. 12, &c.).

Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without

Ver. 10. *Make the heart of this people fat, &c.*] The prophets are said to do things when they declare God's purpose of doing them. In this sense, Jeremiah was appointed by God "to root out and destroy, to build and to plant" (Jer. i. 10); i. e. to declare God's purpose in these matters. In like manner, Ezekiel says, "He was sent to destroy the city" (xl. 3); i. e. to prophesy the destruction of it: so here Isaiah is said to "harden the people's hearts, and to blind their eyes," i. e. to declare this to be the event of his preaching; which prophecy should be more signally accomplished, when the Jews should reject the preaching both of Christ and his apostles.

Make the heart of this people fat,] This St. John expresses by "hardening their heart" (John xii. 40); so that it becomes insensible (compare Ps. cxix. 70). God is said to harden men's hearts by those very means of grace, which are in themselves proper to produce a quite contrary effect; but withal he foresees, that meeting with a perverse and refractory temper, they will in the event make them more obdurate; and he is resolved, for great and wise reasons, not to hinder it.

And be healed.] That is, "and their sins be forgiven them," as St. Mark explains it, Mark iv. 12. So the word *heal* is taken, 2 Chron. xxx. 20; Isa. lvii. 19.

Ver. 11.] The prophet asks, how long shall this blindness, or obstinacy, and the punishments which it would bring upon this people, continue? To which question God returns an answer to this effect: there is no hope of reformation; the people will be irreclaimable, and God will continue his judgments, till at last they end in a final desolation; their country will be laid waste, and the inhabitants carried away captive to Babylon: and the same incredulity under the gospel will have the same or worse effects; "for the Romans shall take away both their place and nation."

We may reasonably suppose, that this, and many other prophecies, have a double aspect; that they immediately regard the age wherein the prophet lived, but have a farther prospect to the times of the Mes-

inhabitant, and the houses without man, and the land be utterly desolate,

12 And the Lord have removed men far away, and *there be a great forsaking in the midst of the land.*

13 ¶ But yet in it *shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof.*

sias. For the circumstances of one age may be exactly parallel to those of another; and God, that comprehends all things at one single view, can adapt the same prophecy to answer the event in both cases. This subject is more largely handled in the preface.

Ver. 12.] The inhabitants of the land, by God's just judgment, shall be carried captive into a far country (see note on v. 26): so that the cities and populous places shall become desolate, and the palaces of great men forsaken (compare xxxii. 14).

Ver. 13. *But yet in it shall be a tenth, and it shall return, and shall be eaten:*] The Hebrew may be translated thus, which makes the sense run plainer; "But yet in it shall be left a tenth, after it is (or although it is) again eaten," or devoured; the verb *shub*, which is translated here *return*, is often adverbially, and is translated to that sense by our interpreters, Ps. lxxi. 20, "Thou shalt quicken me again;" where our old translation reads more to the letter of the Hebrew, "Thou didst turn and refresh me." Thus the word is used, Eccles. iv. 1, ix. 11, "I returned and considered;" i. e. I considered again: and so, I conceive it should be translated here; for the sense of the verse is plainly this, that although God suffers the Jews to be devoured by repeated judgments; first carried captive by the Babylonians, and afterward destroyed by the Romans (see note on ver. 11), yet still he will preserve a remnant (see i. 9): called here a *tenth part*, which holy seed shall be a seminary to preserve the nation to aftertimes: just as when a tree is stripped of its leaves, and looks as if it were dead, in winter, yet the root and sap of it remain, from whence arises a new succession of branches and leaves in the spring. According to this interpretation, the words contain in them a promise that God will never utterly reject the whole nation of the Jews, how severely soever he deals with them: which promise is more explicitly mentioned, Jer. xxxi. 36, 37, compared with Rom. xi. 1, 2, 16, 29. The *holy seed* is called here a *tenth*, perhaps in allusion to the tithes under the law, which was set apart from the rest, and consecrated to God's service.

CHAPTER VII.

1 AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went

up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his

CHAP. VII.

ARGUMENT.—The royal family of Judah were under great apprehensions that the invasion of Rezin and Pekah might put an end to that kingdom; to comfort them, the prophet assures them that their family should not be extinct, but the Messias in due time should arise out of it: and that those two kings and their kingdoms should in a short time be de-

stroyed. But afterward he foretells other grievous calamities that should befall Judea by the invasion of Sennacherib.

Ver. 1.] But yet he carried away many captives out of Judea, slew many of the people, and restored Elah to his own dominions (see 2 Kings xvi. 5, 6; 2 Chron. xxviii. 5).

Ver. 2. *It was told the house of David, saying, Sy-*

heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and

ria is confederate with Ephraim.] The whole royal family was much concerned at this news, because it threatened the destruction of their government; and therefore the promise mentioned ver. 13 is made to them. Ephraim is commonly taken in the prophets for the whole kingdom of Israel, that being the chief of the ten tribes (see ver. 17 of this chapter, and ix. 9, xi. 13, xvii. 3, xxviii. 1, and many instances in the prophet Hosea, particularly v. 3, 5, &c.).

His heart was moved—as the trees of the wood are moved with the wind.] The relative [*his*] in the original relates to the word *house*, the whole royal family of Judah being spoken of as one person.

Ver. 3. *Go forth now to meet Ahaz, thou, and Shear-jashub thy son,]* This son, and Maher-shalal-hash-baz, mentioned viii. 3, are the “children whom God gave Isaiah for signs,” ver. 18 (see more of this matter in the notes upon viii. 3).

[The prophet takes Shear-jashub along with him, because he points to him as a sign of the deliverance of Judea from the invasion of the two kings of Israel and Syria, which now threatened Ahaz and his kingdom (see the note upon ver. 16). The word Shear-jashub signifies “a remnant shall return.”] The name probably alludes to the promise made by the prophet, of the people's return from the captivity (vi. 13), and imports that God will never wholly cut off his people, but will still leave a remnant, to whom he will make good the promises he gave to their fathers (see i. 9, vi. 13, x. 21, Rom. xi. 29). Names are often imposed as signs or tokens of things future (see Hos. i. 4, 6, 9; John i. 42).

At the end of the conduit of the upper pool] There were two pools or lakes which supplied Jerusalem with water; the upper pool, mentioned here and xxxvi. 2, and called Gihon, 2 Chron. xxxii. 30, and the lower pool, concerning which, see xxii. 9.

In the highway of the fuller's field;] Where the fullers laid out their clothes a drying, after they had washed them.

Ver. 4. *Take heed and be quiet;]* An exhortation like that of Moses to the Israelites (Exod. xiv. 13, 14), “Fear ye not, stand still, and see the salvation of the Lord,” &c.

Neither be fainthearted for the two tails of these smoking firebrands,] Which are so far from being able to consume any thing else, that they are almost consumed themselves.

Ver. 6. *Let us make a breach]* Let us divide the kingdom, and tear it in pieces by making a party there for ourselves, and setting up a king or viceroy that shall act by our authority.

Ver. 8. *The head of Syria is Damascus, and the head of Damascus is Rezin;]* i. e. The kingdom of Syria shall not extend itself beyond its ancient bounds.

let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord God, It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin: and within three-score and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

10 ¶ Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

Damascus shall be the metropolis only of Syria, and Rezin shall have no other royal city under his government besides Damascus.

And within threescore and five years shall Ephraim be broken, that it be not a people.] Archbishop Usher hath given the clearest explication of this difficult verse, in his *Annals of the Old Testament*, ad A. M. 3327, where he explains it, not of the first captivity of the ten tribes by Shalmaneser, but of their final deportation by Esar-haddon, who totally dispeopled the land, and brought new inhabitants from Babylon, Cuthah, and other cities of the Assyrians, to inhabit the cities of Israel (see Ezra iv. 2, compared with 2 Kings xvii. 24). And then Ephraim or Israel wholly ceased from being a people. This last captivity that learned prelate places in the twenty-second year of Manasses's reign, which is just sixty-five years from the beginning of Ahaz's reign.

Capellus and Grotius correct the text here, and put *shesh* instead of *shissim*, *six* for *sixty*, and so make the two numbers amount but to eleven years, which they suppose to be the space between the date of this prophecy and the captivity of the ten tribes. I had not thought this criticism worth taking notice of, but that Mr. White mentions it with approbation. But I believe he can hardly find a like instance of any number bigger than a decimal, broke into such an unusual partition. Besides, all the present copies of the Hebrew text, and the ancient versions, justify the received reading: and to alter the original, without either authority or necessity, is a presumption not to be allowed in criticising upon profane authors, much less upon sacred ones. It may be farther observed, that this criticism, if it were allowed, doth not solve the difficulty: for it is two-and-twenty years from the date of this prophecy, to the captivity of the ten tribes by Shalmaneser. Inasmuch as Rezin and Pekah invaded Judea at the beginning of Ahaz's reign, as appears by comparing 2 Kings xv. 37, with xvi. 5. Now Ahaz reigned sixteen years, and after him Hezekiah six years, before that captivity. The occasion of Grotius's mistake appears in his notes upon this place; viz. that he did not allow for the interregnum, which all judicious chronologers place between the end of Pekah's reign and the beginning of Hosea's, which is plainly inferred by comparing the times of the kings of Israel and Judah together.

Ver. 9.] The same sort of expression with that of ver. 8. Or else it may be thus translated, “The head of Ephraim which is Samaria, and the head of Samaria is Remaliah's son” [shall be broken]; the verb being supplied from the foregoing verse.

Ver. 11. *Ask thee a sign of the Lord thy God:]* A sign is a miracle wrought for the confirmation of

12 But Ahaz said, I will not ask, neither will I tempt the Lord.

13 And he said, Hear ye now, O house of David; *Is it a small thing for you to weary men, but will ye weary my God also?*

some message or promise delivered from God (see Exod. iv. 8; Judg. vi. 17; Isa. xxxviii. 22): this was usually wrought presently; but sometimes a thing future, where the event is remarkable, is proposed for a sign, as here (see, likewise, Exod. iii. 12; 1 Sam. ii. 34; Jer. xliii. 9, 10).

Ask it either in the depth, or in the height above.] Either in the heaven or in the earth. The Jews were very fond of signs from heaven, as if they were more convincing than any other sort of miracle (see Matt. xvi. 1).

Ver. 12.] To tempt the Lord is to mistrust his providence, or expect he should give some extraordinary instance of it to confirm our belief (see Deut. vi. 16; Matt. iv. 7): but these words of Ahaz, although they have a show of piety, do yet really proceed from despair and unbelief, as appears by the prophet's answer, ver. 13.

Ver. 13. *Hear ye now, O house of David:*] The prophet does not apply himself any farther to Ahaz, as a person who would not regard what he said, but directs his discourse to the house of David, or the royal family, to comfort them under desponding apprehensions (see ver. 2): and assures them that God's promises to the family of David should never fail; but have their eminent completion in the Messias, whose birth he foretells in the following words.

Is it a small thing for you to weary men, but will ye weary my God also?] You may reckon it a slight and inconsiderable fault to despise God's prophets, but surely you must needs think it a heinous offence to treat God Almighty after this fashion. Men are elsewhere said to "weary God with their sins" (Isa. xliii. 24; Mal. ii. 17), when they tire out his patience; just as they are said to "vex and grieve his Holy Spirit" (Eph. iv. 30), when they turn a deaf ear to all his admonitions.

Ver. 14. *The Lord himself shall give you a sign.*] He shall give it unasked, and such a sign as could not enter into your thoughts to desire. This shows that the promised sign was an extraordinary miracle, the immediate work of God, such as a son of a virgin is, which therefore must be the genuine sense of the following words.

Behold, a virgin shall conceive, and bear a son.] Christ is called "the seed of the woman," by way of distinction (Gen. iii. 15), as not to be born in the ordinary way of generation. The Hebrew word *almah*, most properly signifies a *virgin*, and so it is translated here by all the ancient interpreters; and is never once used in the scripture in any other sense, as several learned men have proved against the pretensions of the modern Jews (see particularly Bishop Kidder's *Demonstration of the Messias*, par. ii. ch. 5). The primary signification of the word *almah* is *hid*, or *concealed*: from whence it is taken to signify a virgin, because of the custom in the eastern countries to keep their virgins concealed from the view of men, never suffering them to stir out of the woman's apartment.

And shall call his name Immanuel.] This is spoken of the mother, who usually gave the name to the child (see Gen. iv. 1, xvi. 11, xxix. 32, xxx. 6, 8). To be called is the same in scripture phrase as to be; *name* being often put for *thing* in the Hebrew dialect. To this sense the word *dabar* is often used in the Old Testament; and Luke i. 38, the original reads "with

14 Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

God no word shall be impossible;" i. e. no thing: so it is said of Christ (ix. 6). "his name shall be called Wonderful," i. e. he shall be a wonderful person; and (i. 26) "Jerusalem shall be called a city of righteousness;" i. e. her manners shall answer that title: thus we are to understand the Messias's being called Immanuel, i. e. being really what that name imports; i. e. "God with us;" being both truly and properly God, and called so, ix. 6, and also living or dwelling with us, men. In the same sense we are to understand that prophecy of Christ (Jer. xxiii. 6), "This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Several other texts of the Old Testament speak of the Messias as God (see xxxv. 4, xlvi. 16; Isa. xl. 9, 10; Hos. i. 7; Zech. ii. 10, 11; Mal. iii. 1).

Ver. 15, 16.] According to the judgment of several interpreters, these two verses are a plain proof, that this prophecy, though in its true and natural sense it can be fulfilled in none but the Messias, yet had an immediate aspect upon some particular event that should quickly happen; viz. that within the time that one who is now a virgin could marry, and bring forth a son, and that son come to years of discretion, the two kings of Samaria and Damascus should be destroyed. Huettius embraces this sense, Dem. Evang. prob. ix. cap. 9.

It may, indeed, justly be wondered, that any part of this illustrious prophecy concerning Christ should be supposed applicable to any other person or event. But to this it may be answered, that as all the mercies promised to the Jews were figures or earnest of the times of the Messias, in whom all the promises of God were verified (see 2 Cor. i. 20): so the prophets, in foretelling temporal mercies, are sometimes carried beyond themselves and their subject, if I may so express it, to foretell the blessings of the gospel; and after this extraordinary rapture, they return to the subject which was the immediate occasion of their prophecy (see the note upon x. 26).

But other learned men, particularly Archbishop Usher, in his *Annals*, ad A. M. 3262, suppose this prophecy to be applicable to none but Christ; accordingly that learned prelate explains the fifteenth and sixteenth verses to this sense, "Butter and honey shall he eat;" i. e. Christ shall take upon him the infirmities of childhood, and shall be fed with the common nourishment given to children in those countries, which was milk, or butter and honey. Then he supposes the prophet to point to his son Shear-jashub, whom he took along with him (see ver. 3): and to tell Ahaz, for his present comfort, that before that child should come to discern good from evil, the land of Israel, and its two confederate kings, should be destroyed by the king of Assyria. To confirm this exposition, it may be observed, that Isaiah mentions but two of his own children, Shear-jashub, here (ver. 3), and Maher-shalal-hash-baz, viii. 3, and never calls Immanuel his son; from whence we may justly conclude, that he was a distinct person from them both [and, indeed, the eldest son, or heir of the house of David, and king of Judea: see viii. 8].

Ver. 15. *Butter and honey shall he eat.*] If we suppose these words applicable to any person that was to be born quickly after the uttering this prophecy, the sense of them will be, that although the invasion of the land, and the siege of Jerusalem, did threaten

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of

the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the LORD shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, *that*

them with famine, and although, under such public calamities, there might be no encouragement to plough and sow; yet there should not want plenty of other provisions, particularly of butter and honey (see ver. 22): such as were the common nourishment of children, by the custom of those countries (see that custom more at large explained in Coteleuris, and Vossius's note upon the epistle of Barnabas, No. 6).

That he may know to refuse the evil, and choose the good.] The sense is better expressed, if we translate it, "Till he know to refuse the evil, and choose the good:" so the particle *le* is used, Lev. xxiv. 12, where our English reads thus: "They put him in ward, that the mind of the Lord might be showed to them;" but the sense is plainly thus: "Till the mind of the Lord was," or "might be showed to them." To the same sense it should be translated, Job xxxviii. 13, "Till it take hold of the ends of the earth."

[Ver. 16. *Before the child shall know to refuse the evil, and choose the good.*] Vittinga thus explains it, Within that space of time allotted for this child (whose birth is foretold, ver. 14) to grow up out of the state of childhood, "the land shall be forsaken of both her kings,"]

The land that thou abhorrest shall be forsaken of both her kings.] The two confederate kings of Samaria and Damascus, who now join their forces together in the land of Israel (ver. 1), shall be cut off by the king of Assyria (see viii. 4; 2 Kings xv. 29, xvi. 9). Some render the words thus: "The land shall be desolate (or forsaken), of whose two kings thou art afraid," or "whose two kings thou abhorrest:" the verb *katz* signifies first to *dread*, and then to *hate* and *abhor* (see Exod. i. 12; Numb. xxii. 3).

Ver. 17.] Though God promised Ahaz and his people a deliverance from the practices of Rezin and Pekah, yet their sins would provoke him to send a more terrible enemy against them, viz. Sennacherib king of Assyria, who should "come up against all the fenced cities of Judah, and take them" (2 Kings xviii. 13), and threaten Jerusalem itself. This would be such a terrible judgment, as had not been felt since the division of the two kingdoms, Israel and Judah; and is the subject of several succeeding prophecies in this book.

Ver. 18. *The Lord shall hiss*] See note on v. 36.

For the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.] Armies are often compared to flies, bees, and other insects (see Deut. i. 44; Judg. vi. 5; Joel ii. 4, 20, 25; Ps. cxviii. 12; Nah. iii. 17; Rev. ix. 7); both for their numbers, and for the destruction which they make (see Exod. viii. 24, and Huetius Quæst. Alnetan. lib. ii. cap. 12), Assyria and Egypt are often joined together as the two great oppressors of

God's people (see xix. 23, xxvii. 13; Zech. x. 10). Archbishop Usher, A. M. 3294, supposes that the conquest of Egypt by the king of Assyria, foretold in the twentieth chapter of this prophecy, happened before the siege of Jerusalem by Sennacherib, and that a great many Egyptians were his auxiliaries in that expedition.

Ver. 19.] He pursues the same metaphor, and represents this foreign army as so many flies that lie in shoals in lower grounds; and as bees, whose custom it is to get into rocks (see Deut. xxxii. 13; Ps. lxxxii. 17): implying that no place should be free from them, and even the strongest and best fortified cities (compared sometimes to rocks: see Numb. xxiv. 21) should be no security against them.

Ver. 20. *In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria,*] Because shaving the head was used in mourning (see Lev. xxi. 5), from thence it is metaphorically used for a great calamity (see Ezek. v. 1). And the invasion of an army is particularly resembled by it here, because that leaves a country bare, and strips off all its ornaments, among which the hair hath a principal place. The Assyrian is called a *hired razor*, because God often rewards those whom he makes instruments of his vengeance upon sinners, which is expressed by giving them their hire (see Ezek. xxix. 18, 19; 2 Kings x. 30). And as Ahaz hired the king of Assyria to assist him (see 2 Kings xvi. 7, 8; 2 Chron. xxviii. 21): so the prophet says God will hire the king of the same country to destroy Judea, as Tiglath-pilneser did, whom Ahaz had hired (see ver. 20). By the *river* is meant Euphrates (see note on xi. 16).

The head, and the hair of the feet:] i. e. All ranks and conditions, both high and low. In what sense the *feet* are here understood, see note on vi. 2.

Ver. 21, 22.] The enemies shall make such a destruction both of man and beast, that there should want hands and cattle to till the ground, so that the whole land should of itself turn to pasture. And those few inhabitants that should be left, should have neither flocks nor herds to feed in those waste places; the utmost of their stock should be a cow and two sheep, which should give abundance of milk by reason of the plenty of grass, and want of cattle to eat it: whereupon milk and butter should be the chief part of the people's sustenance: compare xxxvii. 30, where it is said, "Ye shall eat this year," meaning the year of Sennacherib's invasion, "such as groweth of itself," without ploughing or sowing, as appears by the following words there.

For butter and honey shall every one eat] He means wild honey, which is found in the woods (see Matt. iii. 4).

Ver. 23.] The choicest vineyards, which in times of peace would let for a thousand shekels a year,

every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

21 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

shall be left uncultivated, to be overrun with briers and thorns, there being no encouragement for any improvements, which men expected every day should be destroyed by the enemy.

Ver. 24.] For hunting wild beasts (see Gen. xxvii. 3); or else to defend themselves against them.

Ver. 25.] The Hebrew may be thus translated, which makes the sense run easy: "And all the hills that are (or used to be) digged with a mattock, that the fear of briers and thorns may not come there"

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

[i. e. to clear them from briers and thorns: see the note on xxvii. 9], "shall be for the sending forth of oxen," &c. All those hills that used to be carefully manured and turned to vineyards, which were usually planted upon hills (see v. 1, Ps. lxxx. 11), shall now lie waste, and be only fit for cattle to graze in: ground untilled naturally turns to pasture; therefore these and the like expressions signify great desolations and destructions both of man and beast (compare xvii. 2, xxvii. 10, xxxii. 14).

CHAPTER VIII.

1 MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry. My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The Lord spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

CHAP. VIII.

ARGUMENT.—The prophet renews the promises made to Ahaz in the former chapter, which are to receive their utmost completion in the Messiah: and he foretells the rejecting of the Jews for not believing on him.

Ver. 1. *Take thee a great roll, and write in it with a man's pen*] When the prophets are commanded to write any thing, it signifies first the certainty of the thing spoken of, and then the importance of it, that the memory of it ought to be transmitted to posterity (see xxx. 8; Dan. x. 21; Hab. ii. 2). The prophet is commanded to take a *great roll*, either because the words were to be writ in capital letters, "that he that runs may read them;" or else because it was to contain all that part of Isaiah's prophecy which concerns this subject, comprehending the foregoing chapter and the following one. By a *man's pen*, is meant such a pen, and such characters, as are in ordinary use among men. So the "measure of a man" (Rev. xxi. 17) is such as is commonly used among men.

[*Take thee a great roll.*] Compare Zech. v. 1, and then see the note there.]

[*Concerning Maher-shalal-hash-baz.*] The word signifies to "run swiftly to the spoil, and make haste to the prey:" and denotes the speedy destruction of the confederate kings of Samaria and Damascus (see ver. 4).

Ver. 2. *I took unto me faithful witnesses to record,*] There were always witnesses to the matrimonial contract (see Selden's Uxor. Hebraica, lib. i. cap. 2); the same custom is mentioned, Tobit vii. 14 (or the sixteenth verse, as it is reckoned in some editions), according to the Hebrew copy published by Fagius, which reads the verse thus, "Then he called witnesses, and gave her in marriage in their presence, who signed and sealed the deed which contained the particulars of the dowry which she was to have."

This circumstance signifies the prophet's contract-

ing himself to a woman, called the prophetess, ver. 3. For there is no necessity that the child here mentioned should be born of the same woman that was mother to Shear-jashub, spoken of vii. 3, the contrary is rather here intimated; nor was it against the law of Moses for a man to take another wife, though the former were supposed to be still living. Accordingly, Hosea is commanded to marry two different women, for a sign to the Jews, Hos. i. 2, iii. 2; a place which very much resembles this (see the note upon the following verse).

Ver. 3. *I went unto the prophetess;*] Or, "I approached unto her," as the word is translated, Lev. xviii. 6. She might, perhaps, have the gift of prophecy, as several other women had (see Judg. iv. 4; 2 Kings xxii. 14); or she might be called so, as being the wife of a prophet.

[*She conceived, and bare a son.*] This was Isaiah's second son, that was given him for a *sign* of the times (see ver. 18). The prophets foretold things by actions as well as by words: so Hosea was commanded to "take a wife of whoredoms," and have children by her (Hos. i. 2), to signify the Jews going a whoring after other gods, and being thereupon rejected by the true God. But whether these and suchlike figurative representations were really performed, or not, is a great dispute among learned men: for the resolution of which question I shall refer the reader to the learned Dr. Pocock's commentary upon the forementioned place of Hosea, where this question is largely handled.

Ver. 4.] In the seventh chapter it was prophesied that the destruction of Samaria and Damascus should come to pass before the child there spoken of should come to years of discretion (ver. 16), which words were there explained of the elder son Shear-jashub: now the time drew nearer, and it is here said that the event should be fulfilled before this younger child should be able to speak plain (see the completion of this prophecy recorded, 2 Kings xv. 29, xvi. 9).

Ver. 6.] It is probable many of the Jews might be

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come

to nought; speak the word, and it shall not stand: for God is with us.

11 ¶ For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and

secret friends to the two confederate kings, as thinking them an overmatch for the kingdom of Judah, and so were resolved to be of the strongest side. Shiloah was a small river that ran through Jerusalem (see Neh. iii. 15; John ix. 7), and denotes the small strength and forces of the king of Judah, that did bear no greater a proportion to the power of the Assyrian monarch, than a small brook does to the mighty river Euphrates.

Ver. 7.] It is usual to resemble multitudes to great waters (see Ps. cxliv. 7; Rev. xvii. 1, 15). Especially an army is fitly represented by the inundation of a rapid river, which carries all before it, and leaves the ground waste and desolate: compare xvii. 12, 13; Dan. ix. 26, xi. 10, 22, where the same expressions are to be found which are used in this and the next verse.

Ver. 8.] *He shall reach even to the neck;* The prophet persists in the same metaphor, the words importing the danger which threatened the Jews by reason of this invasion, as a person is in great danger of being drowned when the water comes up to his neck (see xxx. 28).

The stretching out of his wings shall fill the breadth of thy land, O Immanuel.] i. e. His army or his camp shall fill thy land, as the Septuagint very well express the sense. So the "wing of abominations," as some render the original, Dan. ix. 27, is by many interpreters translated "the abominable army;" which translation is confirmed by the authority of St. Luke, xxi. 20, compared with Matt. xxiv. 15. I observed before, that the prophet never calls Immanuel his son: and here he speaks of him as a distinct person from both the children above mentioned, and in such a style as befits none but him that was to be in an eminent manner the son of David, and king of Israel.

Ver. 9. *Associate yourselves, O ye people, and ye shall be broken in pieces;*] The prophet returns to the subject spoken of, ver. 6, and insults over the confederacy of Syria and Israel against Judah, foretelling them that all their united endeavours shall prove abortive, because, saith he, God is with us, the import of the word Immanuel (see Matt. i. 23). He will certainly make good his promises to the family of David, which will be eminently fulfilled in raising up Christ to sit on his throne, whose "kingdom shall have no end."

Give ear, all ye of far countries;] This expression seems to favour that interpretation which expounds the foregoing words of the Assyrians and their associates (see the note upon v. 26), but the most distant times and countries may be fitly said to be concerned in the admonition here given; the import of which is, that God will preserve his church, and advance the kingdom of the Messiah by such measures as he in

his infinite wisdom shall think most proper, in spite of all the united endeavours of men to the contrary. This is a truth often insisted upon in the scriptures, and is the subject of the second psalm in particular.

Gird yourselves,] See note on v. 27.

And ye shall be broken in pieces.] Ye shall be discomfited, and all your designs blasted (compare Dan. viii. 25).

Ver. 10. *Speak the word, and it shall not stand;*] Whatever decrees you resolve upon, whatever commands ye give out, in order to their being put in execution, shall come to nought.

Ver. 11. *For the Lord spake thus to me with a strong hand,*] The spirit of prophecy is expressed by "the hand of the Lord being upon the prophet" (see 2 Kings iii. 15; Ezek. iii. 11, viii. 1). Accordingly here the words imply that the prophet felt an extraordinary impulse to deliver this message, as from God, containing a doctrine of great importance (see ver. 13): who likewise inspired him with courage and presence of mind to discharge his duty in this particular.

Ver. 12. *To all them to whom this people shall say, A confederacy;*] Or rather, "In all things wherein this people shall say," &c. Many of the Jews were secret friends to Rezin and Pekah; and this circumstance much increased the fears of that invasion, because it was given out that they had a strong party among the people of Judea; so that it seemed impossible to contend against such an enemy. The prophet is commanded to arm those that heard him against these fears, and exhorts them not to join with the popular cry in this matter.

Ver. 13.] "Sanctify the Lord God in your hearts," as St. Peter expresseth the sense, 1 Peter iii. 15. God is the proper object of our fear (see Ps. lxxvi. 7; Luke xii. 4, 5): men ought therefore to possess their minds with an awful sense of his power, justice, and faithfulness, and this will preserve them steady in their trust and dependence upon him under the worst circumstances: this is a lesson of great importance, and necessary for our conduct at all times.

Ver. 14. *He shall be for a sanctuary;*] i. e. A refuge and protection (see Ezek. vi. 16). The same thing is elsewhere expressed by "dwelling in the secret place of the most high" (Ps. xci. 1), and "in his pavilion or tabernacle" (Ps. xxvii. 5, xxxi. 20).

But for a stone of stumbling and for a rock of offence to both the houses of Israel, &c.] God and his promises, which shall be men's refuge and security, become the occasion of hurt and mischief to unbelievers. Their sins are aggravated thereby, and their punishments increased (see Matt. xxi. 44). But this text hath a plain aspect upon Christ (see Rom. ix. 33; 1 Pet. ii. 8): the Immanuel, mentioned ver. 8, in whom all God's promises are verified (2 Cor. i. 20): but yet

fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

the prophets have foretold concerning him, that he should be matter of offence to the Jews, and this their incredulity should in the end be the occasion of their ruin, and the "taking away both their place and nation." The prophet expressly mentions "both the houses of Israel," to show the general rejection of the Jews under the gospel. This very expression is a demonstration that the prophet here enlarges his views beyond the subject of Rezin and Pekah's association, which was the immediate occasion of this prophecy: for under those circumstances, Israel and Judah were in two different interests, and the prophet exhorts the king and people of Judah to trust in God, who would be their defence against the designs of their brethren of the ten tribes; whereas, this verse speaks of them both as involved in the same sin and punishment.

We may further observe, that this text is directly spoken of God by the prophet, but applied to Christ and the apostles in the above-mentioned places (see the like instances in vi. 1, compared with John xii. 41, and xlv. 23, compared with Rom. xiv. 11): a plain proof that Christ is God, and is described as such by the prophets.

Ver. 16.] *To seal*, signifies sometimes to secure or keep safe; in this sense it is joined with *sewing up*, John xiv. 17, the same with *binding up* here. But when the word is applied to a book, it signifies to conceal, or hide from common understandings (see Isa. xxix. 11; Dan. xii. 4). God here commands the prophet to deliver his promises, and the several declarations of his will, especially those concerning the Messiah, to his faithful servants, to be kept safely by them, and laid up in their memories; and although at present they were as a book sealed up, and not easily understood; yet when the event answered the prediction, they would be a justification of God's truth, and of those who depended upon his word; of which number the prophet professes himself to be one, in the following verse.

The *law* and the *testimony* may signify, in general, any declaration of God's will, so as to comprehend his promises as well as his precepts: thus the Hebrew word *kôk* (equivalent to *torah*, the word used here), which commonly signifies a *law* or *statute*, denotes God's promise and decree, Ps. ii. 6, cxi. 7, and cxix. 151, where David saith, "All thy commandments are true," the context shows, that the word *commandments* is equivalent to promises: the word *testimony* is used in the same sense, Ps. xciii. 5.

Ver. 17.] The prophet still persists in his resolution to depend upon God; though at present, saith he, he doth not give any visible tokens of his presence among us, yet I doubt not but in his due time he will remember his promises, and not suffer any part of them to fail. God is said to *hide his face*, when he does not answer our prayers, or give any marks of his favour and assistance (see Deut. xxxi. 27; Job xiii. 24; Ps. xlv. 24).

Ver. 18.] These are the words of the prophet, as well as the verse foregoing, though speaking in the

19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that

person of Christ, whom he here represents (see Heb. ii. 13); and the meaning of them is, that he and his children, mentioned vii. 3, viii. 3, were remarkable for being visible pledges of God's promises, and remembrancers of his veracity and the people's duty. For which reason as they were admired and respected by well disposed persons; so they were made objects of scorn and derision to hypocrites and unbelievers (compare Deut. xxviii. 46; Ps. lxxi. 7; Zechar. iii. 8; Ezek. xiv. 8; Luke ii. 34).

[The word *mophthim*, translated *wonders*, signifies more properly here *types* or *figures*: *Shear-jashub* being a sign of a remnant's returning from captivity (vi. 13), and *Maher-shalal-hash-baz*, a type or figure of the destruction of the kingdoms of Israel and Syria (viii. 1—4); as a learned prelate hath observed in his defence of Christianity from the ancient prophecies, chap. iv. 12.]

Ver. 19. *Seek unto—wizards that peep, and that mutter.*] *To peep* signifies the same with the Latin *pipire* (see x. 14); i. e. to chirp or to whisper, and so it is translated, xxix. 4. By *peeping* and *muttering* are meant the answers of those who, pretending to familiar spirits, muttered or spoke imperfectly, as if their voice proceeded out of the caverns of the earth (see xlv. 19), or spoken inwardly, so that their words seemed to come out of their belly, from whence they were called *'Eγγαστριωνσοι*, in Greek.

Should not a people seek unto their God? for the living to the dead?] i. e. "Should they seek for the living to the dead?" By the dead may be meant idols which are dead insensible things (see Ps. cxv. 5, &c.), and for that reason opposed to the *living God*, 1 Thess. i. 9. A great part, likewise, of the heathen idolatry consisted in worshipping dead men (see Ps. cvi. 28); and inquiring after oracles which were placed in the temples, and monuments dedicated to their deified heroes (see lxxv. 4). Upon this account, several mournful and funeral rites were used in their worship; such as cutting their flesh (1 Kings xviii. 28), and shaving their heads (Baruch vi. 31); which usages were for this reason forbidden to the Jewish priests in particular (Lev. xxi. 5), and to the people in general (Lev. xix. 27, 28).

Ver. 20. *To the law and to the testimony.*] Have recourse to the oracles of God (see ver. 16).

It is because there is no light in them.] Compare Mic. iii. 6. Some render the latter part of this verse "There shall be no prosperity to them;" according to the usual acceptation of *light* for happiness, as *darkness* is put for misery (see particularly ver. 22).

Ver. 21. *They shall pass through it, hardly bestead and hungry.*] They shall pass through the land, or the earth, mentioned ver. 22. The prophet describes the condition of unbelievers under the public calamities; that they shall wander here and there, be impatient under their pressures, and, in the rage of their despair, curse first God and providence (compare Rev. xvi. 10, 11), and then their king, to whose ill conduct they impute a great part of their miseries.

Ibid. and ver. 22. *And look upward. And they*

when they shall be hungry, they shall fret themselves and curse their king and their God, and look upward.

shall look unto the earth :] These two sentences should be joined together, as the Septuagint, and our old English translation understand the place to this sense, Whether they look upwards to heaven, or downwards to the earth, they see nothing but trouble and distress (compare v. 30).

They shall be driven to darkness.] Or, "Darkness shall fall upon them, and they shall not be able to fly

22 And they shall look unto the earth ; and behold trouble and darkness, dimness of anguish ; and *they shall be driven to darkness.*

away from the distress of that [land], or that [time]." For the first six words in the Hebrew text of the ninth chapter ought in all reason to be joined to this ; which division of the words is confirmed by the Chaldee paraphrast and the Vulgar Latin, and is indeed necessary for the explaining the prophecy contained in the first two verses of the following chapter (see more there).

CHAPTER IX.

I NEVERTHELESS the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have

CHAP. IX.

ARGUMENT.—The prophet continues to foretell the times of the Messias; the sixth and the seventh verses being an illustrious prophecy of his birth and kingdom. Afterward he returns to describe the calamitous state of the ten tribes, and the provoking sins they were guilty of in the midst of those judgments; which subject is continued to x. 5. The writings of the prophets are very much obscured by the unskilful division of the chapters, which very often break off in the middle of a subject; as at other times, discourses are joined together, that have no affinity with each other.

Ver. 1. *Nevertheless the dimness shall not be such as was in her vexation, &c.*] If we follow the division of the text just now mentioned, and begin this chapter in the original with the words *ka'ath harishon*, the verse may be thus translated according to Mr. Mede (see book i. disc. 25, p. 101 of the fol. edit.): "As the first (or former) time made vile (or debased) the land of Zebulun and the land of Naphtali" (when the king of Assyria, Tiglath-pileser, carried great part of that country captive: see 2 Kings xv. 29); "so the latter time shall make them glorious, the way of the sea by Jordan, Galilee of the nations, the people that walked in darkness," &c. This translation exactly agrees with the sense of the text, as it is applied by St. Matthew to our Saviour's preaching in Galilee, by "the borders of Zebulun and Nephthaim" (Matt. iv. 13, 14). So that to make the Hebrew text correspond with the sense of it given by the evangelist, we must understand it is containing a comfortable promise to those parts of Judea; whereas the contrary is rather suggested in the usual translation of the words. This translation is likewise agreeable to the stops or accents which are placed under the Hebrew text, where we find a full stop put at the word *hichid*, which is not taken notice of in the common versions.

But if we follow that sense, which the English and most other translations give of the place, we must understand the people spoken of in the second verse to be the same as those mentioned in the first.

By the way of the sea, beyond Jordan, in Galilee of the nations.] By the *sea* is meant the sea of Galilee

seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and not* increased the joy: they joy before thee according to the joy in harvest, *and as men* rejoice when they divide the spoil.

or the sea of Tiberias (see John vi. 1); great lakes being called by the name of *seas* in the Hebrew. This country of Galilee bordered likewise upon the river Jordan: *reneber, hejarden*, it is in the Hebrew, which might be rendered "by the side of Jordan; the word *reneber* indifferently signifying the *hither* or *farther* side of the river, as Huetius hath proved, Dem. Evang. prop. iv. cap. 14, p. 2 (see likewise Isa. xviii. 1). Galilee was divided into the *upper* and *lower*: the lower was called, by way of distinction, *Galilee of the nations* or *gentiles*; because it was first peopled by a mixed multitude that came from several countries, or nations; and therefore are called by the name of *nations*, Gen. xiv. 1, and the "nations of Gilgal," mentioned Josh. xiii. 23, are supposed by learned men to mean the same with the nations of Galilee, Gilgal being sometimes put for Galilee, as appears by comparing Josh. xv. 7, with xvii. 17 (see likewise 1 Macc. ix. 2, compared with Josephus, Antiq. lib. xi. cap. 18).

[*Galilee of the nations.*] Or, the "country of the nations." So the word *galilah* signifies, Josh. xiii. 2; Ezek. xlvi. 8; Joel iii. 4.]

Ver. 2.] Compare lx. 1; Luke i. 79; Acts xxvi. 18; 1 Pet. ii. 9.

Ver. 3. *Thou hast multiplied the nation,*] By enlarging the church, and adding daily to the number of believers (see ii. 2, xxvi. 15).

And not increased the joy.] There is a different reading in the Hebrew margin from that of the text; the text reads *bo* with an *aleph*, which signifies *not*; the margin *bo* with a *vau*, which signifies *him*. If we follow the marginal reading, the sense will be, "Thou hast increased the joy to him," or *to it*, which seems most agreeable to the context. If we keep the reading of the text, it may be translated by way of interrogation, "Wilt thou not increase the joy?" Then follow the answer, "They joy before thee," &c. in the following words.

They joy before thee according to the joy in harvest,] A proverbial expression taken from the great rejoicing always shown at the gathering in the fruits of the earth (see xvi. 10; Ps. iv. 8). The prophet denotes it to be a religious joy, because it is said to be *before God*, i. e. in his presence, and with a grateful acknowledgment of his benefits. So the religious

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but *this* shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son

feasts which were made of the holy things are expressed "rejoicing before the Lord," Deut. xii. 12.

[*And as men rejoice when they divide the spoil.*] Victory is always accompanied with joy and triumph (see 1 Sam. xxx. 16). Our Saviour's conquest over sin and Satan is often expressed by his "dividing their spoil" (see note on liii. 12). The phrase is taken from the custom of conquerors to divide the spoil among their officers and soldiers, who assisted them in obtaining the victory (see Judges v. 30).

Ver. 4. *For thou hast broken the yoke of his burden* (i. e. *his burdensome yoke*), and *the staff of his shoulder, the rod of his oppressor*,] A staff or rod being an emblem of authority, it comes to signify a stroke or blow inflicted by a superior, and from thence it is applied to the oppressions of a tyrannical power; or of such conquerors as God makes instruments of his vengeance (see x. 5. 24. xxx. 31). So the "*staff of his shoulder*" means those oppressive burdens which the enemies of God's people laid upon their shoulders (compare xiv. 25): and breaking this staff is destroying the power and authority of the oppressor (see xiv. 5).

[*As in the day of Midian.*] By the immediate hand of God, without any human aid, as the victory of Gideon over the Midianites was obtained (see Judges vii. 22. Isa. x. 26).

Ver. 5.] This discomfiture of God's enemies shall not be effected by the noise and tumult of fighting and bloodshed, but by a sudden destruction, like that of fire from heaven, which consumes in a moment. The first and second coming of Christ are often joined together in the prophets (as hath been observed in the argument upon ch. ii.); and what is here said, will receive its ultimate completion at the last day, when Christ shall come in *flaming fire, taking vengeance* on his adversaries (see 2 Thess. i. 7). God's vengeance is often described by the metaphor of fire (see xxx. 33. lxvi. 15). Some render the verse thus: "For the whole battle of the warrior shall be with confused noise, and with garments rolled in blood, which must be burned and consumed by the fire;" i. e. the *spots* of which cannot be cleansed with washing, and therefore are given up to be burnt, the final punishment of Christ's enemies, after they are overcome in battle by him (see Rev. xx. 9, 10).

Ver. 6. *For unto us a child is born*,] Part of the prophecy contained in this and the following verse, is applied by the angel to Christ, Luke i. 31, 32, so that no Christian ought to doubt but that the words must be meant of him, the same son prophesied of before (vii. 14), and the titles which are here given to this child or son, cannot in any tolerable sense be applied to any other person. Grotius's application of the words to Hezekiah is so unnatural and trifling, that it is a disparagement to any man's judgment to fall in with it, as Mr. White does; and he might with as much probability have followed him implicitly in expounding away the fifty-third chapter of this prophecy, as the place before us.

[The Chaldee paraphrase understands the text in this sense, and thus interprets the latter part of this verse: "Christ the man that endures for ever, whose peace shall be multiplied upon us in our days;" and

is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish

introduces this prophecy with this preface, *The prophet saith to the house of David.* Compare vii. 13.]

[*Unto us a son is given*:] God's "sending his Son into the world," especially his "giving him to die for our sins," is spoken of in scripture as the greatest gift that God could bestow upon mankind (see John iii. 16. Rom. viii. 32).

[*The government shall be upon his shoulder*:] The weight or burden of the government shall lie upon him (compare xxii. 22); the whole management of it shall be committed to him: this properly belongs to Christ, the head of the church (see Col. i. 18), to whom "all power is given both in heaven and in earth," Matt. xxviii. 18 (compare Dan. vii. 14).

[*His name shall be called*] i. e. He shall really be what the following titles import (see note on vii. 14).

[*Wonderful*.] So the angel that appeared to Manoa, who was the Logos (see note on vi. 1) saith, that "his name is wonderful" (Judges xiii. 18). His name *Immanuel* seems denoted in the text, as that which implies in it the wonderful mystery of God *incarnate*; in which respect Christ is said to have "a name that none knows but himself" (Rev. xix. 12). Some translate it "wonderful Counsellor;" joining the words together in construction, as all the nouns which follow have an epithet joined to them. "Wonderful Counsellor" may mean the same with "wonderful in counsel," a title ascribed to God (xxviii. 29. Jer. xxxii. 19), and may fitly be applied to the mystery of our redemption, which the scripture speaks of as the great masterpiece of the divine wisdom (see Eph. iii. 10).

[*Counsellor*.] i. e. Intimate to all his Father's counsels and decrees, "those eternal purposes which he purposed in Christ Jesus our Lord," as St. Paul speaks, Eph. iii. 10. To the same sense we are to understand those words of St. John, that "the only-begotten Son was in the bosom of the Father" (John i. 18), and those of Christ, "None knows the Father, save the Son" (Matt. xi. 27).

[*The mighty God*.] The same expression is used, x. 21, concerning the God of Israel. Christ is likewise styled "the Almighty," Rev. i. 8.

[*The everlasting Father*.] "The author of eternal salvation," as Christ is styled by St. Paul, Heb. v. 9. The Septuagint render the words, Πατήρ μέλλων αἰῶνος, "The Father of the world to come;" and the Vulgar Latin follows this translation; which, since the Hebrew words will admit of, I cannot but have a particular regard for it, because I am persuaded it is from the authority of this text, that the state of the gospel, or the kingdom of the Messias, is called in the New Testament by the title of μέλλων αἰῶν, "The age," or "world to come" (see Matt. xii. 32. Heb. ii. 8. vi. 5).

[*The everlasting Father*.] If we follow the common translation, the words are very applicable to Christ. Masters and teachers have a title of fathers commonly given to them (see 2 Kings ii. 12. vi. 21. xiii. 14. 1 Cor. iv. 15). So our Lord calls his disciples his *children* (John xiii. 33. xxi. 5). And St. Paul applies that text of Isaiah (viii. 18), "Behold I, and the children whom God hath given me," to Christ and his followers.]

it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

8 ¶ The Lord sent a word unto Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them* into cedars.

11 Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand *is* stretched out still.

The Prince of Peace.] This title in an eminent manner belongs to Christ (compare ii. 4. xi. 6, &c. lvii. 19. Ps. lxxii. 7. Mic. v. 5. Luke ii. 14. Eph. ii. 14. 17. Heb. vii. 2).

Ver. 7. *Of the increase of his government and peace there shall be no end,*] The Jews write the Hebrew word *lemareb* with a *mem clausum*, as they call it, wherein they think some great mystery is implied: this conceit of theirs shows that there hath been an ancient tradition among them for interpreting this place of the Messias.

Upon the throne of David, &c.] The Messias is said to sit upon the throne of David, because all the promises concerning the perpetuity of his family and kingdom did chiefly relate to Christ, and were fulfilled in him (see Gen. xlix. 10); whose kingdom was truly and properly to be an everlasting kingdom (Dan. ii. 44. vii. 14). For the same reason Christ is called by the name of David (Ezek. xxxiv. 23. Jer. xxx. 9. Hos. iii. 5). Justice and righteousness are elsewhere spoken of as the characteristics of Christ's kingdom (see xi. 4. Ps. xlv. 1. 6. lxxii. 1, 2).

The zeal of the Lord of hosts will perform this.] God shall do this, not out of regard to a man's deserts, but to his own honour; and that there may be always a society of people in the world called by his name, and heirs of the promises which he made to their fathers (compare xxxvii. 32). The redemption of the world is always spoken of as an act of God's free grace and mercy (see Rom. iii. 24. Eph. ii. 8. 2 Tim. i. 9).

Ver. 8.] The remainder of this chapter contains a prophecy against Israel (see ver. 9); and was uttered before the carrying away of the ten tribes into captivity.

The Lord sent a word into Jacob, and it hath lighted upon Israel.] He speaks here of the miseries that were antecedent to their captivity (see ver. 11, 12), and saith, God hath brought to pass those threatenings which he had before denounced against them by his prophets. The place is parallel to that of Daniel ix. 12, "He hath confirmed his words which he spake against us." Jacob and Israel are synonymous terms here, and so they are used, viii. 17, 18. x. 20. xvii. 3, 4.

Ver. 9.] God's hand shall visibly appear in his judgments. But Abraham a Shultens, in his Critical Observations upon Job, notes, that the Hebrew verb *judang*, which commonly signifies to know, is sometimes used for suffering punishment, and in this sense he understands the word here, as also Job xxi. 19. and Judges viii. 16. where it is said, that with "briers

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.

14 Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For the leaders of this people cause *them* to err; and *they that are* led of them are destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness burneth as the fire: it

and thorns Gideon taught the men of Succoth;" or as the margin reads, "made them know what they had deserved."

Ver. 10.] The words import the people's slighting God's judgments, as if the damage suffered by them might easily be repaired, and therefore they were not worth minding or laying to heart; and men, instead of humbling themselves under his mighty hand, took occasion from thence to indulge their pride and luxury: cedars were proper for stately buildings, such as the temple and the king's palace (see 2 Sam. vii. 2. 1 Kings vii. 15. compare this verse with 1 Kings x. 27).

Ver. 11. *Against him,*] probably means against Ephraim or Israel, mentioned ver. 9. Rezin the king of Syria was a great ally and support of the king of Israel (see vii. 1); so his being subdued and slain by Tiglath-pilneser king of Assyria (2 Kings xvi. 9) was a great blow to Pekah and his subjects: for when Tiglath-pilneser had subdued the Syrians, he made them join with his army in invading Israel (see the following verse).

Ver. 12.] i. e. The Syrians from the east, and the Philistines from the west; so the Septuagint understand it (compare Joel ii. 20). The Philistines were ancient enemies to Israel, and took all occasions to give them disturbance.

Ver. 14.] i. e. Both great and small (see the following verse, and xix. 16).

Ver. 16.] When the blind lead the blind, both fall into the ditch. The margin reads, *They that call this people blessed*: the expression is the same with that of iii. 12 (see the note there).

Ver. 17. *The Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows:*] When the people were in his favour, God is said to "rejoice over them to do them good" (Deut. xxviii. 63). The quite contrary is said here, that whereas in former times God did, like an indulgent father, take pleasure in seeing their young men grow up and flourish; now he would have no regard for the strength of their nation, nor have compassion upon the weak and helpless part of it, but deliver them up alike into the power of their enemies.

For every one is a hypocrite] The Hebrew word *hancph* signifies a *lewd*, or *profane person*; and so it is used, Job viii. 13. xiii. 16. xv. 34, and the noun *hancphah* is translated *profaneness*, by our interpreters, Jer. xxiii. 15.

Ver. 18.] *For wickedness burneth as the fire:*] Wickedness causeth utter ruin and destruction; it

shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20 And he shall snatch on the right hand, and

be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

makes men fit fuel for God's vengeance to take hold of (compare ver. 19. and Job xxxi. 12).

It shall devour the briars and thorns, and shall kindle in the thickets of the forest.] It shall make a general destruction of the tall cedars as well as of the lower shrubs (compare x. 17, 18, 31). The Chaldee paraphrast renders the former part of the sentence thus, "It shall consume the sinners and the wicked:" in which sense, *briars* and *thorns* are often used in scripture, upon the account of their unfruitfulness, and because as thorns presently catch the fire, so destruction lays hold on sinners. Compare xxvii. 4. xxxiii. 12. Mic. vii. 4. Ps. lviii. 9. where the words may best be rendered, "He shall take them away (the thorns mentioned just before) both green and dry" (see the like expression, Ezek. xx. 47).

Ver. 19.] Compare v. 30. viii. 22.

Ver. 20. *He shall snatch on the right hand, and be hungry; &c.*] They shall plunder and devour one another without ever being satisfied or giving over.

They shall eat every man the flesh of his own arm.] i. e. Those of his own country, and even those of his own blood (compare xlix. 26). This was literally fulfilled, when they were reduced to that extremity, as to "eat the flesh of their own children" (see 2 Kings vi. 28. Jer. xix. 8): a judgment denounced for their sins by Moses (Deut. xxviii. 53).

Ver. 21.] When those of the ten tribes had preyed upon one another as long as they could, they should turn their rage upon Judah, whom they looked upon as their common enemy, upon the account of their own separation from God's public worship established there (see vii. 6).

CHAPTER X.

1 Wo unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from

far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

5 ¶ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against a hypocritical na-

CHAP. X.

ARGUMENT.—The first four verses of this chapter should have been joined to the foregoing, as has been already observed in the argument of the ninth chapter. The remaining part of the chapter is a denunciation of God's judgments upon Sennacherib, whom God had made the instrument of his vengeance upon others: but when that end of providence was served, he himself should suffer a more remarkable punishment than that which he had executed upon his neighbours.

Ver. 1.] A continuation of the subject treated of in the foregoing chapter, wherein the prophet reproves the sins of the ten tribes, particularly their injustice and oppression, and denounces the judgments they should suffer for the same.

Ver. 3. *What will ye do in the day of visitation.*] God is said to visit when he punishes (Jer. v. 9), and the time of punishment is called the "day of visitation" (Jer. x. 15. xi. 23). The punishment here threatened is said to come from far, viz. from Assyria (see note on v. 26, compared with viii. 4). The prophets elsewhere mention this as an aggravation of God's judgments upon his people, that he would suffer them to be subdued by foreigners, with whose language they were unacquainted, so that it would be in vain to try to soften them by arguments or entreaties (see Deut. xxviii. 49. Jer. v. 15).

Where will ye leave your glory?] Where will you

deposit your honours and possessions? To whose keeping or protection will you entrust them, that they be not exposed as a prey to your enemies?

Ver. 4.] The Septuagint and Vulgar Latin join these words with the foregoing verse, to this sense, "Whither will this people fly for refuge to preserve themselves, that they may not bow down, or be subdued among the captives, or destroyed among the slain?" This seems the easiest and most natural sense of the words, taking the particle *bilti* for *lebilti*; which word is used in this sense, Jer. xxiii. 14.

If we follow our own translation, the words import that it is in vain for the Israelites to trust in their own strength, or in the assistance of their allies, such as the Syrians were, since it is from God alone that they must expect deliverance from the impendent evils, who for their sins is justly displeased.

Ver. 5. *O Assyrian, the rod of mine anger.*] Here begins a new prophecy which reaches to the end of the chapter, and instructs us in this great and important truth, that God often prospers wicked and tyrannical governments to be his scourge, and the instruments of his vengeance upon others; and when they have done the work which God allotted them, he then punishes them for those very oppressions which they have exercised towards their neighbours, and to which they were carried on purely by their own ambition and covetousness, although providence made them serviceable to better ends and purposes. The prophet directs this discourse to Sennacherib king of Assyria (see ver. 9, 10).

tion, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For he saith, *Are not my princes altogether kings?*

9 *Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?*

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand

I have done *it* and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are left*, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, or as if the staff should lift up *itself*, as if *it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn

And the staff in their hand is mine indignation.] Or, "The staff of mine indignation is in their hand." So the wicked are called "a sword of God," Ps. xvii. 13, and his "weapons of war," Jer. li. 20.

Ver. 6.] Or, "a profane nation," as the word *haneph* signifies (see note on ix. 17). The like commission God gives to Cyrus (xli. 26. xlv. 1), and to Nebuchadnezzar (Jer. xxv. 9).

Ver. 7.] The Assyrian's design was purely to extend his conquests, and thereby gratify his own ambition: although God, that can bring good out of evil, made him instrumental in carrying on the designs of his providence. For which reason God justly punishes those very princes for the cruelties they commit, notwithstanding that they are the instruments of his vengeance in committing them; because that is beside their own intention, the wickedness of the facts being altogether their own, and the good ends served by them to be wholly ascribed unto God. Thus God punished Jehu for his cruelty towards the house of Ahab, although he himself gave him a commission (see 2 Kings ix. 7), to put those very judgments denounced against Ahab's family in execution (see Hosea i. 4, and the note on Isa. xlvi. 7).

Ver. 8. *Are not my princes altogether kings?*] He makes his boast that kings are his tributaries, and obey his commands. Upon this account Nebuchadnezzar is styled a *king of kings* (Dan. ii. 37. Ezek. xxvii. 7). The same title is given to Artaxerxes (Ezra vii. 12). And this very king of Assyria, Sennacherib, is called a *great king* in this prophecy (xxxvi. 4).

Ver. 9.] Have I not been equally successful against all these cities? some of which lay at a greater distance from Judea, upon the river Euphrates, as Calno, called Calneh, Amos vi. 2, and Charchemish, 2 Chron. xxxv. 20. Others, as Hamath, were upon the confines of the Jewish territories, towards Syria, and therefore called the "entrance of Hamath." Amos vi. 14 (compare this place with 2 Kings xviii. 33—35, which fully explains the sense of this and the following verses).

Ver. 10.] My power hath subdued them, they have not been able to escape out of my hand (compare ver. 14, and Ps. xxi. 8).

Ver. 11.] The prophet speaks in the person of the king of Assyria, who looked upon the God of the Jews to be no better than the other gods of the countries

round about (see 2 Kings xviii. 35), which deities, as he thought, sufficiently discovered their weakness in not being able to deliver their own countries and votaries.

Ver. 12.] Thus Jeremy foretells the destruction of the king of Babylon, as soon as ever the seventy years of the Jewish captivity are ended (Jer. xxv. 12—14). And here, in like manner, God saith, he will "punish the fruit of the stout heart of the king of Assyria;" i. e. those deeds and achievements which were the effects of his pride and ambition. The word *fruit* is equivalent to *work* (see Prov. xxxi. 16. 31). So the "fruits of the Spirit" are the effects of the Spirit (Gal. v. 22).

Ver. 13.] He ascribeth all his success to his own prowess and wisdom, according to the usual pride of such haughty tyrants (compare Ezek. xxviii. 3—6). This success of his appeared in the new modelling the governments of his new conquests, and destroying many of those cities which were formerly frontier towns, and transplanting the people from one country to another, a common practice with conquerors (see 2 Kings xvii. 6. 24).

Ver. 14. *And my hand hath found as a nest the riches of the people, &c.]* I have made myself master of their substance and treasures, as easily as one takes away a nest of young birds, neither the dam nor the young ones daring to complain.

Or peeped.] It means the same with chirped (see viii. 19).

Ver. 15.] Men are only second causes and instruments in the hands of providence (see note on ver. 5), therefore the glory ought to be ascribed to God alone.

Ver. 16. *Send among his fat ones leanness;]* Shall consume his principal men for strength and courage (compare Ps. lxxviii. 31).

Under his glory he shall kindle a burning like the burning of a fire.] A sudden destruction is often compared to fire (see ix. 5). The expression here denotes that sudden stroke which destroyed the whole Assyrian army, 2 Kings xix. 35 (compare Isa. xxx. 33).

Ver. 17.] God is called the light of Israel, perhaps in allusion to the pillar of fire which conducted them in the wilderness, and he will now be a consuming fire to devour their adversaries.

Ibid. and ver. 18. *It shall burn and devour his*

and devour his thorns and his briars in one day ;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body : and they shall be as when a standardbearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them.

20 ¶ And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them ; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return : the consumption decreed shall overflow with righteousness.

thorns and briars, &c.] It shall destroy both small and great (see note on ix. 18).

Ver. 18.] *When a standardbearer fainteth.]* Losing the colours is both a dishonour and discouragement, and causeth great confusion in an army.

Ver. 19.] Few men of strength or note in his army shall escape that general destruction : so that a child may be able to keep the muster-roll.

Ver. 20. *It shall come to pass in that day,]* The expression “in that day,” is not always confined to the time last spoken of, but often signifies some time that shall be very remarkable for God’s mercy towards his people (see note on iv. 2). And here it seems to point at that signal time, when there shall be a general conversion of the Jews to God. It is usual with the prophets, when they foretell some extraordinary event in or near their own times, to carry their views on farther, and point at some greater deliverance which God shall vouchsafe to his people in the latter ages of the world (see the notes upon xxiv. 14. xxx. 19).

The remnant of Israel,] The same remnant mentioned xxxvii. 32. Concerning the general notion of a remnant, see note on i. 9. vii. 3.

Shall no more stay upon him that smote them ;] As Ahaz did on the king of Assyria (see 2 Kings xvi. 7, compared with 2 Chron. xxviii. 20) ; who afterward proved the worst enemy the Jews had. They are often blamed for trusting in “an arm of flesh,” and making alliances with idolatrous nations (see note on ii. 7).

Ver. 21. *The remnant shall return,]* The explication of the name Shear-jashub, given as a token of the perpetuity of God’s promises to one of Isaiah’s sons (see vii. 3, and the notes there).

Ver. 22. *Yet a remnant of them shall return :]* The remnant so miraculously preserved in Jerusalem from Sennacherib’s invasion (see xxxvii. 31, 32), were a type or figure of that small number of converts under the gospel, styled *σολομεινοι* Acts ii. 47 (an equivalent expression to that which is used ver. 20, and xxxvii. 31). viz. such as should escape the vengeance which fell upon the main body of the Jewish nation, for their sin in rejecting Christ (see Rom. ix. 27). And there will be another remnant of them that shall be saved in the latter times of the world ; as we shall have occasion often to take notice of in explaining the succeeding parts of this prophecy (see the notes upon xxvii. 12, 13. xiv. 20. lxxvi. 19). Concerning the gradual fulfilling of several prophecies, see the preface, and the notes on ii. 2. vi. 11.

Mr. White, according to his usual manner, inveighs very freely against those who refer the words to some

23 For the LORD God of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the LORD God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian : he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb : and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, that

future conversion of the Jews ; but I leave it to him to explain how the inhabitants of Jerusalem, who, according to his own interpretation, “were cooped up by their enemies within that city,” can be said to return home upon raising the siege.

The consumption decreed shall overflow with righteousness.] God’s judgments are said to overflow, when they spread universally ; the metaphor being taken from an inundation that sweeps all before it (compare viii. 8. xxviii. 15. Dan. ix. 26. xi. 10. 22. 26). The word *righteousness* signifies here the severity of justice. (see note on v. 16).

Ver. 23.] *Determined* is the same with decreed, or pronounced by the sentence of God, the supreme judge : the word likewise implies that this destruction shall be but for a limited time, not to endure for ever (compare xxviii. 22. Dan. ix. 27. xi. 36). This consumption relates immediately to that desolation which Sennacherib should make over the whole land of Judea (see 2 Kings xviii. 13) : none but Jerusalem escaping that judgment ; but it hath a farther aspect upon that universal desolation which should overspread that country and people after their rejecting the Messias.

Ver. 24. *O my people that dwellest in Zion, be not afraid of the Assyrian :]* The promises of deliverance from Sennacherib’s invasion are made only to the inhabitants of Zion and Jerusalem [see xxxvii. 32, 33] : a type of the elect among the Jews, in whom God will fulfil the promises made to their fathers [see Rom. xi. 7. 28].

And shall lift up his staff against thee,] He shall come against Jerusalem with all his force, to make an entire conquest over the Jews, as the Egyptians endeavoured to do, Exod. xiv. 9. The use of the word *staff* is explained before [ix. 4].

Ver. 25.] It shall appear by their destruction that mine anger is turned away from thee.

Ver. 26. *The Lord of hosts shall stir up a scourge for him.]* “And shall lift up his rod,” as it follows, in opposition to the “rod of the Assyrian,” mentioned ver. 24.

According to the slaughter of Midian] See ix. 4.

And as his rod was upon the sea, so shall he lift it up] God shall give as evident tokens of his power interposing for the deliverance of his people, as Moses did when he lifted up his rod for a signal of the Egyptians’ overthrow (Exod. xiv. 26).

Ver. 27. *His burden shall be taken away from off thy shoulder,]* Compare ix. 4. xiv. 25.

And the yoke shall be destroyed because of the anointing.] For the sake of God’s chosen people (especially the remnant mentioned ver. 20, 21), called *his anointed*,

his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

Ps. cv. 15, and likewise for the preservation of the kingdom and priesthood, both which offices were conferred by the ceremony of anointing. But without question the Messiah, the *anointed* in an eminent sense (as the word signifies) and described as such, Ps. xlv. 7, is principally intended here, who was to rise from the stock of Judah, and whose coming is directly foretold in the following chapter. God preserved the kingdom of Judah from utter destruction, because the Messiah was to come from that tribe (see note on vii. 13).

Ver. 28—31.] In these verses the prophet describes the march of Sennacherib's army, and the consternation which is raised in all the towns and countries through which it passed in its way towards Jerusalem.

Ver. 32. *As yet shall he remain at Nob that day, &c.*] Or, to-day: the prophet describes the army as coming within sight of Jerusalem so that after one day's

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

march they might sit down before it. Thus the king of Assyria did literally "shake his hand against it," as it follows, and stood in a threatening posture as just ready to assault it.

Ver. 33.] The prophet here, as before (ver. 18), describes the destruction of the Assyrian army by the metaphor of cutting down a forest. Princes and great ones are commonly represented by the tallest trees, as the mean people are by the lower shrubs, or the *thickets* (ver. 34), compare xiv. 8. xxxvii. 24. Ezek. xxxi. where the same metaphor is pursued throughout the whole chapter, Dan. iv. 10. Jer. xx ii. 6.

Ver. 34.] The flower of the Assyrian army shall fall by the stroke of a mighty angel (2 Kings xix. 35). Might is often ascribed to angels (Ps. ciii. 20. 2 Pet. ii. 11. Rev. xviii. 21). Lebanon was famous for its tall cedars, to which the captains and principal commanders of the Assyrian army are here compared (see xxxvii. 24).

CHAPTER XI.

1 AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon

him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding

CHAP. XI.

ARGUMENT.—This chapter contains an illustrious prophecy of the coming of Christ, and of the advancement which his kingdom should make in the world: but as this advancement is made by several steps and degrees; so the latter part of the chapter, from the tenth verse, relates to the latter times, when the fulness of the Jews and gentiles should come into the church. This prophecy cannot with any probability be understood of Hezekiah, as some would explain it; because Hezekiah was born before Ahaz began his reign, within which time it is certain this prophecy was uttered; and he was actually king long before Sennacherib's invasion, with respect to which juncture of time they are willing to explain this prophecy: beside that, the characters of the person here described can belong to none but Christ.

Ver. 1.] The prophet persists in the metaphor which he had used in the last two verses of the foregoing chapter: he there represented the Assyrian king and the principal officers of his army, by the resemblance of the tallest trees in the forest; and here he describes the Messiah as a small twig or sucker coming out of the family of David, as out of a stock or stem that hath been sorely lopped and impaired, and hath but just life enough left to propagate its kind (see the like expression, liii. 2).

[*A rod out of the stem of Jesse,*] The prophet expresses the family of David by "the stem of Jesse," who was a private man, to imply that the royal-house should then be reduced to a private condition. The Chaldee paraphrase expounds this text of the Messiah: "There shall come a king out from the sons of Jesse, and Christ shall arise from his sons' sons." It is usual for the prophets to take occasion from some great temporal deliverance, to foretel the blessings of the gospel.

Ver. 2. *The spirit of the Lord shall rest upon him,*] The Messiah, being the great prophet foretold by Moses (Deut. xviii. 15), is described as more plentifully endued with the gifts of God's Spirit, than any other prophet ever was (see Ps. xlv. 7. Isa. xlii. 1. lxi. 1. John iii. 34. Acts x. 38). The gift of sanctification is peculiarly attributed to the Holy Ghost. And since the union of the Logos, or *Word*, with the human nature of Christ, is ascribed by the sacred writers to the operation of the Holy Ghost, all the extraordinary graces consequent to that union, may upon that account be justly attributed to the same principle.

Of wisdom and understanding,] The former may be understood of divine things, the latter of natural.

Of counsel and might,] *Of counsel* to form good designs, and of *might*, or courage, to execute them. The word *geburah*, which our translation renders *might*, signifies courage (compare xxviii. 6). This word is often translated *δύναμις* by the Septuagint, to the same sense; in which sense it is likewise used by

in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and

St. Paul, 2 Tim. i. 7, where he saith, "God hath not given us the spirit of fear, but of power," or rather of *courage*.

Mr. White is pleased to say, in his argument to this chapter, that this part of the character does not belong to the *meek, humble and peaceful Jesus*. But surely Christ's bearing witness to the truth of his mission, and laying down his life in the confirmation of what he had preached, were as great instances of constancy and courage, as his sufferings themselves were of meekness and patience. Accordingly he is called "the faithful witness," or martyr, by St. John (Rev. i. 5), and St. Paul speaks of "the good confession which he witnessed before Pontius Pilate;" as a pattern to his followers, of adhering constantly to the truth, even to death (1 Tim. vi. 13.)

Of knowledge and of the fear of the Lord;] The knowledge of the law or will of God, and a disposition to obey it: the fear of God may not improperly be ascribed to Christ, who in all things gave God the glory, and professed that he had received all things from him (see Matt. xi. 26), and was himself the most perfect pattern of an entire submission and resignation to the will of God; and therefore is said by St. Paul to have been "in that he feared," or upon the account of his piety (Heb. v. 7).

The Septuagint reckon up here seven gifts of the Spirit answerable to the "seven spirits of God," mentioned Zech. iii. 9. Rev. i. 4.

Ver. 3. *And shall make him of quick understanding in the fear of the Lord;*] In things pertaining unto godliness: he shall lay hold of all opportunities of advancing God's honour, and promoting true piety: this exactly answers that character our Saviour gives of himself; that he made it "his meat and drink to do the will of him that sent him, and to finish his work" (John iv. 34).

He shall not judge after the sight of his eyes,] "He will not judge according to outward appearance, but will judge righteous judgment," as our Saviour speaks, John vii. 24.

Ver. 4. *But with righteousness shall he judge the poor,*] It is a great sign of the impartial administration of justice, when the poor are equally regarded with the rich, and protected from the oppressions of the great ones. Accordingly this is a constant character of Christ's kingdom (see Ps. lxxii. 2. 12. Isa. xxvi. 6, with the note there): as the blessings of the gospel are peculiarly promised to the poor (Matt. v. 3. James ii. 5), that is, to those who have the true spirit of poverty, which consists in a contempt of this world, and a humble submission to the dispensations of providence.

He shall smite the earth with the rod of his mouth,] A rod is an emblem of power (see note on ix. 4). So the power of Christ in his kingdom is often compared to a rod (Ps. cx. 2), and to a "rod of iron" (Ps. ii. 9), because it will, in the end, break to pieces all its adversaries (see Dan. ii. 41. Rev. ii. 27). This rod is

the calf and the young lion and the falling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

said here to proceed out of the *mouth* of Christ, as it signifies the word of God, containing his threatenings and judgments denounced against sinners. This same word is said by St. Paul to be "sharper than any two-edged sword," (Heb. iv. 12), because it will utterly consume and destroy those that continue disobedient, in allusion to the words here: this sword is described as proceeding "out of the mouth of Christ" (Rev. i. 16), because it is like a sentence of condemnation pronounced upon the rebellious by him as the judge of the world (see John xii. 48).

The latter part of this verse will eminently be fulfilled in the destruction of antichrist, to whom St. Paul applies it, 2 Thess. ii. 8 (compare Rev. xix. 21). Who is by way of eminence called "the wicked one, the man of sin," and *ὁ ἀντικείμενος*, the "adversary to God's truth and people," 2 Thess. ii. 3, 4, 8.

The *earth* here signifies the ungodly, who are elsewhere called the *world* (see John vii. 7. xii. 32. xv. 18. xviii. 9. 14).

Ver. 5.] A girdle was a mark of honour (see xxii. 21); and was used both for strength and expedition (see v. 27. Ps. lxxv. 6. Luke xii. 35). The expression implies here, that a strict regard to truth, integrity, and justice, will be the honour and stability of Christ's kingdom (compare Eph. vi. 14). On the contrary, antichrist is described as coming "with all deceivableness of unrighteousness," or all the arts of "unrighteous deceit" (2 Thess. ii. 9). And, without question, nothing hath tended more to the corrupting the truth of the gospel, or weakening the power of it, than the giving encouragement to *pious frauds and forgeries*.

Ver. 6—8.] These metaphorical expressions note, that everything shall contribute towards a firm and lasting peace, both inward and outward occasions of disturbances being removed; the great and powerful, that use to oppress their inferiors, being disposed to come to terms of accommodation. This may be meant by the "wolf and the lamb's dwelling together," and the like expressions that follow (compare Eccles. xiii. 17—19). But they further imply that God will protect his people against all persecution and outward violence, which is elsewhere expressed by his "making a covenant for them with the beasts of the field" (Hos. ii. 18. compared with Lev. xxvi. 6. John v. 23. Ezek. xxxiv. 25; see likewise the note on xxxv. 9).

Ver. 9. *They shall not hurt*] See note on ii. 2.
For the earth shall be full of the knowledge of the LORD,] These words are a proof that the expressions used in the foregoing verses are metaphorical, and denote that the great change is: the outward face of things, under the flourishing state of Christ's kingdom, shall be chiefly owing to the increase of their knowledge in the duties of religion, which, when it is made the governing principle of men's lives, does tame the roughest tempers, and subdue the most boisterous passions; from whence it follows, that

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from

such a state of outward peace and tranquillity is not to be expected, but upon greater advancements of holiness than are at present to be seen among the generality of Christians. Some remarkable instances of this kind appeared in that regeneration or renovation of mind and manners of several converts in the primitive church, upon their baptism: for the truth of which facts St. Cyprian and Lactantius appeal to their own and other men's experience who lived in the same times; the former in his *Epistle ad Donatum*, the latter in his *Divine Institutions*, lib. iii. cap. 25, the same thing having been before attested by St. Paul, 1 Cor. vi. 11.

As the waters cover the sea.] i. e. The channel of the sea: the means of grace and divine knowledge are often compared to large streams or rivers of water (see xii. 3. xlv. 4. lv. 1. John vii. 38, 39.)

Ver. 10. *In that day there shall be a root of Jesse.*] The Hebrew word *shoresh* signifies both a root and a branch growing out of a root: compare the first verse of this chapter with liii. 3, where it is said of Christ, that "he shall grow up as a tender plant, and as a root out of a dry ground;" where the sense directs us to explain it rather of a branch, called a *tender plant* just before, since a root does not properly grow out of, but in the ground: in the same sense Christ is called the "root and offspring of David" (Rev. xxii. 16), which words are an allusion to this very place: so the Latin word *stirps* signifies both the stock and the branches springing out of it.

Which shall stand for an ensign of the people;] See the same metaphor, xlix. 22. lxii. 10. The design of setting up a standard is to assemble people together. Thus the first preachers of the gospel, as so many heralds, sent abroad into the several parts of the world, gathered a numerous assembly of the gentiles into the church: hither the gentiles are said to *seek*, or repair, in allusion to the custom among the Jews of repairing to their temple at the solemn festivals (compare Deut. xii. 5, and see note on lx. 7).

His rest shall be glorious.] The ark is styled "God's resting place" (Ps. cxxxii. 8. 13. 1 Chron. xxviii. 2). By the same analogy the church is here called *Christ's rest*, which is said to be *glorious* and flourishing, in allusion to the Sheehinah, or cloud of glory, the symbol of God's presence, which covered the tabernacle (Exod. xl. 34) and afterward filled the temple (1 Kings viii. 10), and then settled itself over the cherubims (see the note on xxxvii. 16). The words import, that in the times here spoken of, the church shall be in such a glorious settled state, as shall be visible in the eyes of the world; not in a mean persecuted condition, or forced to remove from place to place to avoid the fury of its persecutors, as the church is described "flying into the wilderness" in the Revelation.

Ver. 11.] This chapter contains a general prophecy of the advancement Christ's kingdom should make in the world. But, as this advancement is made by different steps and degrees, so the several parts of this prophecy may be supposed to point at different ages or periods of time (see note on ii. 2). And I take this part of the chapter from the tenth verse onward, to foretell those glorious times of the church which shall be ushered in by the restoration

Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart,

of the Jewish nation; when they shall embrace the gospel, and be restored to their own country from the several dispersions where they are scattered: this remarkable scene of providence, is plainly foretold by most of the prophets of the Old Testament, and by St. Paul in the new (see Deut. xxx. 3—5. xxxvii. 43. Isa. xxvii. 12, 13. xlv. 17, &c. xlix. 6, &c. liv. lix. 20. lx. lxii. lxv. lxvi. Jer. xxiii. 8. xxx. 8—10, xxxi. 36, 40. 1. 4. Ezek. xi. 17, &c. xx. 34, &c. xxxiv. 13. xxxvi. 24, &c. xxxvii. 21. Hos. 1. 11. iii. 5. Joel iii. 1, &c. Amos ix. 14, 15. Obad. ver. 17, &c. Mic. vii. 14, 15. Zech. viii. 7. 13. x. 6, &c. xii. 10. xiv. 8, &c. Rom. xi. 25, 26. 2 Cor. iii. 16).

The Lord shall set his hand again the second time, &c.] The words imply that this shall be as great a deliverance as that out of Egypt (compare Ps. lxxviii. 23. Mic. vii. 15).

From Assyria, and from Egypt,] See note on ver. 16.

From Pathros,] A country in Egypt (see Jeremiah xlv. 1. Ezek. xxix. 14).

Cush,] See note on xviii. 1.

Elam,] i. e. Persia.

Shinar,] i. e. Babylon (see Gen. xi. 2).

Hamath,] See note on x. 9.

From the islands of the sea.] The Jews call all those places islands that lie upon the seacoast, especially the countries upon the Mediterranean sea, the coast whereof they were best acquainted with. Thus the posterity of Japheth is said to have peopled the "islands of the gentiles" (Gen. x. 5); that is, the seacoasts of Asia and Greece (see Mr. Mede, book i, discourse 49). So that the expression of the text may very well comprehend even the European nations, and confutes that cavil of Mr. White's, in his argument of this chapter, against understanding this part of the chapter of the restoration of the Jews in the latter times, because there is no mention made of England, Holland, Germany, &c. where their number is greatest. And it is observable, that generally where the prophet Isaiah foretells the calling of the gentiles, he makes particular mention of the islands (see xli. 1. xlii. 10. 12. xlix. 1. li. 5. lx. 9): which many interpreters have looked upon as a plain intimation, that the Christian religion should take deepest root in those parts of the world which were separated from the Jews by the sea, and peopled by the posterity of Japheth, who settled themselves in "the island of the gentiles." So that the *islands*, in the prophetic style, seem particularly to denote the western parts of the world, or the European nations: the west being often called *the sea* in the scripture language. In like manner, some explain the *isles afar off*, mentioned lxvi. 19, of the western parts of the world, and suppose them, with the other countries there named, to denote the four quarters of the earth.

Ver. 12.] See ver. 10. The gentiles shall not only come into the church themselves, but shall likewise with one accord, as by a signal, restore all the Jews to their own country, and assemble them from the several dispersions whither they have been scattered (compare xliiii. 6. xlix. 22. lx. 4. lxii. 10).

Ver. 13.] When the ten tribes made a separation from Judah, Ephraim was looked upon as the principal tribe of that separation, and is often put for Israel,

and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the

as that was a distinct kingdom from Judah (see note on vii. 2). Thus the word is taken here, and the verse imports, that the quarrels and dissensions that used to be between those two rival kingdoms shall be quite at an end, and they shall both be governed by one king, the Messias (see Ezek. xxxvii. 16. 22. Jer. iii. 18. Hos. i. 11). We may further observe, that in most of the above-mentioned prophecies, where the general restoration of the Jews is foretold, Israel and Judah are joined together, as equally sharers in the blessings.

Ver. 14. *They shall lay their hand upon Edom and Moab, &c.*] These people were all borderers upon Palestine, and took all occasions to show their spite and ill-will against the Jews. Upon which account, in the prophetic dialect, they are often used, in a general sense, for the enemies of God's truth and people (compare xxv. 10. xxxiv. 5, 6. Joel iii. 19. Amos ix. 12). To the same sense, the names of Assyria, Egypt, and Babylon are used in other places (see particularly xix. 23. Rev. xi. 8). The meaning therefore of the place is, that God's people should have a complete victory over their enemies, whether they be the associates of antichrist, or of whatsoever other denomination.

They shall spoil them of the east together:] The Hebrews read, "The children of the east:" by which are meant the Arabians in general, and the several sorts of them, as the Midianites, Amalekites, &c. (compare Judg. vi. 3. vii. 12. viii. 10). Arabia is commonly called the *east* country in scripture (see Gen. x. 30. xxv. 6. Job i. 3. Jer. xlix. 28): though Mr. Mede is of opinion, that it was called so in respect of Egypt, and that the Jews learned that form of speech during their sojourning there; Arabia lying rather southward of Palestine (see his works, p. 467).

Ver. 15.] The word *tongue*, when applied to the

tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

sea, signifies a *bay*, and so it is translated, Josh. xv. 2. 5. So that by the "tongue of the Egyptian sea," must be meant the bay of the Mediterranean sea, where the river Nile empties itself into the Mediterranean. By *the river* here is certainly meant the Nile (compare xix. 5. xxiii. 3): famous for its seven months. So the verse imports the deliverance of the Jews, in the latter times, from their several captivities, which shall be as miraculous as that which was vouchsafed to them by Moses, when, by lifting up his rod, the Red sea was divided, and gave them a passage out of Egypt, Exod. xiv. 16 (see the following verse).

Ver. 16.] Compare xix. 23, where the same expression is used: it here denotes the Jews' deliverance from their oppressors, and their very enemies, coming into the church, and being made partakers of the same promises with the Jews. Assyria and Egypt were the two flourishing kingdoms which bordered upon Judea, and by turns were the great oppressors of God's people (see lii. 4. Hos. ix. 3). Whereupon, in many of the prophecies which mention the restoration of the Jews, and the return from their several dispersions, Assyria and Egypt are joined together, as the two most remarkable places from whence their captivity should return (compare xix. 23—25. xxvii. 13. Zech. x. 10, 11). And whether we understand by *the river* (ver. 15), the river Nile, according to the note there, or the river Euphrates (called *the river* by way of eminence, xxvii. 12. Jer. ii. 18), as many interpreters do; the sense comes all to one, and imports the same with the phrase of *drying up the waters of Euphrates*, Rev. xvi. 12, which signifies there the removing all impediments that might hinder the return of God's people. The expressions in both these places may be an allusion to Cyrus's draining the river Euphrates when he took Babylon (compare xlv. 27. Jer. l. 38. li. 36).

CHAPTER XII.

1 AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

CHAP. XII.

ARGUMENT.—This chapter is a hymn of praise, proper to be used in that triumphant state of the church, described in the foregoing chapter. Of the same use are the hymns recorded xxv. xxvi. and Rev. xxv. 3. Many of the psalms relate to the same glorious time, particularly Ps. xcii. xevi. xcvii. cxlix.

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4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Ver. 3.] From God's mercy and bounty, who "is the fountain of life, and of all blessings, both spiritual and temporal (Ps. xxxvi. 9. Jer. ii. 13). The Jews did use to repeat this verse, when, with a great deal of joy and ceremony, they drew water out of the river of Shiloah upon the last day of the feast of tabernacles; to which custom our Saviour is supposed to allude, John vii. 37.

CHAPTER XIII.

1 THE burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye; for the day of the LORD is at

hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

CHAP. XIII.

ARGUMENT.—Here begins the third part of this prophecy, which reaches unto the end of the twenty-seventh chapter. After the description of those glorious times which should come to pass in the latter days, the prophet foretells the destruction of God's enemies, and begins with Babylon, whither God's people were to be carried captive, and therefore was a type or figure of antichrist, the great oppressor of God's church in aftertimes (see Rev. xvii. 5). And whoever carefully considers several particulars in this and the next chapter, and compares them with the former part of the twenty-first chapter with ch. xlvii. and the fiftieth and fifty-first chapters of Jeremiah, which treat of the same subject, will easily find that these prophecies have an aspect beyond the taking of Babylon by Cyrus; inasmuch as the prophets describe this judgment as a decisive stroke, that should thoroughly vindicate the cause of oppressed truth and innocence, and put a final period to idolatry, and to all the miseries and oppressions of God's people: several of which particulars shall be taken notice of as the text offers occasion.

Ver. 1.] A *burden*, in the language of the prophets, is a burdensome prophecy, threatening ruin and destruction. This word came, in aftertimes, to be used by way of derision of God's threatenings among the profane Jews, upon which account he forbade the use of it (see Jer. xxiii. 33, 31, &c.).

Ver. 2. *Lift ye up a banner upon the high mountain, —shake the hand.*] The use of setting up a banner is for assembling men of arms together (compare v. 26), which was for that reason set upon a high hill, that it might be the more taken notice of (see xviii. 3. xxx. 17), shaking or lifting up the hand was a token that served to the same purpose (compare xlix. 22).

That they may go into the gates of the nobles.] To list themselves under the service of the several great officers and commanders.

Ver. 3. *I have commanded my sanctified ones,*] That is, those whom I have appointed and set apart for this purpose. To *sanctify war*, in the Hebrew language, is the same as to prepare war (see Jer. vi. 4. xxii. 7. Joel iii. 9). To the same purpose, God calls Nebuchadnezzar *his servant* (Jer. xxv. 9), and Cyrus *his anointed* (Isa. xlv. 1), because they were ordained and set apart by God to be the executioners of his judg-

ments upon those nations whom he had marked out for destruction.

I have also called my mighty ones for mine anger,] Those whom I have endued with strength, for the executing my vengeance upon a sinful people (compare v. 27. xlv. 1—3. Joel ii. 11).

Even them that rejoice in my highness.] That take pleasure in executing those commands of mine, which will illustrate my honour and greatness.

Ver. 4. *The noise of a multitude in the mountains,*] Gathering round the banner which was set up there (ver. 2). Or else the prophet represents them as described afar off upon the mountains, and coming down from thence to besiege Babylon. The expressions are noble, and contain a lively description of that terror which the appearance of a hostile army strikes into the beholders.

A tumultuous noise of the kingdoms of nations] Cyrus's army was made up out of many different nations and kingdoms (see Jer. l. 41. li. 27, 28).

Ver. 5.] Many of Cyrus's auxiliaries came from very distant countries (see the places of Jeremiah just now cited). The prophet adds this as an aggravation of the judgment (see note on x. 3).

Ver. 6. *It shall come as a destruction from the Almighty.*] Whose power and purposes none is able to resist.

Ver. 7.] God often strikes a terror into those whom he designs for destruction (see xxx. 17. Deut. xxviii. 7. 25. Ezek. vii. 17. xxi. 7).

Ver. 8. *They shall be in pain as a woman that travaileth:*] Any sudden unavoidable calamity is fitly represented by the pains of a woman's travail (compare xxvi. 17. Jer. xxx. 6. 1 Thess. v. 3).

They shall be amazed one at another; their faces shall be as flames.] They shall gaze one at another, like men under an amazement, that do not know which way to turn themselves; and their visages shall be black and ghastly (compare Joel ii. 6. Nah. ii. 10.)

Ver. 10.] These, and such like expressions in the scripture phrase, denote great calamities, when every thing looks dark and dismal (compare v. 30. viii. 23. Jer. xv. 9. Joel ii. 10. Amos viii. 9, 10). These metaphors do more particularly signify the downfall of states and governments (compare xxxiv. 4. Ezek. xxxii. 7. Joel ii. 31. Rev. vi. 12—14. viii. 12), princes and rulers being sometimes figuratively expressed by the sun, moon, and stars, or the host of heaven (see xlv. 12. xxiv. 21.) Lastly, it may be observed, that all God's particular judgments being earnest and

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust

forerunners of the last and general judgment, the same expressions are common to both (compare Joel iii. 15. Matt. xxiv. 29. 2 Pet. iii. 10).

Ver 11.] See xiv. 4—6. 13, 14, and the note upon ii. 11.

Ver. 12. *I will make a man more precious than fine gold;*] This expression denotes the havoc that should be made of such men as were fit to bear arms, which should make them become as scarce as gold, and as valuable (see the like calamity described iv. 1), or else the words may import, that the Medes shall spare no man's life, though he would purchase it with gold (compare ver. 17).

Even a man than the golden wedge of Ophir.] Ophir was a place noted for the best gold, whither Solomon trafficked for it (1 Kings ix. 28), though the place was famous for it long before, as appears by the book of Job, xxviii. 16. Some place Ophir in the East Indies, particularly Relandus, in his dissertation upon this subject. Bochart thinks that there was an Ophir in Arabia Felix, which is the place probably meant in Job, though he supposes the Ophir that Solomon traded with to be in India (see his Phaleg, lib. ii. cap. 27). Huetius places Ophir in the eastern coast of Africa, where there is a place still named Sophala, which retains some affinity with Ophir, called *Sophir* by the Septuagint, 1 Kings ix. 28 (see his treatise De Navigat. Solomonis, cap. 2).

Ver 13.] These expressions denote great alteration (see note on v. 25, and compare Hag. ii. 6. Heb. xii. 27).

Ver. 11. *It shall be as the chased roe, and as a sheep that no man taketh up:*] The inhabitants of the country about Babylon, shall fly from place to place like a roe, one of the most timorous creatures that is pursued; and having lost their leaders, shall wander up and down like sheep that have lost their shepherd (compare 1 Kings xxii. 17).

They shall every man turn to his own people, and flee every one into his own land.] All the auxiliary forces which came to assist the Babylonians, shall make what haste they can to get home again, as people do in a general overthrow (compare Jer. l. 16, 1 Kings xxii. 26).

Ver. 15.] All the associates of the Babylonians, though they be foreigners, shall partake of their fate.

Ver. 16. *Their children also shall be dashed to pieces before their eyes;*] By way of retaliation for the cruelty of the Babylonians against the Jews (see 2 Chron. xxxvi. 17. Ps. cxxxvii. 9).

Their houses shall be spoiled, and their wives ravished.] All manner of liberty shall be given to the rapine and lust of the soldiers (compare Zech. xiv. 2).

Ver. 17. *I will stir up the Medes against them,*] A

through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

nation of no account when Isaiah uttered this prophecy: their country being a province under the king of Assyria (see 2 Kings xvii. 6); and not erected into a distinct kingdom till Deioces, their first king, took the administration of the government, about the seventeenth year of king Hezekiah. But afterward they grew to be a very considerable people, and made up the principal part of the army which was brought against Babylon by Cyrus (who himself was a Median by the mother's side); which army is upon that account described as coming from the north (Jer. l. 9. 41), for so Media lay with respect to Babylon (see likewise Isa. xli. 25). The Medians afterward, by Cyrus's means, came to have the chief share in that empire, which he erected upon the ruins of the Babylonian monarchy, which is therefore called the kingdom of the Medes and Persians in Daniel (v. 28. vi. 8), though afterward the Persians had the precedence (see Esth. i. 3. 9.)

Ver. 18.) If these two sentences are not equivalent, the former may be explained, of their ripping up women with child; a piece of barbarity sometimes used by conquerors (see Hos. xiii. 16. Amos i. 13).

Ver. 19. *And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency,*] The heathen writers give almost an incredible account of the greatness of this city. The most moderate accounts suppose its walls to have been five-and-forty miles in compass. That passage in Jeremy (li. 31), shows it to be of a vast extent, "One host shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end." But Aristotle outdoes even this account, telling us, that, "when one part of the city was taken, it was three days before the other part knew of it" (Polit. lib. iii. cap. 3). The stateliness of the city was what Nebuchadnezzar gloried in, as the height of his greatness (Dan. iv. 30.)

Shall be as when God overthrew Sodom and Gomorrah.] See the same threatening denounced against Babylon, Jer. l. 40. 51. 64. Babylon never recovered its ancient splendour after it was taken by Cyrus: but upon the removal of the seat of the empire from thence, by the Persians, it, by degrees, decayed, till it was at last reduced to an utter solitude (see Strabo, lib. xvi. and Pliny's Nat. Hist. lib. vi. cap. 26). But this did not come to pass till a considerable time after the taking of the city by Cyrus. From whence we may conclude, that this prophecy looks farther, to another Babylon, mentioned in the Revelation, whose destruction is threatened in the forecited words of Jeremy (Rev. xviii. 21). This is a pregnant instance among many others, that the mystical sense of several prophecies, that is, the sense which is more remotely intended, comes nearer to the letter of the prophe-

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch tent there ; neither shall the shepherds make their fold there .

21 But wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures ;

cies, than that which some call the literal sense, and think to have been immediately designed by the prophet.

Ver. 20.] The Arabians were wandering shepherds that had no certain habitation, but carried their flocks and tents from place to place, for the convenience of pasture ; much like the Nomades of Africa. This expression denotes the utmost degree of solitude. It is a great degree of it, for the places where great cities stood to be turned into pasturage (see xvii. 2. xxvii. 10). But here it is said, that the ruins of Babylon shall be a place fit only for wild savage creatures to resort to.

Ver. 21.] Compare xxxiv. 11. 15. Rev. xviii. 2. It is uncertain what creatures are meant by several Hebrew words in this and the following verse : particularly what the word *searim* signifies, which our English renders *satyrs*. The word originally signifies *goat* : and, it is supposed, that evil spirits of old time appeared in the shape of goats, as the learned Bochart hath proved (Hierozoic. par. ii. lib. ii. cap. 7) : upon which account the word is sometimes taken for *devils*, and is so translated by our interpreters, Lev. xvii. 7. 2 Chron. xi. 15. But here and xxxiv. 11, it is rendered *satyrs*. The expression is taken from a vulgar opinion, that desolate and forlorn places are inhabited by evil spirits who have their haunts there

and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces : and her time is near to come, and her days shall not be prolonged.

(see xxxiv. 13, 14. Baruch iv. 35. Rev. xviii. 2). Accordingly our Saviour, in his parable of an unclean spirit, saith, that *he walks through dry* or uninhabited places (Matt. xii. 43).

[*Wild beasts of the desert shall lie there ;*] St Jerome tells us, that, in his time, the ground upon which Babylon stood, was turned into a park for the hunting of wild beasts. See his commentaries upon the place.]

Ver. 22. *And dragons in their pleasant palaces :*] The Hebrew word *tannin* signifies any large creature of the creeping kind, whether upon sea or land. Here it is taken for a great serpent, such as are usually found in deserts and desolate places (compare Ps. xlv. 19. Jer. ix. 11. li. 37). See more of this word in the note upon xxvii. 1.

[*And dragons (or serpents) in their pleasant palaces :*] Travellers relate, that it is dangerous approaching the ruins of that city, for fear of serpents and scorpions which lurk there. See their words in Dr. Prideaux's Connect. of Script. Hist. ad an. A. C. 293.]

Her time is near to come, and her days shall not be prolonged.] What will certainly come to pass, the prophets commonly speak of as just at hand (compare xvi. 13. Hab. ii. 3. Deut. xxxii. 35. Matt. xxiv. 29).

CHAPTER XIV.

1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land : and the strangers shall be joined with

them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring

CHAP. XIV.

ARGUMENT.—A continuation of the same subject, containing a prediction of the utter downfall of the Babylonian empire, and extirpation of the royal family there, under which description is figuratively represented the destruction of the powers of antichrist ; the consequence of which would be the deliverance and restoration of the Jewish nation in particular, and of the church in general.

Ver. 1. *For the Lord will have mercy on Jacob, and will yet choose Israel.*] This immediately relates to the restoration of the Jewish captivity by Cyrus, as appears by comparing Zech. i. 17. ii. 12. Israel is sometimes put for Judah (see 2 Chron. xxiii. 2. xxxviii. 19. Ezek. xiii. 16. Mal. i. 1. ii. 11). Israel being the name which God gave to Jacob as a mark of his favour (Gen. xxxii. 28), it is chiefly made use of by the prophets, when they deliver some gracious promises from the mouth of God, especially such a one as concerns the twelve tribes, who were all equally descended from Jacob, as I doubt not but this prophecy in its ultimate sense does (compare xxvii. 6. 12. xliii. 1. 1 Kings xviii. 31).

The stranger shall be joined with them, and they shall cleave to the house of Jacob.] It is probable, that many strangers might be made proselytes to the Jews' religion during their captivity, who were will-

ing to go along with them into Judea, there to enjoy the free exercise of their religion : as we find there was a *mixed multitude* of Egyptians, natives, that accompanied the Jews at their exit (Exod. xii. 38). It appears, too, that Cyrus himself acknowledged the God of the Jews to be the true God (see Ezra i. 2), and Darius gave orders that sacrifice should be offered daily in the temple for the prosperity of himself and his family (Ezra iv. 10). But these were but small beginnings of what should come to pass in the times of the gospel, to which this prophecy does certainly relate, as will appear by comparing it with lvi. 3. 6—8, and the notes there.

Ver. 2. *The people shall take them, and bring them to their place :*] They shall provide them with all necessary accommodations for their journey (see Ezra i. 4). This will have a more signal completion in that restoration of the Jewish nation, which shall come to pass in the latter times (see xlix. lxvi. 20).

The house of Israel shall possess them in the land of the Lord for servants and handmaids, &c.] Those that left their own country for the sake of the true religion, would be content to live in an inferior condition among the Jews : and as they became strangers during their captivity, so some of these very people shall become their servants, or, as some understand it, shall become converts to the true religion. This may be the sense of the words, with relation to the return of the Jews from the Babylonish captivity ;

them to their place : and the house of Israel shall possess them in the land of the Lord for servants and handmaids : and they shall take them captives, whose captives they were ; and they shall rule over their oppressors.

3 And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 ¶ That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased ! the golden city ceased !

5 The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet : they break forth into singing.

8 Yea, the fir trees rejoice at thee, and the

cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

9 Heil from beneath is moved for thee to meet thee at thy coming : it stirreth up the dead for thee, even all the chief ones of the earth ; it hath raised up from their thrones all the kings of the nations.

10 And they shall speak and say unto thee, Art thou also become weak as we ? art thou become like unto us ?

11 Thy pomp is brought down to the grave, and the noise of thy viols : the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, son of the morning ! how art thou cut down to the ground, which didst weaken the nations !

13 For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation, in the sides of the north :

but, without question, they have a farther meaning in them, and point at those times under the gospel, when those worldly powers, which were great enemies to the truth, shall be converted, and pay a profound submission to the laws of Christianity and the pastors of the church : and having been made "partakers of their spiritual things, shall minister to them in carnal things," as St. Paul speaks, Rom. xv. 27 (compare xlix. 23. lxi. 5, and see the notes there).

Ver. 4. *Thou shalt take up this proverb against the king of Babylon.*] Compare Hab. ii. 6. The Hebrew word *masal* signifies not only a proverbial speech, such as was in everybody's mouth, but likewise a *parable*, or an acute and excellent saying, drawn up with art, and adorned with rhetorical figures (see Job. xxvii. 1. xxix. 1), such as are the parables of Jotham and others in the Old Testament, and those of Christ in the New. Of the same kind is this which here follows, made up of *sarcasms* and bitter *ironies* ; together with a poetical description of the infernal regions, where all the ghosts of the deceased tyrants are represented as rising out of their places, and coming to meet the king of Babylon, and congratulate his arrival among them (ver. 9, &c.).

Ver. 6.] This was the Lord's doing, none but he could destroy a power so firmly established (see the meaning of a *staff* explained in the note upon ix. 4).

Ver. 7.] The people of the earth are at peace, now the great oppressor of the world is gone.

Ver. 8.] Kings and princes are figuratively denoted by these expressions (see note upon x. 33). Kings and princes of lesser note were oppressed and ruined by this great tyrant, as well as the common people.

Ver. 9.] See note on ver. 4. The Hebrew word *sheol*, which our translation renders *hell*, or the *grave*, signifies the state of the dead in general (see Job. iii. 14, &c.), and is indifferently applied to the good and bad. Here it is taken in the worst sense, and denotes the infernal mansions of deceased tyrants. So likewise Ezek. xxxiii. 21, &c. a place exactly parallel to this. Sometimes it signifies the regions allotted to the souls of good men, as particularly when Jacob saith (Gen. xxxvii. 35), "I will go down to the grave [*scheolah* in the Hebrew] to my son mourning." Where the word cannot be understood of the grave properly so called, because Jacob thought his son was devoured by some wild beast ; but must be meant of the place where he supposed Joseph's soul to be lodged. The Greek word *ᾠδῆς*, which an-

swers to *sheol*, is rendered "the place of the dead" by our own interpreters, Eccles. xlviii. 5. See this subject largely and learnedly handled by Archbishop Usher, in his Answer to the Jesuit's Challenge, ch. 8, and by Bishop Pearson, upon the article Christ's descent into hell.

Ver. 11.] All thy state and glory, thy mirth and jollity. Thus the destruction of Tyre is threatened (Ezek. xxvi. 13), "I will cause the noise of thy songs to cease;" that is, all that joy and mirth which attend prosperity (see likewise xxii. 2. xxiii. 7. of this prophecy).

Ver. 12.] Kings and princes are sometimes represented by the heavenly host (see note on xiii. 10). So by Lucifer, we are to understand the king of Babylon, who outshined other kings and princes, as much as the morning star does the other constellations. But the expression does likewise allude to the fall of Satan, the prince of the apostate angels, who is described as "falling from heaven like lightning" (Luke x. 18). And the title of "son of the morning," is common both to the morning star and to an angel ; the angels being styled, *morning stars*, Job. xxxviii. 7. The fall of the apostate angels, is not directly recorded in the Old Testament ; but it is implied in the distinction the holy writers make between good and evil spirits, and is sometimes alluded to by the prophets, when they threaten destruction to proud and insolent tyrants, who, in imitation of the pride of the devil, exalt themselves against God and his truth, and are the instruments of Satan in promoting idolatry and wickedness in the world (see Ezek. xxviii. 2. 13, 14).

Ver. 13. *For thou hast said in thy heart, I will ascend into heaven.*] Some tyrants have been so extravagant as to affect divine honours (see Ezek. xxviii. 2. Acts xii. 23), and the pretences of Caligula, and other Roman emperors, in this kind are sufficiently known. It is too common among those, whose will is a law, to forget their dependence upon God, and fancy themselves to be all-sufficient, which is in effect to ascribe that honour to themselves which is due to God alone. It was for this crime that Nebuchadnezzar was degraded into a beast (Dan. iv. 30).

I will exalt my throne above the stars of God.] Above the angels (see ver. 12) : stars, in the prophetic dialect, signify rulers (see note on xiii. 10) ; and, according to the subject matter, denote governors either in church or state (see Dan. viii. 10. Rev. i. 20. vi. 13. viii. 12. ix. 1).

14 I will ascend above the heights of the clouds ; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms ;

17 That made the world as a wilderness, and destroyed the cities thereof ; that opened not the house of his prisoners ?

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit ; as a carcass trodden under feet.

20 Thou shalt not be joined with them in

I will sit also upon the mount of the congregation, in the sides of the north :] I will sit in the temple of God, which was situate upon mount Moriah, and on the northside of Jerusalem (see Ps. xlvi. 2. Ezek. xl. 2). These expressions, as they allude to the rebellion of Satan, who affected to be equal with God ; so they contain in them an exact description of antichrist, who is represented by St. Paul, as "exalting himself above all that is called God, or that is worshipped, as sitting in the temple of God, and showing himself that he is God," 2 Thess. ii. 4 (see likewise Dan. xi. 36).

Ver. 15.] To the lowest degree of misery and destruction (compare Matt. xi. 23).

Ver. 16. *They that see thee shall narrowly look upon thee,*] As not knowing thee at first sight, by reason of the great alteration of thy condition.

Ver. 17. *That opened not the house of his prisoners ?*] The marginal reading expresses the sense better, "That did not let his prisoners loose home-wards;" that is, did not restore them to their own country, as Cyrus did afterward to the Jews, but kept them in perpetual slavery (see Jer. l. 33).

Ver. 18. *Every one in his own house.*] In the sepulchre : so the grave is called the "house of eternity," or the "long home," as our translation very well expresses it, Eccles. xii. 5.

Ver. 19.] Thou art not allowed the honour of decent burial (see the following verse, and Jer. xxxvi. 30). Thou art reputed no better than a dead branch, that is fit for nothing but to rot upon the ground : or, like the raiment of those that are slain, which is so filthy, that nobody cares to touch it. The touching the clothes of any person slain, did contract uncleanness by the law (Numb. xix. 6). This verse may fitly be applied to Belshazzar, the last king of the Babylonian race, who being slain in a sudden revolution, his body might probably be neglected for some time, and suffered to lie above ground, and afterward be buried without any solemnity, but thrown into a pit, in the very clothes in which he was slain, as common soldiers are buried in the field after an engagement.

Ver. 21. *Prepare slaughter for his children for the iniquity of their fathers ;*] Belshazzar being slain, and the monarchy translated to the Medes and Persians (Dan. v. 30, 31), it is not likely that any related to the family of the former monarchs were suffered to survive.

That they do not rise, nor possess the land, nor fill the face of the world with cities.] It was the ambition of the great monarchs of those times to build new

burial, because thou hast destroyed thy land, and slain thy people : the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers ; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water : and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought so shall it come to pass ; and as I have purposed, so shall it stand :

25 That I will break the Assyrian in my land,

cities, and call them by their own names, thereby to perpetuate their memory. Hence the cities took their rise, which were called by the names of Seleucia, Ptolemais, Alexandria, &c. Some render the latter part of the verse, "Nor fill the face of the world with enemies," such as should continue a succession of war and bloodshed, and disturb the peace and quiet of mankind.

Ver. 22.] See the note on ver. 21.

[*Son, and nephew,*] Or rather "son and grandson:" the word *neked* is translated *son's son*, or *grandson*, Gen. xxi. 23, so it should be translated here, and Job xviii. 19, as Dr. Prideaux observes, ad an. A. C. 539. This prophecy was fulfilled in the death of Belshazzar, who was grandson to Nebuchadnezzar, and the last of that family. See the note upon Jer. xxvii. 7].

Ver. 23. *I will also make it a possession for the bittern, and pools of water :*] Compare xiii. 21, 22. xxxiv. 11. Babylon stood in a low, marshy ground, and the prophet threatens that it shall be as entirely destroyed, as if it were sunk into the bottom of a great lake or pool (see Jer. li. 64). 'This agrees with what is said xiii. 19, that it shall be "as when God overthrew Sodom and Gomorrah," which were swallowed up in a lake of fire and brimstone. Several learned men are of opinion that the same sort of punishment is threatened to mystical Babylon, Rev. xviii. 21, which the prophet hath here all along in his eye.

I will sweep it with the besom of destruction,] I will make a clear riddance of all its wealth and substance (see the like expressions, 2 Kings xxi. 13).

Ver. 25.] Some interpreters understand this verse of Sennacherib, whose army was destroyed in its march towards Jerusalem upon the mountains of Judea (see the note upon lxx. 9), and they think that the prophet mentions this as an earnest of that vengeance which is here denounced against the Babylonian monarchy, which was all one with the Assyrian, and is called by that name, even after the seat of that empire was removed to Babylon (see 2 Kings xxiii. 29. 2 Chron. xxxiii. 11). But to make this part of the verse agree better with what follows, "Then shall the yoke depart from thy neck," &c. which words imply the final deliverance of God's people ; I am apt to think that by the Assyrian, may be meant some remarkable enemies of God's church (see note on xi. 14. xxxii. 16), and particularly those which are expressed by Gog and Magog, Ezek. xxxviii. who, as the prophet there tells us (ver. 17), were under several names "spoken of by the prophets of Israel : " and it

and upon my mountains tread him under foot : then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth : and this is the hand that is stretched out upon all the nations.

27 For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken : for out of the serpent's root shall come forth a

cockatrice, and his fruit shall be a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety : and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate ; cry, O city ; thou, whole Palestina, art dissolved : for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall one then answer the messengers of the nation? that the Lord hath founded Zion, and the poor of his people shall trust in it.

is particularly said of them, that they shall "fall upon the mountains of Israel" (Ezek. xxxix. 4); the same expression that is used here. And if we understand the words thus, it properly follows, as a conclusion from the premises, in the next verse.

Ver. 26.] But they who interpret this verse of the Babylonian empire, suppose the prophet speaks of it as if it were a universal monarchy, and comprehended in a manner all the known world ; as the Roman empire was, in aftertimes, styled by the name of the world (see Luke ii. 1).

Ver. 28.] Here begins a new prophecy against the Philistines, called a burden, as that against Babylon (xiii. 1). They rejoiced upon the death of Ahaz, which gave occasion to this prophecy against them.

Ver. 29. *Rejoice not thou, whole Palestina,*] All the tribes or clans of the Philistines, who had five lords or heads over them (see Josh. xiii. 3. 1 Sam. vi. 6).

Because the rod of him that smote thee is broken :] Because Ahaz is dead, the son of Uzziah thy deadly enemy (see 2 Chron. xxvi. 6). Children are commonly represented by rods or shoots, that grow out of the root of a tree (see xi. 1).

For out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.] As much as a cockatrice, or a fiery flying serpent, is more to be dreaded than a common viper ; so much more reason have you to fear Hezekiah than his grandfather Uzziah, because the grandson will make an entire conquest of your country (see 2 Kings xviii. 8). A "flying serpent," is what the Latins call *serpens jaculus*, who darts himself against any creature

he meets : and they are called *fiery*, because they cause an inflammation where they sting (see xxx. 6).

Ver. 30.] The same Hezekiah shall be a mild and gracious governor to his own subjects : he shall take care of them as a shepherd does of his flock, and relieve those who were oppressed by the Philistines in his father's time (see 2 Chron. xxviii. 18). The "first born of the poor" denotes those who are remarkably such, as the "first-born of death" (Job xviii. 13) signifies some unusual disease, and such as is distinguished from the common ways of dying.

Ver. 31. *For there shall come from the north a smoke,*] Judea lay northward of the Philistines, from whence this judgment is threatened. Smoke and fire are emblems of God's wrath, and of great calamities (see Gen. xv. 17. Ps. xviii. 8).

None shall be alone in his appointed times.] The Jews shall all go out as one man against the Philistines, at the time appointed by their leaders.

Ver. 32.] It was usual for neighbouring nations, who were friends and allies, to send ambassadors, and congratulate each other's success (see 2 Sam. viii. 10. 2 Kings xx. 12). And when this good success against the Philistines shall be known abroad, it will be a proper answer to give to such ambassadors, that God is the founder of the Jewish kingdom, and Zion, the place of his residence, is under his peculiar protection, where all humble and devout persons shall find a safe retreat : and this promise will be more fully verified in the Christian church (see the notes upon xi. 4. xxvi. 6).

CHAPTER XV.

1 THE burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence ; because in the night Kir of Moab is laid waste, and brought to silence ;

CHAP. XV.

ARGUMENT.—It is not certain when this prophecy, contained in this and the following chapter, was fulfilled ; only thus far, that it was brought to pass three years after the publishing of it (see xvi. 14). Archbishop Usher, in his annals of the Old Testament, ad A. M. 3280, supposes it fulfilled by Shalmaneser, two years before the captivity of the ten tribes ; but the fourth and fifth verses of the sixteenth chapter, speak of the people of Judea as lately delivered from some very grievous calamity, wherein the Moabites afforded them no assistance ; which makes it probable, that this judgment fell

2 He is gone to Bajith, and to Dibon, the high places, to weep : Moab shall howl over Nebo, and over Medeba : on all their heads shall be baldness, and every beard cut off.

upon them some time after Sennacherib's invasion. Without question, this prophecy relates to a different time from that of Jeremiah, ch. xlviii.

Ver. 1.] Ar and Kir are originally appellatives, and signify a city or a fortified place. There are two cities called by the name of Kir in scripture ; this here mentioned belonging to Moab, the other a city in Media, spoken of 2 Kings xvi. 9, and Amos i. 5.

Ver. 2. *He is gone to Bajith, and to Dibon, the high places, to weep :*] He, that is, the people of Moab, are gone up to Bajith ; which word may be taken for an appellative, and signify the house or temple of an idol, which the Moabites worshipped : or it may sig-

3 In their streets they shall gird themselves with sackcloth : on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And Heshbon shall cry, and Elealeh : their voice shall be heard *even* unto Jahaz : therefore the armed soldiers of Moab shall cry out ; his life shall be grievous unto him.

5 My heart shall cry out for Moab ; his fugitives *shall flee* unto Zoar, a heifer of three years old : for by the mounting up of Luhith with weeping shall they go it up ; for in the way of Horonaim they shall raise up a cry of destruction.

nify the place where that temple stood, called Beth-baal-moon, Josh. xiii. 17.

On all their heads shall be baldness, and every beard cut off.] These were tokens of great mourning, and frequently used in the funeral obsequies of the Gentiles, and upon that account forbidden by the Jewish law (see Lev. xix. 27, 28. xxi. 5. Deut. xiv. 1) ; but seem to have been lawfully practised upon other sorrowful occasions (see Ezra ix. 3. Job. i. 20. Isa. xxii. 12. Jer. vii. 29. Mic. i. 16).

Ver. 3. *On the tops of their houses.*] It was the custom of those countries to build their houses with flat roofs (see Deut. xxii. 8) ; thither they retired to pay their idolatrous worship, and for that purpose dedicated altars on the tops of their houses to the hosts of heaven (see 2 Kings xxiii. 12. Jer. xix. 13. Zeph. i. 5). Or they might go up to their house-tops to discover the motions of the enemy, or to look out for assistance (compare xxii. 1).

Ver. 4. *Jahaz* :] A frontier-town of Moab (see Numb. xxi. 23).

The armed soldiers of Moab shall cry out ;] Even the soldiers shall lose their courage, and cry out like women.

Ver. 5. *My heart shall cry out for Moab* :] This seems to be spoken in the person of the Moabites (compare xvi. 7. xxi. 3. Jer. xlvi. 31, 36), or in order to excite them to bewail their own misfortunes, according to that rule of the critic, *si vis me flere, dolendum est primum ipsi tibi* (Horat. in Art. Poet.) If we understand the prophet as speaking in his own person, it implies that the calamities of Moab are so great, as to extort pity even from an enemy. It may be farther observed, that God's judgments, as they were represented to the prophets, did sometimes raise such ideas of terror in them, as to affect them

6 For the waters of Nimrim shall be desolate : for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab ; the howling thereof unto Eglaim, and the howling thereof unto Beer-clim.

9 For the waters of Dimon shall be full of blood : for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

in an extraordinary manner (see Jer. xxiii. 9. Dan. vii. 28. Hab. iii. 16).

His fugitives shall flee unto Zoar, a heifer of three years old :] The sense would run clearer if, instead of adding the words *shall flee*, as our translation does, the text were supplied from the former part of the verse thus, *His fugitives shall cry out unto Zoar, as a heifer, &c.* (compare Jer. xlvi. 34). A heifer is observed to be more noisy than a bullock. The particle [*as*] is frequently understood (see the note upon xxi. 8).

Ver. 6.] Nimrim was noted for good pasture, and meadows well watered (see Numb. xxxii. 3. 36), which shall now be quite trod down and destroyed, as if it had been burnt up in a dry season.

Ver. 7. *To the brook of the willows.*] Or, "to the valley of the Arabians," as our margin reads it, whither the Assyrians, their enemies, carried all the booty they took from the Moabites, it being the direct way from Moab to Assyria, as St. Jerome upon the place informs us.

Ver. 8. *Beer-clim.*] Grotius guessed this place to be the same which is called *Beer*, Numb. xxi. 16, and that it had the title of *Elim* added to it, from the prince's digging a well there (ver. 18).

Ver. 9. *For the waters of Dimon shall be full of blood* :] *Dimon* is the same with *Dibon*, ver. 2. It hath its etymology from the Hebrew *dam*, which signifies *blood*, and to which the prophet here alludes.

For I will bring more upon Dimon, lions upon him that escapeth, &c.] I will bring more and more calamities ; and they that flee to escape the present evils shall fall into worse disasters, as if a man that fled from his enemy should meet with a lion to devour him (compare Jer. xlviii. 44. Amos v. 19).

CHAPTER XVI.

1 SEND ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that*, as a wandering bird

cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3 Take counsel, execute judgment ; make thy shadow as the night in the midst of the noonday ;

CHAP. XVI.

ARGUMENT.—This chapter is a continuation of God's judgments against Moab.

Ver. 1.] The Moabites were subdued by David, and became his tributaries (2 Sam. viii. 5) ; and part of the tribute which they paid was a hundred thousand lambs (2 Kings iii. 5), which it is likely had been discontinued for some time : this the prophet

exhorts them to renew, as a just acknowledgment to the king of Judah, the heir of David's family : the latter part of the words might be better translated, "from Sela in the wilderness" (see 2 Kings xiv. 7). The wilderness of Moab is mentioned again at the eighth verse of this chapter.

Ver. 2. *For it shall be,*] Some render it thus : "Or else it shall be," &c. If ye do not comply with the advice I have given you (ver. 1), ye shall be turned out of your habitations, and your daughters shall

hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

6 ¶ We have heard of the pride of Moab; he is very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies shall not be so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely *they are* stricken.

8 For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have

broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are stretched out, they are gone over the sea.

9 ¶ Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore my bowels shall sound like a harp for Moab, and mine inward parts for Kir-hareseth.

12 ¶ And it shall come to pass, when it is seen

wander about in a helpless condition, as young birds drove out of their nest, and unable to shift for themselves.

Ver. 3. *Take counsel. execute judgment;*] The prophet speaks by way of advice, and exhorts the Moabites to show that kindness to their brethren the Jews in the time of their distress, as in reason and justice they ought to do; but withal doth covertly upbraid them with the neglect of it: Moab and Edom, though they were a people nearly related to the Jews, yet laid hold of all opportunities to aggravate their miseries, and rejoiced at their calamities, for which they are severely threatened with judgments by the prophets (see Jer. xlviii. 27. Obad. ver. 10, &c. Amos i. 11. Zeph. ii. 8).

Hide the outcasts; bewray not him that wandereth.] The prophet compares the calamities of the Jews, which they had lately endured, probably under Sennacherib's invasion, to the scorching heat of the sun, and puts the Moabites in mind, that they ought to have been a refuge to them during this distress (see the like expressions, iv. 6. xxv. 4).

Ver. 4.] This shows the foregoing expressions to be ironical, as if the prophet had said, To have showed such kindness to us in the time of our distress, would have been thankfully accepted, as a seasonable instance of humanity and brotherly love; but now, thanks be to God, we have no farther need of your assistance, for that storm is quickly blown over, and it comes to your turn to feel God's afflicting hand.

Ver. 5.] Now Hezekiah's throne and kingdom are established, who shall govern his people with an equal mixture of justice and mercy; and therein prefigure the Messiah, in whom all the promises made to the house of David shall be finally accomplished. The "tabernacle of David" may allude to his having been a shepherd, and dwelling in tents, before he was advanced to a kingdom; but both here and Amos ix. 11 (the only places where the phrase is used) it mystically denotes the church, which is elsewhere called *God's tabernacle*, as being the place of his especial presence, as the tabernacle of old was in the wilderness (compare Lev. xxvi. 11. with Rev. xxi. 3).

Ver. 6. *But his lies shall not be so.*] Or rather, "His strength is not so:" *Indignatio ejus plus quam fortitudo ejus*, saith the Vulgar Latin, joining the words to the former part of the verse, "His wrath is greater than his strength;" or his power does not answer his vain boasts; which translation agrees very well with the Hebrew, and makes the sense run plain and easy.

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Ver. 7. *Moab howl for Moab.*] Or, "to Moab:" they shall lament over one another, in this general calamity.

Kir-hareseth] Kir-hareseth was one of the strongest cities of Moab (see 2 Kings iii. 25), whose foundations, or mighty men, as some understand it, were ruined and destroyed. The same place is called Kir-hareseth, at the eleventh verse.

Ver. 8.] The prophet describes the destruction of a fruitful country of Moab (see Josh. xiii. 17—19): that was noted for plenty of vineyards: and pursuing the metaphor, he saith, that the "lords of the nations," that is, the Assyrians, have "broken down the principal plants;" i. e. have ruined the principal inhabitants, and have carried them away, or forced them to leave their own country, and "pass over the sea," i. e. the river of Jazer (a stream of the river Arnon, which is the border of Moab, Numb. xxi. 13), and made them "wander through the wilderness of Moab;" concerning which, see Deut. ii. 8. This sense of the verse agrees best with Jer. xlviii. 32, a place which alludes to this, and borrows some expressions from it. At the latter end of the verse, instead of "her branches are stretched out," the margin reads, "her branches are plucked up," which is a better translation.

Ver. 9. *I will bewail with the weeping of Jazer the vine of Sibmah:*] Or, "With weeping I will bewail Jazer [and] the vine of Sibmah." "I will bewail Jazer," that is, those that are carried away to Jazer, or forced to fly thither.

Ver. 10.] See note on ix. 3.

Ver. 11.] See note on xv. 5.

Ver. 12.] We read Numb. xxiii. 13, 27, that Balak king of Moab went from one place to another to offer sacrifice with Balaam, thinking his devotions might be more prevalent at one place than another. The same thing is spoken of here, that when the Moabites find their prayers upon the high places ineffectual (see xv. 2), they will then try what success they may have when offered in the sanctuary or temple of their god Chemosh, who was the tutelary idol of their nation. The word *sanctuary* is applied to idolatrous temples, Amos vii. 9. 13.

Ver. 13. *Since that time.*] Or rather, "A good while ago," for so the Hebrew *meaz* signifies (see note on xlv. 8). This judgment, saith the prophet, was denounced against Moab in former times, particularly by Amos (ii. 1, &c.), and is now confirmed by this vision, and the particular time specified when it should be accomplished in the next verse.

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that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This is the word that the LORD hath spoken concerning Moab since that time.

Ver. 14.] Within that certain and determinate time precisely fixed; see the like expression xxi. 16, and the note upon that place: and compare Job vii. 1. Some servants were bond-slaves during their

14 But now the LORD hath spoken, saying, Within three years, as the years of a hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

lives; but hired servants were discharged precisely at the time agreed between them and their master, and they were usually hired for three years (see Deut. xv. 18).

CHAPTER XVII.

1 THE burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his

arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleanings grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

9 ¶ In that day shall his strong cities be as a

CHAP. XVII.

ARGUMENT.—In this chapter to the twelfth verse, the prophet renews his threatenings against Syria and Israel, whose destruction he had foretold in the seventh and eighth chapters. The last three verses are a distinct prophecy, which seems to relate to the formidable invasion of the Assyrians upon Judea, and their sudden overthrow.

Ver. 1. *Damascus.*] See notes on vii. 16. viii. 4. This city was rebuilt afterward, and prophesied against by Jeremiah, xlix. 23, and Zechariah, ix. 1.

Ver. 2. *The cities of Aroer are forsaken.*] Grotius supposes this Aroer to have been a tract of ground in Syria, not that Aroer mentioned Deut. ii. 26, which was in the confines of Moab and Ammon, and part of the possession of the Reubenites and Gadites. Others suppose this very country to have been taken away from these tribes by the Syrians, and annexed to their own dominions.

They shall be for flocks, which shall lie down, and none shall make them afraid.] Where they may lie securely, and nobody disturb them. It is a proverbial expression for utter destruction to say, "That grass grows where such a town stood" (see note on vii. 25).

Ver. 3. *The fortress also shall cease from Ephraim, and the kingdom from Damascus.*] As the two kingdoms of Syria and Israel were confederates against Judah, so they were threatened with one common destruction (see vii. 1. 16. viii. 4). Of the use of the word Ephraim, see note on vii. 2.

They shall be as the glory of the children of Israel.] Who were in a declining condition for several years before (see 2 Kings xv. 29).

Ver. 4.] Jacob is the same with Israel in the foregoing verse, and both denote the ten tribes, as ix. 8. God's judgments are sometimes expressed by *lean-ness*, because, like a consumption, they waste the strength (see x. 16. xxiv. 16. Ps. evi. 16).

Ver. 5. *And it shall be as when the harvestman gathereth the corn.*] The word *harvest* is sometimes metaphorically used to signify an entire destruction, because the harvest makes a clear riddance, and leaves the fields empty and bare (see Jer. li. 33. Hos. vi. 11).

In the valley of Rephaim.] The same words are translated "the valley of giants," Josh. xv. 8, xviii. 6. It was a fruitful valley that lay near Jerusalem.

Ver. 6.] The former verse was an illustration of Israel's destruction from the ridding of fields in the corn-harvest: in this the metaphor is taken from the vintage, and the gathering in of the summer-fruits, and implies that the desolation shall not be so entire but that a few should be left, like the gleanings of a vine or an olive-tree after the main crop is gathered (compare xxiv. 13). Accordingly we find that some of the ancient inhabitants of the ten tribes were left after Shalmaneser's captivity (see 2 Chron. xxx. 10, 11), and even after the second captivity of that people in the time of Esar-haddon (see 2 Chron. xxxv. 18).

Ver. 7.] God's judgments upon the kingdom of Israel shall have that effect, as to turn many of those that remain from their idolatrous worship to serve the true God (see 2 Chron. xxx. 11. 18).

Ver. 8.] The groves being here called the work of men's hands, the word seems to be taken for an idol placed in a grove, as it is used 2 Kings xxi. 7, compared with xxiii. 6. The images here mentioned are translated *sun-images* in the margin, and are supposed to be such as were erected in honour of the sun (see Ezek. vi. 4. 2 Chron. xxxiv. 1.)

Ver. 9. *In that day shall his strong cities be as a forsaken bough.*] The cities belonging to the ten tribes shall stand solitary and destitute of inhabitants, all the country about them being destroyed.

Which they left because of the children of Israel.] The sense is here imperfect: most expositors understand the words of the Assyrians, that they left some

forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In that day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

12 ¶ Wo to the multitude of many people, cities with a few inhabitants in the kingdom of Israel, that a remnant of that people might be preserved (see ver. 6). But the copy which the Septuagint followed, instead of the Hebrew words *hachoesch vchamir*, i. e. "bough and uppermost branch," read *Hachivi Vchamori*, i. e. "the Hivites and Amorites;" for they translate the verse thus, "The cities shall be forsaken, as when the Hivites and the Amorites forsook them, because of the children of Israel." Which reading gives a plain and full sense to the text. We justly esteem the present Hebrew text as a very correct copy; but we need not ascribe such a degree of infallibility to it, as to reject a better reading, when it is suggested by the ancient versions. For such a concession does no more weaken the authority of the Old Testament, than the various readings of the Greek copies invalidate that of the New.

Ver. 10. *With strange slips:*] Or rather "with foreign slips," such as for their rarity are fetched from foreign parts.

Ver. 11.] The sense depends upon the former verse, and both together import thus much: Because thou hast forsaken the true God, to follow idols, nothing shall thrive with thee: although, like an industrious gardener, thou procurest the choicest plants, and takest the greatest care to make them grow, watering and trimming at all seasons of the day, yet when thou expectest to reap the fruit of thy labours (so our margin very fitly translates *jom nachalah*, the day of inheritance, or of enjoying what we have taken pains for), thou shalt find nothing but loss and disappointment. The Hebrew language wants the potential mood, which is often supplied by the future

which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

tense, as it seems to be here: so the words might be rendered more plainly, thus, "Thou mayest plant pleasant plants, and mayest set it with foreign slips, in the day thou mayest make thy plant to grow, and in the morning thou mayest make my seed to flourish; but," &c. When the Hebrews would signify doing a thing speedily with care and diligence, they often express it by doing it "in the morning." See 1. 4. Ps. xlvii. 5, where our translation reads, "God shall help her, and that right early:" but it is in the Hebrew, "when the morning appeareth."

Ver. 12.] As multitudes are compared to waters (see Rev. xvii. 15), so great armies are resembled to inundations, because they overrun all that comes in their way, and carry everything before them (see note on viii. 7).

Ver. 13.] The Jews used to thrash their corn upon hills, and places exposed to the wind (see xli. 14. 2 Chron. iii. 1), which dispersed the chaff, and blew it away. The word *galgal*, which our text translates *rolling thing*, is better rendered *thistle-down* in the margin; the word signifies any straws or motes, which are driven about with the wind. Compare Ps. lxxxiii. 13, where our English reads, "make them like a wheel;" but it should be translated, "make them like thistle-down:" for the word both there and here is joined with *stubble*, as an equivalent expression.

Ver. 14.] This fitly represents the condition of Sennacherib's army, which caused great consternation over night, but were all destroyed before next morning (see 2 Kings xix. 35).

CHAPTER XVIII.

1 Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go,

CHAP. XVIII.

ARGUMENT.—Ethiopia and Egypt were the Jews' confederates when they were invaded by Sennacherib (see xx. 5. 2 Kings xviii. 21, compared with 2 Kings xix. 9). But it is a great question among learned men, whether by Ethiopia, called *Chush* in the Hebrew, be meant Arabia, lying eastward of Egypt, and therefore joined with Seba, xliiii. 3, or Ethiopia, properly so called, lying westward of it; if we understand it of the latter, as Iluetius does (Comment. in Origen. p. 43. 50), we must then understand the forementioned text (2 Kings xix. 9), of Tirhakah king of Ethiopia (called *Tarhon*, in Strabo. lib. i. xv.), coming to fight against Sennacherib, and sending forces to assist the Egyptians and the Jews: and this sense Archbishop

Usher follows in his Annals of the Old Testament, ad A.M. 3294. But in which sense soever we take the word *Chush*, this prophecy relates to Egypt, in conjunction with Ethiopia, or Arabia; and the prophet shows, that although the designs of the Jews' allies in their favour should prove abortive, yet God will defend his own dwelling-place without their assistance. [Ethiopia and Egypt were united into one kingdom, by Sabacon, the king of Ethiopia, called So, 2 Kings xvii. 4, who slew Bochoris, and conquered Egypt in the last year of king Ahaz. See Usher's Annals, ad A. M. 3277.]

Ver. 1. *Wo to the land shadowing with wings,*] It is generally agreed that this is a description of Egypt: some understand the words of their ships, with spreading sails like wings; others of the pro-

ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the Lord said unto me, I will take my rest, and I will consider in my dwelling

tection she boasted that she could give to her allies: but the Hebrew, *tsiltse*, which our English renders *shadowing*, does properly signify a sort of timbrel, called in Latin *sistrum*, which was an instrument of music peculiar to the Egyptians in their sacrifices to Isis; and the words, *tsiltse kenaphim*, are interpreted "a winged cymbal" by Huetius (*Demonstr. Evang. prop. iv. cap. 4. n. 10*), which he tells us is an exact description of the *sistrum*, and supposes the expression to be a periphrasis of Egypt, called here *the land famous for its winged cymbals*. The ingenious Mr. Reeves, in his notes upon Minucius Felix, cap. 21, expounds the phrase, *shadowing with wings*, of a swallow that used to be pictured over the statue of Isis with expanded wings. Le Moyne, in his *Varia Sacra* (par. ii. p. 4), thinks, that by the word *kenaphim*, wings, the prophet denotes the idol which the Egyptians called *Kneph*, who was represented with wings, and an egg coming out of his mouth, to signify the creation of the world, by the word and decree of God; the world itself being represented by Isis: this *Kneph* is mentioned by Plutarch, in his book *De Iside et Osiride*, and is called *Κνήφης*, by Strabo, lib. xvii.

[Which is beyond the rivers of Ethiopia:] Or rather, "Which borders upon the rivers of Ethiopia;" the Hebrew signifies indifferently either *cis*, or *trans*, the hither, or farther side of a river.

Ver. 2. *That sendeth ambassadors by the sea, even in vessels of bulrushes*] To encourage their confederates with promises of assistance. But the Hebrew *tsirim*, which our English renders *ambassadors*, does likewise signify *idols*, and so it is translated xlv. 16. Following this sense, Bochart and Le Moyne understand the words of the image of Isis, which the Egyptians used to carry from place to place by water, in a sort of paper vessel or ship: Lucan, speaking of their little boats, saith, *Conseritur bibula Memphis cymba papyro* (lib. iv.).

Go, ye swift messengers, to a nation scattered and peeled, &c.] These words may be understood of the ambassadors, which the Ethiopians, in conjunction with Egyptians, sent to the Assyrians, by way of bidding them defiance; and then by a land *scattered and peeled*, must be understood Assyria, which, though formerly *terrible* to all its neighbours, yet now was distracted with foreign wars, and exhausted of its soldiers: if we follow this sense, the latter part of the verse may most properly be rendered as our margin reads it, *whose land the rivers despise*; that is, the Ethiopians, and those that dwell among the rivers thereabout, are not afraid of the Assyrian power. This sense our translators prefer, and understand *tsirim*, *ambassadors*, and *melachim*, *messengers*, as meant of the same persons, and likewise supply the word, *saying*, to make the following sentence the substance of what the ambassadors were supposed to speak.

But others think that the words are a message from God, to denounce judgment against the Ethiopians, who are called "a people terrible from their beginning," because they had invaded Judea several times

place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

with formidable armies (see 2 Chron. xii. 3. xiv. 9): and that the purport of the words is to acquaint them, that they should be "scattered and peeled, meted out and trodden down:" that the forces of the Assyrian, compared to an overflowing river (see xvii. 12), should overrun and destroy them; which was fulfilled, as appears from xx. 4. This sense I prefer, because it agrees better with the seventh verse, where the same words are repeated; and with Ezek. xxx. 9, where God saith, "Messengers shall go from me in ships, to make the careless Ethiopians afraid;" which place plainly alludes to these words of Isaiah.

Ver. 3.] To set up a banner and to blow a trumpet are usual signals of war; the prophet saith here, that God himself will remarkably espouse the cause of his people, and exhorts all people to take notice of his proceedings.

Ver. 4. *I will take my rest, and I will consider in my dwelling place*] Or, "I will have a regard for my set dwelling" (as the margin reads), and defend it, though without using any visible means, or the outward assistance of any of my people's confederates, such as the Ethiopians were, which is meant by God's "taking his rest;" i. e. not going out with their armies, according to the former interpretation of the words.

[Like a clear heat upon herbs.] Or, "Like a clear heat after rain," as the margin reads; the vicissitude of rain and sunshine is very agreeable, and contributes that warmth and moisture which make all vegetables grow and flourish (see 2 Sam. xxiii. 4): such refreshment will God afford his people in their calamities, and not unlike that which a dripping cloud gives when it falls in a soft dew, and abates the burning heat of the harvest time (see xxv. 5. xxxii. 2).

Ver. 5. *For afore the harvest, when the bud is perfect* [or while the bud is growing to maturity], and *the sour grape is ripening in the flower,*] Before the designs of the Ethiopians, and their confederates the Egyptians, could come to maturity, they should prove abortive, just as if one should cut off the bearing branches of a vine, before the grapes are fit to be gathered. The word *harvest* is applied to the time of gathering in of the summer-fruits, as well as of corn (see xvi. 9. xvii. 11).

Ver. 6.] Their armies shall become a prey unto the wild beasts and the birds of prey (compare Ezek. xxxix. 17): as if a garden or vineyard should be destroyed, and laid open to all the fowls of the air, and the beasts of the field, to come and feed there all the year round (compare Ezek. xxxi. 13).

Ver. 7. *In that time*] There is no necessity of supposing this to be meant of the same time specified in the foregoing part of the chapter, as hath been shown in the note upon iv. 2.

Shall the present [or a present] *be brought unto the Lord of hosts, &c.*] Bringing of presents was a solemn expression of that homage which is due from subjects or tributaries to their princes (see 2 Sam. viii. 2. Ps. lxxii. 10). So here it implies, that the Ethiopians shall make their due acknowledgments to God

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trod-

as their sovereigns, which is consonant to other prophecies concerning them (see Ps. lxxviii. 31. Zeph. iii. 10.) This we may suppose to have been partly verified at the destruction of Sennacherib, the common enemy to them and the Jews, upon which remarkable turn of affairs, many of the neighbouring nations congratulated Hezekiah's victory, and magnified the power of God which so evidently interposed for his deliverance (see 2 Chron. xxxii. 23). But the words are chiefly to be understood of the calling of those nations to the gospel. The conversion of the gentiles

den under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

is elsewhere expressed, by their bringing offerings to God's temple or altar, because that was the most solemn part of religious worship that was practised among the Jews (see lx. 6. 9. Ps. lxxvii. 29. Mic. iv. 13). We may observe, that several other prophecies which threaten destruction to nations or cities, conclude with a gracious promise, that God will remember them in due time, and acknowledge them for his people (see xix. 18, &c. xxiii. 18. Jer. xlvi. 47. xlix. 39).

CHAPTER XIX.

1 THE burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel

thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the LORD, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

CHAP. XIX.

ARGUMENT.—The Egyptians were the Jews' principal confederates at the time of Sennacherib's invasion (see 2 Kings xviii. 21, &c.): who are often reproved by this prophet for their vain confidence in Egypt, as that which would fail and disappoint them (see xx. 5, 6. xxx. 2, &c. xxxi. 1, &c.). Accordingly, as the prophet foretells the conquest of Egypt by Sennacherib (ch. xx.), who overran Egypt and Ethiopia, the Jews' confederates, before he besieged Jerusalem; so this chapter seems to be a general prophecy against Egypt, denouncing the several calamities it should suffer from the time of Sennacherib's invasion, till the entire change of affairs it should undergo under the government of the twelve tyrants, which at last ended in the sole government of Psammitichus. Scaliger understands this prophecy of Sabacon, who slew Bocchoris, and made himself king of Egypt, in the last year of Ahaz's reign (Can. Isagog. p. 318). This opinion seems to me not to agree very well with ver. 17. Some explain the chapter of Sennacherib's, Tirhaka's, or Tarachus's conquest of Egypt.

Ver. 1. *The Lord rideth upon a swift cloud.*] God's visible appearance is described by his "riding upon the wings of the wind" (Ps. xviii. 13. civ. 3), and "his riding upon the heavens" (Deut. xxxiii. 16, Ps. lxxviii. 4), which expressions allude to the cloud of glory in which the Shechinah used to appear.

The idols of Egypt shall be moved at his presence.] To be *moved*, either signifies that the evil spirits which are worshipped in their idols, shall be under a great consternation, when God brings his judgments upon them and their worshippers: or else it may be meant of their being removed and carried captive, as

Jeremy afterward foretold (xliii. 12). When God executes his judgments upon a heathen nation, he is said to punish the idols of that people; so particularly it is said of Egypt, Exod. xii. 12, and of Babylon, Isa. xxi. 9. xlv. 1. Jer. l. 2. li. 41.

Ver. 2.] One province against another: so the Septuagint very properly render it, *Νομοὶ ἐπὶ νομῶν*: the several divisions of that country being called *nomi*; and *tribes* here (ver. 13). This was fulfilled after their king Sethon's death, when the country was divided into twelve petty governments, and Psammitichus, ruler of one of these, at last subdued all the rest (see note on ver. 4).

Ver. 3. *The spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof.*] Both the courage and the wisdom of the Egyptians shall fail them in the time of their greatest need (see ver. 11, 12, &c.). The wisdom of Egypt was famous in those times all the world over [see 1 Kings iv. 40. Acts vii. 22], and from thence the Greeks, in after-times, derived their knowledge.

They shall seek to the idols, &c.] As it was usual for idolaters to do in their distress (see xlvii. 12); and the Jews themselves sometimes did in imitation of the ill customs of their neighbours (see viii. 19).

Ver. 4. *A cruel lord*;) This most interpreters understand of Psammitichus (see note on ver. 2).

Ver. 5.] Tremellius shows out of Herodotus that this was literally fulfilled under the government of the twelve petty tyrants who ruled Egypt after Sethon. But the expression may the more probably be metaphorical, and denote the decay of the Egyptian strength, by metaphors taken from the decrease of the river Nile; upon the overflowing of which river all the plenty and prosperity of Egypt depended. Thus the king of Egypt is described, Ezek. xxix. 3, as "a dragon (i. e. a whale, or crocodile) lying in the

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

11 ¶ Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of

midst of many waters," and boasting of his strength, by saying, "My river is my own," &c. Scaliger understands it of a great drought which occasioned a dearth, by the failing of the inundation of the Nile (Can. Isagog. p. 318).

Ver. 6. *The brooks of defence shall be emptied and dried up.*] *Jesre Matzor*, in the Hebrew: the same expression we meet with again, xxxvii. 25, which is there translated, the "rivers of besieged places:" such as were of use to defend cities against a siege. But Bochart (Phaleg, lib. iv. cap. 21), translates it the "rivers of Egypt," and shows that the word *Matzor* denotes Egypt sometimes, and may be fitly translated so in both these places of Isaiah, and likewise in Micah vii. 12, which place our translation renders very obscurely, thus, "In that day he shall come unto thee from Assyria, and from the fortified cities, and from the fortress even unto the river;" but supposing *Matzor* to signify *Egypt*, the word runs plainly thus, "They shall come unto thee from Assyria to the cities of Egypt, and from Egypt even to the river" [Euphrates], which was the boundary of Assyria: and the sense is, that the Jews shall return from their several dispersions whither they were scattered; which is often expressed in the prophets by their return from Assyria and Egypt, as hath been observed in the notes upon xi. 15, 16.

Ver. 7. *And the paper reeds—by the mouth of the brooks—shall wither.*] Paper was an invention of the Egyptians, and was first made of a reed that grew upon the banks of the Nile, which is therefore thus described by Ovid (Metamorph. i.)

"———Papyrifera septemflua flumina Nili."

Accordingly the paper-reeds are said here to grow by the mouth of the brooks, that is, by the shore, or side of the brooks: expressed elsewhere by the *lip of the river* (Gen. xli. 3. Exod. ii. 3), speaking of the Nile.

Ver. 8.] The same metaphor is still continued, to signify, that all sort of trade and business shall cease, by reason of the great commotions which distract the kingdom.

Ver. 9.] Fine flax, and linen made out of it, was a principal commodity of Egypt (see 1 Kings x. 28. Prov. vii. 16. Ezek. xxvii. 7), and was the habit of their priests and other great men, both in Egypt and in other countries [see Gen. xli. 42. Esth. viii. 15. Dan. x. 5. Luke xvi. 19]. The *net-works* which follow, or *white-works* as the margin reads, seem to have been fine weaved works made of the same materials.

Ver. 11. *Zoan—Pharaoh*] See the following verses. Zoan or Tanis was one of the most ancient cities in Egypt [see Numb. xiii. 22], and the metropolis of

the kingdom in Moses's time (see Ps. lxxviii. 43). Pharaoh was a name common to all the Egyptian kings.

How say ye unto Pharaoh, I am the son of the wise.] It was in vain that the court-flatterers extolled their king for his extraordinary abilities, which were derived to him by a succession of many generations; which yet should not fail in Sethon or Sevecus, who should be the last king of his family: Egypt was one of the most ancient kingdoms in the world, and pretended that the Chaldeans themselves were derived from thence, as Diodorus Siculus affirms (lib. ii.), though these vied antiquity with the former: but the Egyptians were not content with such a pretence to antiquity as might be made good by substantial proofs, but would needs have it, that the first man in the world arose out of the mud and slime of the river Nile; as may be seen in the same author (Hist. lib. ii. cap. 2).

[*The son of ancient kings?*] The kings of Egypt derived their royal dignity from Misraim, the son of Ham; upon which account Egypt is called "the land of Ham," Ps. lxxviii. 51. cv. 23. cvi. 22.]

Ver. 12.] The wise men of Egypt and the magicians are joined together, Gen. xli. 8, and the prophet tells them here, that with all their skill in the arts of divination they could not foresee the evils impending over their country, nor tell how to prevent them (compare xlvii. 13).

Ver. 13. *Noph*,] Noph is better known by the name of Memphis: it is called Moph, Hos. ix. 16, which comes very near that name.

They that are the stay of the tribes] The governors of the several provinces, or *nomi* (see before on ver. 2).

Ver. 14.] God's judgments are often called the *cup of his wrath* (see particularly Jer. xxv. 16, 17): because they deprive men not only of their strength, but even of that common prudence and presence of mind, which is requisite for the due management of their affairs; according to that observation, Quos Jupiter perdere vult, dementat.

Ver. 15.] All orders and degrees of men shall fail in the discharge of their duty, from the highest to the lowest (compare ix. 14).

Ver. 16.] When God intends the destruction of any people, he commonly takes from them their strength and courage, so that a "thousand of them shall flee at the rebuke of one," as our prophet speaks xxx. 17 (compare Deut. xxviii. 25. Jer. l. 37. Nah. iii. 13). This is what the heathens expressed by a *panic terror*: but Isaiah more properly calls it here "the shaking of the hand of the Lord of hosts," God's holding his rod over a people, and still threatening them with severer judgments (compare x. 32. xi. 15).

the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

Ver. 17.] Egypt was subdued by Sennacherib before he besieged Jerusalem, as may be gathered from xx. 5, 6. But before that, we read of Sennacherib's invading Judea, and taking all its fenced cities (2 Kings xviii. 13), which is placed by Archbishop Usher three years before his besieging Jerusalem. It is this first invasion the prophet here probably alludes to, and saith, that the report of it caused great terror in Egypt, being neighbours and allies to the Jews.

Ver. 18. *In that day*] There is no necessity this should be understood of the same time spoken of in the foregoing part of the chapter, as hath been already observed in several instances (see note on iv. 2).

Shall five cities in the land of Egypt speak the language of Canaan.] It is a way of speaking in scripture to use a definite common number for an indefinite (see particularly Amos i. 3. 6. 9, &c.). So here *five cities* denotes several cities; and of these it is prophesied that they "shall speak the language of Canaan," that they shall worship God with the *true Israelites*, and with one heart and one mouth glorify the true God together with them (compare Zeph. iii. 9). Or, as some explain it, they shall be of one mind with the true servants of God; as the phrase is used, Josh. ix. 2, where it is said that the kings "gathered themselves to fight with Joshua with one consent." It is in the Hebrew "with one mouth." As the Christians are the true seed of Abraham, to whom all the promises belong, so they are sometimes even in the New Testament styled by the name of Jews (see Rom. ii. 29. Gal. vi. 16. Rev. ii. 9); but all along in the Old Testament they are described by the titles, the privileges, and the rites of worship, which belong to the Jews (see notes on ver. 19. lvi. 7. lxvi. 23).

This place cannot be understood with Grotius, of the Jews going down into Egypt for fear of Sennacherib: for this is what they are severely reprov'd for, and judgments threatened to both nations upon that account (chap. xxx. xxxi. of this prophecy); whereas what is here said, is spoken as a promise of mercy and comfort (see note on xviii. 7).

Learned men observe from this place, where the Jews' language is called the language of Canaan, that the Hebrew is the same with the old Phœnician language, as appears from many instances (see Bishop Walton's Prolegom. iii. 11—13, &c. and Biblia Polyglott.).

And swear to the Lord of hosts;] Swear allegiance and fidelity to him (see Neh. x. 29. Isa. xlv. 23); some render the words, "swear by the Lord of hosts," in opposition to the false gods the heathens used to swear by. Swearing being a religious invocation of the name of God; it is particularly recommended among other religious duties (see Deut. vi. 13. x. 20. Jer. iv. 2. Ps. lxxiii. 11).

The city of destruction.] Or, "The city of the sun," as our margin reads: for our interpreters and several others suppose, that the Hebrew word *Heres* may stand for *Cheres*; so the expression will denote that city which was called by the Greeks *Hieropolis*, or the *city of the sun*: as several other cities had their names from the sun's having an image or temple

18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

there: such was Kir-haresh among the Moabites (xvi. 7. 11), and Beth-shemesh among the Canaanites (Josh. xvi. 10). [There was a city in Egypt, called Beth-shemesh, mentioned Jer. xliii. 13.] But still it may be inquired for what reason the prophet should disguise the name of this city, and not speak it out plain? To which question we may return this satisfactory answer, that the prophet would not call the city by its proper name Nir Cheres, as detesting the name of the idol to which it was dedicated, but chose rather to call it, by way of reproach, Nir Heres, implying that the idol they worshipped should be utterly destroyed. The Jews were forbidden to make mention of the names of the heathen idols, if they could avoid it (see Exod. xxiii. 13. Josh. xxiii. 7. Ps. xvi. 4). So they either changed the names of the places dedicated to idol worship, or else they gave nicknames to them and their idols, and substituted such a word as had some affinity with the true name, but withal expressed their abhorrence and detestation of it. Thus they called Baal *Bosheth*, that is *shame* (Jer. xi. 23. Hos. ix. 10); and when the mount of Olives was defiled with idolatry they called it the mount of Corruption (2 Kings xxiii. 13), changing the Hebrew name *Har Mischah*, into *Har Mischith*. In like manner Beth-el, which signifies the house of God, when it came to be the seat of idolatry, was called Beth-aven, i. e. the house of vanity (Hos. iv. 15. x. 5). So here I suppose the prophet calleth the city of Cheres, by way of irony, the city of Heres. The Chaldee paraphrase joins both the readings together, thus: "One of the cities shall be called Beth-shemesh which shall be destroyed."

Ver. 19. *In that day shall there be an altar to the Lord in the midst of the land of Egypt,*] It is a judicious observation of Calvin upon lvi. 7. *Loquitur propheta figuris, quæ suæ ætati conveniunt.* The prophets, when they speak of the gentiles coming into the church, express their serving the true God by such acts of devotion as were most in use in their own time, and therefore could be best understood by those to whom they directed their discourses: such were offering sacrifices, and keeping the solemn feasts at Jerusalem, to which the gentiles from all parts should resort, as several prophecies express their conversion (see ii. 3. xxvii. 13. lvi. 7. lxvi. 23. Zech. xiv. 16. Mal. i. 11). And to this sense I understand the *altar* and the *sacrifice, oblation* and *vows*, mentioned here, and ver. 21, as taken metonymically, for the worship and service of God in general. Onias, indeed, in aftertimes built an altar and temple in Egypt for the use of the Jews, thinking to fulfil this prophecy literally; but it was against the general sense of his own nation, who thought that, according to their laws, no temple ought to be built but in Jerusalem (see Joseph. De Bell. Jud. lib. vii. cap. 30). From whence it appears that they thought this prophecy was to have a mystical, and not a literal completion.

And a pillar at the border thereof] These and the following words at the beginning of the next verse, allude to Jacob's pillar which he set up in Beth-el (Gen. xxviii. 18), and to the altar which the Reubenites and their brethren built upon the borders of Jordan (Josh. xxii. 10), "to be a witness between us

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to

and you, and the generations after us," as it there follows.

Ver. 20.] Egypt was conquered by Sennacherib (see the following chapter); and some understand the saviour and great one here mentioned, of the angel that cut off his forces, which was a general deliverance of all the neighbouring countries from his tyranny; the words may fitly be applied to that tyranny which the devil exercises over the heathen world, "who are led captive by him at his will," from whence they can be redeemed only by the great Saviour of the world, Christ Jesus. Many of the gentiles were sensible of the ignorance they lay under, with respect to the things of God, and had some general hopes and desires of being delivered from the "bondage of corruption:" in which respect Christ is called by the prophet Haggai, "the desire of all nations" (Hag. ii. 7), i. e. he who alone can answer all their wants and desires.

Ver. 21. *Sacrifice and oblation;*] See note on ver. 19.

They shall vow a vow unto the Lord,] Making vows and dedicating freewill-offerings unto God was a considerable part of religious worship among the Jews (see Lev. xxvii. 1, &c. Numb. vi. 1, &c. xxx. 1. Deut. xxxiii. 21, 22). The sense of this expression hath been likewise explained on ver. 19. Some explain this of the devout acknowledgments which the Egyptians, the Jews' confederates, made at the temple upon Sennacherib's defeat (see note on xviii. 7).

Ver. 22.] That is, he shall heal it of those plagues wherewith he had smitten it.

the LORD, and he shall be intreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Ver. 23. *In that day shall there be a highway out of Egypt to Assyria,*] The expression denotes the intercourse and correspondence that shall be between the Jews, Assyrians, and Egyptians (see ver. 24); which implies, first, the restoration of the Jews from their several dispersions, which is often expressed by their return out of Assyria and Egypt (see note on xi. 16); and then that their oppressors themselves should be made members of the same church with them.

And the Egyptians shall serve with the Assyrians.] Shall serve the same God of Israel, who shall be the third in conjunction with them, joined together in the holy bond of church society, as it follows.

Ver. 24. *Even a blessing in the midst of the land*] Or, "in the midst of the earth:" to be a blessing is to be a remarkable instance of God's favour, so that it should become a form of blessing for others, to wish their friends the same happiness that these favourites of heaven enjoy (see Gen. xii. 2. xlviii. 20. Zech. viii. 13).

Ver. 25.] "My people, the work of my hands," and "my inheritance," are equivalent expressions; and imply, that Egypt and Assyria, that is, those who before were enemies to God's truth and people (see note on xi. 14), should be "fellow-heirs, and of the same body, and partakers of the promises," which were made to the Jews, *by the gospel*, as St. Paul speaks, Eph. iii. 6.

The work of my hands,] The expression is always used in this prophet, of those who are in covenant with God, and members of his church (see xxix. 23. xlv. 11. lx. 21).

CHAPTER XX.

1 In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD by Isaiah

CHAP. XX.

ARGUMENT.—This chapter foretels the conquest of the Egyptians and Ethiopians, the Jews' confederates, by Sennacherib (see the Argument of chap. xviii.)

Ver. 1.] It appears from ver. 5, 6, that this expedition was made while the Jews were under the apprehension of Sennacherib's invasion; and thereupon, to strengthen themselves, they entered into a confederacy with Egypt and Ethiopia. Tartan is mentioned (2 Kings xviii. 17), as one of the generals of Sennacherib's army, who is probably meant by Sargon here, and when his armies invaded Judea for a considerable time, and "took all the fenced cities of it" (2 Kings

the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

xviii. 13,) he might then send a detachment, and besiege Ashdod.

Ver. 2. *Loose the sackcloth from off thy loins, and put off thy shoe from thy foot.*] As it was a principal part of the prophetic office to denounce God's judgments, so the prophets commonly wore sackcloth, the habit of mourners, as a dress suitable to their employment (see Rev. xi. 3). Of this kind was that hairy garment by which Elias and John baptist are described, 2 Kings i. 8. Matt. iii. 4, and such a garment is spoken of as the usual habit of the prophets, Zech. xiii. 3. Going barefoot was likewise a sign of mourning (see 2 Sam. xv. 30).

He did so, walking naked and barefoot.] Those are said to be naked, in the scripture-phrase, who go-

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

without their upper garments (see John xxi. 7. Acts xix. 16), or have put off the habit proper to their quality (see 1 Sam. xix. 24. 2 Sam. vi. 20).

Ver. 3.] Egypt was subdued by Sennacherib before he besieged Jerusalem, as hath been observed upon the first verse of this chapter: to this sense Bochart explains that expression (xxxvii. 25), "With the sole of my feet have I dried up all the rivers of Egypt." The Hebrew reads *Metzor*, which is often taken for *Egypt* (see note on xix. 6).

Archbishop Usher supposes this war against Egypt, and the rest of the Jews' confederates, to have lasted three years, and to have concluded in the desolation of those countries (see his *Annales V. Test. ad A. M. 3291*). The prophets foreshowed things by actions as well as by words, which sometimes appeared strange

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape!

and uncouth in the eyes of the people (see viii. 3. 18. and the notes there, and Ezek. xxiv. 18, 19).

Ver. 4.] See note on iii. 17.

Ver. 5.] The inhabitants of Judea, or Jerusalem, mentioned in the following verse, shall be ashamed of such weak and insignificant allies. The Jews are often upbraided with placing their confidence in an arm of flesh, and particularly for trusting in the shadow of Egypt (see the argument to ch. xix.)

Ver. 6. *The inhabitants of this isle shall say in that day.*] Some understand *this isle* of Ashdod, mentioned ver. 1, and the sea-coast of the Philistines, called the "isle of Caphthor," Jer. xlvii. 4. But the word may more fitly be expounded of Judea or Jerusalem, for an *isle* sometimes is taken in a general sense for any country or place (see xl. 15. lix. 18. Job xxii. 30.)

CHAPTER XXI.

1 THE burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

CHAP. XXI.

ARGUMENT.—The prophet renews his threatenings against Babylon, as he does afterward (ch. xlvii.), to convince the Jews, by this repetition, of the certainty of the event (see Gen. xli. 32); and thereby support them under their captivity, when that should come. To this are added two short prophecies upon Idumea and Arabia.

Ver. 1. *The burden of the desert of the sea.*] The ninth verse explains this of Babylon, which is here described by the name of the "desert of the sea," because although it were at present very populous, yet it should be made desolate, and "turned into pools of water" (see xiv. 23). Or the words may be rendered, "The burden of the plain of the sea:" for Babylon stood in a plain (Gen. xi. 2), and among many waters (see Jer. li. 13). The Hebrew expresses all great collections of waters by the name of *seas*.

As whirlwinds in the south pass through;] The south is described by all writers as a stormy wind (compare Zech. ix. 14). God's anger and the overbearing force of a victorious army are elsewhere compared to a whirlwind, or tempest (see Job xxvii. 20. Ps. lviii. 9. lxxxii. 15. Isa. v. 23. xxix. 6. lxxvi. 15. Jer. iv. 13.)

So it cometh from the desert.] From the desert which lieth between Media or Persia and Babylon.

Ver. 2. *A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth.*] The words may be thus translated more agreeably both to grammar and sense: "A grievous vision: There is made known (or declared) to me an

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

oppressor of (or for) the oppressor, and spoiler for the spoiler," that is, it is now come to the king of Babylon's turn to feel that oppression and ravage himself, which he before had brought upon others (compare xxxiii. 1).

Go up, O Elam [or Persia]; besiege, O Media;] The Babylonian monarchy was to be divided between the Medes and Persians (see Dan. v. 28).

All the sighing thereof have I made to cease.] Or, "I have made all sorrow (or sighing) to cease:" i. e. the sighing of those who have been oppressed by the Babylonian tyranny (compare xiv. 3). For the termination of the word *anchatah*, "sighing," seems to be only emphatical, as the grammarians speak, not relative to any person before mentioned.

Ver. 3. *Therefore are my loins filled with pain: &c.*] This is spoken as in the person of the Chaldeans (see note on xv. 5.)

I was bowed down at the hearing of it;] As persons that are under great pain or trouble (see Ps. xxxv. 15. xxxviii. 5).

Ver. 4.] When I thought to be at ease, and to have some respite from trouble and anxiety, then the fearful apprehensions of God's judgments seized me (compare Job iii. 13). This is still spoken by the prophet as representing the Chaldeans: some understand the words of that festival night, wherein Belshazzar was slain (Dan. v. 1. 30). The following verse favours this sense.

Ver. 5. *Prepare the table, watch in the watchtower, &c.*] The verse may be thus translated: "While they prepare a table, while they watch in the watchtower, while they eat and drink, arise ye princes," &c. While the Babylonians make some faint provisions for

5 Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, A lion: My lord, I stand continually upon the watchtower in the day time, and I am set in my ward whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered

war, but are more intent upon feasting, and luxury, arise ye princes and leaders of the Persian army, and prepare for war in earnest; it appears by Dan. v. 1. 30, 31, and Jer. li. 30, that Babylon was surprised and taken the night after a great festival (see likewise Herodot. lib. i. cap. 190, 191).

Anoint the shield.] To make it more beautiful, and more serviceable for war.

Ver. 6.] The prophets are often compared to watchmen, because they foresee evils at a distance, and warn others to avoid them (see lii. 8. lxii. 6. Ezek. iii. 17. xxxiii. 7. Hab. ii. 1): so here God orders the prophet, or somebody for him, to act the part of a watchman, and give notice what enemy is marching towards Babylon, as it was usual for watchmen to do in times of danger (see 2 Sam. xviii. 24, 25. 2 Kings ix. 17).

Ver. 7. *He saw a chariot with a couple of horsemen.*] The two horsemen may denote Cyrus and Darius, the principal leaders of the army against Babylon. As chariots were much used in war among the ancients, so we often read in Homer, of two heroes sitting in the same chariot; thus Æneas and Pandarus are described, Iliad v. ver. 220. So Diomedes and Sthenelus, ib. ver. 835, one of them to guide the horses, the other to fight the enemy; the same way of fighting was used among the Germans, as Diodor. Siculus testifies, lib. v.

A chariot of asses, and a chariot of camels.] To denote two different nations, the Medes and Persians, who were to besiege Babylon: as Cyrus was called a *mule* by the oracle, because his father was a Persian, and his mother a Mede (see Herodot. lib. i. cap. 55. 91). The foregoing part of the verse may thus be rendered, "He saw a chariot with a couple of horses, a chariot of asses," &c. And then the first part of the verse will denote the main body of the Persian and Median army, and the following sentences will signify their baggage and provisions.

Ver. 8. *He cried, A lion:*] Some understand the place, as if by a lion were meant Cyrus: but the marginal reading, "he cried as a lion," makes an easier sense: the particle *as* being frequently understood (see xv. 5. Ps. xi. 1. 1 Sam. xxv. 37. Job xi. 12. Nah. iii. 12).

I stand continually upon the watchtower.] This is said to express his great care and attentiveness (see ver. 7). And thereby to confirm the truth of the prediction which follows (ver. 9), as that which would as certainly come to pass, as if a watchman had described the approach of the enemy from afar (compare Hab. ii. 1).

Ver. 9. *Here cometh a chariot of men, with a couple of horsemen.*] He confirms the vision related ver. 7. The Hebrew word *parashim* signifies *horses* as well as *horsemen* (see note on xxii. 6): and the sense would run easier, if the words were translated, "Here cometh a chariot of men, with a couple of horses."

and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest

He answered and said,] Some suppose this to be the answer of the prophet, by which he explains the foregoing vision to be meant of Babylon; but there is no necessity of admitting this interpretation, for the word *answer* is often used in scripture for the continuation of a discourse (see particularly Matt. xi. 25, and elsewhere in the gospels).

Babylon is fallen, is fallen;] The expression is doubled, to denote the certainty of the event (see Gen. xli. 32). It is usual, likewise, for the prophets to represent a thing future, as if it were already accomplished, to signify that it will certainly come to pass (see Jer. l. 2.) To the same sense we are to understand those words of Christ (John iii. 18), "He that believeth not is condemned already;" i. e. will infallibly be condemned, if he persists in his infidelity (see like instances, xli. 3. xlvi. 21).

All the graven images of her gods he hath broken unto the ground.] See note on xix. 1. Other prophecies speak of the destruction of Babylon, as a decisive stroke, which should give a fatal blow to idolatry (see xlv. 16. xlvi. 1. Jer. l. 2. li. 17, 18. 47); which prophecies will be fully completed in the fall of mystical Babylon.

Ver. 10.] The prophet addresses himself to the Jews, who were nearly concerned in the destruction of the Babylonish empire (though the admonition extends to remote ages. See note on the beginning of ch. xiii. xiv). These he applies himself to, as groaning under the oppressions of that heathen government; whereupon he calls them "God's thrashing," and "the corn of his floor," because they had been so severely bruised by their oppressors, although these calamities were intended by God to purge the pure corn from the chaff. To be *thrashed* signifies to undergo great calamities, or be subdued by a potent enemy (see xli. 15. Jer. li. 33. Mic. iv. 13). [The way of thrashing, in the eastern countries, was by leading oxen over the corn lying on the floor, who drew after them a pair of dented iron wheels, or else heavy planks studded full of sharp flints; so that the corn was trodden out by the feet of the oxen, and the straw cast into small parcels by the wheels or flints. (see xxviii. 27, 28). The same way of treading out the corn was practised by the Romans, as appears by Varro (lib. i. De Re Rust. cap. 52), "Executi grassa jumentis, junctis, ac tribulo; id fit e tabula lapidibus aut ferro asperata, quæ imposito auriga, aut pondere grandi, trahitur jumentis junctis; aut ex asseribus dentatis cum orbiculis." This way of bruising the corn doth fitly resemble the weak being crushed by the mighty.

Ver. 11. *Dumah.*] Or *Idumea*, as appears by the mention of mount Seir, which follows.

Watchman, what of the night?] One or other of the Idumeans is inquisitive every night what tidings the watchman brings of the approach of the enemies (see ver. 6)

in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

Ver. 12. *The morning cometh, and also the night:]* This verse hath puzzled all the commentators. Without repeating their several conjectures, one may conceive the sense to be this: "You inquire every night what tidings that brings, but the morning may be as dangerous as the night" (see Ezek. vii. 7. 10).

If ye will inquire, inquire ye: return, come.] Or, "return, and come again," as the old translation reads, which was published under king Henry VIII. (compare Job xvii. 10). If you will inquire indeed, and ask questions in earnest, inquire of God first, ask his mercy, and afterward come again, and ye shall have a more favourable answer.

Ver. 13.] This prophecy threateneth one clan of the Arabians, those who were the posterity of Dedan, the grandson of Abraham (Gen. xxv. 3), and tells them they shall be driven from their tents or habitations, and forced to seek for shelter in the woods and thickets. They are called *travelling companies*, because most of the Arabians lived in movable tents, and were therefore called *Scenita*, and removed with their cattle from place to place, for the convenience of pasture, like the Nomades in Africa.

Ver. 14.] The words describe the straits the Dedanites were reduced to, being forced to fly from the enemy without any provisions for their present sus-

16 For thus hath the Lord said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it.

tenance; whereupon their neighbours, the Temanites (the posterity of Tema, Ishmael's son, Gen. xx. 15), took pity upon their forlorn condition. To relieve travellers with necessaries, was an instance of hospitality received among all nations (see Deut. xxiii. 4).

Ver. 16. *Within a year,]* Within that precise time (see xvi. 14). This description of a year is used to distinguish it from a *prophetic year*, which consists of three hundred and sixty-five years, reckoning every day for a year (see Numb. xiv. 34. Ezek. iv. 6), or from some remarkable time in general; in which sense we read of the "acceptable year of the Lord" (Isa. lxi. 2), and the "year of recompense" (xxxiv. 8).

Ver. 17.] The prophet extends this judgment to another division of the Arabians, which descended from Kedar, Ishmael's son (Gen. xxv. 13), who were famous for the use of the bow, at which weapon their ancestor Ishmael was very expert (see Gen. xxi. 20). The same people are said to dwell in "the tents of Kedar" (Ps. cxx. 5. Cant. i. 5), and were remarkable for their swarthy skin (the word *Kedar* signifying black or tawny), according to that description the church gives of herself in that place of the Canticles, "I am as black as the tents of Kedar, but comely as the curtains of Solomon:" for that is the true order of the words.

CHAPTER XXII.

1 THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are

bound by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading

That thou art wholly gone up to the housetop?] To discover the motions of the enemy, or to look out for assistance (compare xv. 3).

Ver. 2. *Thou that art full of stirs, a tumultuous city.]* This may be better understood of the time past, as if the prophet had said, Thou hast been full of noise and multitudes, mirth, and jollity (compare xxiii. 7. xxxii. 13), but now a deep and melancholy silence hath seized thee.

Thy slain men are not slain with the sword.] But are dead with fear.

Ver. 3. *They are bound by the archers, &c.]* This part of the verse may be rendered more clearly thus, "All that are found in thee have conspired together for fear of the archers, they have conspired together [and] have fled a great way off." The adverb *merachok* doth not only signify "from afar," but likewise "to a place a great way off" (see xvii. 13. xxiii. 7. lvii. 9).

Ver. 4.] The Hebrew verb *shangah* is rendered by our interpreters *depart*, or *turn away* from me, Job vii. 19. xiv. 6, i. e. let me alone to myself, that I may indulge my grief. The prophet here sympathizes with the afflictions of his people (compare Jer. iv. 19. ix. 1).

CHAP. XXII.

ARGUMENT.—Our English interpreters have very much mistaken the design of the following prophecy, telling us, in the contents, that the former part of the chapter relates to the invasion of Jewry by the Persians: an occurrence mentioned neither in sacred nor profane history, and not at all probable, whether we consider the distance of Persia from Jewry, or that the Persians were at this time subject to the king of Assyria, and upon that account are mentioned (ver. 6), as part of Sennacherib's army, with which he invaded Judea, and besieged Jerusalem; to which juncture of time the former part of the chapter relates, as will appear upon the notes of the ninth and tenth verses. The latter part of it is a denunciation against Shebna, a man of authority in Hezekiah's court.

Ver. 1. *The valley of vision.]* By the "valley of vision" is meant Jerusalem, which was surrounded with hills (Ps. cxxv. 2), and is called by that name, because this and many other prophecies are directed to it.

down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two

walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die.

14 And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

15 ¶ Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,

16 What hast thou here? and whom hast

Ver. 5. *It is a day of trouble,*] Compare xxxvii. 3. *Breaking down the walls, and crying to the mountains.*] Some are breaking down the walls of the houses in the suburbs (see ver. 10); whilst others are giving continual alarms to those that guard the passes of the mountains, and calling to them stoutly to maintain their posts (see Ps. cxxi. 1. Jer. iii. 23), the latter part of the verse may be understood of those who encourage one another to flee to the mountains for refuge (compare Jer. xliii. 16. xvi. 16).

Ver. 6. *Elam bare the quiver*] The Persians were famous archers (see Jer. xlix. 35): and were at this time subjects to the king of Assyria, and made up part of the army wherewith Sennacherib besieged Jerusalem, that army consisting of several sorts of nations (see xxix. 7).

With chariots of men and horsemen.] Or horses; for so the word *parashim* often signifies (see xxi. 7. 9. xxviii. 28. 1 Sam. viii. 11).

Kir uncovered the shield.] This Kir is a city in Media (see 2 Kings xvi. 9. Amos i. 5): the Medes were at that time subjects to the king of Assyria (see 2 Kings xvii. 6). There was another city of the same name in Moab (see xv. 1).

Ver. 8.] Mr. White hath given the best sense of this verse, translating it thus, "And he (i. e. the enemy), shall dismantle the fortified cities of Judah, and in that day shalt thou look to the armour of the house of the forest;" i. e. when you see the army of the enemy approach, you will think it high time to provide for your defence: or else, retaining the common translation, we may explain the words to this sense: When the enemy hath discovered the weakness of those fortresses in which you placed your trust, then you will bethink yourselves of providing arms for your defence. "The house of the forest" was an armoury within the city of Jerusalem, as appears from hence: because the golden shields, which were carried before Solomon when he went to the temple, were laid up in this place (see 1 Kings x. 17, compared with 2 Chron. xii. 9—11). It was called the "house of the forest," the "house of the forest of Lebanon" (1 Kings viii. 2), as some think, because of its stately groves and walks, which resembled the forest of Lebanon.

Ver. 9. *Ye have seen also the breaches of the city of David,*] At the same time you will view the walls of Jerusalem, and repair the breaches of it (see 2 Chron. xxxii. 5). The "city of David" was that part of Jerusalem, which was properly called Zion, which David won from the Jebusites, and called it by his own name (see 2 Sam. v. 7. 9. 1 Kings viii. 1).

Ye gathered together the waters of the lower pool.] There were two pools or lakes which supplied Jerusalem with water; the upper pool (see vii. 9. xxxvi. 2), called Gihon, 2 Chron. xxxii. 30, called likewise the old pool, ver. 11, of this chapter: and the lower pool, mentioned in this verse. Hezekiah made a conveyance to bring down the waters from the upper pool into this lower (2 Chron. xxxii. 30).

Ver. 10. *Ye have numbered the houses*] Or marked out what houses should be pulled down for the better fortifying the walls of the city.

Ver. 11. *Ye made also a ditch between the two walls.*] The ditch was a channel to carry off the waters from the upper to the lower pool (see ver. 9). The outer wall of these two seems to have been built now, to fortify the city against the siege which they expected (see 2 Chron. xxxii. 5. Jer. xxxix. 4).

[*Ye gathered together the waters of the lower pool.*] Gihon and Siloam were both one fountain, which had two streams issuing out of it, called the upper and lower pool. These two streams run in two contrary courses, one eastward, and the other westward. See Dr. Lightfoot, vol. i. p. 667, and his Chorographical Table, at the end of the second volume.]

But ye have not looked unto the maker thereof,] In your adversity you have not looked up to God, by whose blessing upon David this city was built, where he promised to place his name, and to continue his especial protection over it. God is said to make and to build cities, as well as to destroy them (see xxxvii. 26. Jer. xxxi. 4, 28).

Ver. 12. *In that day did the Lord God of hosts call to weeping, &c.*] God's judgments did loudly call upon men to humble themselves before him, and try to avert his anger by fasting, and other acts of humiliation.

And to baldness.] See note on xv. 2.

Ver. 13. *Let us eat and drink; for to-morrow we shall die.*] The words of desperate persons, expecting nothing but death, who thought it in vain to call upon God, because they looked upon their case as incapable of relief, and therefore resolved to spend that little time they had to live as merrily as they could: such a story is told by Livy, of the senators of Capua; who having revolted from the Romans to Hannibal, and despairing of mercy when the city was retaken, made a feast together, and poisoned themselves at the end of the entertainment (lib. xxvi. cap. 14).

Ver. 14.] This your despair of God's mercy, and hardening your hearts against his judgments, shall never be forgiven you (compare 1 Sam. xv. 35. 2 Sam. vi. 23. Job. xxvii. 5): but whatever respite you may

thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth a habitation for himself in a rock ?

17 Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee like a ball into a large country : there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah :

have at present, you shall at length die in your iniquity.

Ver. 15.] Shebna had the chief management of the king's household and family ; he was removed afterward to be scribe, or secretary, a place of less honour and dignity, and Eliakim was put into his place (xxxvi. 4. 22).

Ver. 16. *What hast thou here ?*] Or, "What hast thou to do here ?" Compare the expression here with Jer. ii. 18. This Shebna seems to have been a foreigner, and not well-affected to the Jewish religion.

Whom hast thou here, that thou hast hewed thee out a sepulchre ?] What relations or family hast thou here that thou art ambitious of raising thee a stately sepulchre, or burial-place, for thyself and thine heirs ?

That graveth an habitation for himself in a rock ?] A monument that should preserve his memory to all succeeding times ; the expression denotes security (see Numb. xxiv. 21) : sepulchres were commonly hewn out in rocks (see Matt. xxvii. 60).

Ver. 17. *Carry thee away.*] See the following verse.

Will surely cover thee.] Persons under disgrace or condemnation had their heads covered (see 2 Sam. xv. 30. Esth. vii. 8. Jer. xiv. 3).

But if we follow our marginal reading, that refers both the sentences of this verse to that robe of state which belonged to Shebna, as ruler of the king's household (compare ver. 21).

Ver. 18. *He will surely violently turn and toss thee like a ball into a large country.*] Some interpret the words thus : "He will wrap thee up close like a ball or bundle, and carry thee captive into a large or wide country." but I am apt to think the Septuagint, with whom the Chaldee paraphrase agrees, have given the best sense of this place, who join the latter part of the foregoing verse with this, and translate both verses to this purpose : Behold, the Lord shall carry thee away with a mighty captivity, and shall divest thee of thy robe ; he shall strip thee of thy glorious coronet, and shall cast thee out like a ball into a wide country." The grammarians observe, that many verbs in Hebrew have two contrary significations : so *sherish* signifies to take root and to pluck up by the roots ; *chata* to sin, and to make an atonement for sin ; *berak* to bless, and to curse : *nepesh*, a soul or living creature, and a dead carcass (see Dr. Pocock's Not. Miscellan. cap. 2), and by the same reason the words used here, *natah* and *tsanaph*, may signify both to adorn and to disrobe : we may farther observe, that the verb *tsanaph*, and the noun derived from it, are in all other places used only for adorning the head with a mitre.

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand : and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder ; so he shall open, and none shall shut ; and he shall shut, and none shall open.

23 And I will fasten him as a nail in a sure place ; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

Like a ball] According to the interpretation just now given, the expression here is elliptical, and runs thus in the Hebrew, "He shall strip thee of thy coronet, like a ball into a large country ; which ellipsis is to be supplied thus ; "and shall cast thee like a ball," &c. See a like instance, Ps. lxxxix. 39, "Thou hast profaned the crown of thy servant, by casting it to the ground ; so our interpreters do rightly supply the sense (see likewise Pool's Synopsis upon Isa. vii. 6).

There shalt thou die.] Where thou shalt live and die in obscurity.

There the chariots of thy glory shall be the shame of thy lord's house.] The honours thou didst arrive to, shall turn to the reproach of thy lord who preferred thee.

Ver. 19. *And from thy state shall he pull thee down.*] That is, thou shalt be pulled down, the active being put for the impersonal, by a usual Hebraism. Thus Exod. vii. 13, our translation reads, "He hardened Pharaoh's heart ; but ix. 35, the same words are better translated, "The heart of Pharaoh was hardened" (see xlv. 18).

Ver. 21. *Girdle.*] A girdle was a mark of dignity, and therefore worn both by priests (Exod. xxviii. 40), and princes (1 Sam. xviii. 4), and designed for both strength and honour (see notes on v. 27. xi. 5).

He shall be a father to the inhabitants of Jerusalem.] This denotes his tender care of those who were under his government. Princes themselves sometimes style their chief ministers by the name of parents : frequent instances of which may be seen in the rescripts of Constantine and his successors to their *Præfecti Prætorio*, in the Theodosian and Justinian codes.

Ver. 22. *The key of the house of David will I lay upon his shoulder ;*] A key is an emblem of trust ; and the expression alludes to the fashion of keys in old time, which were long, and made like a hook, and then laid upon the shoulder, and worn there as the badge of an office : concerning which custom, see Huetius Demonstr. Evang. prop. ix. cap. 105.

So he shall open, and none shall shut ; and he shall shut, and none shall open.] Herein Eliakim was an eminent type of Christ, who, "as a son over his own house," hath an unlimited authority in the church (see Rev. iii. 7. compared with Matt. xvi. 19). The latter part of the expression is applied to God, Job xii. 14. Indeed, the words imply such a sovereign and absolute power, as cannot belong to any person, but such a one as is God as well as man.

Ver. 23.] *As a nail in a sure place ;*] Not to be moved as his predecessor was (compare Ezra ix. 8). *Ibid.* and ver. 24.] He shall be an honour to his family ; they shall all depend upon him for promo-

25 In that day, saith the Lord of hosts, shall the nail that is fastened in a sure place be removed, and be cut down, and fall; and the bur-

den that *was* upon it shall be cut off: for the Lord hath spoken it.

tion, from the highest to the lowest, from those who are advanced to the more honourable offices, to those who are designed for the meaner services, as the like metaphor, 2 Tim. ii. 20.

Ver. 25. *In that day—shall the nail that is fastened in the sure place be removed.*] Shebna, that thought

himself so secure in his station, shall be displaced (see ver. 23).

The burden that was upon it shall be cut off.] All his dependants shall fall with him, and be removed from those posts which they obtained by his interest and favour.

CHAPTER XXIII.

1 THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 Is this your joyous city, whose antiquity is

CHAP. XXIII.

ARGUMENT.—This prophecy may best be understood of Nebuchadnezzar's laying siege to Tyre, and taking it; which is likewise particularly foretold by Ezekiel, xxvi. 7, &c. with the two following chapters. This siege lasted thirteen years, as Josephus shows out of Philostratus, and the Phœnician annals (Antiq. lib. x. cap. 11. *ad fin.* and lib. i. contr. Appton. p. 1046). Upon which account God promises Nebuchadnezzar the kingdom of Egypt, as a reward for the great pains and service he undertook in the siege of Tyre (Ezek. xxix. 18).

Ver. 1. *Howl, ye ships of Tarshish;*] The phrase signifies any merchant-ships, particularly those that trade into Spain (see note on ii. 16). As Tyre was one of the most famous marts in the world in those times; so the destruction of it must be a great loss to all merchant-adventurers.

So that there is no house, no entering in:] Every house or warehouse in Tyre, is shut up, and all trade ceased (compare xxiv. 10).

From the land of Chittim it is revealed to them.] Chittim, in scripture, signifies all the countries lying upon the Mediterranean sea, called "the isles of Chittim," Ezek. xxvii. 6. The words import, that the news of the siege of Tyre should be dispersed into all the trafficking parts upon the Egean and Ionian seas, and so reach the ears of those that trade in the most western coasts. The sense which the Septuagint give of the latter part of the verse, is easy, and reconcilable with the Hebrew: thus they render it, "It is laid waste, so that none come [to wit] out of the land of Chittim; it is carried away captive." Bochart understands the word *Chittim* here, and at the twelfth verse, of the Cuthæans, or Babylonians; and then taking the verb *niglah*, for *being carried captive*, as the Septuagint and Vulgar Latin explain it, the sense runs very easy thus, "From the land of the Cuthæans doth their captivity come."

Ver. 2. *Be still, ye inhabitants of the isle;*] Tyre was placed in an island (see Ezek. xxvii. 3. xxviii. 2): and it is here commanded to be *still*, or silent, to signify that all that noise which is heard in popu-

lous cities should cease, and the place be reduced to solitude (compare xiv. 11. xv. 1. xxii. 2. Jer. xxv. 10, 11).

[Be still, ye inhabitants of the isle;] This expression is rather a description of the new Tyre than of the old; the new city being built upon an island (see Ezek. xxvii. 3. and the argument to the notes upon the ch. xxvi. of that prophecy): but it is certain, Nebuchadnezzar only destroyed the old city. So the word *isle* seems to be used here improperly, as it is in many other texts, for a maritime place or town. See the note on xi. 11.]

Thou whom the merchants of Zidon,—have replenished.] Tyre and Zidon were famous for merchandise and navigation, and helped to enrich each other.

Ver. 3.] The English translation, published under queen Elizabeth, gives us a clearer sense of this verse thus, "The seed of Nilus growing by the abundance of waters, and the harvest of the river, was her revenues." Tyre made herself rich by transporting corn out of Egypt into foreign countries. The overflowing of the Nile (called *Sihor* here, and Jer. ii. 18) made Egypt so fruitful, that it was looked upon as one of the great granaries of the world, and afterward supplied Rome with a great part of the corn which was spent in that mighty city, as it did Constantinople in following times. Whereupon the government of Egypt was looked upon as an extraordinary trust, and always reserved to the disposal of the emperor (see Tacitus, Annal. ii. and Histor. lib. i. statim ab initio). By *the river* is meant the Nile, by way of excellence (see note on xi. 15).

Ver. 4. *Be thou ashamed, O Zidon:*] Zidon was a partaker both in the prosperity and adversity of Tyre (see ver. 2. 12).

For the sea hath spoken, even the strength of the sea, saying, &c.] Tyre is called *the sea*, because its inhabitants looked upon the sea as their proper element; and the "strength of the sea," because it was strong at sea, both by its situation and the strength of its naval forces; and the city is introduced here as bemoaning her desolate condition, that she is become as though she had never had any children or inhabitants, because they are now quite gone or destroyed.

Ver. 5.] The words as they stand in our translation imply, that the Zidonians (spoken of ver. 4), or,

of ancient days! her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

11 He stretched out his hand over the sea, he

in general, other neighbouring places, shall be as much concerned at the ill news of the destruction of Tyre, as they were at the calamity of Egypt, mentioned *eb. xix.* But there is a difficulty, admitting this sense, because the destruction of Tyre, here spoken of, was before that of Egypt; if we mean that calamity of Egypt which is usually joined with the destruction of Tyre in the prophets (see *Jer. xxv. 19. 22. Ezek. xxix. 18. 19.*) Therefore others read this verse thus, "As soon as the report of Tyre shall come to, or be heard in, Egypt, they shall be in great pain for it;" viz. because they exported their corn to Tyre, and made a gainful trade by it (see *ver. 3.*) And this sense the Septuagint follow.

Ver. 6. Pass ye over to Tarshish;] Leave the place of your nativity, and betake yourselves for refuge to some of the ports which lie upon the Mediterranean sea (see *ver. 1.*), where the Tyrians used to traffic, and where they might hope to settle themselves (see *ver. 7, 12.*) The Septuagint understand the place of Carthage, which was a colony transplanted from Tyre.

Howl, ye inhabitants of the isle.] See *ver. 2.*

Ver. 7. Is this your joyous city,] Great cities, being the centres of trade and wealth, are usually the seats of all kinds of gaiety and luxury (see note on *xxii. 2.*)

Whose antiquity is of ancient days?] Tyre is spoken of as a strong city in the time of Joshua (*Josh. xix. 29.*) Μετὰ Σιδώνα μεγίστη τῶν Φοινίκων καὶ ἀρχαιότατη πόλις Τύρος ἐστὶ (*Strabo, lib. xvi. p. 756.*) "Next to Zidon, Tyre is the greatest and most ancient of all the Phœnician cities."

Her own feet shall carry her afar off to sojourn.] The prophet speaks of Tyre as of a tender and delicate woman not used to hardships, who yet should be forced to travel on foot tedious journeys into foreign countries, being driven from her own habitation (compare *xlvi. 2.*)

Ver. 8, 9. [Who hath taken this counsel against Tyre, the crowning city, &c.] Who hat God, whose decrees none can frustrate? Whose purpose it is to bring down the pride of that topping city, who does vaunt itself as the queen of cities (see *Ezek. xxvii. 3. xxviii. 2.* and compare *Rev. xviii. 7.*)

Ver. 9.] See *ii. 11.*

Ver. 10.] According to this translation, Tyre is called the daughter of Tarshish, because it was enriched by the sea trade, especially the traffic which came from the Spanish or African coasts, as Huetius interprets the place (*Lib. de Navigat. Solomon. cap. 3. numb. 9.*) So the prophet here exhorts her inhabitants to make all possible speed, and with the swiftness of a river to get out of their own country, and from the reach of the enemy. But others translate the words, "Pass into thy land, O daughter of Tarshish," and understand them of the city Tarshish, or the merchants of that place, as if it were an exhortation to them to return home. Their merchandise had

shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

formerly flowed in like a river into the ports of Tyre, but now that gainful traffic, their strength and support, would entirely cease (compare *ver. 14.*)

Ver. 11.] The Lord, mentioned in the latter part of the verse, stretched out his hand over Tyre, called the sea, *ver. 4.* and the neighbouring kingdoms were frightened at the news of such a terrible judgment.

Ver. 12. Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon:] Tyre was probably a colony of Zidonians, and therefore called here the daughter of Zidon. Colonies commonly retained the name of the mother-city: thus Rome was called new Troy, and Carthage the Tyrian city (see *Spanheim de Numismat. dissert. iv. p. 436, 437.*) It is certain, that of the two cities Zidon was much the ancientest, being mentioned by Moses at the peopling of the world after the flood (*Gen. x. 19.* and again, *xlix. 13.*) Afterward it is called by Joshua, Great Zidon (*Josh. xi. 8.*) Homer, likewise, takes notice of Zidon, but not of Tyre. The authority of Strabo is express to the same purpose (see note upon *ver. 7.*) The prophet calls Tyre an "oppressed virgin," because she was conquered, and, as it were, ravished by her enemies: whereas those cities which never came into a conqueror's hands are styled virgins, as having preserved their integrity (see *xxxvii. 22.*)

Pass over to Chittim; there also shalt thou have no rest.] See notes on *ver. 1. 6.* Bochart understands the Cutheans by Chittim (which word is here written Chittim), as he does Chittim in the first verse: so the sense of the verse will be, Thou shalt be carried captive to Cutha, or Susiana (see *2 Kings xvii. 24.*) a province lying upon the east of Euphrates; but "there also shalt thou have no rest:" but God's judgments shall still pursue thee.

Ver. 13. Behold the land of the Chaldeans;] Even the Chaldeans themselves, who are your conquerors, their prosperity will not be perpetual: as their beginning was small, so their destruction will come to pass in due time.

This people was not, till the Assyrian founded it for them that dwell in the wilderness:] Within the memory of man, Baladan, or Nabonassor (see *xxxix. 1.*) founded Babylon, to be the metropolis of the Scenites, that dwelt in tents before, dispersed through Arabia Deserta (see *xiii. 20.*): and it came by degrees to be raised to that strength and magnificence in which now we see it. This is Sir John Marsham's interpretation of this difficult text (*Chron. Can. p. 178. edit. fol.*)

Though Babylon was as old as Nimrod (*Gen. x. 10. xi. 9.*), yet it might undergo several turns of fortune, as most other cities have done, and after it was gone to decay, be restored by Baladan, as it was afterward rebuilt by Nebuchadnezzar (*Dan. iv. 30.*) Thus Rehoboam is said to have built Hebron (*2 Chron. xi. 10.*), which yet was one of the oldest cities in the world (see *Numb. xiii. 22.*)

He brought it to ruin.] "The Lord of hosts" (see

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as a harlot.

16 Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

ver. 9). Some translate the words thus, "It is brought to ruin:" the active being put for the impersonal (see note on xxii. 19). The prophet foresees the destruction of Babylon, mentioned ch. xiii. and speaks of it here as already come to pass: a way of speaking usual in the prophets to denote the certainty of the event (see xxi. 9).

[*He brought it to ruin.*] The people of the Chaldeans, an upstart nation, have brought Tyre to ruin. So Vitringa upon the place (see the note upon ver. 1. and Ezek. xxvi. 7). By the Assyrian, in the former part of the verse, the same commentator understands Ninus.]

Ver. 14. *Ships of Tarshish:*] See ver. 1. 10.

Ver. 15.] The word *king* is put here for kingdom, as the same word is used, Dan. vii. 17. viii. 21. Thus, Rev. xvii. 10, *seven kings* are seven governments succeeding one another. So this expression denotes the duration of the Babylonish monarchy, whose dominion over all the neighbouring countries should last seventy years; and when that time was expired, the Tyrians, with other people oppressed by the Babylonian government, should recover their ancient liberty (compare Jer. xxv. 9—12. 22. xxvii. 3. 6, 7).

[*Tyre shall be forgotten seventy years.*] The destruction of Tyre was some years after that of Jerusalem (see Dr. Prideaux, ad an. A. C. 573). But the prophet Jeremy seems to confine the devastations of all those countries which Nebuchadnezzar conquered, to the space of seventy years, at which time an end should be put to the Babylonish empire (see Jer. xxv. 9. 11, 12). But there are several ways of computing those seventy years. See the note upon Zech. i. 12.]

Ver. 16.] The imperative is here put for the future (see note on ii. 9). Cities are often compared to women (see ver. 12. Jer. vi. 2), and sometimes to harlots, by reason of those vices which too much prevail in great and rich cities, and infect those that resort to them. Lewd women are commonly described in ancient authors as skillful in music, which is one of the arts that they used to inveigle men into their company. The expressions in this verse, as

17 ¶ And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

well as those which follow, of "Tyre's committing fornication with all the kingdoms of the world," signify the several arts which she had to entice merchants to trade with her, the frauds she made use of in managing her trade, and the luxury which her traffic promoted. Compare Rev. xviii. 3. 9, where the same expressions are applied in a spiritual sense to mystical Babylon.

Ver. 18. *Her merchandise and her hire shall be holiness to the Lord:*] The sense of this verse may be, that several of the Tyrians in aftertimes shall become proselytes to the Jewish religion, and shall devote part of their substance to the service of the temple at Jerusalem (see the note upon xlv. 14). But there is no necessity of supposing that this part of the prophecy should be fulfilled just upon the restoration of Tyre; for it is usual for the prophets to join together things relating to the same place or people, though the fulfilling the several parts of the prophecy may belong to several different ages (see iv. 2). And this I take to be the case here. The prophets commonly express heathens and idolaters in general by some remarkable name, as that of Egypt, Babylon, and the like (see the note on xi. 14.) In this sense I suppose the name of Tyre to be used in this verse, and in the same sense the *daughter of Tyre* is understood by most interpreters upon Ps. xlv. 12, not so as to exclude that particular city, but withal to signify that both that place and many others which were strangers to the true religion, should at length be converted, and consecrate a great part of their wealth and substance to the service of God (see notes on xviii. 7).

Her merchandise shall be for them that dwell before the Lord.] Her riches shall be set apart for the maintenance of those that attend upon God's service: an allusion to the office of the priests and Levites, who by turns gave constant attendance at the temple.

To eat sufficiently.] The expression alludes to those feasts which the Jews made at Jerusalem of their first-fruits and other holy things: and of which the priests and Levites had a particular share (see Deut. xii. 18, 19, xiv. 23. 27).

CHAPTER XXIV.

1 BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

CHAP XXIV.

ARGUMENT.—After the several denunciations of God's judgments upon the Jews, and all the neighbouring countries, contained in the foregoing chapters, from the thirteenth onward; in this the prophet gives a general description of the state of that part of the world, especially of the ten tribes, whose country was ruined, and themselves carried cap-

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as

tive, by Shalmaneser, under these calamities: but withal he uses such expressions as plainly denote the general destruction of the world at the last day: as indeed all God's particular judgments are earnest and forerunners of the general judgment. (see note on xiii. 10).

Ver. 1. *The earth empty,*] The Hebrew word *haarts*, is promiscuously rendered in this chapter by

with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

our interpreters, either *earth* or *land*: and may be taken in a larger or narrower sense, as the context inclines us to understand it.

Ver. 2. *As with the people, so with the priest;] Or, the prince,* as the word does likewise signify. This and the following expressions denote, that all orders and conditions shall be equally involved in the same common calamity.

Ver. 3. *The land shall be utterly emptied.]* Shall be destroyed both of its riches and inhabitants.

Ver. 4. *The haughty people of the earth do languish.]* These suffer most under such calamities, as having most to lose, and not being used to hardships (see ii. 12).

Ver. 5. *The earth also is defiled]* The contagion of sin infecteth the very ground, and bringeth a curse upon it (see ver. 6) making it obnoxious to God's judgments (see Gen. iii. 17. Numb. xxxv. 33. Ps. cvii. 34).

Because they have transgressed the laws, changed the ordinances, broken the everlasting covenant.] So the wicked horn in Daniel is said to "change times and laws;" i. e. to abrogate God's laws and the ordinances of his service, and substitute new ones (Dan. vii. 25). By the "*everlasting covenant*," is meant that covenant which God made with the Jews at mount Sinai (see Exod. xxiv. 7, 8); and the expression alludes to Gen. xvii. 7, where God calls the covenant between him and Abraham, "an everlasting covenant," *berith olam*, in the Hebrew: because it was to endure for a long succession of years, called *olam* in that language, and to last till the new *alam*, or the age of the Messias (see note on ii. 2): and then was to be more eminently completed in the spiritual seed of Abraham.

Ver. 6. *The inhabitants of the earth are burned.]* Are destroyed by fire and sword, and entirely consumed (compare xlii. 25).

Ver. 7. *The new wine mourneth, the vine languisheth.]* There is a destruction of the vineyards, and the fruits of the earth are consumed by hostile invasions (compare xvi. 8, 9. Joel i. 10. 12).

Ver. 8.] There is no place for mirth or the expressions of it when men are under great calamities (compare Jer. vii. 34. xv. 9. xxv. 10. Ezek. xxvi. 13. Hos. ii. 11).

Ver. 9.] Those that can command wine under

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There* is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treache-

this scarcity will have no heart to drink it; nor will it be able to cheer their spirits under such afflictions.

Ver. 10.] The word *tohu*, which our English translation renders *confusion*, signifies likewise desolation (see xxxiv. 11): and this sense of the word is most proper here: as if it had been said, Every city is the image of desolation (compare ver. 12, and xxv. 2). Some understand by *the city*, Samaria; the head of the kingdom of Israel, which was now ruined by Shalmaneser.

Ver. 13.] Compare xvii. 5, 6. When the prophets denounce God's judgments upon his people, they commonly conclude with a promise of still reserving a *remnant*; though they were to be but few in comparison of these who are involved in the general destruction (see notes on i. 9. iv. 2).

Ver. 14. *They shall sing for the majesty of the Lord.]* They shall magnify the power of God, which appeared so signally in their deliverance.

They shall cry aloud from the sea.] Or, "from the isles of the sea," as it is expressed in the following verse; i. e. from the isles of the western or Mediterranean sea, whither many of the Jews were scattered, and from whence they should return into their own country in the latter days (see note on xi. 11). The Hebrew word *ijam* signifies the *west* as well as the sea, because the Mediterranean sea lay westward of Judea (see Josh. xxiii. 4); and so the word is rendered by some interpreters here (compare Hos. xi. 10, where the word is translated the *west*). This verse is to be understood of the final restoration of the Jews, as some other parts of the chapter plainly relate to the consummation of all things (see ver. 19, 20, 23). The prophets take hints from the state of things in or near their own time, to describe what shall come to pass in the latter times; as hath been before observed upon x. 20 (see likewise note upon xxx. 19).

Ver. 15. *Glorify ye the Lord in the fires.]* In the fiery trials of affliction, out of which the just shall be delivered as out of the midst of the fire (compare xliiii. 2, and see the note on iv. 2).

The isles of the sea.] See the note upon ver. 14.

Ver. 16. *From the uttermost part of the earth have we heard songs, even glory to the righteous]* "From the uttermost part of the earth," means the same as "from the isles of the sea," in the foregoing verses;

rously; yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the

from these utmost regions have we heard the joyful acknowledgment of the righteous, praising God for their deliverance, and for all the glorious things he hath done for them; making them thereby remarkable in the eyes of the world, as his favourites. Some understand the word *righteous* of God, as if it were "glory to the righteous God:" but we may observe, that the word *tsebi* is often taken for *Judea*, as being "the glory of all lands," as Ezekiel speaks, xx. 6, where he uses this very word (compare Dan. viii. 9. xi. 16. 41. Jer. iii. 19). And if we take the word in this sense, the meaning of the place will be, that the substance of their hymns were, that now the promised land should be restored to the righteous seed of Abraham: which confirms the interpretation given of ver. 14, that the context relates to the final restoration of the Jews.

My leanness, my leanness, wo unto me!] *Leanness* sometimes signifies God's plagues or judgments, which are like a consumption of the vitals (see x. 16. xvii. 4. Ps. cvi. 16). Or the word may signify the sins and defects of God's people, the thoughts of which caused inward grief and consumption of heart to the prophet: and it very much abated the joy which he had conceived upon the miraculous deliverance of the righteous, when he considered how many were involved in the calamities of the wicked.

The treacherous dealers have dealt treacherously;] The word *bogedhim* often signifies the transgressors of, or apostates from, God's law: so it is used xlviii. 8. Jer. v. 11, and elsewhere: and in this sense the Septuagint understand it here; which agrees best with the scope of the place, and implies, that iniquity should very much abound, even among the professors of the true religion, and should bring down God's judgments in a terrible manner upon great numbers of them.

Ver. 17.] It seems to be a proverbial expression, denoting divers sorts of calamities, some of which if men happen to escape, they should fall into others as bad (see Jer. xlvi. 43). As if a man, flying from his enemy out of fear, should fall into a pit; and escaping from thence should be taken in a snare (compare Amos v. 15). The three Hebrew words *pachad*, *pachath*, and *pach*, are a paronomasia, or have an affinity in sound with each other, which cannot be translated into another language. Such allusions are sometimes used by the sacred writers (see Bishop Sanderson's sermon on Eccles. vii. 1, No. 3), and are not disdained by the greatest masters of wit and elegance: witness that noted passage between Julian the apostate and St. Basil; they were acquainted, as having studied together at Athens; and the former, having read over a certain treatise recommended by St. Basil to perusal, gave this magisterial censure of it, Ἀνέγνω, ἔγνω, Κατέγνω. To which that eloquent father returned this smart repartee, Ἀνέγνω, οὐκ ἔγνω, εἰ γὰρ ἔγνω, οὐ κατέγνω (St. Basil's Epist. 207, 208). The beauty of these sentences cannot be translated into another language.

earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, as

Ver. 18.] A plain allusion to the description of the deluge, Gen. vii. 11. The prophet describes the destruction of the present world at the last day by expressions taken from the destruction of the old world; for, to use St. Peter's words, "As the world which then was, perished by water, so the heavens and the earth which are now, are reserved unto fire, against the day of judgment and perdition of ungodly men," 2 Pet. iii. 6, 7 (see the notes upon the following verses).

This one text does sufficiently confute an extravagant notion of one of the great libertines in opinion of the present age, who would fain persuade the world that the Pentateuch was written a considerable time after the captivity of the ten tribes; a fancy which hath not one probable argument to maintain it, and may be confuted almost out of every writer of the Old Testament from Moses downward.

Ver. 19.] A farther allusion to the deluge, especially if we admit of a late ingenious hypothesis, which maintains that the destruction of the earth at the deluge, was chiefly caused by the breaking down of its arch, and its falling into the abyss.

This, and the foregoing verse may be thought a hyperbolical description of the desolations which wars and other plagues made in Judea, and the neighbouring countries; as if God had rained down vengeance upon sinners from above, and heaven and earth had conspired to punish the wicked: and we may observe, that the prophet Jeremy describes the like calamities in much the same expressions (Jer. iv. 23, &c.). But the words do in their full import evidently point at the judgment of the last day, as in the following verses more plainly appears.

Ver. 20. *The earth shall reel to and fro like a drunkard,*] This may be understood of its inhabitants, who shall be at their wits' end for fear (compare xix. 14, Ps. cvii. 27).

And shall be removed like a cottage;] It is the world to come alone that hath foundations that cannot be shaken (Heb. xii. 27).

The transgression thereof] See note on ver. 5.

Ver. 21.] As the two foregoing verses plainly respect the dissolution of all things, so this and those that follow, do evidently look the same way. The words here import the overthrow of all worldly states and governments: kings and princes being expressed in the prophetic style, by the name of sun, moon, and stars (see note on xiii. 10); and then by analogy, tributary princes, and other inferior rulers, will be meant by the "kings of the earth upon the earth," as placed in a station below the former, and subject to their influence, as the lower world is to that of the heavenly constellations (compare x. 7). Some commentators understand by the "host of the high ones which are on high," the devil and his angels, who are described by St. Paul by the names of "principalities and powers," dwelling in high or heavenly places, and having power in the air, or lower region of the world (Eph. ii. 2. vi. 12): and then by the "kings of the earth" must

prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and

be meant those earthly princes who are influenced by them, and are their instruments in abetting idolatry or persecuting God's truth. The evil spirits are sometimes represented as part of the heavenly host, both with respect to their original dignity, and because they are the instruments of providence, and have a command over the inferior world, as far as God thinks fit to permit (see 1 Kings xxii. 19, &c. Job. i. 6. Rev. xii. 7). And in this sense some understand that contest between the angels, mentioned Dan. x. 13, as if it were between the good and bad angels.

Ver. 22. *They shall be gathered together, as prisoners are gathered together in the pit* (or dungeon: see li. 14, &c.)] The verse alludes to the custom of kings, who used to confine the chief commanders of their enemies whom they take prisoners, and reserve them to some extraordinary day of triumph, and then bring them out to public punishment. The word *visiting* is used for punishing, as well as for remembering with grace and favour. Thus this very phrase, "After many days thou shalt be visited," is used, Ezek. xxxviii. 8 (see likewise Prov. xix. 23). I cannot find any explication of this verse so agreeable to the natural sense of the words, as that of a late learned writer upon the Revelation (ix. 6); who explains it of the kings of the earth, who made war with Christ and his saints at Armageddon (Rev. xvi. 16. xix. 19), and being there discomfited, lay languishing under the sentence of condemnation till after the battle of Gog and Magog (xx. 8—10), when they were, together with Satan their leader, punished with everlasting destruction.

Ver. 23. *Then the moon shall be confounded, and the*

sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

sun ashamed,] If the expressions of the "moon's being confounded, and the sun ashamed," be understood literally, the sense must be, that the sun and moon should be darkened and give no light; a circumstance that will certainly attend the last day (see Joel iii. 15. Matt. xxiv. 29). But I rather think the place to be parallel with lx. 19. and Rev. xxi. 23, where it is said, that when the kingdom of God shall come, his glory shall shine out so illustriously, that there shall be no need of the light of the sun and moon; upon which account they are represented here as *shamed* and *confounded* to see their light eclipsed by a greater.

When the Lord—shall reign in mount Zion, &c.] We need not understand this and such-like expressions in a literal sense with the Jews, but are sufficiently warranted, by the authority of the New Testament, to explain them of the triumphant state of the church, when the saints shall reign with God and Christ in glory (see Gal. iv. 26. Heb. xii. 22. Rev. xxi. 2, 3, and the note upon ii. 2).

Before his ancients] Or, "in the presence of his ancients;" an allusion to the elders of Israel, and Moses, and their succeeding kings at the head of them, who were the governors and representatives of the whole nation. In like manner heaven is represented as the general assembly of the saints, with God and Christ at the head of them (see Ps. lxxxix. 7. Heb. xii. 22. Rev. iv. 5. and vii. 9—11). Part of this heavenly company are called by the name of *elders* or *ancients*, Rev. iv. 4. and elsewhere, particularly ix. 4. 6. where there is a plain allusion to this place.

CHAPTER XXV.

1 O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

2 For thou hast made of a city a heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify

CHAP. XXV.

ARGUMENT.—Some parts of the last chapter having a relation to the end of the world, we may, without breaking in upon the connexion of the prophecy, suppose the triumphant hymns, in this and the next chapter, principally to regard the same time, and to be of the same nature, with those recorded Rev. xi. 17. xv. 3. xix. 6.

Ver. 1. *Thy counsels of old are faithfulness and truth.*] What thou hast formerly decreed, thou dost in due time punctually fulfil.

Ver. 2. *For thou hast made of a city a heap;*] That is, of several cities, such as Babylon, Tyre, Samaria, and others, mentioned in the foregoing chapters (compare xxiv. 10. 12. and see note on xxvi. 5. xxvii. 10).

A palace of strangers] By *strangers* are meant *heathens*, "aliens from the commonwealth of Israel," as St. Paul calls them, and enemies to it (see ver. 4. 5): or, as a learned friend hath suggested to me, this ap-

placation very properly belongs to Babylon, which was built for the strangers and sojourners, who before dwelt in tents, as wanderers in Arabia Deserta (see the notes upon xxiii. 13).

thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of stran-

pellation very properly belongs to Babylon, which was built for the strangers and sojourners, who before dwelt in tents, as wanderers in Arabia Deserta (see the notes upon xxiii. 13).

Ver. 3.] The word *nois*, which is translated *strong*, does likewise signify *fierce*, and so it is rendered by our interpreters, xix. 4. and so it should be translated in Samson's riddle, Judg. xiv. 14. "Out of the fierce came forth sweetness." I take this verse to be parallel to that of Ps. lxxvi. 10. "The fierceness of man shall turn to thy praise;" the humbling of these potent cities and terrible nations, or *terrible ones*, as they are called ver. 4, 5. will be a means of bringing them to give glory to God, and to acknowledge that the "most high rules over the children of men."

Ver. 4.] Compare iv. 6. xxxii. 2. This verse may be applied to the deliverance which God vouchsafed to the Jews from their formidable enemy Sennacherib: but I presume it may more fitly be expounded of the church's deliverance from the tyranny of mystical Babylon (see xiv. 3, &c.), and the insults of all

gers, as the heat in a dry place, *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8 He will swallow up death in victory; and the LORD GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 ¶ And it shall be said in that day, Lo, this

her enemies; when the saints shall sing the song of Moses, as those who are delivered out of a state of bondage and slavery (see Rev. xv. 3).

Ver. 5. *Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud:* Lud. de Dieu hath translated the words more clearly thus, "The noise [or tumult] of strangers is as the heat in a dry place, thou shalt bring down (or abate) the heat with the shadow of a cloud:" the prophet compares the oppressions of those strangers and infidels to an excessive drought, which parcheth up everything, ver. 4, and here he says, that God will overshadow his people, and protect them till this tyranny be overpast: our English translation adheres more strictly to that distinction of the sentences, which the Hebrew accents point out; but we do not find, that the ancient versions took any notice of those distinctions: and our own translation in some places neglects them, where the sense is clearer if we divide the sentences otherwise: indeed, the rabbins are not agreed what is the use of those accents, and therefore it seems a needless curiosity to lay any stress upon them.

The branch of the terrible ones] Some render *zemir*, the rejoicing of the terrible ones. &c.

Ver. 6. *In this mountain*] Called mount Zion, xxiv. 23 (see the note there, and upon ii. 2).

Shall the Lord of hosts make a—feast of fat things, &c.] God's calling men by his grace, is often expressed in scripture by the metaphor of inviting them to a feast (see Prov. ix. 2. Matt. xxii. 4): and the joys of heaven are described by the same metaphor, Luke xxii. 29. Rev. xix. 9. The same representation is used here, and implies that God will bestow his grace in a plentiful manner upon his people, and fill them with spiritual delights, when the Jews shall be converted, and the fulness of the gentiles shall come into the church. The words may likewise allude to those religious feasts which were kept at Jerusalem, when the Jews were commanded to "rejoice before the Lord" (Deut. xii. 18. xiv. 26).

Of fat things full of marrow,] An expression denoting the richest taste (see Ps. lxxiii. 5. Job xxxvi. 16).

Of wines on the lees well refined.] Of wines that had been settled on the lees, and thereby enriched, and afterward drawn off for use.

Ver. 7.] "The face of the covering" is put for the "covering of the face," by a hypallage usual in scripture: the phrase may signify all tokens of mourning and sorrow, which were expressed by covering the face, or putting a veil upon it (see note on xxii. 17). If we take the words in this sense, they are equivalent to "wiping away the tears from off all faces," in the following verse; or they may denote the taking away all ignorance and prejudice from men's minds, which St. Paul compares to a *veil* (2 Cor. xiii. 14), and

is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, *even* to the dust.

the word *covering* is used in the same sense in this prophecy (xxix. 10). Mr. White is pleased to slight this interpretation, but I think it is every whit as proper a one as that which he produces out of Grotius, and he hath not thought fit to explain how *all people*, and *all the earth*, could be concerned in the terror which Sennacherib brought upon Jerusalem.

Ver. 8. *He will swallow up death in victory;* Or, *for ever*, as the word *lanetsach* often signifies: St. Paul expounds this text of the general resurrection, and tells us it will not be *brought to pass* till then (1 Cor. xv. 54): whose authority, I think, ought to oblige every Christian to acquiesce in this interpretation: and they that strain their wits to find out some other meaning of the place, can offer nothing but what is forced and trifling.

The Lord God will wipe away tears from off all faces;] This too is applied by St. John to the heavenly state, Rev. vii. 17. xxi. 4, and will never be made good till then.

The rebuke of his people shall he take away] Or, "the reproach of his people," as the phrase is translated, Mic. vi. 16. That is, those reproaches which they endured under their several distresses and persecutions in divers parts of the world, which made their enemies scorn them, as persons despised and rejected by God himself (compare Ps. xlii. 10. Joel ii. 17).

Ver. 10. *For in this mountain* [see ver. 6] *shall the hand of the Lord rest,*] The church is called the place of God's rest xi. 10 (see the note there); where his power in protecting his people shall visibly exert itself, as the words here import.

And Moab shall be trodden down under him, even as straw is trodden down for the dunghill.] Or in *Madmenah*, as the margin reads, which was a city of Moab (Jer. xlvi. 2). Moab is put here for the enemies of the church in general (see note on xi. 14).

Ver. 11. *And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim:*] Some understand these words of Moab, and render them thus, "Although he spread forth his hands," &c. that is, though he do all he can to save himself, as swimmers use their utmost skill when they are in danger of drowning, yet God "shall bring down his pride." Others interpret the whole verse of God; that he should stretch forth his hands, and reach his enemies wherever they are. The expression, "in the midst of them," or, "in the midst thereof," as the Hebrew word signifies, favours the latter exposition.

Together with the spoils of their hands.] With the goods which they have unjustly taken from others to enrich themselves. Some render the words, "together with the strength of their hands."

Ver. 12.] See xxvi. 5.

CHAPTER XXVI.

1 In that day shall this song be sung in the land of Judah ; We have a strong city ; salvation will *God* appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whose* mind is stayed on *thee* : because he trusteth in thee.

4 Trust ye in the LORD for ever : for in the LORD JEHOVAH is everlasting strength :

5 ¶ For he bringeth down them that dwell on high ; the lofty city, he layeth it low ; he layeth it low, *even* to the ground ; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just is uprightness : thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee ; the desire of *our* soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night ; yea, with my spirit within me will I seek thee early : for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be showed to the wicked, *yet* will he not learn righteousness : in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, they

CHAP. XXVI.

See the argument of the foregoing chapter.

Ver. 1. *In the land of Judah ;*] In the church, in which sense mount Zion and Jerusalem are often used (see note on xxiv. 23).

We have a strong city ;] The church is called the *city of God* (see Ps. xlviii. 1. lxxvii. 3. Heb. xii. 22) : and its strength consists in God's protection (see Zech. ii. 5). His salvation will supply the place of the strongest fortifications (compare lx. 18).

Ver. 2. *Open ye the gates,*] The expression denotes the enlarging the number of believers, and bringing into the church "daily such as should be saved" (compare lx. 11. Rev. xxi. 25). The prophet addresses himself to different persons in this song, and speaks sometimes in the singular and sometimes in the plural number, which is a grateful variety in poetry (see the note upon lxiii. 1).

The righteous nation] The Jews are styled "a holy nation," Exod. xix. 6, which title more properly belongs to the Christian church (2 Pet. ii. 9), especially when it comes to be purged from its dross, and all the members of it to be righteous (see lx. 21).

Ver. 5. *He bringeth down them that dwell on high ;*] God will subdue those that pride themselves in their worldly power and greatness (see the note on ii. 11), or trust in their castles and fortifications (compare xxv. 12).

The lofty city, he layeth it low ;] As the church is styled the city of God, so the society of infidels, or enemies to God's truth, is represented by the like similitude of a city, and typified under the figures of Sodom, Babylon, and that Jerusalem, which killed the prophets (see Rev. xi. 8). And this sense I think best agrees with the scope of the place, and with the parallel texts, xxxv. 2, 12, in neither of which places can the expression be understood of any one particular city.

Ver. 6.] The planting of the gospel was a remarkable triumph over the power and wisdom of men, when "God chose the foolish things of the world, to confound the things which were wise ; and the weak things of the world, to confound the things which were mighty : " accordingly, under every advancement of Christ's kingdom, the poor and humble, those who have despised the world, and have been despised by it, are to have a particular share in the glory and success thereof (see xi. 4. and the notes there : xxix. 19. lxi. 1. Zeph. iii. 12). If we understand

the words of that last and great triumph of the church over antichrist and all its enemies (as many of the expressions in this and the former chapter look that way), we may fitly explain the "poor and needy" here, to be those who shall escape out of the great tribulation which shall precede those times, mentioned Dan. xii. 1. Rev. vii. 14.

Ver. 7. *Thou, most upright, dost weigh the path of the just.*] Or, "make plain the path of the just." Thou, O God, who art the author of all goodness, dost direct his steps, and keep him from falling (see Ps. xxxvii. 23, 24). To this sense the verb *pilles* is used, Prov. iv. 26.

Ver. 8.] We have possessed our souls in patience under thy chastisements (so *judgments* signify, ver. 9), and have waited thy good time for our deliverance.

The desire of our soul is to thy name,] We desire and endeavour to stir up devout affections in our souls towards thee, to possess our minds with due apprehensions of the greatness of thy majesty, and the dependence we ought to have upon thy promises.

Ver. 9. *With my soul have I desired thee in the night ;*] And these devout affections we stir up within us, both late at night and early in the morning, when others give themselves up to sleep and drowsiness (compare Ps. v. 3. lxiii. 6. cxix. 55. 62. 147. cxxx. 6).

When thy judgments are in the earth, the inhabitants will learn righteousness.] The afflictions thou sendest have this good effect upon all but hardened sinners (see the following verse), that they engage men to seek God, and turn to him whom they have offended.

Ver. 10.] Though he lives among those who are remarkable for the regularity of their behaviour, among the people of God, or the *righteous nation*, mentioned ver. 2, yet will he not be prevailed upon by their example, or the many demonstrations God hath given of his power and providence (see ver. 11).

Ver. 11. *But they shall see, and be ashamed for their envy at the people :*] They shall at last be forced to give God the glory, and take shame upon themselves for the envy and hatred they have shown towards God's people. Some render the words thus, "They shall see thy zeal for the people, and be ashamed : " they shall be seized with confusion, when they see what a care and concern God hath for his people, and how visibly he exerts his power in protecting them, and punishing their adversaries. In this sense the Hebrew word *hukah* is used in other places (see lxiii. 15. Zech. i. 14. viii. 2).

Yea, the fire of thine enemies shall devour them.] The

will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

13 O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD. thou hast increased the nation: thou art glorified: thou hast removed *it* far *unto* all the ends of the earth.

divine vengeance, which shall consume God's enemies like fire (see Deut. iv. 24. xxxii. 22. Heb. x. 27).

Ver. 12.] All the mereies and deliverances we have hitherto enjoyed, proceed only from thee; which encourageth us to trust in thee for a happy issue out of all our troubles.

Ver. 13. *Other lords*—*have had dominion over us.* &c.] Meaning the Assyrians, Babylonians, and all the oppressors of God's church in aftertimes (compare 2 Chron. xii. 8): but it is by thee only that we have been delivered out of their hands, and therefore upon thee alone will we call as our God and Saviour.

Ver. 14. *They are dead, they shall not live;*] These oppressors of God's people shall never rise again, but "to shame and everlasting contempt," as it is said, Dan. xii. 2, whereas thy "dead shall live and rise again:" see ver. 19 of this chapter. The prophet sees the destruction of the wicked by faith, and speaks of it as a thing already done (see note on xxi. 9), though it be not yet brought to pass (compare ver. 19. 21).

Therefore hast thou visited] Or rather, "because thou hast visited," &c. So the particle *lahen* is used, Numb. x. 31. xiv. 43.

Ver. 15.] Thou hast spread or enlarged the church called the "righteous nation," ver. 2 (compare ix. 3). Here too the expressions are in the preter-perfect tense, as in the foregoing verse; but the words will be signally verified, when all God's "enemies shall be made his footstool, and the kingdoms of this world shall become the kingdoms of God and of his Christ" (Rev. xi. 15).

Ver. 16. *In trouble have they visited thee,*] Or, "remembered thee:" this and the two following verses represent the sense of God's people under their afflictions.

Ver. 17.] A comparison often used to express men's consternation under public calamities (see xliii. 8. Ps. xlviii. 6. Jer. iv. 31. vi. 24. xxx. 6. Hos. xliii. 13).

Ver. 18. *We have as it were brought forth wind; we have not wrought any deliverance in the earth;*] The latter part of the sentence explains the former: We have had no good issue, saith the prophet, of all our pangs and throes; they did not produce ease and deliverance, as in the case of travailling women, but all our own labours proved abortive; in vain we struggled with our enemies, who are still too mighty for us, and it is from God alone we must expect our deliverance. "To bring forth wind," is much the same phrase with "feeding upon wind," and "reaping wind" (Hos. viii. 7. xii. 1), and signifies to take a great deal of pains to no purpose.

16 LORD, in trouble have they visited thee, they poured out a prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is* as the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy

Neither have the inhabitants of the world fallen.] By our means: the "inhabitants of the world" mean the same as the "men of the world," Ps. xviii. 14. *The world* is often taken for the wicked, who make the greatest part of the world, and have the greatest share in it. See John vii. 7. xii. 31. xv. 18. xvi. 8. xviii. 14. 16. 25.

Ver. 19. *Thy dead men shall live,*] This and the following verses contain God's answer to the former complaints of his people: wherein he promiseth them a revival, or new life, after all their miseries, which had brought them to death's door. The restoration of the Jews, whether after the Babylonish captivity, or after their dispersions in following times, is represented as a rising again from the dead by Ezekiel, xxxvii. 1. &c. And perhaps this verse may in its primary sense mean no more; especially if the last sentence of it, which our English renders, "and the earth shall cast out the dead," be thus translated, "but thou wilt cast down the land of the oppressors;" which sense is followed by the Septuagint: the word *rephaim*, which is translated "the dead" in our English version, both here and in the fourteenth verse, signifies originally *giants*, and from thence is applied to wicked men or oppressors. But I doubt not but this verse was one of those texts upon which the ancient Jews grounded their belief of the resurrection, the hope of which was founded upon the writings of "the law and the prophets," as St. Paul tells them, Acts xxiv. 14. And the Jews from ancient times have used the words of a text parallel to this, lxvi. 14. as a form over a person interred, at the same time throwing grass into the grave, as in some places with us they do rosemary, to testify their belief of a resurrection: and this is what the true and genuine sense of the words plainly imports.

Together with my dead body shall they arise.] The Hebrew runs thus, "my dead body [or bodies] shall arise:" the noun is in the singular number, and the verb in the plural; so the singular is taken distributively for every dead body; just as it is Ps. xii. 7, "Thou shalt keep them, O Lord, thou shalt preserve him from this generation for ever:" where the word *him* is taken for *every one of them*, as the sense is explained in the margin. These two sentences, "thy dead men shall live," and "my dead bodies shall arise," are equivalent; they are called the *church's dead* in the former sentence as being members of that mystical body, and *God's* or *Christ's dead* in the latter sentence, from the interest he hath in them, and because he hath promised to raise them up at the last day (see John vi. 39).

Ver. 20.] The words are an allusion to that command given to the Israelites in Egypt, "not to go out

chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh out of his

of the doors of their houses till morning," when the destroying angel was to pass through the land of Egypt (Exod. xii. 22, 23). So God here promises to be a hiding-place to his people in the midst of those terrible judgments which should destroy his adversaries: this probably may be meant of those days of extraordinary trouble at the end of the world, spoken of Dan. xii. 1. Matt. xxiv. 21. in which many of the righteous should be saved, "but so as by fire;" i. e. by passing through a fiery trial; but the wicked should be finally destroyed (2 Pet. iii. 7). Whereupon the righteous are described as "coming out of great tribulation," Rev. vii. 14 (see note on ver. 6 of this chapter and iv. 2. 4. and compare xxiv. 13, 14).

Ver. 21. *The Lord cometh out of his place*] God is

place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

elsewhere described as coming down from heaven to judgment, because of the visible effects of his power and presence upon earth (see Mic. i. 3).

To punish the inhabitants of the earth for their iniquity:] These are called "the inhabitants of the world," ver. 18 (see the note there). These expressions, especially when compared with the context, must be of a larger extent, than barely to signify the Assyrian army destroyed before Jerusalem (xxxvii. 36), as Grotius and some others would confine the sense of the words.

The earth also shall disclose her blood, and shall no more cover her slain.] The number of the slain shall be so great, that the earth can neither give them burial, nor soak up their blood (compare xxxiv. 3. lxvi. 16. Rev. xiv. 20).

CHAPTER XXVII.

1 IN that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

CHAP. XXVII.

ARGUMENT.—This chapter treats of the same subject with the two former, and describes that happy state of the church, when Satan and his agents shall be subdued, the church shall be enlarged and purged from idolatry, and the Jews shall be restored: all which are circumstances attending those glorious days, which the prophets often foretel shall come to pass at or near the end of the world.

Ver. 1. *Shall punish leviathan*] Tyrants and oppressors are often resembled to whales and other sea monsters, which devour the lesser fry: thus Pharaoh is called the *leviathan*, and the dragon or whale in the waters (Ps. lxxiv. 13, 14. Isa. li. 9. Ezek. xxiv. 3): and so the expressions of this verse denote in general those worldly potentates, who have been the noted oppressors of God's people, and are, indeed, the instruments and types of Satan, so often called the *serpent* in scripture, to whom some interpreters apply the expressions here (see the following note).

The piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.] The Hebrew word *beriah*, which our English translates *piercing*, is rendered in the margin *crossing*; i. e. having his mouth run out in length like a bar: it signifies likewise *running away*, and so it is rendered here by the Septuagint. But in Job xxvi. 13, where the same phrase occurs, they render it *ἀποστάρειν τὸν ἀποστάρειν*, "the apostate dragon," as if they understood it of the devil. The word serpent is sometimes taken for a water animal (see Amos ix. 13): in which sense it is used here, and ranked with *leviathan*, and the *dragon* or whale that is in

4 Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, as he smote those

the sea. The word *tannin* signifies any great fish, such as a whale, and so is plainly taken, Gen. i. 21, and Ps. cxlviii. 7, "Praise the Lord, ye whales (not dragons) and all deeps." Bochart thinks it sometimes signifies a *crocodile*, particularly Ezek. xxix. 3. xxxii. 2. The word is very fitly rendered *sea-monsters* by our translators. Lam. iv. 3.

Ver. 2, 3.] The church is often compared to a vineyard (see v. 1. Jer. ii. 21. Matt. xxi. 33); and red wine was esteemed the best and most generous sort of wine (see Prov. xxiii. 31). The import of these two verses is, that when the enemies of God's people are destroyed, among other songs and thanksgivings to God, this acknowledgment shall be made to the praise of God, and of the church which he protects, that as she is fruitful in all good works, so God continually watches over her and defends her from danger (compare Ps. lxxx. 8, 13).

Ver. 4.] These are still the words of God, who speaks to this purpose: Though fury doth not belong to me, and vengeance be called my *strange work* (xxviii. 24), yet if the briers and thorns, i. e. the wicked and incorrigible, bid defiance to me, they will find I shall soon destroy and consume them like fire; an instance of which I have given in the judgments mentioned xxvi. 21. xxvii. 1. By *briers* and *thorns* are meant *sinners* (see note on ix. 18).

Ver. 5.] Or rather, let such a one return to me, and make his peace with me, who am a sure refuge and strength to all that fly to me for succour (see xxv. 4).

Ver. 6. *He shall cause them that come of Jacob to take root.*] Compare xxxvii. 31. Hos. xiv. 5, 6. The words may be rendered, "In times to come he shall cause Jacob to take root."

that smote him? or is he slain according to the slaughter of them that are slain by him?

8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

10 Yet the defenced city shall be desolate,

And fill the face of the world with fruit.] Compare iv. 2. These, and the foregoing words, are a description of the flourishing state of the Jews after their conversion, which shall be as new "life from the dead," as St. Paul expresses it (Rom. xi. 15), and shall occasion the fulness of the gentiles coming into the church. All that Mr. White will have to be meant by these expressions is, "that the Jews, after Sennacherib's overthrow, shall flourish again, and grow populous." The sense, he owns, must make the expressions very hyperbolic, or else his interpretation will hardly pass for a literal one.

Ver. 7. *Ilim,*] that is, Israel: God never makes an utter destruction of his people, but always preserveth a remnant (see note on i. 9); whereas his enemies he threatens with utter destruction, and oftentimes puts the sentence in execution, as in the case of Amalek (Exod. xvii. 14. Numb. xxiv. 20. 1 Sam. xv. 3).

Ver. 8. *In measure, when it shooteth forth, thou wilt debate with it:*] The execution of God's judgments is expressed by God's "having a controversy with his people" (Hos. iv. 1. Mic. vi. 2), which yet will be *in measure*, or with moderation, as the prophet here speaks. Some expositors think that the word *beshallekah*, which our English renders, "when it shooteth forth," is a metaphor taken from the art of pruning, as if the prophet had said, God will cut off the superfluous branches, but spare the main body of the tree. Grotius renders the word, "when thou sendest [the people] into captivity;" and explains it, that God would not utterly destroy them in a foreign land, but preserve a remnant to return, and repossess their native country.

He stayeth his rough wind in the day of the east wind.] That is, in the midst of judgment he remembers mercy. The *east wind* may allude to the *shoot- ing forth* of the branches, mentioned in the foregoing words; that wind being very prejudicial to tender shoots. The east wind being a dry blasting wind, elsewhere signifies the calamities of war, and such-like wasting judgments (see Jer. iv. 11. Ezek. xvii. 10. xix. 12. Hos. xiii. 15).

Ver. 9. *This is all the fruit to take away his sin* [or, of taking away his sin:] *when he maketh all the stones of the altar as chalkstones*] This shall be the most remarkable effect of that reformation, which God's chastisements shall produce; viz. the abolishing of all the monuments of idolatry, such as altars, groves, and images (see xvii. 8). The word altar, in the singular number, is taken distributively, for any altar, concerning which phrase, see the note on xxvi. 19. These altar-stones, the prophet saith, shall be beaten to dust like chalkstones, in order to the abolishing the very memory of idolatrous worship. So Moses ground the golden calf to powder (see Exod. xxxii. 20. Deut. ix. 21), and Asa stamped his mother's idol to pieces (2 Chron. xv. 16). It hath been already observed, that when the prophets speak of an entire reformation, they always mention the utter abolishing

and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day,

of idolatry, especially out of the church, as if that were one of the last enemies of God's truth that should be destroyed (see the note on i. 29).

The groves and images shall not stand up.] Or, "so that the groves and images may not rise again." The Hebrew language wants the potential or subjunctive mood, which is often supplied by the future tense (see a like instance, vii. 25).

Ver. 10. *Yet the defenced city shall be—forsaken, &c.*] The prophet mixes threatenings with the promises, as is usual elsewhere, and tells the Jews, that before these happy days come, great calamities should befall them: Jerusalem and the rest of their fortified cities should be desolate. *City* is here taken for cities in general (see the verse foregoing, and the notes upon xxv. 2).

There shall the calf feed,] Desolate places naturally turn to pasturage: so these and the like expressions are used to signify an entire desolation (compare vii. 25. xvii. 2. xxxii. 14).

Ver. 11. *When the boughs thereof are withered, they shall be broken off:*] The prophet continues to describe the places where cities stood, as turned into fields, where the fences are broken down, and the withered branches of the trees gathered by women to make a fire: so should the whole country of Judea be exposed to the ravage and spoil of the weakest and most contemptible enemy (compare iii. 12). Thus the fall of the Assyrian is represented by the lopping of a great tree, and breaking off its boughs, Ezek. xxxi. 12, 13; and the destruction of sinners is often compared to the burning of the dead branches (see Matt. iii. 10. John xv. 6).

For it is a people of no understanding, &c.] These calamities are owing to their own stupidity and wilful blindness (see i. 3. vi. 10. Deut. xxxii. 28).

Ver. 12. *In that day,*] At the time mentioned ver. 2. The prophet returns to his former subject, the last two verses being in the nature of a parenthesis.

That the Lord shall beat off] The metaphor is taken from thrashing, or separating the pure grain from the chaff: so shall God sever his saints from the hypocrites, in order to the restoring the righteous from their several dispersions, and destroying the wicked. This relates to the restoration of the Jews in the latter times (consider and compare Ezek. xx. 34. 38. 40. Amos ix. 8, 9).

From the channel of the river unto the stream of Egypt,] From the river Euphrates, which is upon the border of Assyria, to the river Nile, which is the boundary of Egypt (see the following verse). This expression denotes the several dispersions of the Jews, these two countries being the places into which the greatest part of them were dispersed (see the note on xi. 16).

[*Unto the stream of Egypt,*] The river of Egypt is to be distinguished from the Nile; it riseth out of mount Paran, and takes its course "towards Rhinocorura" (so the LXX. translates it here, εως ρινοκορουρων); and from thence falls into the Mediterranean

that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall

sea. See Gen. xv. 18. Josh. xv. 47. 1 Kings viii. 65.]

Ye shall be gathered one by one,] Each man of you, none of you shall be left behind, or neglected (see the note on liv. 7).

Ver. 13. *The great trumpet shall be blown,*] A general alarm or summons shall be given. Compare Matt. xxiv. 31; which place some understand of this very restoration of the Jews the prophet here speaks of. The expression is taken from the use of trumpets

come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

under the law, which was to assemble the congregation together (see Numb. x. 22. Jer. iv. 5. Joel ii. 15), or it may allude to the *loud voice* of the trumpet which summoned all Israel at mount Sinai (Exod. xix. 19).

And shall worship the Lord in the holy mount] They shall be joined to the true worshippers of God, and serve him in his church (compare ii. 3. xi. 9. xxiv. 23. xxv. 6, 7, 10, and see the note on xix. 19).

CHAPTER XXVIII.

1 Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the LORD hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the

head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine,

CHAP. XXVIII.

ARGUMENT.—According to the division I proposed at the beginning of the book, here begins the fourth part or section of this prophecy, which chiefly relates to Sennacherib's invasion, and is concluded with a history of that affair, in the thirty-sixth and thirty-seventh chapters, which is placed there as a key to explain several of the foregoing prophecies. I observed upon i. 1, that the prophecies are not always recorded in that order of time in which they were published; so the beginning of this chapter denounces God's judgments against the ten tribes, who were carried away captive some years before several of the foregoing prophecies were delivered. In the seventh and following verses, the prophet severely reproves the two other tribes for their excess, their ignorance, and their contempt of those threatenings he had denounced against their sins, and which they fondly presumed that they could by their cunning and management evade and escape: but he tells them they would find themselves very much mistaken.

Ver. 1. *Wo to the crown of pride, to the drunkards of Ephraim,*] Wo to that proud kingdom of Israel (compare Jer. xiii. 18. Lam. v. 16), of which Ephraim is the head; Samaria the royal seat of that kingdom, being situate in that tribe (see note on vii. 2).

[*The drunkards of Ephraim,*] From whence Sichein, situate in that tribe, was called, by way of reproach, Sychar; i. e. the city of *drunkards*. See John iv. 5.]

Whose glorious beauty is a fading flower,] Whose state and pride should be of a very short continuance, like the beauty of a flower, which soon fades and withers (see ver. 4).

Which are on the head of the fat valleys] Samaria

was built on a hill (see 1 Kings xvi. 24), having a very rich valley under it.

Ver. 2. *The Lord hath a mighty and strong one, which as a tempest of hail, &c.*] Under these resemblances the prophet represents Shalmaneser the king of Assyria, who should carry the ten tribes away captive, and make an utter destruction of that kingdom. God's severe judgments are often set forth under the emblems of storms and tempests, which are the artillery of heaven (see xxix. 6. xxx. 30. Ezek. xiii. 11. Rev. xvi. 21).

Shall cast down to the earth with the hand,] That is, with great force, as when an earthen vessel is dashed to pieces against the ground.

Ver. 4. *As the hasty fruit before the summer;*] Or, "as the first ripe fruit [which comes] before the other summer-fruits;" for so the word *kails* often signifies, and is translated so by our interpreters, xvi. 9 of this prophecy, Jer. xl. 10. 12. xlviii. 32. Amos viii. 1, 2. The Hebrew *biccurah* properly signifies the first ripe fruits, and is here translated by the Septuagint, in conjunction with *kails*, *πρόδρομος σικου*, the *first ripe fig*, the Greek word *πρόδρομος* being a term used by those who write about trees and fruit, for the first ripe figs, as Athenæus shows out of Dioscorides, Deipnosophist, lib. iii. and Pliny Nat. Hist. lib. xvi. cap. 26, and Hesychius explains *πρόδρομα*, by *προαμαύζοντα σίκα*, where the printed copies corruptly read *πρόδρομα*. Most people are very fond of early ripe fruit, and devour it greedily (see Hos. ix. 10). So shall the Assyrians serve the Israelites.

Ver. 5.] God will then be the glory and protection of the two remaining tribes of Judah and Benjamin; he will raise up king Hezekiah for their defence, and signally protect him against his enemies.

Ver. 6. *For a spirit of judgment to him that sitteth in judgment,*] The same God will direct the king, when he sits upon the judgment seat, to administer

and through strong drink are out of the way ; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink ; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom shall he teach knowledge ? and whom shall he make to understand doctrine ? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little :

justice impartially to all his subjects (compare Prov. xx. 8).

For strength to them that turn the battle to the gate.] Or, "that return the battle to the gate;" that turn it back upon their enemies, and pursue them in the gates of their own cities (see 1 Sam. xvii. 52).

Ver. 7.] The sins of excess are as notorious among the remaining two tribes, as they were in those that are carried away captive : and even among the priests and prophets, persons more immediately dedicated to God's service ; although the priests were forbidden so much as to drink wine, during the time of their ministration, that they might more exactly determine between what is holy and unholy, and between clean and unclean (Lev. x. 9).

Ver. 9.] The prophet here, as elsewhere, upbraids the people's profound ignorance and careless neglect of instructions (see vi. 9, 10. xxix. 10, 11). If the teachers, saith he, were never so well qualified to instruct, there are none that will learn : they that are grown to years of discretion, are but children in respect of religious knowledge, and it is to as little purpose to undertake the instructing of this people, as it would be to teach infants that are but just weaned.

Ver. 10.] You must frame your instructions, as if you were to deal with children, repeat the same thing over and over again, and instil good principles into them by easy and gentle degrees, as they are able to bear it.

Ver. 11.] The first word, or particle, *ki*, were better rendered *therefore*, which interpretation gives the words this turn : God hath dealt with this people as with children ; and as nurses teach them to speak by lisping and stammering like them ; so he hath condescended to the lowest rudiments of instruction, and hath "fed them with milk, and not with strong meat." But since all this is to no purpose, *therefore* now he will take a new course with them ; he will send other sorts of stammerers among them, viz. the Assyrians and Chaldeans, whose language they understand not, and they shall instruct them by blows and corrections. This is a great aggravation of the miseries that attend a foreign conquest, that there is no parleying or treating with such a conqueror, nor any moving him to compassion, because they understand not each other's language : accordingly this is threatened as one of the sorest judgments God can send upon a people (Deut. xxviii. 49. Jer. v. 15). That this is the true meaning of this verse, appears by St. Paul's applying of it to the speaking in an unknown tongue (1 Cor. xiv. 21, 22), and by the use of the Hebrew *lanag*, translated *stammering*, which is applied to a foreign language, xxxiii. 19 (see the note upon that place).

Ver. 12.] God often admonished this people by

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest *wherewith* ye may cause the weary to rest ; and this is the refreshing : yet they would not hear.

13 But the word of the Lord was unto them precept upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little ; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

15 Because ye have said, We have made a

his prophets, that his word, and the promises of it, were the only thing that could give true comfort to those that were under any pressure or trouble (see 1. 4. Matt. xii. 28), but they would not hearken to his advice.

Ver. 13. *But the word of the Lord was unto them precept upon precept, &c.]* This should be joined to the foregoing sentence, and the beginning of the verse rendered, "Although the word of the Lord," &c. They would not hearken, though God spake never so plainly, and often renewed the same message by his prophets.

That they might go, and fall backward, and be broken.] That is, that in their goings they might fall backwards, &c. This refractoriness of theirs will, in the event, prove their utter ruin : it will be the cause of those calamities, which will end in their being carried captive to Babylon, and it will occasion their utter rejection under the times of the gospel (compare vi. 11, 12. viii. 14). St. Peter, alluding to this place, saith, that God's word is a "stone of stumbling to the disobedient" (1 Pet. ii. 8), and it is appointed or decreed by God, that they who will not accept of the offers of grace, should be ruined by rejecting them (see Matt. xxi. 44, and the notes on viii. 14).

Ver. 14.] The rulers and chief magistrates are here reproved as men that despised God's words and threatenings, and trusted wholly to the art of worldly policy (see ver. 22, and compare i. 10).

Ver. 15. *We have made a covenant with death, and with hell are we at agreement ;]* We have made peace, say they, with those that threaten to destroy us (meaning, probably, Sennacherib and his forces ; see note on viii. 12). So that we need not fear any of those evils from them, with which you threaten us. The phrase of "making a covenant with death," is best explained from Hos. ii. 18, where God's "making a covenant for the Jews with the beasts of the field," is the same with giving them assurance that the beasts shall not hurt them. *Hell*, or the grave, and *death*, are often joined together as equivalent (see Ps. lv. 15, and the notes on xiv. 9).

When the overflowing scourge shall pass through, it shall not come unto us.] Though a general calamity should go through the land, yet we shall escape ; the expression is metaphorical, and taken from storms or inundations, that carry all before them (see viii. 8. Dan. xi. 22).

For we have made lies our refuge, &c.] Our arts of cunning and falsehood will secure us in the most difficult times. They are not supposed to have said thus much in express terms, but this was their true meaning (see the note on xxx. 10).

Ver. 16.] *Behold, I lay in Zion for a foundation a stone, &c.]* This prophecy cannot belong to any but

covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the LORD God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall

pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than he can wrap himself in it.

21 For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the LORD God of hosts a consumption, even determined upon the whole earth.

Christ, to whom it is often applied in the New Testament. But it may import thus much, with respect to the time wherein Isaiah lived, that he should never be disappointed, who believes in God, whose dwelling is in Zion, and hath made peculiar promises to the Jewish church and kingdom seated there, which shall eminently be fulfilled at the coming of the Messias, in whom all God's promises made to his people shall receive their final accomplishment.

He that believeth shall not make haste.] He that believes God's promises made to his faithful servants, will patiently depend upon God, and not out of distrust of his mercy betake himself to any unlawful means of securing himself, as many did (ver. 15). The Septuagint instead of "shall not make haste," read, "shall not be ashamed," which makes some think that they read *jabish*, in the Hebrew, instead of *jakhish*, which is the reading of the present Hebrew copies. But our learned Dr. Pocock has shown that the verb *chush* still signifies to be *ashamed* in the Arabic tongue; which makes it probable, that it was formerly used in the same sense in the Hebrew (see his Miscellaneous Notes in Portam Mosis, cap. 1. p. 10). In the same sense the verb *chush* is probably taken, Job. xx. 2, where our English renders the place, "For this I make haste;" but the sense would run much better if it were translated, "for this I am troubled or confounded." Capellus, who would fain suspect the present reading of the Hebrew copy, did not consider that the copies in the son of Sirach's time, read as ours do now, as appears from those words of his (Ecclus. ii. 2), "Make not haste in the time of trouble;" which sentence certainly alludes to this text, taking the Hebrew *chush* in its usual signification.

Ver. 17.] *Judgment also will I lay to the line.*] The prophet carries on the metaphor of building, and tells those scorners, that God would square his actions by the severest rules of justice, as they should find to their cost.

And the hail shall sweep away the refuge of lies,] God's judgments, like a storm of rain and hail (see ver. 2. 15), shall destroy all that security in which you place your confidence.

Ver. 18. *Your covenant with death.*] See ver. 15.

Ver. 19. *From the time that it goeth forth it shall take you, &c.*] The prophet still persists in the metaphor of an inundation, which seizes immediately without giving any warning, and carries all before it without intermission.

And it shall be a vexation only to understand the report.] The words may be better translated thus, "And nothing but vexation can make you under-

stand (or lay to heart) this instruction." You will not believe what I say till the event verifies my words. The Hebrew word *shemunah*, which our English renders *report*, signifies *instruction*, in the ninth verse of this chapter. And the verb *bun* signifies not only to *understand*, but likewise to *consider* and *lay to heart*, in which sense it is used, xl. 21 (see the note there). So, likewise, Ps. cxix. 95, where our translation renders it, "I will consider thy testimonies;" again, Ps. cvi. 7, where our last translation reads, "Our fathers understood not thy wonders in Egypt," the old translation expresses the sense better by "Our fathers regarded not thy wonders," &c. In like manner, the verb *ijadang*, to *know*, signifies to *consider*, xliii. 25, of this prophecy. The Greek word, *συνίημι* is taken in the same sense Matt. xiii. 19, "When any one hears the word of the kingdom, and considers it not," or layeth it not to heart; for so it should be translated.

Ver. 20.] Two proverbial expressions, importing that all worldly comforts are insufficient to cure the maladies they are applied to, and that human devices are too short to secure us against the hand of providence, whenever that will find us out to punish us. And therefore we ought not to rely too much on outward means, much less betake ourselves to evil arts for our security, but commit ourselves to God in well-doing, as the surest refuge in the time of trouble.

The covering narrower] An allusion to the "covering of falsehood," mentioned ver. 15. 17.

Ver. 21. *The Lord shall rise up as in mount Perazim.*] The destruction of the Philistines is there compared to a "breach of waters:" the same resemblance which is here used, ver. 19.

That he may do his work, his strange work;] Those extraordinary manifestations of God's power at Perazim and Gibeon, were for the deliverance of his people, and the destruction of their enemies; but now God will act contrary to his usual proceedings of grace and mercy, and employ his power in destroying his own people.

Ver. 22. *Be ye not mockers, lest your bands be made strong:*] Do not despise God's threatenings (see ver. 14), or else this incorrigible temper will be a means of bringing you under a foreign yoke (compare lii. 2. Jer. xxvii. 2).

A consumption, even determined upon the whole earth.] Or rather, the "whole land" (see x. 23). The prophet had, in the beginning of the chapter, foretold the destruction of the ten tribes; and here he denounceth the like judgment upon the two tribes remaining.

23 ¶ Give ye ear, and hear my voice ; hearken, and hear my speech.

24 Doth the plowman plow all day to sow ? doth he open and break the clods of his ground ?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place ?

26 For his God doth instruct him to discretion, *And* doth teach him.

27 For the fitches are not threshed with a

threshing instrument, neither is a cart wheel turned about upon the cummin ; but the fitches are beaten off with a staff, and the cummin with a rod.

28 Bread *corn* is bruised ; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the Lord of hosts *which* is wonderful in counsel, *and* excellent in working.

Ver. 23.] The design of the ensuing parable is to show, that as a husbandman hath his set times and methods of manuring the ground, and ordering his grain when it is brought into the barn : so God hath his seasons of mercy and judgment ; and even in inflicting judgments he deals in different measures with the righteous and the wicked : he chastiseth the former in order to his amendment, and punishes the latter to his utter destruction.

Ver. 24. *Doth the plowman plow all day to sow ?* Or, as the words may better be rendered, “ Doth the ploughman plough every day to sow ? Doth he [every day] open and break the clods of his ground ?” Is there not a time for harrowing and sowing too ? which are described in the following verse.

Ver. 26.] The art of husbandry is so necessary for the support of human life, that all men have ascribed its original to God, as the inventor or ordainer of it. “ The most High hath created husbandry,” saith the son of Sirach, *Eccles. vii. 15.* In like manner, Virgil, *Georg. lib. i.*

—“ Pater ipse colendi

Haud facilem esse viam voluit, primisque per artem
Movit agros” —

By other heathens, the invention of agriculture is ascribed to the goddess Ceres.

Ver. 27.] See note on *xxi. 10.*

Ver. 28. *Bread corn is bruised ;* Bread-corn is

bruised in a mortar, or ground in a mill, and so made flour, because the thrashing instruments are not proper for that purpose. The Hebrew reads, “ Bread is bruised ;” but bread is sometimes taken in that language for the corn that makes it (see *xxx. 23*).

[*Bread corn is bruised ;*] Gataker, in his *Cinuns*, p. 183, translates the words thus ; Neither “ is bread corn bruised :” supplying the negative particle from the foregoing verse, i. e. it is not bruised into meal by thrashing, but beat in a mortar, or ground in a mill, for that purpose.]

Nor bruise it with his horsemen.] Or rather, “ with his horses” (see note on *xxi. 9*). In the eastern countries they beat their wheat out of the husk, by drawing drays or heavy planks with iron wheels over it, as hath been observed *xxi. 10.* To draw these they used horses, and sometimes oxen, as appears by that law of Moses, which forbids the “ muzzling of the ox when he treads out the corn” (*Deut. xxv. 4*). Some explain the word *parashim*, which is here translated *horsemen*, of the spokes or teeth of those iron wheels.

Ver. 29. *This also cometh forth from the Lord*] This judgment, or *consumption*, threatened “ upon the whole land” (*ver. 22*), cometh from God, whose decrees are the results of infinite wisdom, and who brings them to pass in such a manner, as doth best promote his own glory.

CHAPTER XXIX.

1 Wo to Ariel, to Ariel, the city *where* David dwelt ! add ye year to year ; let them kill sacrifices.

CHAP. XXIX.

ARGUMENT.—This and the four following chapters have an immediate aspect upon Sennacherib’s invasion. In the beginning of this chapter the prophet describes the terribleness of that siege, and withal how suddenly it should be raised, and the enemy’s hopes disappointed. He then proceeds to upbraid the Jews for their hypocrisy and stupidity in “ not discerning the signs of the times,” as our Saviour speaks (*Matt. xvi. 3*), nor observing the hand of providence, evidently showing itself both in mercies and judgments, which circumstances are very applicable to the time of our Saviour’s preaching among them. He then foretells better times, with respect to those who are piously disposed, and concludes with such promises of grace and favour to the *meeke* and *humble*, as plainly relate to the times of the gospel.

Ver. 1. *Wo to Ariel,—the city where David dwelt !*

2 Yet I will distress Ariel, and there shall be heaviness and sorrow : and it shall be unto me as Ariel.

Ariel signifies the lion of God, and was the name of the altar, because it devoured the sacrifices which were offered upon it (see *Ezek. xliiii. 15*). Here it is, by a synecdoche, put for the city of Jerusalem, which David made the seat of the kingdom, and where God, for David’s sake, promised to place his name (see *1 Kings xv. 4*). And yet, for the people’s sins, God was now resolved to expose it to the assaults of Sennacherib and his army. Some render the latter part of the sentence thus, “ The city which David besieged” (in which sense of the verb *chanah* is taken, *ver. 3*), implying, that the enemy should distress it in the same manner.

Add ye year to year ; let them kill sacrifices.] The former part of the sentence may be better translated to this sense, “ Add ye one year to another :” as if the prophet had said, For two years you may have liberty to come and offer your sacrifices at the temple, but afterward the city will be so closely besieged, that there will be no admittance for any that live in the country to attend upon the public worship of God at

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

the solemn festivals. Then another sort of sacrifices will be offered; concerning which see the following note.

Ver. 2.] When the city is closely besieged and distressed, it shall resemble the altar of burnt-offerings, being every way surrounded with carcases, not of beasts, but of men. The slaughter of men is sometimes called a sacrifice, because it makes some kind of satisfaction and atonement to the justice of God (see xxxiv. Ezek. xxxix. 17. Zeph. i. 7).

Ver. 3.] Mr. White very well observes, that this verse must be understood of the army under Tartan, Rab-saris, and Rab-shakeh, whom the king of Assyria "sent with a great host against Jerusalem" (2 Kings xviii. 17. xix. 8, 9), intending himself to follow in person, and have the honour of taking the city: but, upon the defeat of that army by a stroke from heaven, he returned homeward without ever making any approach to the city by way of assault (see xxxvii. 33, 34. 37).

Ver. 4. *Thou shalt be brought down, &c.*] Thou shalt be very humble, and thy king Hezekiah shall send ambassadors to bespeak the favour of the king of Assyria in very submissive terms (see 2 Kings xviii. 14).

Thy voice shall be,] See note on viii. 19.

Ver. 5.] *Strangers and terrible ones* are joined here together, as they are xxv. 4. Here they signify the Assyrian army, which, though they made such a dreadful appearance, the prophet foretels they shall be defeated by a sudden stroke from heaven, and vanish in an instant; one hundred and eighty-five thousand being destroyed in one night, xxxvii. 36 (compare xvii. 13).

Ver. 6.] The prophet, applying himself to Jerusalem, calls the army which besieged it, "Thy army," ver. 5, and by the same figure we may understand the words here, "Thou shalt be visited," of the same army, to which he threatens utter destruction in this and the following verses, and that from the immediate hand of God (see the notes on xxviii. 2, and compare xxx. 30. Ps. xviii. 13, 14). Some render the beginning of the sentence thus, "It shall be visited;" and explains the words of the "multitude of strangers," mentioned ver. 5, but the rules of syntax will hardly allow that construction, because the verb taken in the third person will be of the feminine gender, and that noun is of the masculine.

8 It shall be even as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is

Ver. 7.] Shall vanish away as a dream doth when one awaketh (Ps. lxxiii. 20. John xx. 8).

Ver. 8.] The Assyrians had swallowed up Jerusalem in their imagination, but God should suddenly disappoint all their hopes, and send them away empty and confounded.

Ver. 9.] The prophet often upbraids the Jews with their carelessness and stupidity, never minding the indications of Providence, nor laying to heart the instructions of the prophets (see note on xxviii. 9). In this verse he applies himself to his auditors, and bids them reflect a little, and wonders to see how unconcerned the generality of people are at what is spoken to them from the mouth of God. You will, saith he, be forced to cry out; these men have lost their sense and reason, like those who are overcome with intoxicating liquors. The words which our English translates, "cry ye out, and cry," may perhaps be better rendered, "consider ye, and cry out;" so many interpreters render that word in another form, xli. 23.

Ver. 10. *The spirit of deep sleep,*] The word *spirit* is often taken for temper and disposition; in which sense we find the "spirit of heaviness," lxi. 3, and "the spirit of meekness," 1 Cor. iv. 21, and here the "spirit of sleepiness," or drowsiness, is the same with a careless unthinking temper or disposition. In what sense God may be said to infuse such a temper into men, or how far he may contribute to the blinding of their eyes, or hardening their hearts, and how this and such like prophecies were eminently accomplished at the first preaching of the gospel, hath been explained in the notes upon vi. 10, 11.

The prophets and—the seers hath he covered.] That is, covered the eyes of their understanding, brought "night upon them, and made the sun go down over the prophets," as we read Mic. iii. 6. The prophets had great authority over the people by virtue of their office, which made so many pretenders to that sacred function: *seers* and *prophets* are equivalent expressions (see xxx. 9. 1 Sam. ix. 9).

Ver. 11. *The vision of all [or every vision] is become unto you as the words of a book that is sealed,*] One use of *sealing*, especially when applied to a book, is to close it up, or keep it from common view. To this purpose we read (Dan. xii. 4), "Shut up the words and seal the book." So the book mentioned Rev. v. 1, is described as "sealed with seven seals,

not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Wo unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us!

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

which none but the Lamb could open;" that is, unfold or explain (ver. 5). See likewise viii. 16 of this prophecy.

Which men deliver to one that is learned, &c.] Prejudice doth as much hinder the learned from understanding God's word, as ignorance doth the unlearned.

Ver. 13.] One fatal mistake of the Jews, and that which led them into many others, was, that they confined the whole business of religion to the external worship of God, such as sacrifice and other outward ceremonies (see i. 11, &c). And these religious performances they looked upon as so acceptable to God, that these alone would secure his favour to them, and so long as they were punctual in these observances, they thought they needed not to fear any threatenings denounced against their sins. This opinion, together with their relying upon an external obedience to the letter of the law, and over-valuing the traditions of their rabbies and elders, was a principal cause of their rejecting the gospel, and being themselves rejected by God upon that account.

Ver. 14. *I will proceed to do a marvellous work]* A thing that will scarce be believed [compare Hab. i. 5].

For the wisdom of their wise men shall perish,] The most refined arts of their deep politicians shall not avail their authors, nor be able to preserve them from God's judgments; and their most learned men shall lose their judgment and discretion. This threatening was remarkably verified under the gospel, when their crucifying Christ out of fear of the Roman power, brought the Romans upon them: and their learned rabbies ever since have minded little else but fabulous stories, and their cabalists have vented trifles for profound mysteries.

Ver. 15.] Who think they can carry on their projects without the knowledge or interposal of Providence.

Ver. 16.] Your giving things unexpected turns, or false appearances, to hide your true designs, shall signify no more towards the producing the intended effects, than the clay does without the artificer. We and all our works are in the hands of God, as clay is in the hand of the potter, to give what form and fashion to them he pleases (see xlv. 9. Jer. xviii. 6). He is as wise as the wisest politician (see xxxi. 2), and when the finest schemes are laid, can work things to a quite contrary end.

Ver. 17. *Is it not yet a very little while,]* The fol-

17 *Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?*

18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a tiling of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of my hands, in the midst of him, they shall

lowing promises relate to the times of the gospel (see the note on ver. 18. 23). Nor is this expression any objection against such an interpretation, for the very same is used concerning Christ's coming to judgment, as if it were just at hand, Heb. x. 37.

The fruitful field shall be esteemed as a forest?] A proverbial form of speech, to signify the great changes that shall happen; the high ones shall be abased, and the meek shall be exalted (compare xxxii. 15): as visible an alteration, as if the mountain Lebanon, famous for its cedars, should be turned into a corn-field or pasture; and the richest meadow-ground should be turned into a forest.

Ver. 18.] That blindness and insensibility, which the prophet complained of at the tenth and eleventh verses, shall be quite removed, and the word of God, which before was a book *sealed up*, shall become intelligible to ordinary capacities. This relates to the times of the gospel (compare xxxv. 5), when a plentiful effusion of God's Holy Spirit is promised (see the note on xlv. 3. liv. 13).

Ver. 19.] This is another character of those flourishing times under the gospel; which the prophets often mention, in the glories of which the meek and humble shall have a particular share (see the notes on xi. 4. xxvi. 6).

Ver. 20.] By the "terrible ones" we are to understand the foreign enemies of God's people (see ver. 5. and xxv. 4, 5): and by the *scorner*, those sceptics and infidels that lived among them, and made a mock of God's messengers, and what they said (compare xxviii. 14. 22).

All that watch for iniquity are cut off:] Who are continually employed in devising evil, and very industrious in bringing it to pass: "Who devise iniquity upon their beds! when the morning is light they practise it," as the prophet Micah speaks (Mic. ii. 1).

Ver. 21. *That make a man an offender for a word,]* Who condemn men for speaking the truth, as they often served the prophets, or for so slight a matter as an unwary expression.

And lay a snare for him that reproveth in the gate,] Who plot mischief against the judges that sit at the city gates to distribute justice; that so they may without control oppress the righteous, and deprive him of his right (compare Amos v. 10. 12. Mal. iii. 5). And this they will do upon the meanest considerations

sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to

to gain a *piece of bread*, as Solomon speaks (Prov. xxviii. 21). It was the custom for the judges to execute their office at the gates of the city (see Deut. xxi. 19. xxii. 15. Ruth iv. 1. 11).

Ver. 22.] Abraham and Jacob, as fathers of the family, are taken here for the whole stock of true Israelites: and as God had often been their deliverer, so when he should free them from enemies without and evil-doers amongst themselves (see ver. 20), then the faithful will begin to lift up their heads, and not be ashamed to show themselves.

Ver. 23.] The words may be thus rendered, "For in his sight, his children, the work of my hands, in the midst of him, shall sanctify my name." The prophet speaks of a new generation of the faithful, which

understanding, and they that murmured shall learn doctrine.

shall be added to the church, called elsewhere the "work of God's hands" (see xlv. 11. lx. 21. and compare Eph. ii. 10). When these shall be called or regenerated by that extraordinary measure of grace which is promised, ver. 18. they shall with one mind and one mouth sanctify my name, and give me all honour and reverence.

Ver. 24. *They also that erred in spirit*] See xxviii. 7, and the tenth, eleventh, and eighteenth verses of this chapter.

They that murmured shall learn doctrine.] They that murmured at, and found fault with God's dispensations. shall now submit their own judgment to the will and wisdom of God.

CHAPTER XXX.

1 Wo to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be a help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

CHAP. XXX.

ARGUMENT.—The Egyptians were the Jews' confederates at the time of Sennacherib's invasion (see 2 Kings xviii. 21): and are often reproved for that confederacy, and placing their chief trust in an arm of flesh (see xx. 5. xxxi. 1). This is the subject of the former part of this chapter. Then follow some gracious promises, which have a plain aspect upon the gospel times: and from the twenty-seventh verse to the end of the chapter, there is a lively description of God's vengeance devouring the Assyrian army like fire, and consuming them all at once.

Ver. 1. *That cover with a covering, but not of my spirit.*] This *covering* may either signify their seeking for refuge and protection from Egypt without any directions from God (see ver. 2): or else it may mean their forming schemes to secure themselves against the calamities that threatened them, by ungodly methods, which are called a "covering" or "hiding place of falsehood," xxviii. 15. 17 (see likewise xxix. 15).

That they may add sin to sin.] Thereby adding this iniquity to their former transgressions.

Ver. 2.] It was usual in affairs of great consequence, especially in matters of war, to ask counsel from God by his prophets (see Josh. ix. 4. 1 Kings xxii. 7. Jer. xxi. 2). This the Jews neglected now, because they apprehended that the prophets would not give them such an answer as they liked (see ver. 10. and the argument of the chapter).

Ver. 3.] See xx. 5. xxxi. 3.

Ver. 4.] King Hezekiah's ambassadors came to apply themselves to the king of Egypt and his great men, for succour and assistance; to which purpose they arrived at the two principal cities of Egypt, Zoan, or Tanis (concerning which, see note on xix. 11), and Hanes, called Tahapanes, Jer. ii. 16. xliiii. 7. Ezek. xxx. 18.

Ver. 5.] The Egyptians, in conjunction with the Ethiopians, did assist the Jews, by giving a diversion to Sennacherib's forces (see the arguments of the seventeenth and nineteenth chapters); but were both entirely routed (see xx. 4): so that, in effect, the Egyptians were rather a burden than a help to them, and are therefore compared to a *broken reed* (xxxvi. 6), which not only fails the hand that leans upon it, but pierces and wounds it.

Ver. 6. *The burden of the beasts of the south.*] The word *burden* hath an ambiguous sense; for, besides its usual signification, it denotes likewise a *threatening* prophecy: so the words imply, that the burdens of presents, which the Jews sent upon the backs of asses and camels, to make friends with all in Egypt (a country lying southward of Judea), should meet with but little success.

From whence come—the viper and fiery flying serpent.] The wilderness that lies between Egypt and Judea, is described after the same manner by Moses (Deut. viii. 15). The fiery serpent is called, in the Hebrew, *saraph*, and hath its name from its bright and flaming colour: for the same reason the angels are called *seraphims*, because when they attended upon the divine Shechinah, they appeared like flames of

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever :

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD :

10 Which say to the seers, See not ; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits :

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon :

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant :

14 And he shall break it as the breaking of the potters' vessel that is broken in pieces ; he

fire (see Ps. civ. 4. and the note upon vi. 1). It is called a flying serpent because it springs up like a dart against those it strikes. Some authors, indeed, relate that there are winged serpents : but that does not seem so well consistent with the curse inflicted upon the serpent (Gen. iii. 14).

Ver. 7.] Or, "I have cried to her," i. e. to Jerusalem, that their best security will be to be quiet, and see the salvation which God will work for them (see ver. 15). The word which our English renders *strength* is *rahab* in the Hebrew, which is likewise a name by which Egypt is called (see li. 9. Ps. lxxxvii. 4. lxxxix. 10). So the prophet intimates, that trust in God will be their best refuge, and supply the place of their Egyptian allies.

Ver. 8.] A command of God to the prophet, to deliver those words which follow (ver. 9.) in writing, as an instruction not only to the present age, but also to after-times. When God commands a thing to be written, it signifies, that such a truth is of great importance, and such as deserves to be recorded, that the knowledge of it may be preserved (compare xxxiv. 39. lxxv. 6. Ps. lvi. 8. Jer. xxii. 30. Dan. x. 21. Hab. ii. 2. Mal. iii. 16. Rev. xiv. 13).

Ver. 10.] This was the true meaning of what they said, though not the very words (see a like instance, xxxviii. 15). They did not care the prophets should say any severe truths which they did not love to hear. Inasmuch that they often punished them, when they were exact in delivering their commission, as movers of sedition. So they served Jeremiah (see Jer. xx. 1. xxxviii. 4. 6). In like manner they used Amos (see Amos vii. 10). The same usage Micaiah met with before (1 Kings xxii. 8. 27).

Ver. 11. *Get you out of the way.*] Be not so nicely scrupulous, say they, or so servilely addicted to the truth, but comply a little with our humour, though it be by departing from what God had commanded you to deliver. The prophet still represents the true sense and meaning of these infidels.

Cause the Holy one of Israel to cease from before us.] Do not often repeat, "Thus saith the Lord;" or, "Thus saith the Holy One of Israel:" we are quite weary of hearing him mentioned so often (compare Amos vi. 10).

Ver. 12.] The prophet is resolved to usher in his reproofs with his preface, "Thus saith the Holy One of Israel," what distaste soever it might give to men of probrate minds (see likewise ver. 15): and he

shall not spare : so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord God, the Holy One of Israel ; In returning and rest shall ye be saved ; in quietness and in confidence shall be your strength : and ye would not.

16 But ye said, No ; for we will flee upon horses ; therefore shall ye flee : and, We will ride upon the swift ; therefore shall they that pursue you be swift.

17 One thousand *shall flee* at the rebuke of one ; at the rebuke of five shall ye flee : till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill.

18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you : for the LORD *is* a God of judgment : blessed *are* all they that wait for him.

utters a further threatening to those that despise what he now speaks from God.

Ver. 13.] This vain confidence in your own conduct, or in the strength of Egypt, shall end in a sudden and final ruin : like the breach in a high wall, which, when once it begins to bulge, falls down without giving any warning, and the higher it is, the greater the downfall.

Ver. 14. An earthen vessel, when it is once broken, can never be mended, or put to any use (see Jer. xix. 11). So it shall be in this case, there shall be nothing left or saved, that can be put to any farther use.

Ver. 15.] In returning from your evil purposes, and resting or relying upon God's promises, you shall be saved from your enemies (see ver. 7).

Ver. 16.] Egypt was famous for their breed of horses (see note on li. 7) : from whence the Jews were desirous to furnish themselves with horses, the better to engage the enemy (see xxxvi. 9). But the prophet tells them, that the chief use they should make of them would be to secure to themselves a retreat.

Ver. 17. *One thousand shall flee at the rebuke of one ;*] As God had promised them, that if they continued obedient to him "one of them should chase a thousand" of their enemies (Deut. xxxii. 30) ; so here he threatens the quite contrary upon their disobedience (see Deut. xxviii. 25).

Till ye be left as a beacon upon the top of a mountain,] Till ye be scattered one by one upon the mountains, as beacons stand solitary there.

Ver. 18. *Therefore will the Lord wait,*] The sense would run clearer, if the place were translated thus, "Nevertheless the Lord will wait;" or "yet surely the Lord will wait," &c. So the particle *laken* is rendered by our interpreters, Jer. v. 2, and so it should be translated in several other places where the prophets alter their style, and yet usher in the transition with this particle : so particularly it should be translated Hos. ii. 14. and Mic. v. 3. (see Dr. Pocock upon that place). The seeming incoherence of the prophetic style would be avoided in many places, by regarding the various sense of the Hebrew particles more carefully than interpreters have generally done ; a subject that hath been treated of with great exactness by Noldius, in his *Concordantia Particularum Hebræarum*.

That he may be gracious unto you,] God will wait till the judgments he hath threatened (ver. 15, 16)

19 For the people shall dwell in Zion at Jerusalem : thou shalt weep no more : he will be very gracious unto thee at the voice of thy cry ; when he shall hear it, he will answer thee.

20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers :

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold : thou shalt cast them

have had their due effect for the reforming your lives, and rendering you fit objects of his mercy.

And therefore [or yet] will he be exalted, that he may have mercy upon you :] He will show his power in those judgments he brings upon you (compare v. 16), in order to your reformation, and the receiving you again into favour. The words may be explained of God's magnifying his mercy towards an undeserving people, that where "men's sins did abound, his grace might much more abound." But I conceive that sense not so agreeable to the scope of the place.

For the Lord is a God of judgment :] Who wisely mixes and tempers justice with mercy. In this sense the word judgment is used, Jer. x. 24. xxx. 11. In the latter text our translators render the Hebrew *mishpat*, in measure.

Ver. 19. For the people shall dwell in Zion at Jerusalem :] The Hebrew runs thus, "The people in Zion shall dwell at Jerusalem ;" the "people in Zion" is the same with the "people of Zion," as the "mountains in Gilboa," are equivalent to the "mountains of Gilboa," and the words are so translated by our interpreters, 2 Sam. i. 21. Or the sentence may be translated, "The people shall dwell in Zion [and] at Jerusalem ;" the copulative particle being often understood. Notwithstanding the destruction of Jerusalem threatened by Sennacherib, the city shall still be inhabited as in former times, and shall be comforted after her sorrow ; which is the import of the following words, "Thou shalt weep no more ;" being spoken of by way of apostrophe to Jerusalem.

From this verse to the twenty-seventh, follow many gracious promises of mercy, several of which cannot, with any propriety, be applied to the succeeding times of king Hezekiah's reign. Therefore we may reasonably suppose, that the prophet, taking a hint from those prosperous times which succeeded this great deliverance, was carried on to a view of better days, which might be expected under the flourishing state of the gospel (see the notes upon x. 20. xxiv. 14).

Ver. 20.] Though provisions should be scarce, during the time of the siege, yet you shall not want spiritual food for your souls, you shall not need to fear that "famine of the word of the Lord" threatened, Amos viii. 11.

Ver. 21. Thine ears shall hear a word behind thee.] As God will afford you teachers, so he will give you grace to hearken to their instructions. His grace will supply the place of a tutor or monitor, it will be at your elbow, as it were, giving you directions, and correcting you when you do amiss. This may fitly be applied to that plentiful effusion of God's Spirit which is promised under the gospel (see the notes upon xlv. 3. liv. 13).

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away as a menstruous cloth ; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal ; and bread of the increase of the earth, and it shall be fat and plenteous : in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

When ye turn to the right hand,] When ye are never so little out of the way (compare Deut. v. 32. Josh. i. 7. Prov. iv. 27).

Ver. 22.] Hezekiah's zeal for God's worship, incited his subjects to destroy all the monuments of idolatry in the land (see 2 Chron. xxxi. 1). The coverings here mentioned may be understood of silver or gold plates, with which their images were overlaid ; though they adorned them likewise with costly robes and rich attire (see Jer. x. 9. Baruch vi. 57, 58). The destruction of idolatry is another mark of the flourishing state of the gospel (see the notes on i. 29).

Ver. 23. Then shall he give the rain of [or for] thy seed, &c.] i. e. Rain after the seed is sown, to moisten the ground, and make it take root ; this is called the "former rain," Joel ii. 23. This, and the next verse, promise plenty of all manner of food, both for man and beast, in opposition to the "bread of adversity" mentioned ver. 20. We may farther observe, that the blessings of the gospel are sometimes represented under the emblems of fruitfulness and plenty (see notes on iv. 2. xxxii. 20).

Ver. 25. There shall be upon every high mountain, and upon every high hill, rivers] God's blessings are often represented under the metaphor of a well-watered ground, which is the most fruitful (see lviii. 11). And here the prophet promises such fertility, that the barren and mountainous land shall yield as plentiful a harvest, as if it were watered with streams and rivers. But if we compare this verse with what follows, we shall discover a more mystical sense couched in the words, and find that they imply in them a promise of the large supplies of grace under the gospel, which should water the most dry and barren places, just as if streams of water were to take their course upon the tops of the highest mountains. This place I take to be parallel to that text (xlv. 3), "I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed," &c. (compare likewise xxxv. 6, 7. xli. 18. xlvi. 1. Joel iii. 18. Zech. xiv. 8). Mr. White is pleased to call this a *strange sort of interpretation* ; but I must put him in mind, that it is the interpretation of Christ himself (see John iv. 10. 14. vii. 38, 39) : and of St. Paul, who interprets the "waters flowing from the rock" in the wilderness, as mystically denoting Christ, and the benefits of the gospel (1 Cor. x. 4). And that plentiful communication of grace and glory, wherein the happiness of heaven consists, is described by the same metaphor, Rev. vii. 17. xxi. 6. xxii. 17.

In the day of the great slaughter, when the towers fall.] This shall be remarkably fulfilled at the time when there shall be a terrible destruction of God's enemies (see Rev. xiv. 20. xix. 21) : when the great

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

29 Ye shall have a song, as in the night when

ones of the earth shall fall, denoted here by high towers (compare ii. 15): or, by towers, we may understand the fortifications of the city, which is the mystical Babylon (see the notes on xxvi. 5).

Ver. 26. *The light of the moon shall be as the light of the sun, &c.*] Light is the emblem of joy and happiness; accordingly, happy times are expressed by bright and pleasant days, when "God's candle shines upon our heads," as Job expresseth it xxix. 3. But the words seem to describe that glorious state of the church, when there shall be no night (see Zech. xiv. 6, 7, compared with Rev. xxii. 5); nor any resemblance of it, no degree either of sorrow or ignorance.

In the day that the Lord bindeth up the breach of his people,] When he shall fully pardon their sins, and remove the punishments of them (compare i. 6).

Ver. 27. *The name of the Lord cometh from far,]* The name of God is the same with God himself, and it is said to come from afar off, as coming unexpectedly. So Christ is described as coming "from a far country" at the day of judgment, because of the unexpectedness of his coming, Luke xix. 13. 15.

Burning with his anger,] When anger or any other passion is ascribed to God in scripture, it is a very good rule which the schoolmen give for the explaining such expressions, affectus in Deo denotant effectus; "passions in God denote that the effect is answerable to the highest emotion of passion which we can conceive." Thus, when God is described as full of anger and fury, and his indignation as flaming out into revenge, we are to conceive the expressions as implying, that the effects of his displeasure will be as terrible as we could suppose them to be if they proceeded from the most passionate resentment. But I think we may carry our notions a little farther in this matter, and venture to affirm, that since God's love and hatred do necessarily result from his wisdom, which improves or dislikes things according as they agree or disagree with his own infinite perfections, it must follow from hence, that although God be not subject to that turbulence and inconstancy which attend human passions, yet his favour and aversion must be as strong and vigorous, as lasting and permanent, as the highest expressions in scripture concerning this matter can be supposed to import.

His lips are full of indignation,] So Christ is described as consuming sinners with the breath of his lips (xi. 4), because, whenever he pronounces sentence upon them, it is immediately put in execution: all things obeying his word and decree (see the note there).

Ver. 28. *His breath, as an overflowing stream,]* God's anger is often called the breath of his nostrils (see Job iv. 19. Ps. xviii. 15). The expression is

a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.

30 And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

31 For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.

32 And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

taken from one of the symptoms of anger, which is breathing quick and short.

The midst of the neck,] See the note on viii. 8.

To sift the nations with the sieve of vanity,] Vanity sometimes signifies destruction: so, lvii. 13, "vanity shall take them; i. e. they shall be destroyed. And here the "sieve of vanity" is such a one as doth not separate the chaff in order to save the corn, but makes an entire riddance, as when chaff is scattered before the wind (compare xxix. 4. Hos. xiii. 3. Ps. i. 4). By the nations are chiefly meant the Assyrians and their confederates.

There shall be a bridle in the jaws of the people,] See the same phrase xxxvii. 29. In both places the expression imports, that God would stop these people in the midst of their career, and make all their designs prove abortive, like those that miss their aim, or lose their way.

Ver. 29. *Ye shall have a song, as in the night when a holy solemnity is kept,]* The Jewish festivals were always kept from even to even; so the sabbath began on the Friday evening (see Lev. xxiii. 32); and the eve before any festival was part of the festival (see Judith viii. 6); from whence the same observation was derived into the Christian church. But the feast of the passover is chiefly alluded to here, which was always kept in the evening, and the supper concluded with hymns (see Matt. xxvi. 30).

As when one goeth with a pipe to come into the mountain of the Lord,] The solemn festivals, when the people came from all parts of Judea to worship at the temple, were observed with the greatest expressions of joy (see Deut. xvi. 11. 14. Ps. xlii. 4). Such joy will there be, saith the text, at Jerusalem, for their deliverance from Sennacherib's army.

Ver. 30.] This destruction shall be from the immediate hand of God, in which he shall as visibly appear as if he had discomfited the army by a tempest of thunder, and lightning, and hailstones, as he formerly destroyed the Canaanites and Philistines (see Josh. x. 10. 1 Sam. vii. 10. compare likewise Ps. xviii. 14. xxix. 6 of this prophecy, and see the note on that place.

Ver. 31.] Compare x. 5. 24.

Ver. 32. *In every place where the grounded staff shall pass—it shall be with tabrets and harps:]* This is a very obscure translation of the words; the old translation published under king Henry VIII. renders them much plainer, thus, "Whithersoever he goes, the rod shall cleave unto him, which the Lord shall lay upon him." Or the place may be thus translated more exactly to the Hebrew, "And every place where the terrible stroke shall pass which the Lord shall lay upon him, shall be [filled] (or shall sound) with ta-

33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much

wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

brets and harps:" the words in the original, which our English renders "the grounded staff," signify such a rod or stroke as sinks deep, and makes lasting prints or marks in the flesh: and the expression alludes to the *rod* with which the Assyrian smote or corrected God's people (ver. 31); as if the prophet had said, God hath prepared a rod to chastise him, that was before a scourge to all his neighbours. The import of the whole sentence is this, that every place where God shall inflict this heavy judgment upon the Assyrian, shall be full of joy and gladness. The Hebrew *tuppin*, *tabrets*, alludes to *Tophet* a word of the same signification, by which name the prophet calls the Assyrian camp, ver. 33 (see the note there). It was usual, likewise, to celebrate victories with tabrets and other instruments of music (see Exod. xv. 20. 1 Sam. xviii. 6).

In battles of shaking will he fight for it.] God's severe judgments are expressed by his "shaking his hand over" a people or a place (see xi. 15. xix. 16).

Ver. 33.] Tophet, otherwise called the valley of Hinnom, was the place where the children were sacrificed to Moloch (see Jer. vii. 31). It had its name

from the tabrets which sounded there to drown the cries of the children thus inhumanly murdered. Being a place set apart for that terrible execution, it was looked upon as the picture of hell itself, the word Gehenna being from thence derived. The prophet here applies the name to the camp where all the Assyrian army was to be destroyed. And as in Tophet great heaps of wood were piled together to burn the human sacrifices there offered, so God, saith the text, will find sufficient materials prepared like fuel for the fire, which his anger, like a train of brimstone, will kindle.

The only difficulty is, how Tophet can be said to be "prepared for the king of Assyria," since Sennacherib himself did not die in the common destruction. To which it may be answered, that all his strength and glory perished there. But withal I conceive that this expression points at a more hidden sense couched under this description, which is the final destruction of sinners in that Tophet or Gehenna, of which the valley of Hinnom was only a faint resemblance, together with Satan their prince at the head of them.

CHAPTER XXXI.

1 Wo to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God;

CHAP. XXXI.

ARGUMENT.—A continuation of the same subject treated of in the former chapter: the prophet again reproves the Jews for seeking to Egypt for succour, and assures them of God's assistance, if they will tarry a little, and wait for his salvation.

Ver. 1.] See xxx. i. 16.

Ver. 2. *Yet he also is wise, and will bring evil, &c.*] God is as wise as the ablest politician, and knows how to bring to pass his purposes as effectually; and will certainly make good his threatenings against the despisers of his commands (see xxx. 13, 14).

But will arise against the house of the evildoers.] He will bring his judgments as well upon those who have had the chief hand in forming this confederacy, as upon the Egyptians themselves, in whom they place their confidence (see the following verse).

Ver. 3. *The Egyptians are men and not God;*] In whom alone we ought to put our trust.

And their horses flesh, and not spirit.] Spirit sometimes is equivalent with angel, and the angelical powers are described as "excelling in strength" far beyond any corporeal being (see Ps. ciii. 20). In other places, *spirit* signifies the same as the *soul*, and is opposed to *flesh*, as the more noble part of human nature. Taking the word in either sense, the meaning

and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

of the text is, that nothing extraordinary is to be expected from the Egyptian auxiliaries.

Both he that helpeth shall fall, and he that is holpen] Both the Egyptians and they that rely upon their aid (compare xx. 4—6. 2 Kings xviii. 13).

Ver. 4.] An elegant similitude, representing God's almighty power, which no human strength is able to withstand; and exactly parallel to those verses in Homer, where Sarpedon is described as going against the Greeks (Iliad μ . ver. 299, &c.).

Βῆ μ' ἔμειν, ὥστε λέων ὀρεσίτροφος, ὅσπ' ἐπιδεινῆς
Δηρὸν ἔχ χειρῶν, κέλεται δέ ἐ θυμὸς ἀγήνωρ,
Μηλῶν περήσοιτα, καὶ ἐς πυκινὸν δόμον ἰθελῖν·
Εἶπερ γάρ χ' εὐρήσει παρ' αὐτόφει βώτορας ἀνδρας
Σὺν χυαὶ καὶ δοῦρεσσι, φιλάσσοιτας περὶ μῆλα,
Οὐ μὰ τ' ἀπειρήτος μέμεινε σταθμοῖο διέσθαι.

Which verses are thus rendered in the late English translation copied from the French:

As some fierce lion on the mountains bred,
Stung with keen hunger, searches for his prey,
Springs o'er the fences, and o'erleaps the fold:
For though the shepherds and the watchful dogs
On every side defend the woolly flock;
Yet his undaunted soul disdains to fly,
Till he hath seized his prey.

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

6 ¶ Turn ye unto him from whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8 ¶ Then shall the Assyrian fall with the

Ver. 5. *As birds flying, so will the Lord of hosts defend Jerusalem;*] God's protection of his servants is commonly expressed by "covering them under his wings," in allusion to the wings of the cherubims which covered the mercy-seat (compare Deut. xxxii. 11)

Passing over he will preserve it.] As he did when he passed over the Israelites' houses in Egypt (Exod. xii. 23.)

Ver. 7.] See the note on xxx. 22.

Ver. 8. *Then shall the Assyrian fall with the sword, not of a mighty man, &c.]* He shall not fall by any mortal power, but by the hand of an angel (see xxxvii. 36). If we follow the common opinion, that the Assyrian army was destroyed by a pestilential disease, which was the immediate stroke of heaven; the expressions here exactly agree with the description of the angel, who smote the Jews with a pestilence, 1 Chron. xxi. who is there

represented as standing with a "sword in his hand" (ver. 16).

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

represented as standing with a "sword in his hand" (ver. 16).

His young men] Or, "his choice men," as the word likewise signifies, the very flower of his army.

Ver. 9. *He shall pass over to his strong hold for fear,]* He shall betake himself to the fortified places within his own dominions, as those do who are afraid that an enemy is pursuing them (see xxxvii. 37).

His princes shall be afraid of the ensign,] His chief commander shall be afraid of those visible tokens of God's presence in, and protection over, Jerusalem, which were like so many standards lifted up in defence of his people (compare lix. 19).

Whose fire is in Zion, and his furnace in Jerusalem.] Who hath placed his altar and his sanctuary there: and from thence will issue forth like fire, and consume all those who shall presume to violate that place of his especial presence (compare Obad. ver. 18. Zech. ii. 5. xii. 6).

CHAPTER XXXII.

1 BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

CHAP. XXXII.

ARGUMENT.—Whosoever carefully considers the ninth, tenth, and following verses of this chapter, will find that they relate to the calamities which the Assyrian invasion brought upon Judea; under those afflictions the wisdom and piety of king Hezekiah was one of the chief supports and comforts to his subjects, and consequently we may suppose that the beginning of the chapter doth contain a character of that excellent prince. But yet there are several expressions, particularly those in the third and fourth verses, that relate to happier times than Hezekiah ever lived to enjoy: and therefore upon the whole matter we may justly say, that the reformation which Hezekiah made was but a shadow or image of those greater improvements in grace and holiness which properly belong to the gospel-times, under the government of Christ, and the assistance of his Spirit. Mr. White objects against this interpretation, that none of the writers of the New Testament have applied any part of this chapter to our Saviour; but we are not to expect a particular application of all the prophecies of the Old Testament in the writings of the New. And we may observe, that many important prophecies, such as are particularly Daniel's weeks, are never distinctly mentioned there. Jacob's prophecy concerning Shiloh (Gen. xlix. 10), may be added as another remarkable instance of a prophecy concern-

3 And the eyes of them that see shall not be dim; and the ears of them that hear shall hear-ken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

ing Christ, not mentioned in the New Testament. It is sufficient to justify such an interpretation, if the full import of the words look that way, and such an application be agreeable to those methods of interpreting prophecies which are observed in the New Testament: for those are to be looked upon as a public rule or standard for interpreting the scripture prophecies.

Ver. 1.] Under the government and example of so good a king as Hezekiah, inferior princes and magistrates shall execute their office with integrity and faithfulness (compare Ps. lxxii. 2, 3).

Ver. 2.] And this prince shall be a refuge to us when the storms of calamities overtake us, or the oppressions of our enemies, like excessive heat, do scorch and consume us (compare iv. 6. xxv. 4).

Ver. 3.] God shall plentifully afford men the light of his truth, and give them grace to make a good use of the instructions he vouchsafes unto them. When men are stupid and careless, they are said, by a contrary way of speaking, "to have eyes and see not, and to have ears and hear not" (vi. 9. Jer. v. 21). That this promise chiefly relates to the times of the gospel, will appear by comparing it with xxix. 18. xxxv. 5). If it be objected that other prophecies foretel the blinding of the Jews under the gospel; we may answer with St. Paul, that "the children of the promise are accounted" for the true seed of Israel, in whom the promises are to be fulfilled

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years shall ye be troubled,

(Rom. ix. 8), and farther, the same divine author assures us, the time will come when "all Israel shall be saved" (Rom. xi. 26).

Ver. 4.] *The heart also of the rash shall understand knowledge.*] The word *nimharim*, "rash," translated "fearful" xxxv. 4. may signify, that those that are weak in faith shall come to more perfect degrees of knowledge.

The tongue of the stammerers shall be ready to speak plainly.] The most rude and illiterate, such as could not speak so as to be understood, shall discourse clearly and intelligibly of God and of their duty. The verb *nalag* is near akin in sound and signification to *lanag*, which signifies speaking in a barbarous and unknown language, xxviii. 11. So the text here may be fitly expounded of the conversion of barbarous nations, and their giving praises to God in their several languages.

Ver. 5. *The vile person shall be no more called liberal.*] Or, "shall not have the style and title of prince bestowed upon him;" for so the words in the original import. Under a prince that loves and honours virtue, unworthy persons shall not be advanced to degrees of honour and dignity.

Ver. 6—8.] The words show the different temper and method of the base and narrow-souled man, and of him that is truly generous and public-spirited. The former hath no true sense, either of honour or conscience, but makes it his business, under specious pretences, to pervert judgment and justice: whereas the designs of the latter are truly great and worthy of his character, and it is by these only that he seeks to support his dignity.

Ver. 9.] The prophet returns to the description of those calamities which should follow upon Sennacherib's invasion: and he addresses himself to the nice and delicate women, who would feel the greatest share in these hardships, not being used to any such before.

Ver. 10. *Many days and years shall ye be troubled.*] Some render the words, "days above a year shall ye be troubled," &c. and understand them of Sennacherib's invasion; who came up against Judea in the fourteenth year of Hezekiah (2 Kings xviii. 13), and in the year following God promised the king a recovery from his sickness, and that he would deliver him out of the hand of the king of Assyria, and prolong his life fifteen years (2 Kings xx. 6). Now Hezekiah reigned but nine-and-twenty years in all, so this promise of deliverance must have been made in the fifteenth year of his reign. But Archbishop Usher supposes that there were two invasions by Sennacherib; the first mentioned 2 Kings xviii. 13, the

ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

other spoken of in the seventeenth verse of the same chapter, and xix. 9, and thinks that Hezekiah's sickness happened between these two invasions, about three years before the total defeat of the Assyrian army (see *Annal. V. Testam. ad. A. M. 3291, and 3294*).

Ver. 12.] The sense would run easier and more agreeable to the original, if we alter the stops, and join the first sentence of this verse with what goes before, and the latter part of it with what follows, translating it thus, "Gird sackcloth upon your loins, and upon your mourning breasts. Upon the pleasant fields, upon the fruitful vine, upon the land of my people, shall come up briers and thorns." The word *sophedim*, which our English translates "they shall lament," is in the masculine gender, and therefore cannot be understood of the women mentioned ver. 11.

Ver. 13.] See the notes on xxii. 2. xxiii. 7.

Ver. 14. *The palaces shall be forsaken;*] See v. 9. *The multitude of the city shall be left;*] Or, "the city shall be forsaken of its multitude:" this may relate to Jerusalem; or else the word *city* may be taken collectively for cities in general (see xxiv. 10. 12. xxv. 2. xxvii. 10).

The forts and towers shall be for dens for ever, &c.] Expressions denoting utter desolation (see xiii. 21. xvii. 2. xxvii. 10). *For ever* is as much as for a long time; and it may be extended to the present condition of Judea and its cities, which have now lain desolate for many ages (see the notes upon the following verses, and upon xxvii. 10).

Ver. 15. *Until the spirit be poured upon us from on high.*] Until God gives us new life, and recovers us out of this forlorn condition, which may fitly be compared to the shadow of death (compare Ps. civ. 30), "Pouring out of God's spirit" does likewise signify the plentiful effusion of his grace (see Joel ii. 28. Zech. xii. 10). And if we take the phrase in this sense, the prophecy will belong to that restoration of the Jews, which we are to expect in the latter ages of the world.

The wilderness be a fruitful field.] A proverbial expression denoting great alterations, that the places which were desolate before (see ver. 13), shall again become fruitful: and those which were fruitful shall turn barren. It may mean, that the Israelites shall flourish again, and the Assyrians and other enemies of the church (see note on xi. 14), shall be humbled: see an expression parallel to this, xxix. 17, only there the word *Lebanon* is used, as equivalent to the *wilderness* here; both words being opposed to grounds cultivated and manured by art and care.

Ver. 16.] Judgment and righteousness are often

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable

equivalent terms (see the first verse of this chapter. xxxiii. 5. Eccles. iii. 16). Taking the words so, the sense will be, that all manner of peace and happiness shall flourish in that place which was lately a *wilderness*, but is now become a *fruitful field*, or *Carmel*. But sometimes they are opposed to each other, judgment being put for severity, and righteousness for mercy. So these words are plainly taken, Ps. xciv. 15, "judgment shall return unto righteousness;" i. e. God will change his severe proceedings into merciful dealings: and thus, perhaps, they are to be understood, i. 27. v. 16, of this prophecy. And this sense, I think, best explains this verse. The prophet had said (ver. 15), that the "wilderness should be turned into a fruitful field, and the fruitful field into a forest," or wilderness: then it follows in this verse, God's judgments shall be visible upon the wilderness (meaning the Assyrians, or, in general, the enemies of God's church), and his righteousness or mercy shall display itself upon the fruitful field, i. e. Judea. With this explication the eighteenth and nineteenth verses very well agree.

Ver. 17.] The effects of God's goodness and men's reformation shall be peace within, and freedom from a hostile invasion without.

Ver. 18, 19. *My people shall dwell in a peaceable habitation—when it shall hail, coming down on the forest;*] God's people shall enjoy all manner of rest and security, at which time his judgments shall come down in a very severe manner upon their enemies,

habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth *thüher* the feet of the ox and the ass.

expressed by the *forest*, or wilderness (ver. 15, 16). The word *forest* is likewise taken metaphorically in the prophetic writings for a city, because its stately buildings, or its great and principal inhabitants resemble tall cedars standing in their several ranks (see x. 33, 34. xxxvii. 21. Ezek. xx. 46. Zech. xi. 1). And if we take the word in this sense, the two sentences of the nineteenth verse are equivalent. By *hail* is meant God's judgment (see note on xxviii. 2).

The city shall be low in a low place.] By *the city* may be meant Nineveh, or Babylon, which was built in a plain (see note on xxi. 1): or it may in general signify the society of infidels, as that is opposed to *the city of God* (see the note on xxvi. 5). The scope of the place is to signify in general, that, by the same degrees that God's people are relieved, their adversaries shall be abased.

Ver. 20.] When these calamities befall their enemies, happy will God's people be who may sow their land in peace, which before was desolate by reason of hostile invasions: and though formerly overrun with briars and thorns (see ver. 13), yet will now become a "fruitful field," (ver. 15), and yield as plentiful a crop, as is seen in moist and well-watered grounds. It was the custom of the Jews to plough with asses, as well as with oxen, as appears from xxx. 24. Deut. xxii. 10. Spiritual blessings may here be implied under the promise of fruitfulness and plenty (see the note upon iv. 2. xxx. 23).

CHAPTER XXXIII.

1 Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou

shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

CHAP. XXXIII.

ARGUMENT.—We may call this chapter an *epinikion*, or a triumphant ode upon the destruction of Sennacherib's army before Jerusalem. The prophet sets forth the several scenes of that transaction with all the beauties of a poetical description. At the beginning of the chapter he foresees the overthrow of the common enemy and oppressor. At the second verse he represents the humble addresses of God's people for deliverance: together with his gracious promises of protection by way of answer to their prayers, at the fifth and sixth verses. Then he describes the disappointment of Hezekiah's ambassadors, who humbly sued for peace, the damp that struck upon the spirits of the whole nation (ver. 9), and God's immediate interposition, when matters seemed to be desperate. Afterward the prophet severely reproves the hypocrites, and sets forth the security of those that put their trust in God, and hold fast their integrity, in such expressions as are a just pattern of the true sublime. From the seventeenth verse he describes how the drooping spirits both of king and people revived upon the raising of the siege, and congratulates Jerusalem as being

under the immediate protection of the Almighty, and thereby secured from receiving the least damage in the midst of so many dangers. I have given so particular an account of the contents of this chapter, because I am persuaded, that if a translation could be made of it that should come up to the original, it would appear to be as noble a piece of poetry as is to be found among the most admired writings of the ancients.

Ver. 1. *Wo to thee that spoilest, and thou wast not spoiled;*] It is the practice of the great oppressors of the world to make war upon their neighbours without any just provocation, or having received any real injury from them; this is very fitly expressed in the known fable of the lion and the lamb, and it is against such practices that this wo is denounced.

And dealest treacherously, and they dealt not treacherously with thee!] We read, indeed (2 Kings xviii. 7), that Hezekiah "rebelled against the king of Assyria:" but the meaning of that text is no more but that he would not stand to those dishonourable terms of slavery to which his father Ahaz had submitted, when he professed himself the servant of the king of Assyria (2 Kings xvi. 7).

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the LORD *is* his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly,

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and* hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their* fruits.

10 Now will I rise, saith the LORD; now will I be exalted: now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppres-

When thou shalt cease to spoil.] See xxi. 2.

Ver. 2. *Be thou their arm every morning.*] "Their arm," i. e. our arm: it is usual in the prophets to change their style from the first to the second or third person, in speaking upon the same subject (see ver. 6 of this chapter, and the note upon lxiii. 1). "Every morning," or, "in the morning," i. e. speedily; see the like expression Ps. xlv. 5. "God shall help her, and that right early;" the Hebrew reads, "At the appearing of the morning" (so Ps. xc. 14. and cxliii. 8). Some suppose that the phrase alludes to the overthrowing the Egyptians when the *morning appeared*, Exod. xiv. 27.

Ver. 3.] At the confusion and outcry which was in the Assyrian army upon that sudden stroke, whereby a hundred and eighty-five thousand men were struck dead upon the place, the remaining part of those forces got away as fast as they could; this execution is called *God's lifting up himself*, or exerting his power (compare ver. 10).

Ver. 4.] The Jews shall plunder the Assyrians' camp, till they leave it as bare as the locusts or caterpillars leave the trees, when they have eat up the leaves (compare Nah. iii. 15). Some explain the verse thus: ye shall be as easily overcome, as the husbandman destroys the locusts and caterpillars; but I do not think that sense so proper, because locusts and caterpillars are elsewhere described like a formidable army, which nothing can withstand (see Joel ii. 2, 3, &c.)

Ver. 6.] The prophet applies himself to Hezekiah of whom he speaks, in the third person, at the end of the chapter: and tells him, that those divine graces of wisdom, knowledge, and the fear of God (see xi. 2, 3), will be the support of his time and government, and stand him in more stead, than all the forces and treasure in which other princes place their confidence.

Ver. 7. *Behold, their valiant ones* [or messengers], *shall cry without*, &c.] Or, "shall cry in the streets." The words describe the ambassadors, or messengers, which Hezekiah sent out to Rab-shakeh (2 Kings xviii. 18), returning sadly disappointed, with tears in their eyes, and "their clothes rent" (ibid. ver. 37).

Ver. 8. *The highways lie waste, the wayfaring man ceaseth:*] There is no travelling the public roads for fear of the enemy (compare Judg. v. 6).

He hath broken the covenant.] Hezekiah bought peace of Sennacherib (2 Kings xviii. 14—16), but he

would not stand to his agreement: such a haughty conqueror as he will not be obliged by his treaties any longer than he pleases, and glories in the destruction that he makes both of men and cities (see x. 10, 11).

Ver. 9. *The earth* [or land] *mourneth and languisheth*, &c.] The whole land is under a consternation, and the most beautiful parts of the country seem to languish and wither at the approach of the enemy, and look upon themselves as already destroyed. Lebanon was beautiful for its cedars: Sharon for its flowers and gardens (see Cant. ii. 1): Bashan and Carmel for their rich ground and fat pastures (compare xxxv. 2. Mic. vii. 14).

Ver. 10.] When things are come to this extremity, and the case seems desperate, then is the time for God to interpose, and make his strength more eminently conspicuous in the midst of man's weakness.

Ver. 11. *Ye shall conceive chaff.*] Your designs shall all prove abortive (compare lix. 4. Ps. vii. 14. xvii. 13. xxix. 5).

Your breath, as fire, shall devour you.] Or rather, "your wrath," or indignation against God's people, shall turn to your own destruction.

Ver. 12. *The people shall be as the burnings of lime:*] They shall be perfectly consumed, as when chalk-stones are reduced to lime; calcining, or reducing to ashes, being one of the last effects of fire (compare Amos ii. 1).

As thorns cut up shall they be burned in the fire.] Sinners are often compared to thorns, which the fire catches presently; so do God's judgments lay hold on such who have made themselves "vessels of wrath, fitted for destruction" (see note on ix. 18).

Ver. 13.] So remarkable a judgment as this deserves to be known and laid to heart by all men, both far and nigh.

Ver. 14.] This and the two following verses describe the different apprehensions of the good and bad under their present circumstances. They that did not rely upon God for help, were ready to cry out, Who can bear the approach of the Assyrian, who devours all things like fire? These words may, in a secondary sense, be applied to the terror of hell torments, which, when the consciences of sinners begin to be awakened, give them just cause for having dreadful apprehensions of the divine vengeance. And they that could not bear the thoughts of a mortal enemy's falling upon them with all his force; how will they bear the weight

sions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thy heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down;

of God's wrath, when he shall declare himself their enemy, and set his "terror in array against them."

Ver. 15. *That stoppeth his ears from hearing of blood*] That will not give ear to any bloody designs formed against the life of the innocent. To "stop the ears" at the mention of a thing, is to show the utmost detestation of it (see Acts vii. 57).

That shutteth his eyes from seeing evil:] As persons turn away their face from any sight they loathe, and have an aversion for. So God is described as of "purer eyes than to behold iniquity" (Hab. i. 13).

Ver. 16. *His place of defence shall be the munitions of rocks*:] God shall place him out of the reach of danger, and shall be unto him a rock and a fortress (compare Ps. lxi. 2).

Bread shall be given him;) He shall not want any of the necessaries of life, even in the midst of the siege.

Ver. 17.] The king will appear in public, dressed in his royal robes, and with usual state and splendour, after the defeat of the Assyrian; not covered with sackcloth, as when he went to the temple in the time of his distress (xxxvii. 1). The inhabitants of Jerusalem shall no longer be confined by their enemies within the city, but shall have liberty to look abroad, and visit the distant parts of the country.

Ver. 18.] Every one shall with pleasure reflect upon the dangers they have escaped, and shall ask, in a triumphant manner, *Where is the scribe*, or muster master? Where is the collector of the taxes? Where is the master of the artillery or ammunition? How are they of a sudden vanished, and disappear?

not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Ver. 19.] The very looks and habit of a foreign and insulting enemy carry something of terror in them (compare Deut. xxviii. 49). Their language is perfect gibberish, and unintelligible, and this makes it a vain thing to try to soften them with good words (see the notes on xxviii. 11). The Hebrew expresses a foreign language by a *deep lip* or *speech*: our translators render it a *strange speech*, Exod. iii. 5, 6.

Ver. 20.] You may now view Zion in perfect peace, and freed from all fears of hostile invasion. God hath chosen it to be the place set apart for his solemn worship, and the temple of his own residence, and not a "stake of it shall be removed," or "a cord of it broken;" i. e. no part of its walls or houses shall receive any damage from the enemy (compare xxxvii. 33. liv. 2).

Ver. 21.] God will be as great a security to this city as any broad river or deep stream, which is both an ornament and a defence (compare Ps. xlvi. 4, 5), and none of our enemy's taller or lesser ships shall be able to annoy us (see the following note).

Ver. 23.] Having compared the Assyrian army to a naval force (ver. 21), he persists in that metaphor and describes them as in a shipwrecked condition; the spoil of which wreck shall be divided among the citizens of Jerusalem, and the weakest of them should have share in it.

Ver. 24.] The inhabitants of Jerusalem shall not be sensible of those maladies under which they lately languished: but the removal of those evils shall give them comfortable assurance that God hath forgotten their former iniquities.

CHAPTER XXXIV.

1 COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

CHAP. XXXIV.

ARGUMENT.—We may distinguish this prophecy into several *parts*, or *sections*, as hath been observed at the beginning of this work. The foregoing section ended with a description of the general judgment and some of the remarkable circumstances that do attend it (ch. xxiv.); and then follow the songs and grateful acknowledgments of the church (ch. xxv.

2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

—xxvii). This chapter seems to treat much of the same subject with the twenty-fourth, and the following chapter entertains us with a new scene of the church's glories which should succeed.

Ver. 1.] A summons to all the world to this description of the general judgment, which concerns them all (compare Ps. l. 1).

Ver. 2, 3.] These two verses may very fitly be ap-

3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For it is the day of the LORD's vengeance,

and the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 ¶ But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, and a court for owls.

14 The wild beasts of the desert shall also

plied to the "battle of the great day of the Almighty," mentioned Rev. xvi. 14, 16, compared with xvii. 14, xix. 19.

Ver. 3.] *The mountains shall be melted with their blood.*] The effusion of blood shall be so great, that it shall run down in streams from the sides of the mountains, as if the hills themselves were melted into blood.

Ver. 4.] See note on xiii. 10.

Ver. 5. *My sword shall be bathed in heaven:*] Princes and magistrates are denoted by the host of heaven (see the forementioned place, and xxiv. 21), and the words here import, that God's sword shall not spare the mightiest any more than the meanest.

It shall come down upon Idumea,] The enemies of God's church are often represented by the name of some country which was remarkable for its hatred and ill usage of the Jews: such as Egypt, Babylon, Edom, and Moab (see note on xi. 14); and thus Edom or Idumea may be taken here, that people always bearing a particular spite and hatred to the Jews though they were nearly related to them (see Ps. cxxxvii. 7. Obad. ver. 10, &c.), where they are likewise threatened with utter excision, which certainly came to pass (see Mal. i. 3). But the words here seem to describe a more general judgment, of which the destruction of Edom was an imperfect representation. To confirm which interpretation, it may be farther observed, that the words Edom and Bozrah may be taken *figuratively*, because in their original sense they may fitly be applied to any place of slaughter. *Edom* signifies *red*, as blood is; and *Bozrah*, a *vintage*: which, in the prophetic idiom, denotes God's vengeance upon the wicked (see Joel iii. 13. Rev. xiv. 19), and is otherwise expressed by the "winepress of God's wrath" (Isa. lxiii. 3. Rev. xix. 14). To confirm this exposition, we may observe, that Edom and Bozrah are joined together again, lxiii. 1, a place parallel to this, where another scene of God's vengeance is represented. The prophets, in their denunciations of God's judgments, sometimes allude to the *etymology* of the names by which places are called (see Mic. i. 10. 14). And several parts of Jacob's prophecy allude to the names of each tribe (see Gen. xlix. 8. 13. 15. 16). The Jewish writers do generally suppose, that Edom in the writings of the prophets stands for Rome; and if we compare this chapter with Rev. xvii. and the context before and

after (which place several popish commentators, as well as the protestants, explain of modern Rome), we shall find a great agreement and correspondence between several verses in each chapter, particularly between ver. 2. 6. 7, of this chapter, and Rev. xvii. 14, between ver. 8, and Rev. xviii. 5. 8. 20. between ver. 9, 10, and Rev. xviii. 9, 10, and xix. 3, between ver. 11. 13—15, and Rev. xviii. 2. 22, 23.

Ver. 6.] Lambs, goats, and rams, in this verse, and unicorns, bullocks, and bulls, in the next, mean all ranks and sorts of people, the strongest as well as the weakest, who shall be brought down like beasts to the slaughter (compare Ps. lxxviii. 31. Jer. l. 27. li. 40. Ezek. xxxix. 18). A great slaughter is called a *sacrifice*, because it is offered up for the atonement of God's justice (see note on xxix. 2).

Ver. 8.] A time which shall be remarkable for God's vindicating the cause of his oppressed truth and people (compare lxviii. 4. Jer. l. 28. li. 36). A *day* and a *year* are equivalent here; and as the word *day* is often taken for some remarkable time, so a *year* is here used in that large and unlimited sense. In the like sense we read of the "acceptable year of the Lord," lxi. 2.

Ver. 9.] An allusion to the destruction of Sodom and Gomorrah, which was an emblem of the everlasting destruction of the wicked at the last day (see St. Jude, ver. 7).

Ver. 10.] The same expressions are used to denote the final destruction of the wicked, Rev. xiv. 11. xix. 3, and import that the wicked shall feel the effects of God's wrath for ever.

Ver. 11. *The cormorant and the bittern shall possess it, &c.*] It is a great degree of desolation when a place that was the resort for multitudes of men becomes a habitation of wild and savage creatures (compare xlii. 21. xiv. 23. Rev. xviii. 2, where these expressions signify utter desolation).

He shall stretch out upon it the line of confusion, and the stones of emptiness.] The word *eben*, which signifies a *stone*, is sometimes taken for a *plummet* (see Zech. iv. 10), and that sense agrees best with this place, and makes it exactly parallel with 2 Kings xxi. 13, "I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab;" in both which texts the instruments of building are applied to destroying.

Ver. 12.] The words might more clearly be translated thus, "They shall call (or summon) their nobles,

meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

but there shall be no kingdom there:" there shall be no sign of any government. This may relate to the final destruction of antichristian states and governments (compare the fourth and fifth verses of this chapter).

Ver. 13.] Compare xxxii. 13.

[Ibid. and ver. 14.] See the notes on xiii. 21, 22.

Ver. 16. *Seek ye out of the book of the Lord, and read:*] God's omniscience, whereby all events, past, present, and to come, are represented to him under one single view, is often described in scripture, as if it were in the nature of a register-book, wherein every occurrence is exactly set down (see xxx. 8. lxxv. 6.

16 ¶ Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

Dent. xxxii. 34. Ps. lvi. 8. Dan. vii. 10. Mal. iii. 16). In like manner, saith the text, this prophecy is a register of the fate of Idumea (see ver. 6), and whosoever, in aftertimes, will compare the event with this prophecy, will find every circumstance here foretold to be punctually fulfilled.

No one of these shall fail, none shall want her mate:] No one of the creatures mentioned in the thirteenth, fourteenth, and fifteenth verses.

Ver. 17.] God hath appointed to each of these animals its particular share of the land, with the same exactness as he divided Judea by lot among the children of Israel (compare Ps. lxxviii. 55. Josh. xviii. 8).

CHAPTER XXXV.

1 THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

CHAP. XXXV.

ARGUMENT.—That there is no necessity of confining the judgments denounced in the last chapter to the single country of Idumea, but they may belong to later times and occurrences, hath been shown in the argument and notes upon that chapter. And by the same reason the new face of things here described, may be applied to the flourishing state of the church, or the golden age of the gospel, to commence from our Saviour's appearing, and to be more fully completed when all his enemies "shall be destroyed." Indeed, Mr. White tells us, that "interpreters would never have dreamed of this sense, had they consulted the prophet's words;" but I must put him in mind, that both Christ and the apostles have applied several passages in this chapter to the gospel times, as will appear in the following notes; nay, our Saviour appeals to this very prophecy to prove himself the Messiah described by the prophets (see Matt. xi. 3—5). And if Mr. White does not think Christ's argument to be good, he himself ought to be reckoned among the *dreamers of the circumcision*, whom he so much despiseth.

Ver. 1.] That is, for the judgments inflicted upon God's enemies. When the prophets denounce God's judgments against incorrigible sinners, they often speak of them as matters of rejoicing to the righteous, that they take satisfaction in seeing the divine justice made manifest (see Ps. lviii. 9, 10. Jer. li. 10. 48. Rev. xviii. 20). By the *wilderness* is meant the church

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

which before was in a desolate and forlorn condition, but now shall spread and flourish. So the church is described as dwelling in the wilderness, Rev. xii. 14, thereby to denote its obscure and afflicted state. Both places, perhaps, allude to the Israelites sojourning in the wilderness, who are called the "church in the wilderness," Acts vii. 37.

Ver. 2. *It shall blossom abundantly,*] Spiritual blessings are often set forth under the emblems of fruitfulness and plenty (see note on iv. 2, and compare xxx. 23. xxxii. 15. xli. 19. lv. 12. lxxv. 10).

The glory of Lebanon] See xxxiii. 9.

Ver. 3.] The prophet exhorts those that are strong to "comfort the feeble minded," such as by reason of the continuance of their afflictions began to despair of God's mercy.

Ver. 4.] The destruction he brings upon your enemies will be the means of your deliverance (compare 2 Thess. i. 6, 7). This may be applied to Christ, who is God as well as man (see the note on vii. 14, and compare lxi. 2).

Ver. 5.] Our Saviour proved himself to be the Messiah to John's disciples, by appealing to this prophecy, as literally fulfilled in the miracles which he wrought (Matt. xi. 2, 5), so that they certainly relate to the times of the gospel. And yet this doth not hinder but that the words may be capable of a farther accomplishment; viz. that God will remove all that blindness and prejudice which hindered men from coming to the acknowledgment of the truth (compare xxix. 18. xxxii. 3. xlii. 7. Acts xxvi. 18). The gospel promises have different degrees and sea-

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

8 And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

sons of completion, as hath been observed upon ii. 2, and shall be further observed in the preface.

Ver. 6. *Then shall the lame man leap as a hart,*] If we understand this expression figuratively, it denotes that the church and its members shall renew their strength, as if a man should return to his youthful vigour after a decrepit old age (compare xl. 31).

The dumb sing,] See the note on xxxii. 4.

In the wilderness shall waters break out,] This signifies the plentiful effusion of God's grace (see note on xxx. 24).

Ver. 7.] By *dragons* are meant a kind of serpent that chooses to live in dry and barren places (see note on xiii. 22. and compare Ps. xlv. 19).

Ver. 8. *A highway shall be there,*] The removing all obstacles to the restoration of God's people, is elsewhere expressed by "preparing the way of the Lord, and making straight a highway for our God." xl. 3 (see likewise xlii. 16). This and the foregoing verse, "the parched ground shall become a pool," &c., seem to be exactly parallel with the tenth and eleventh verses of the forty-ninth chapter: "By the springs of water shall he guide them, and I will make all my mountains a way, and my highways shall be exalted;" the prophet in both places alluding to the two great conveniences of travellers, which are good roads and plenty of waters. This place probably relates to the restoration of the Jews in the latter ages, as many parts of the succeeding prophecies do, though they may have an immediate aspect upon their return from Babylon.

The way of holiness; the unclean shall not pass over it;] This way shall be appropriated to the use of God's people; for *holiness* signifies an entire separation or setting a thing apart for some particu-

9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

10 And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

lar use. So Jerusalem is called *holy*, because "no more strangers shall pass through it" (Joel iii. 17), i. e. no army of enemies shall subdue it (compare Obad. ver. 17. and Jer. xxxi. 40. and lii. 1 of this prophecy).

But it shall be for those: the wayfaring men, though fools shall not err therein.] If we follow this translation, the word *those* must relate to "the ransomed of the Lord" in the next verse. But I think the words may be better translated thus, "But he (i. e. God) shall go along with them in the way, and the simple shall not err therein."

Ver. 9. *No lion shall be there, nor any ravenous beast*] God hath promised to "make a covenant with the beasts of the field," that they shall not annoy or hurt his people, when they return to their obedience (see xi. 8. Hos. ii. 18. Ezek. xxxiv. 25). This denotes in general the protecting them against persecution, and all outward violence: the cruelty of men is sometimes compared to the rage of wild beasts (see Ps. xxii. 12. 21. 2 Tim. iv. 17).

Ver. 10. *Come to Zion with songs*] An allusion to the expressions of joy which were used by the Jews when they went up to Jerusalem at their solemn festivals (see xxx. 29).

Everlasting joy upon their heads;] The phrase alludes to the crowns, or garlands, which were put upon the heads of persons newly married (see Cant. iii. 11); and were used at other times of public rejoicing (compare 1 Thess. ii. 19). The place may fitly be applied to the time of Christ's marriage with the church (see Rev. xix. 7. xxi. 2. and the notes upon lxi. 10).

Sorrow and sighing shall flee away.] Compare xxv. 8. lxx. 19. Rev. xxi. 4.

CHAPTER XXXVI.

1 Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh

CHAP. XXXVI.

ARGUMENT.—This and the three following chapters, excepting part of the thirty-eighth, are almost word for word the same with the second book of Kings, from the thirteenth verse of the eighteenth chapter to the twentieth verse of the twentieth chapter. From whence we may probably conjecture that this was part of that history of Hezekiah's reign which Isaiah wrote, as we read 2 Chron. xxxii. 32. It is inserted here because it gives great light to several particulars of the foregoing prophecies, especially those passages which speak of Sennacherib's invasion; and the thirty-ninth chapter contains a prophecy of the captivity, and is an introduction to the remainder of Isaiah's prophecies, a great part of

from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hil-

which relate to the restoration of the Jews, and their return into their own land. For the same reason, the history of the taking Jerusalem by the Babylonians is annexed to Jeremiah's prophecies, because it helps to explain and confirm several passages in them (see Jer. lii.).

I shall be the shorter upon these chapters, because the greatest part of them is fully explained by Bishop Patrick in his commentary upon the second book of Kings.

Ver. 2. *The king of Assyria sent Rabshakeh from Lachish*] Archbishop Usher supposes this attempt upon Jerusalem to have been three years after the former expedition mentioned at the first verse (see his *Annales Vet. Test.* ad A.M. 2191 and 2194).

kiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* vain words) *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the Lord our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust in Egypt for chariots and for horsemen?

10 And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not sent me to the men that sit

upon the wall, that they may eat their own dung and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

promised him success: and this pretended deity he impiously calls by the name of the true God.

Ver. 11. *Speak—in the Syrian language;*] The Syrian tongue is what we now call Chaldee (see Dan. ii. 4. Ezra iv. 7).

Ver. 12. *That they may eat their own dung, &c.*] He threatens them with the utmost extremity of famine which a strait siege would produce, in case they refuse to comply with his master's proposals.

Ver. 16. *Make an agreement with me by a present.*] This was a token of homage which conquered nations paid to their conquerors (see 2 Sam. viii. 3. 6).

Ver. 22. *With their clothes rent.*] It was the custom of the Jews, when they heard the name of God blasphemed, to rend their clothes (see 2 Kings v. 7. Matt. xxvi. 65). This crime Rabshakeh had been guilty of, in speaking of the true God in as contemptible a manner as he did of idols (ver. 7. 19, 20).

By the conduit of the upper pool] See note on vii. 3. Ver. 6.] See xx. 5, 6. xxx. 2, &c. xxxi. 1. Ezek. xxix. 6, 7.

Ver. 8. *Give pledges.*] Or, "give hostages," so a word from the same original signifies, 2 Kings xiv. 14. Rabshakeh directs his discourse to king Hezekiah, as if he were present, and bids him offer any pledge, pawn, or wager, which he would be willing to forfeit, if he could not provide riders for two thousand horses, which the king of Assyria was to furnish him with. Horses were scarce in Judea, which was the cause that few of the natives were trained up to that sort of military discipline: but they relied upon Egypt for horsemen, as it follows (see the note on ii. 7).

Ver. 10.] He interprets his former successes, as if they were an argument that heaven was on his side (see ver. 19, 20. x. 9, 10), or he may mean that some oracle, or idol, in request among the Assyrians, had

CHAPTER XXXVII.

1 AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying.

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria

CHAP. XXXVII.

See the argument of the former chapter.

Ver. 3. *The children are come to the birth,*] A proverbial expression denoting present death, or extremity of danger (see Hos. xiii. 13).

Ver. 7. *I will send a blast upon him,*] The blasting of God's displeasure (see ver. 35).

He shall hear a rumour,] A panic fear shall fall upon him, and he shall be alarmed with an uncertain report, that some enemy designs to fall upon him, having heard that his army is weakened with so great a loss, as that of one hundred and eighty-five thousand men.

Ver. 9. *Tirhakah king of Ethiopia,*] The word is *Cush* in the Hebrew, which very often signifies *Arabia*, in which sense most commentators understand it here, though our translators always render it *Ethiopia*; and it may here be probably understood of Ethiopia properly so called (see the note on xviii. 1).

Ver. 12. *The children of Eden*] The country of Eden where Paradise was situate was in Mesopotamia, as learned men are generally agreed; and one good proof of that opinion is taken from this text, and from Ezek. xxvii. 23, in both which places it is joined with *Haran*, a noted city in Mesopotamia, called *Charran* by the Septuagint, and *Charra* in Latin; a place famous in Roman authors for the defeat of Crassus and his army.

Ver. 13.] We find this expressed, with some little variation, xxxvi. 19. "Where are the gods of Hamath and Arpad; where are the gods of Sepharvaim?" From whence Dr. Spencer ingeniously conjectures, that the word *melech*, *king*, was the name of an idol, called elsewhere *Moloch*, and worshipped by these people (lib. ii. De Legib. Hebræor, cap. 10. sect. 1).

Ver. 16. *O Lord of hosts,—that dwellest between the cherubims,*] Who has declared thyself in a peculiar manner the God of Israel, by choosing this temple for the place of thy residence, where thou vouchsafest thy appearance from between the *cherubims*, and givest favourable answers to us, when we humbly beg thy assistance (see Numb. vii. 89). The two titles, the "Lord of hosts," and "he that dwells upon," or "inhabits the cherubims," as some render the phrase, are usually joined together (see 1 Sam. iv. 2. 2. Sam. vi. 2): because God's sitting upon the cherubims in the temple, did signify his being attended with the host of heaven, as always in a readiness to obey his commands (see 1 Kings xxii. 9).

Thou art the God,—of all the kingdoms of the earth:] Hezekiah here asserts God's sovereignty, in opposition to the blasphemies of Rabshakeh and his master, who esteemed the God of Israel but as Lord, or *tutclary genius* of the particular country of Judea, and thereby levelled him with the pretended gods of other nations (see ver. 10—12, of this chapter, and xxxvi. 19, 20. compare likewise 1 Kings xx. 23).

have laid waste all the nations, and their countries,

19 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed! and against whom hast thou exalted thy voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir

trees thereof: and I will enter into the height of his border, *and* the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, *how* I have done it? *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as* corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the

Ver. 22. *The virgin,*] See note on xxiii. 12.

Ver. 24. *I will cut down the tall cedars thereof,*] Cities, in the prophetic writings, are sometimes metaphorically represented by woods or forests, and the several ranks of inhabitants by the taller and lesser trees which grow there (see xxxii. 19. x. 34). And this sense agrees best with the scope of this place: which is to set forth the proud brags of the Assyrian, in the figure of a pompous rhetoric, and to represent him as threatening to take mount Zion, and the capital city of Jerusalem, and destroy their principal inhabitants.

I will enter into the height of his border,] I will take possession of the principal parts of his dominions: such were Lebanon and Carmel esteemed (see xxxiii. 9. xxxv. 2. Jer. xxii. 6).

The forest of his Carmel,] i. e. *The wood,* or forest (for the word is the same in both texts), which is "in the midst of Carmel," Mic. vii. 14, and is spoken of there as the choicest pastures of Carmel, and is probably the same place which is called the *forest of the vintage*, Zech. xi. 2, for some part of Carmel was planted with vineyards (see Isa. xxxiii. 9). The margin reads, "The forest and his fruitful field:" for the *forest* and *Carmel* are spoken of as two distinct sorts of grounds (see x. 18. xxix. 17). Carmel being a place noted for great fertility (see the last note); the word is sometimes taken appellatively for a fruitful field; and is so translated in those texts.

Ver. 25. *I have digged, and drunk water;*] Or, as the text in 2 Kings xix. 24 reads, "I have digged and drunk strange waters;" i. e. I have marched through deserts where it was expected my army should perish for thirst, and yet, even there have I digged and found water. He brags that he had overcome difficulties seemingly insuperable, and never failed in executing any design he had undertaken.

With the sole of my feet have I dried up all the rivers of the besieged places,] I have made rivers fordable by turning their streams another way. Bochart

thinks, that by the Hebrew *matsor*, "besieged places," is to be understood *Egypt* (see the note on xix. 5). Sennacherib conquered *Egypt* before he besieged Jerusalem (see xx. 5, 6, and the note on xix. 17).

Ver. 26.] These are the words of God in answer to the boasts of the proud Assyrian; wherein he puts him in mind, that all his successes ought to be ascribed to God: that it was his providence predetermined these events, and brought them to pass in their appointed time, and made him the instrument of the divine vengeance upon such cities as deserved utter destruction, and weakened the hands of their inhabitants, so that they were not able to defend themselves.

Ver. 28.] God lets him know, that none of his designs were hid from his all-seeing eye, and that he perfectly knew how much ill-will he bore in mind against his city and sanctuary; and as the successes he had already gained were owing to him, so he could put a stop to them whenever he pleased. The phrase of *going out and coming in* is used for leading out armies to war, and bringing them home again (see Numb. xxvii. 21. Deut. xxxi. 2 Josh. xiv. 11).

Ver. 29.] I have thee as much in my power as the fisherman can manage the fish, when he hath put a hook into his jaws (see Job xli. 2): and as the rider can curb the horse, and turn him which way he pleases, when the bit is in his mouth. And now I will turn thee back unsuccessful, and thou shalt be glad to get home again with all speed (see ver. 34).

Ver. 30.] God directs these words to king Hezekiah, and tells him that this shall be a sign of God's favour and protection to him and his people, that although this year the enemy had destroyed all the crop that was sown; and the next year being the *sabbatical* year, the law forbade them either to sow or reap; yet they should want no provision for these two years: and in the third year they should sow in peace, and reap the fruits of their labour. Concerning the

house of Judah shall again take root downward, and bear fruit upward :

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion : the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand : and when they arose early in the morning, behold, they were all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword ; and they escaped into the land of Armenia : and Esar-haddon his son reigned in his stead.

seventh year, which was the *sabbatical* year, or year of rest, see Lev. xxv. 4, &c.

Ver. 31.] See note on x. 22.

Ver. 32.] See note on ix. 7.

Ver. 33.] See note on xxix. 3.

Ver. 36.] Smote them with a pestilential disease, as Josephus and most expositors understand the words (see note on xxxi. 8).

Ver. 38. *Esar-haddon his son reigned in his stead.*]

Called Sarchedon, in Tobit (i. 21), and Asordan, in the Septuagint, a word near akin to Assaradinus, by which name he is called in Ptolemy's canon. Under his government, the Assyrian and Babylonian kingdoms were joined into one monarchy ; he reigned thirteen years over the latter, as appears by the forementioned canon ; though he reigned in all above forty years from his father's death.

CHAPTER XXXVIII.

1 IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thy house in order : for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears : behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria : and I will defend this city.

7 And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken ;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness :

10 I said in the cutting off of my days, I shall go to the gates of the grave : I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the

CHAP. XXXVIII.

ARGUMENT.—This chapter contains an account of Hezekiah's sickness, which happened at the time of Sennacherib's invasion, of his miraculous recovery, and the song of thanksgiving which he wrote upon that occasion.

Ver. 1. *In those days was Hezekiah sick*] See the note on the sixth verse.

Set thy house in order : for thou shalt die.] Settle thy worldly concerns ; for this disease, by the course of nature, will prove mortal.

Ver. 3. *Hezekiah wept sore.*] One reason of his great concern is supposed to be, because he should leave his kingdom in great distraction, under the terrors of a foreign invasion, and without any heir to take the government upon him, for Manasseh was not born till three years after this (compare 2 Kings xx. 6. xxi. 1).

Ver. 6.] From hence it appears, that Hezekiah's sickness was before the destruction of Sennacherib's army, though it be not mentioned till afterward, because the sacred writer would not interrupt the thread of that story (see the note on xxxii. 10).

Ver. 8. *So the sun returned ten degrees.*] It is the common opinion that the sun itself went back, but the heavenly bodies were restored again to their regular position, as much being deducted from the next night as was added to this day. But some think this a particular miracle wrought by the shadow's going back upon the sun-dial of Ahaz, and not taken notice of in other countries, which occasioned an embassy from Babylon to inquire about the truth of it (2 Chron. xxxii. 31).

By which degrees it was gone down.] These ten degrees are supposed to be marks of so many hours by which the shadow went down, as the text expresses it both here and 2 Kings xx. 11. But there is no need

LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O LORD, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

we should understand it of the declining part of the day, or the afternoon, for the word may be understood in general of a progressive motion; and Bishop Patrick tells us from Dr. Alix, this miracle was wrought about ten o'clock in the morning; nor can we be certain what portion of time is meant by these *degreess*, for the division of the day into hours seems not to have been so ancient an invention: that is commonly ascribed to Anaximander or Anaximenes, who flourished about two hundred years after, and probably learned it from the Chaldeans. To this purpose we may observe, that Daniel is the only writer of the Old Testament that mentions an hour as a division of time, and there is no Hebrew word that signifies such a portion of time.

Ver. 11.] The good men under the law had but imperfect notions of a future state, and thought it a great unhappiness to be deprived by death of the communion of saints here upon earth. Hezekiah might also be concerned to think, that the public worship of God might be less frequented, after it had lost so zealous a patron as himself.

Ver. 12. *Mine age* [or life]—*is removed from me as a shepherd's tent*.] Shepherds do not pitch their tents long in one place, but remove for the convenience of pasture (see the note on xiii. 20).

I have cut off like a weaver my life.] My sins are the cause that the thread of my life is cut off, like that of a weaver.

From day even to night] I concluded I should die before night (compare Job. iv. 20).

Ver. 13. *I reckoned till morning, that, as a lion, so will he break all my bones*.] When night came, I reckoned I should die before the next morning, my pains were so great as if the whole frame of my body were just ready to be dissolved.

From day even to night] The second day of my illness I had the same expectations of death, which I had the day before: upon the third day he recovered (see 2 Kings xx. 8).

Ver. 14. *Like a crane or a swallow, so did I chatter*.] My pains sometimes made me cry out aloud; at other times my strength was so low, I could only inwardly groan and bemoan myself.

Mine eyes fail with looking upward.] I had scarce strength to lift up mine eyes to heaven, I even despaired of any help from thence, but yet I could not forbear crying out, O Lord, thou seest that death is

17 Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD was *ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

come like a cruel executioner to seize me, and it is thou only canst relieve me, and deliver me out of his hands.

Ver. 15. *What shall I say? he hath both spoken unto me, and himself hath done it*.] The suddenness of my deliverance surprises me, so that I want words to express my thankfulness: all I can say is, that no sooner did God promise to restore my health, but I immediately found the effects of his goodness.

I shall go softly all my years in the bitterness of my soul.] The sense is more intelligible in our old translation, which renders the words thus, "I will, so long as I live, remember this bitterness of my life:" that is, the remembrance of the misery I endured, shall continually excite me to renew my thankfulness for this thy mercy.

Ver. 16.] As all men's lives are thy gift; so I shall always acknowledge the preservation of mine to be owing to thy goodness in promising, and thy faithfulness in making good thy promise.

Ver. 17. *Behold, for peace I had great bitterness*.] The words may be translated, "Behold, my grievous anguish is turned into ease."

Ver. 18.] The dead cannot be instruments of promoting thy glory here, or making known thy goodness to others (compare Ps. xxx. 9, cxv. 17).

Ver. 19. *The father to the children shall make known thy truth*.] Thy wonderful mercy towards me shall be recorded to after-ages, and fathers shall mention it to their children, as an instance of thy faithfulness.

Ver. 20.] We will sing this and other hymns which Hezekiah had ordered to be used in the public worship (see 2 Chron. xxix. 25. 30).

Ver. 21.] There might be some natural virtue in such a plaster for ripening the sore, as physicians have observed; but the speediness of the cure must be ascribed to a supernatural cause.

Ver. 22.] This relates to ver. 20, where Hezekiah promises to make his grateful returns for God's mercies in the most public and solemn manner, and thereby make good that part of the promise which Isaiah gave him, that in "three days he should be able to go up to the house of the Lord" (2 Kings xx. 5). To confirm the truth of which promise, Hezekiah demanded the sign mentioned in the following verses there, and in the seventh and eighth verses of this chapter.

CHAPTER XXXIX.

1 **AT** that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 **AND** Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 **¶** Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 **¶** Then said he, What have they seen in thy house? And Hezekiah answered, All that *is* in

my house have they seen: there is nothing among my treasures that I have not shewed them.

5 **¶** Then said Isaiah to Hezekiah, Hear the word of the **LORD** of hosts:

6 Behold, the days come, that all that *is* in thy house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the **LORD**.

7 **¶** And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 **¶** Then said Hezekiah to Isaiah, Good *is* the word of the **LORD** which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

CHAP. XXXIX.

ARGUMENT.—The king of Babylon sending ambassadors to congratulate Hezekiah's recovery, the king received them with great kindness, and with some degree of vanity showed them all his treasures and rarities: to reprove this piece of pride, Isaiah by God's direction acquaints him, that the time will come when all these boasted riches shall be carried to Babylon, and even the heirs of the royal family should be treated as slaves and captives there. This history is inserted here as a proper introduction to the succeeding prophecies, many of which relate to the Babylonian captivity, and the return of the Jews from thence.

Ver. 1. *Merodach-baladan, the son Baladan.*] Merodach was the name of an idol worshipped by the Babylonians, and Baal or Bel was another (see Jer. 1. 2). And these two idols, with the addition of Adan, or Adon, which signifies *lord*, gave a name to this king of Babylon. It was usual for the Babylonian kings to take their names from the idols they worshipped. Thus we find one of their kings was called Evil-merodach (2 Kings xxv. 27). Nebo was another idol of the Babylonians (see xlvi. 1 of this prophecy): from whence Nabonassar, Nebuchadnezzar, and several other kings of Babylon, took their names. And Daniel had the name of Belteshazzar given him, "according to the name of my god," saith Nebuchadnezzar, Dan. iv. 8. This king is here called "the son of Baladan;" which Baladan Archbishop Usher supposes to be the same person who is called in profane authors *Belcisis*, or *Belcusus*, and *Nabonassarus*,

from whence the famous computation of time called *Era Nabonassari* took its name (see *Annales Vet. Test.* ad A. M. 3257).

Sent letters and a present to Hezekiah.] As many other princes did (see 2 Chron. xxxii. 23). One reason of sending this embassy was, to satisfy himself about the prodigy of the sun's going backward upon the king's recovery (Ibid. ver. 31). The Babylonians were famous for the study of astronomy, which made their king the more inquisitive about so extraordinary a phenomenon.

Ver. 2. *The precious ointment.*] The balsam that grew near Jericho was reckoned the very best of that kind (see Josephus, *Antiq. lib. iv. cap. 6.* and *De Bello Judaic. lib. v. cap. 4.*)

Ver. 3.] See the note on v. 26.

Ver. 4. *There is nothing among my treasures that I have not shewed them.*] This he did in "the pride of his heart," as we read, 2 Chron. xxxii. 26, 31, which occasioned the prophet to denounce the following judgment.

Ver. 7.] Even some of thy posterity and of the royal family, shall they put into servile offices in the king of Babylon's court (see this fulfilled in Daniel and his companions, Dan. i. 3, &c.).

Ver. 8.] The expression denotes the king's submitting to, and acquiescing in, God's decree (compare 1 Kings ii. 38).

For there shall be peace and truth in my days.] The king thought it a great favour, that God would delay that punishment which he might have inflicted presently, and prolong the tranquillity of his kingdom for some time (see 2 Chron. xxxii. 26).

CHAPTER XL.

1 **COMFORT** ye, comfort ye my people, saith your God.

CHAP. XL.

ARGUMENT.—Here begins a new section of this prophecy, as was observed at the beginning of the book; wherein the prophet raises his style, and describes the future glories of the church with a lof-

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2 **SPEAK** ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that

tinness of expression suitable to the dignity of the subject. He had plainly foretold the Babylonish captivity in the foregoing chapter, and in this he revives the Jews with the comfortable promise of a return from thence. This is the ground-work of a great part of the following prophecy: but the many

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her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

3 ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

predictions we find in the succeeding chapters of this prophecy, relating to the life and death, the character and offices of the Messias, and the flourishing state of the church under him, can never be supposed to receive their due accomplishment, unless we assert that the prophet was carried on from his first subject to a farther view of the enlargement of the church under the gospel, and the bringing the fulness of the gentiles into it. And these prophecies are so worded in many places, that the literal sense of the text does better agree with the gospel-times, than with those that were nearer the prophet's view; as may be particularly observed in some passages of this very chapter. I shall conclude this argument with that judicious observation of our learned Mr. Thorndike (*De Jure finendi Controvers.* cap. 4. p. 60, 61), "Equidem quæ Judæis post reditum a captivitate magna et gloriosa promissa sunt, cœpisse quidem impleri fautor sub Maccabæis, liberoque ex postliminio ejus populi statu. Et tamen quæ de idolis destruendis, et de proselytis aggregandis ibi prædicuntur, si sub Evangelio implenda non fuissent, non solum nihili faciendæ, sed ne vera quidem fuissent, cum pro magno id pollicentur, quod præ idololatriæ aut Mahumedismi fecunditate nullius momenti sit."

Ver. 1.] The prophet addresses himself to God's messengers, whose office it was to publish the glad tidings of peace and salvation (see lii. 7). The Septuagint understand the words of the priests, and read the beginning of the next verse thus, "O ye priests, speak ye comfortably to Jerusalem."

[*Comfort ye my people.*] Compare xlix. 13. lii. 9. The times of the Messias are called the "consolation of Israel" (Luke ii. 25), and one of the names of the Messias was to be *Menahem*, i. e. the Comforter, according to the rabbins (see Lightfoot, vol. i. p. 209). The prophet here speaks to those that were to "bring glad tidings to Zion," ver. 9, as the words should be there translated.]

My people,] Mr. White, in his preface, p. 11, makes it a difficult question to resolve whom the prophet here means, if the words be applied to the gospel-times. Now I think it is very easy to give an answer to this question out of the gospel, viz. that the prophet speaks of those "who waited for the consolation of Israel, and looked for redemption in Jerusalem" (Luke ii. 25, 38). Of which kind were all the pious and well-disposed persons who lived at the same time of our Saviour's appearing. Mr. White indeed affirms, "that the greatest part of the people thought themselves to stand in no need of comfort;" but this is so far from being true, that we find by many passages of the gospels, that the main body of the Jewish nation were in great expectation of the Messias at that time, and much pleased with the thoughts of his being near at hand; though afterward many of them were disappointed at the meanness of his outward appearance, and thereupon took up an incurable prejudice against him.

Ver. 2. *Cry unto her, that her warfare is accom-*

plished,] Any state of servitude or hardship is compared to a state of warfare in scripture (see 2 Tim. ii. 3, 4). Thus the word is applied to the attendance of the Levites in the service of the sanctuary, Numb. iii. 23, viii. 24. The phrase here alludes likewise to the discharge given to soldiers after so many years' service (compare Job. vii. 1).

For she hath received at the Lord's hand double for all her sins.] That is, double in proportion to God's usual severity in punishing men's sins (compare Jer. xvi. 18. xvii. 18. Rev. xviii. 6). "God punishes men less than their iniquities deserve (Ezra ix. 13); yet he showed greater severity against the sins of the Jews, than towards those of other nations (see Dan. ix. 12. Amos iii. 2). Some translate the words thus: "She shall receive from the Lord double for all her sins;" taking the word *sins* for the punishments due to sin, as it is often used; and then the sense will be, She shall be fully made amends for her sufferings, and receive twice as much as she had before, as Job did, Job. xiii. 10 (compare lxi. 7).

Ver. 3. *The voice of him that crieth in the wilderness,*] The prophet calls the way by which the Jews were to return from captivity into their own country, by the name of *the wilderness*, alluding to their passing through the wilderness in their way from Egypt to Canaan. In other places the prophet compares God's care in conducting them home from their dispersions, to his miraculous leading them through the wilderness (see xli. 18. xlix. 10).

Ibid. and ver. 4.] The first intention of the prophet in these two verses is to declare, that God will remove all impediments which might hinder the return of his people into their own country (compare lvii. 14. lxii. 10). To the same purpose are several expressions we meet with in the following chapters, of "God's opening rivers in the wilderness, of conducting his people by the springs of waters, making his mountains a plain," &c. (see xli. 18. xlix. 10, 11). Which expressions allude to the custom of princes to send harbingers before them, to make the roads easy and commodious for their passage. The same metaphor is used by Homer, *Iliad.* ó. ver. 260, where Apollo, promising to assist Hector, saith,

Αὐτὰρ ἐγὼ προπάρουθε ζωῆε, ἵπποισι κέλευθον
Πᾶσαν λειωῶ—

"I will go before, and make smooth all the passages."

But to this exposition it must be added, that the very letter of the text does more exactly suit to the office of John Baptist, who "prepared the way of the Lord," by preaching "in the wilderness."

Ver. 5. *All flesh shall see it together:*] The manifestation which God shall make of himself by the gospel, will be such a blessing as all nations shall have a share in.

Ver. 6. *The voice said, Cry,*] By the *voice* is meant the voice of God, who is introduced as commanding his messenger or prophet to proclaim this important truth; that all men are weak and impotent, and it is God alone and his promises that can be safely relied on. The words in their first intent import, that the

8 The grass withereth, the flower fadeth : but the word of our God shall stand for ever.

9 ¶ O Zion, that bringeth good tidings, get thee up into the high mountain ; O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, Behold your God !

10 Behold, the LORD God will come with strong hand, and his arm shall rule for him : behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance ?

13 Who hath directed the Spirit of the Lord, or being his counsellor hath taught him ?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding ?

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance : behold, he taketh up the isles as a very little thing.

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing ; and they are counted to him less than nothing, and vanity.

18 ¶ To whom then will ye liken God ? or what likeness will ye compare unto him ?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

restoration of the Jewish nation, after a seventy years' captivity, was not to be brought to pass by any human force or wisdom, but merely by the power and goodness of God (see Zech. iv. 6). Which observation is still more remarkably verified in the revelation of the gospel, the great design of which is to exalt God, and to humble man ; whose promises are the only foundation of a lasting happiness, and these are wholly owing to the mercy of God, and shall be effected without any human means or assistance, "that no flesh may glory in his presence" (see 1 Cor. i. 29—31. 1 Pet. i. 25).

Ver. 7. *Because the spirit of the Lord bloweth upon it :*] Or, "because the wind of the Lord bloweth upon it" (compare Ps. ciii. 16). As wind and storms deface the beauty of the grass and flowers ; so the breath of God's displeasure blasts the counsels of men, and brings them and their designs to nought (see ver. 24).

Ver. 8. *But the word of our God shall stand for ever.*] See note upon ver. 6.

Ver. 9. *O Zion, that bringest good tidings !—O Jerusalem, that bringest good tidings !*] The marginal reading gives a much better sense, "O thou that tellest good tidings to Zion ! O thou that tellest good tidings to Jerusalem !" and this reading agrees better with what follows, "Say unto the cities of Judah, Behold your God" (compare likewise xli. 27. lii. 7). The Hebrew *mebasshereth*, though of the feminine gender, yet is masculine in sense, and so it is used Ps. lxxviii. 11. Just as *kohleth*, of the same gender, is used for Solomon the Preacher, Eccles. i. 1.

Get thee up into the high mountain ;] They that were to publish any proclamation, used to get up to the top of some high hill, from whence their voice might be heard a great way off (see lii. 7. Judg. ix. 7. 2 Chron. xiii. 4). The same ceremony was used among the Jews in giving notice of their solemn festivals.

Lift it up, be not afraid ;] For God will certainly make his words good.

Behold your God.] See the note on xlvi. 16.

Ver. 10.] *His arm shall rule for him :*] He will visibly exert his power, and establish the kingdom of the Messiah, without calling in any human assistance (compare lix. 26, and see the note upon ver. 6).

His work before him.] Or rather, according to the marginal reading, "His recompense before him" (compare xlix. 4. lxii. 11). The gospel does in the

clearest manner set forth the different rewards of the righteous and the wicked (see Matt. xvi. 27. Rev. xxii. 12).

Ver. 11. *He shall feed his flock like a shepherd :*] As the care which God took in providing for, and protecting, his people, is resembled to the office of a shepherd (see Ps. xxiii. 1. lxxx. 1. xc. 7. c. 2) : so the office of the Messiah is often described by the prophets under the same metaphor (see Ezek. xxxiv. 23. xxxvii. 24). In allusion to which places our Saviour calls himself the "good shepherd" (John x. 11), and describes himself as "coming into the world to seek and save that which was lost, and bringing home the wandering sheep upon his shoulders rejoicing."

He shall gather the lambs with his arm, &c.] As a shepherd gathers his lambs together, that none of them be lost, carries those in his bosom that are not able to go, and gently drives the ewes that cannot bear the fatigue of travel : such gentleness shall Christ use towards the weak ones of his flock, giving them instruction according as they were able to bear it, and taking all possible care to reduce the stragglers into his fold (see John x. 16. xxi. 15, 16. Mark iv. 33). These expressions may have some relation to God's care in conducting his people into their own country from Babylon (compare xlix. 10), but do more eminently belong to Christ, as appears by the many allusions in the New Testament to this and such-like passages in the Old (see Heb. xiii. 20. 1 Pet. ii. 25. v. 4. Rev. vii. 17).

Ver. 12.] Here begins a lofty description of God's almighty power, showing that he is great above all his works, and able to do beyond what we can think or conceive ; and the design of it is to persuade the people to place their whole trust in him, and to rest assured what he hath promised he is able to perform (see ver. 27, 28), and withal to arm them against idolatry (see ver. 18, &c.).

Ver. 13, 14.] These two verses inform us, that God's wisdom is as great as his power, that he "works all things after the counsel of his own will," without asking advice of any, or acquainting them with the measures of his proceedings.

Ver. 15. *He taketh up the isles*] The Hebrew language calls all those countries *islands*, which we go to by sea (see note on xi. 11). From thence it comes to signify any place or country (see xx. 6. lix. 18).

Ver. 16.] If we were to make an oblation suitable to the greatness of the divine majesty, the forest of

20 He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall whither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

28 ¶ Hast thou not known? hast thou not heard, *that* the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

Lebanon would not suffice for wood, nor the beasts that live in it for an offering (compare Ps. l. 10—12).

Ver. 18.] The Jews, being to live among the idolatrous Babylonians during their captivity, were by all means to be cautioned against practising their idolatries. This makes the prophet so frequently enlarge upon the vanity and folly of idol-worship, in this latter part of his prophecy. Jeremiah gives the Jews the same caution (x. 2, 3), and especially in those remarkable words (ver. 11, of that chapter), "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens:" which are written in Chaldee, that the Jews might be able to answer the idolaters in their own language.

What likeness will ye compare? See note on xlv. 13.

Ver. 19. *Casteth silver chains.*] By which the idols are fastened to walls or pillars.

Ver. 20.] He that cannot be at the charge of a costly image overlaid with gold or silver, provides himself with a wooden one, and gets an artificer to make it for him, and fasten it with nails that it should not fall down (see xli. 7. Jer. x. 4).

Ver. 21. *Have ye not known?*] There was a general tradition of the creation of the world still conveyed from one age to another, even among the heathens, which, together with the arguments which natural reason suggested to them, that all things must derive their original from one principle, was sufficient to instruct them in the knowledge of the one true God, to preserve them from idolatry, and convince them that God could not be like the work of men's hands (see Rom. i. 19, 20, &c.).

Have ye not understood from the foundations of the earth?] The words run thus in the original: "Have ye not understood, or, considered, the foundations of the earth?" i. e. by whom they were laid, even by "him that sitteth upon the circle of the earth," &c. as it follows. The verb *bîn* signifies to *consider* (see note on xxviii. 19).

Ver. 22. *It is he that sitteth upon the circle of the earth.*] As supreme Lord and governor of the world.

That stretcheth out the heavens as a curtain.] Like the curtain of a tent (compare Hab. iii. 7). The heavens are described in scripture as God's tabernacle, or the seat of his glorious presence (see Ps. civ. 2, and lxvii. 1 of this prophecy).

Ver. 23.] He removeth one prince or monarchy, and setteth up another (see Ps. lxxv. 7, Dan. ii. 21):

and will put an end to the Babylonish monarchy, and set up the Persian, in order to return the captivity of his people.

Ver. 24.] Either he never suffers them to thrive, or, if they make a figure for some time, a sudden blast of his displeasure (see ver. 7) makes them wither, and puts an end to their flourishing condition.

Ver. 26. *Lift up your eyes on high, and behold who hath created these things.*] A man cannot lift up his eyes to heaven, and view the exact order and regular motions of the heavenly bodies, but he must be convinced that there is a wise author of nature, who at first created, and still preserves this system of things. Thus, Tully expresses the natural sense mankind hath of this matter (Tuseul. Quæst. lib. i.): "Cum videmus speciem primum candoremque cæli, deinde conversionis celeritatem, tum vicissitudines dierum atque noctium, commutationesque temporum quadripartitas, eorumque omnium moderatorem solem, lunamque—et stellas eosdem cursus constantissime servantes—hæc eum cernimus, possumusne dubitare quin his præsit aliquis effector?" The heavenly bodies are called God's hosts or army, because he presides over them, and places them in their proper rank and order, and they exactly keep those stations that he hath appointed them, and fulfil those commands which he hath given them (compare Ps. cxlvii. 4).

For that he is strong in power; not one faileth.] God's works have this remarkable pre-eminence above men's, that they never wear out or need repairing (see Ps. cxix. 90, 91. The words of Seneca are observable to this purpose (Epist. lviii.): "Manent euncta, non quia æterna sunt, sed quia defenduntur cura regentis: immortalia tutore non egent, hæc conservat artifex, fragilitatem materiæ vi sua vincens."

Ver. 27.] These are the desponding words of the people detained under captivity, who were apt to think that God did not regard their condition.

Ver. 28.] We cannot fathom the depths of his providence, nor assign the reasons of all his proceedings; but this we may be sure of, that his delaying to deliver his people does not proceed from want either of ability or knowledge, since he "upholds all things by the word of his power," and his wisdom extends itself to all the parts of the creation.

Ver. 30.] Those that make the greatest boast of their strength, as young men are apt to do, shall find it fail them, whenever God withdraws his support:

31 But they that wait upon the LORD shall renew *their* strength; they shall mount up with

wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

he means the Chaldeans and the choice men of their armies; so the word *bachurim* signifies, xxxi. 8.

Ver. 31. *As eagles;*] Eagles are observed to enjoy a vigorous old age, whence comes the proverb, *aquila*

senectus: and this healthy constitution of theirs seems to have given rise to the vulgar opinion, as if they grew young again after they had been old (see Ps. ciii. 5).

CHAPTER XLI.

1 KEEP silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed safely; even by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning! I the LORD, the first, and with the last; I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and every one said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, and he that smootheth *with* the hammer him that smote the anvil, saying, *It is* ready for the soldering: and he fastened it with nails, *that it* should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 *Thou* whom I have taken from the ends of

CHAP. XLI.

ARGUMENT.—In this and the five following chapters,

God is introduced as pleading his own cause against the false gods of the heathen, and challenging the idols to show such instances of their power and goodness in protecting their votaries, as might be alleged in his behalf with respect to his care and providence over the Jews. These instructions were very proper to confirm that people in their religion, and preserve them from being drawn aside to comply with the Babylonish idolatry: and they likewise contain in them a plain prediction of the calling of the gentiles, and their turning from idols to serve the true and living God.

Ver. 1. *Keep silence before me, O islands;*] God summons the heathen nations to plead their cause before him, and in order to it, commands silence to be kept, according to the form observed in solemn courts of justice. By *islands* are meant those heathen nations that were parted from Judea by the sea (see the note on xi. 11). In this sense, those that live upon the Mediterranean sea are called the “islands of the gentiles,” Gen. x. 5. Accordingly the word is rendered *ἠῶν*, gentiles, by the LXX. in the fifth verse of this chapter, and xlii. 4.

Let the people renew their strength:] Let them muster up the whole strength of their cause, and make the best plea they can for themselves (see ver. 21).

Ver. 2. *Who hath raised up the righteous man from the east,*] Many expositors understand this of Abraham, whom God called from the other side of Euphrates, which lay eastward of Judea; but I think it is rather meant of Cyrus, as appears by comparing this place with the twenty-fifth verse of the chapter, and with xlv. 13, xlv. 11. And Cyrus is here described as typically representing Christ (see the note on xlv. 1); being first of all styled *righteousness* (the *righteous man* our English renders it), which is one of the titles of Christ (see Jer. xxiii. 5, 6); and then is said to come from the east, by which name Christ is also described Zech. iii. 8, where the word *tsemah*, which

our interpreters translate *branch*, does properly signify the *east*, and is accordingly rendered *Ἀραρόν* by the LXX.: which very word is applied to Christ, in allusion to that prophecy of Zechariah, by St. Luke, i. 78, where our English translates it the *day-spring*, but the margin reads the *sun-rising*.

Called him to his foot,] i. e. Called him to follow him, as the phrase is elsewhere rendered (see Exod. xi. 8. Judg. iv. 10. viii. 5. 2 Kings iii. 9).

Gave the nations before him, and made him rule over kings?] The same things are said of Cyrus, ver. 25, of this chapter, and xlv. 1, &c.

Ver. 3.] He shall be a successful conqueror, even when he pursues his enemies through strange and unknown countries. The preter-perfect tense is here put for the future; a way of speaking common in the prophets (see note on xxi. 9).

Ver. 4.] By “calling the generations from the beginning,” is meant God’s disposing and ordering the several successions of ages, and allotting the proper seasons for the bringing his own designs to pass (compare xlv. 7). God is represented in scripture as doing everything by his bare word and command, the creatures immediately answering his call as dutiful servants (see Job xxviii. 34, 35).

Ver. 5—7.] Remote countries were astonished at the sudden rise of the conqueror Cyrus, and joined in an alliance together to check his growing greatness; just as several artificers that are concerned in the trade of idol-making, assist one another in carrying on their common interest, and stir up the zeal of others in the defence of image worship (see Acts xix. 25). This passage may fitly be applied to the heathen powers combining together to support their idolatry, and suppress the Christian religion.

Ver. 8.] The expressions are very endearing: it is honourable to be God’s servant, still more so to be his *chosen* servant, and to be descended from one to whom he vouchsafed the title of *friend*, as God did to Abraham (2 Chron. xx. 7), the greatest honour that any man is capable of: which glorious privilege Christ was pleased to communicate to his disciples (John xv. 13).

Ver. 9. *Thou whom I have taken from the ends of*

the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt

thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the king of Jacob.

the earth,] As I have taken your forefathers out of Egypt, so will I take you out of Chaldea, as I did likewise your father Abraham (Gen. xi. 31). The preter-perfect tense may be taken here for the future as before, ver. 3. Assyria and Egypt are usually joined together, as the most remarkable countries from whence the Jewish captivity should return (see the note on xi. 16). In like manner, at the end of the world, "Christ will gather his elect from the four winds" (Matt. xxiv. 31), and of "them whom God hath given him, he will lose none" (John vi. 38).

Ver. 10. *I will uphold thee with the right hand of my righteousness.*] I will support thee with my power, and thereby make my fidelity, in fulfilling my promises, appear to the world.

Ver. 11.] God's truth shall at last prevail against all opposition, and the kingdom of Christ shall subdue and break in pieces all its adversaries (see Dan. ii. 44, compare Isa. liv. 17. lx. 12).

Ver. 12. *Thou shalt seek them, and shall not find them,*] i. e. If thou shouldst go about to seek them, thou shouldst not be able to find them. The expression denotes utter destruction (see Ps. x. 15. xxxvii. 36).

Ver. 13. *I the Lord thy God will hold thy right hand,*] The joining of right hands hath in all nations been looked upon as a token of friendship, or of entering into a mutual league and covenant.

"Heus ubi pacta fides, commissaque dextera dextræ?"

"Where is the plighted faith and right hands join'd?"

Ovid Epist.

So God saith here, that he will take Israel by his right hand, and support him with his own right hand, (ver. 10).

Ver. 14. *Fear not, thou worm Jacob,*] Though thou art despicable and trampled upon by every body (see Ps. xxii. 6).

Ver. 15. *I will make thee a new sharp threshing instrument having teeth:*] Concerning the manner of thrashing or beating out their corn in Judea, see the note on xxi. 10. xxviii. 28. From thence the word is

applied to the crushing or subduing an enemy (see Jer. li. 33. Hab. iii. 12).

Thou shalt thresh the mountains—and shalt make the hills as chaff.] By the *mountains* and *hills*, are probably meant the greater and lesser kingdoms or countries which were enemies to God's truth and people: so the phrase signifies, ii. 14. Ps. lxxii. 3. The expressions in this and the following verse allude to the custom of the eastern countries, of having their thrashing-floors upon the tops of hills (see xvii. 13).

Ver. 17, 18.] God promises his people that he will furnish them with all sorts of accommodations for their return home; that they should neither be afflicted with heat nor thirst, two calamities that are very incident to travellers in hot countries (compare xlix. 10. Jer. xxxi. 9). And the latter of these was particularly grievous to the Israelites in their passage through the wilderness, to which this place alludes; as also to God's miraculous supplying them with water there out of the rock (compare xlviii. 21) which ran in a stream like a river, and followed them a great part of their journey, see Ps. cv. 41. 1 Cor. x. 4: and was, as the apostle there tells us, a mystical representation of Christ and the benefits of the gospel (see note on xxx. 24).

Ver. 19. *I will plant in the wilderness the cedar,*] As it were on purpose to shelter my people in their return home from the scorching heat of the sun (compare Baruch v. 8). Nothing is more refreshing in hot countries, than a shade or covert from the scorching beams of the sun (compare xxv. 4, 5. xxxii. 2. Ps. cxxi. 6).

The shittah tree,] Called "shittim-wood," Exod. v. and elsewhere.

Ver. 20.] The many wonderful steps by which the restoration of the Jewish nation shall be brought about, will convince all considering persons that it is the work of God; and his power will still more undeniably discover itself in the propagation of the gospel, and the enlightening those that sit in darkness with the saving truth of it (see the notes on xlv. 3).

Ver. 21.] He challenges the idolaters to plead the cause of their idols, and give convincing proofs of their divinity (see ver. 1).

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* of nothing, and your work of naught: an abomination is *he* that chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

Ver. 22.] Let the idols plead their own cause, or do you their worshippers do it for them, and prove they ever gave any true oracles or prophecies relating to former times, and that the event hath exactly answered the prediction, and this will give credit to any predictions they shall make relating to things future.

Ver. 23. *Show the things that are come*] God only can certainly foreknow future events, especially such as depend upon contingent causes, and the determinations of men's free will. But this does not hinder but that some of the predictions of the heathen idols or oracles might be true, or else they would hardly have been able to have kept up their credit. But the event answered their predictions in such cases chiefly, where prudent conjecture might go a great way; such might be the prediction of Saul's death by the evil spirit at Endor (1 Sam. xxviii. 19). Evil spirits, being very nimble and active, may likewise foretell in one place what they see in another. This account Athanasius gives of the oracle, which foretold the overflowing of the Nile; which he supposes the evil spirit might do, by having seen the rains which fall in Ethiopia some time before, and cause that inundation (see Athanas. Life of Anthony the Hermit, p. 456. tom. ii. edit. Commel.). But there is no comparison between such predictions and the prophecies recorded in scripture, where there is a series of remarkable events foretold, reaching from the beginning of the world to the end of it: together with a punctual prediction of names and other circumstances several ages before the event (see xlv. 10).

Yea, do good, or do evil.] The heathens worshipped some of their gods, in hopes to receive good from them, and others for fear they should do them a mischief, who were, for that reason, called, by the Greeks and Romans, *di averrunci*, and *Ἀποτρόπαιοι*. The prophet, alluding to this opinion saith, that the evil spirits the heathens worshipped can neither do good nor hurt; they cannot do good because they are naturally evil; neither can they do hurt any farther than God is pleased to permit them: beside that the images, to whom their exterior worship is paid, are dead and insensible things, that cannot help themselves, much less any body else (see Jer. x. 5). And therefore, as it is God only that can "make peace and create evil" (Isa. xlv. 7), all worship is due to him alone.

Ver. 24. *Behold, ye are nothing.*] Of no use or value: so the phrase is used Job xiii. 6, where we read "physicians of nothing" in the Hebrew; but our translation rightly renders the words, "physicians of no value." Idols are often called in the Old Testament *ellilim*, i. e. *nothings*, and vanities and lies, to show that they are not what they pretend to be, but

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is righteous?* yea, *there is none* that sheweth, yea, *there is none* that declareth, yea, *there is none* that heareth your words.

27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer a word.

29 Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

are only senseless images, and the representations for dead men (see 1 Cor. viii. 4).

And your work of naught:] Whatever oracles or predictions you pretend to give out are cheats and lies (see ver. 29).

Ver. 25.] Cyrus is described as coming from the east, ver. 2, and here he is represented as coming from the north and the east too, because his father was a Persian, and his mother a Median (see the note on xxi. 7). Media lay northward of Babylon; accordingly the army which Cyrus led against Babylon is described as coming out of the north (Jer. l. 9. 41), because it chiefly consisted of Medes (see note on xiii. 17).

Shall he call upon my name:] Cyrus made public profession of his belief in the great "God of heaven and earth" (Ezra i. 2).

He shall come upon princes as upon mortar, and as the potter treadeth clay.] The words may better be rendered, "He shall come and tread down princes like mortar, and as a potter treadeth clay" (see ver. 2. xlv. 1, &c. compare Ps. xviii. 42).

Ver. 26. *Who hath declared from the beginning, that we may know?*] Upon such an evident prediction of an event that was not to be fulfilled till near two hundred years afterward, God, in a triumphant manner, demands which of the idols could shew any such token of his divinity.

That we may say, He is righteous?] i. e. His claim to divinity is just (see xliii. 9).

Yea, there is none that sheweth;] None of the idols can give you an answer, or seem to regard what you say; just as Baal gave no answer to the importunate clamours of his priests (see 1 Kings xviii. 29).

Ver. 27.] The verse may be better translated thus "I that am the first [i. e. the author and disposer of all things; see ver. 4] will give unto Zion and unto Jerusalem one that bringeth good tidings, saying, Behold them:" i. e. Behold the wonderful works which God hath wrought for you; or, Behold thy people returning to their ancient habitations (compare xl. 9).

Ver. 28.] If one were to look about and make the strictest inquiry, there would not be found a man among the idol-priests or prophets, that was able to return an answer to any question that is asked him. Images are elsewhere called *dumb idols* (see Hab. ii. 18. 1 Cor. xii. 2).

Ver. 29.] See ver. 24. The Septuagint render the latter part of the sentence, "they that make you are vain; for the true reading in the Greek is not *πλάσσοιτες*, as the common editions have it; but *πλάσσοντες* as the learned Dr. Grabe hath observed in his dissertation, De Vitiis LXX. Interpr. p. 55.

CHAPTER XLII.

1 BEHOLD my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

CHAP. XLII.

ARGUMENT.—The chapter begins with a character of Christ, of his meekness and gentleness, and his success in calling the gentiles. Afterward the prophet upbraids the Jews for their blindness and incredulity, and foretells the judgments that they should bring upon them.

Ver. 1. *Behold my servant, whom I uphold;*] The following prophecy is applied to Christ by St. Matthew (xii. 18), and cannot, with any show of probability, be expounded of any other person. The Septuagint understand it of Israel, or the Jewish nation, and read the text thus: "Jacob is my son or servant, I will uphold him; Israel is mine elect, my soul doth choose or accept him." They probably took this text to be parallel with xlix. 3. But the gloss of theirs is rejected by St. Matthew, though in most other places the evangelist follows that translation. If we should try to explain this prophecy of Cyrus, as Grotius doth and his *echo*, Mr. White, allowing him to be a deliverer of the Jews; yet in what sense can he be styled the "light of the gentiles" (ver. 6)? He is taxed with cruelty by several historians, and it is not likely that the people were much easier under his government, than when they were subjects to the Babylonian monarchy. Beside that, "a light to the gentiles" signifies one that should enlighten their minds, and instruct them in the truth; and in that sense Mr. White himself explains the phrase in the parallel text xlix. 6. I conclude, then, that the natural import of the words, as well as the authority of the New Testament, do plainly determine this and many other texts here and in the following chapters to an evangelical sense; the Holy Spirit taking occasion, from the deliverance of the Jews out of their captivity, to give the prophet a view of a more glorious redemption, which should be accomplished by the Messias.

My servant whom I uphold;] Christ is often called God's servant by Isaiah (see xlix. 3. 5. l. 10. lii. 13. liii. 11); as he is also by Zechariah (iii. 8), as being sanctified and sent into the world upon a message of the highest importance, that ever any person was employed about; and this title agrees very well with those many declarations our Saviour made of his "coming into the world to do the will of him that sent him" (see John iv. 34. vi. 38. xiv. 31); and it is perhaps, in this respect that St. Paul saith, "Christ took upon him the form of a servant" Phil. ii. 7), God is said to *uphold him* here, and to *hold his hand*, ver. 6, because his person was under the particular care and protection of providence (see John viii. 29. xvi. 32); and as the evangelist observes, none of the designs of his enemies against his life could take effect till "his hour was come" (John vii. 30. viii. 20).

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Mine elect, in whom my soul delighteth;] Christ is emphatically styled God's beloved, and the son of his love (Matt. iii. 17. John iii. 35. Eph. i. 6. Col. i. 13).

I have put my spirit upon him;] See the notes on xi. 2. lxi. 1.

He shall bring forth judgment to the gentiles.] He shall make known God's laws and judgments to them (see ver. 4).

Ver. 2.] He shall instruct those that oppose themselves with all meekness and gentleness; he shall patiently "endure the contradictions of sinners against himself," and not in angry or clamorous manner vindicate himself against their calumnies.

Ver. 3. *A bruised reed shall he not break,*] He will have a tender regard for afflicted consciences, and such as are bowed down under the burden of their sins: and where the least spark of grace appears, he will not quench it, but take the utmost care to keep it alive and improve it. After this example, St. Paul exhorts the pastors of the church to "restore those who have been overtaken in a fault with the spirit of meekness" (Gal. vi. 1).

He shall bring forth judgment unto truth] By this method he shall make the truth and justice of his cause appear against all gainsayers, and obtain a complete victory over his adversaries; to which sense St. Matthew reads the sentence, *till he send forth judgment unto victory*; expressing the sense rather than the words of the original.

Ver. 4. *He shall not fail nor be discouraged, till he have set judgment in the earth:*] We may reasonably suppose, that this prophecy relates to the propagating of the gospel in the world, as that work was carried on, not only by Christ, but also by messengers. For Christ himself was "not sent but to the lost sheep of the house of Israel" (Matt. xv. 24); and consequently, could be a "light to the gentiles" only as he commissioned others to preach the gospel to them (see Eph. ii. 17). And taking the words in this comprehensive sense, they import, that our Saviour would not be discouraged at the difficulties he or his apostles were like to meet with in the discharge of their office, but would still continue unwearied in well-doing, till at last they should surmount all opposition, plant judgment and truth in the earth, and make the remotest parts of the world own their dependence upon him as their Lord, and submit to his laws.

The isles shall wait for his law.] By the *isles* are meant the *gentiles* (see the note on xi. 11). In what sense they may be said to wait for Christ's law, see the note on lx. 9.

Ver. 6. *I, the LORD have called thee in righteousness, &c.*] I, who am God almighty, have called thee to this high dignity, to fulfil my righteous purposes (see xli. 2). And in order to that end, I will sustain and defend thee (see the note upon ver. 1): and I

8 I *am* the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he

shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be turned back; they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

am able to make my words good, because all things subsist by my word and decree, and all men owe their being and preservation to me (ver. 5).

And give thee for a covenant of the people, for a light of the gentiles;] This can in no tolerable sense be applied to any but Christ, who is called the "Angel of the covenant," Mal. iii. 1, and was the "Mediator of the new covenant," into which both Jews and gentiles were to be admitted (see Jer. xxxi. 31).

Ver. 7. To open the blind eyes,] Compare Acts xxvi. 18, which place seems to be a paraphrase upon this verse.

To bring out the prisoners from the prison, &c.] To free those from chains of their sins who were the captives of Satan (compare xli. 1, Rom. viii. 21, 2 Tim. ii. 26, 2 Pet. ii. 19). To the same sense we may best explain that difficult text in St. Peter (1 Pet. iii. 19), concerning the "spirits in prison," to whom Christ is said to have preached by the ministry of Noah: understanding it of those wicked people of the old world who were under the bondage of sin and corruption, and whom the spirit of Christ, who was in the prophets from the beginning of the world (see 1 Pet. i. 11), endeavoured to reclaim by the ministry of Noah; who was "a preacher of righteousness" (2 Pet. ii. 5), and for the space of a hundred and twenty years (see Gen. vi. 3), "while the ark was preparing," exhorted the world to repentance, for fear the "flood should come and sweep them all away:" God's spirit all that time "striving with men," and trying to reclaim them.

Ver. 8.] My name JEHOVAH denotes me to be the only true God, and I will assert my honour by vindicating the cause of my church and people, and not suffer my truth to be extinguished, nor false gods and false ways of worship to usurp that glory which is due to myself alone (compare xlvi. 11). And this God did in an extraordinary manner, by the publishing of the gospel, which gave a fatal blow to the heathen idolatry. By another is meant a strange or false god, the word *god* being understood (see Ps. xvi. 4, and compare Isa. xliii. 12).

Ver. 9.] The punctual accomplishment of my former predictions, ought to give credit to what I foretell now, though it seem a new and a strange thing to you.

Ver. 10—12.] An exhortation to all the inhabitants of the earth, both far and near, and even the most barbarous people, such as were the Arabians who dwelt in Kedar (see Ps. cxx. 5): all of them are exhorted to give glory to God, for his wonderful mercy in making himself known to the gentile world by the

gospel (compare xlv. 23, xlix. 13, lv. 12, Ps. xevi. 11, &c. xcvi. 4, &c.). The expressions here, and in the parallel texts, denote the joy to be so great and universal, that even the inanimate parts of the creation are said to be affected with it, and are exhorted to bear a part in this general chorus.

Ver. 13. He shall stir up jealousy [or his zeal] like a man of war,] God is described here as rousing up his indignation against his enemies, which had for some time lain asleep, and whetting his courage like a man of war, through a sense that his honour now lies at stake (compare lix. 17), and falling upon his adversaries with the utmost fury.

Ver. 14.] God had been long silent, and not interposed in behalf of his own cause (compare Ps. lxxxiii. 1): and this his forbearance had increased the presumption of his enemies; he declares now that he could no longer contain himself, no more than a woman in the pangs of travail can forbear crying out; but he must give vent to his just resentments for the injuries offered to himself and his oppressed people, by bringing some exemplary punishment upon their oppressors. When men's provocations come to a great height, God is represented, in scripture, as if his patience were quite tired out, and he could no longer forbear punishing them (see Jer. xv. 6, xlv. 22).

Ver. 15.] As God's mercy is represented by "pouring water upon the thirsty ground" (see xxxv. 6, 7, xlv. 3): so his wrath is described as if it were a consuming fire, which parches up everything, and reduces it to barrenness (see ver. 25 of this chapter, and 1. 2, and Zech. x. 11). This was literally fulfilled in Cyrus's taking Babylon; when, in order to it, he drained the river Euphrates, by cutting several new channels to carry off the water, and marched his army through it into the city (see the note on xlv. 27).

Ver. 16.] If we understand the words of the people's return from captivity, they import, that God would provide means for their restoration which they did not think of, and would remove all impediments that might lie in the way of their return (compare xl. 4, Jer. xxxi. 9). In like manner God will enlighten the world by his gospel, and reduce men into the ways of truth, notwithstanding all the opposition that inveterate error and prejudice can make to the contrary.

Ver. 17.] This must relate to that destruction of the heathen images and idolatrous worship which followed upon the settlement of Christianity in the Roman empire; and may receive a farther accomplishment, as the truth of the gospel shall more and more

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

22 But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and

prevail in the world (see the note on i. 29). The words cannot be said to receive their just completion, in the destruction of the Babylonish monarchy by the Persians: for that turn of affairs gave no check to idolatry, the Persians being as much strangers to the true God as the Babylonians. Indeed, Strabo gives this testimony to the Persians, Πέρσαι ἰδωλολάτραι καὶ θυσιαὶς οὐκ ἰσχύοντες, "the Persians set up neither images nor altars" (lib. xv. Geograph.); but yet they represented the divine majesty by the external symbol of fire.

The phrase of being "turned back," signifies any disappointment, being a metaphor taken from the discomfiture of forces in war (see Ps. lxx. 3).

Ver. 18.] The prophet, speaking still in the person of God, now turns his discourse to the Jews, and upbraids them with their blindness and incorrigibility under all the means of instruction which had been afforded them. To this evil temper they were to ascribe all those judgments God had already inflicted upon them, which should at last end in a total captivity; and should have still more astonishing effects upon their rejecting the Messias (compare vi. 10, 11, and see the notes upon that place).

Ver. 19. *Who is blind, but my servant?* The prophets often upbraid the Jews with blindness, in not considering and laying to heart what they said to them from the mouth of God (see Jer. v. 21, Ezek. xliii. 2).

Or deaf, as my messenger that I sent? This may be understood of some of the prophets (compare xlv. 16); several of whom were unfaithful in their office, and irregular in their lives (see xliiii. 17, Jer. v. 31,

none delivereth; for a spoil, and none saith, Restore.

23 Who among you will give ear to this? who will hearken and hear for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

xxiii. 14). The expression may comprehend the priests too, who are called likewise the "messengers of the Lord" (Mal. ii. 7).

Who is blind as he that is perfect, That should be so by his profession. The word is *meshullam* in the Hebrew; from whence the Arabic *Musulman* is derived, a title the Mahometans give to themselves.

Ver. 21.] The verse might be translated plainer thus: "The Lord took delight in this people for his righteousness' sake; he hath given them an excellent law, and thereby made them honourable" (compare Deut. iv. 6—8). Their law, if they would have kept close to it, would have been both their ornament and defence.

Ver. 22.] A description of their miserable condition, when their city was taken, their country left desolate, themselves made captives and slaves, or else forced to hide themselves in dens and caves, and even there in danger of being laid wait for and caught by the enemy, without any body to plead for them, or assert their liberty.

Ver. 23.] Who among you captives, will take warning by the judgments you feel already?

Ver. 24. *Who gave Jacob to the spoil, and Israel to the robbers?* First to the Assyrians, and afterward to the Babylonians, who are called spoilers, xxi. 2, xxxiii. 1.

Ver. 25.] This was literally fulfilled when the Chaldean army took their city, and burnt both that and their temple, 2 Kings xxv. 9 (compare likewise the 13th verse of this chapter). To *know* signifies sometimes the same as to consider (see Hos. vii. 9, and the note upon xxviii. 19).

CHAPTER XLIII.

I BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel,

Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

CHAP. XLIII.

ARGUMENT.—After the threatenings mentioned at the latter end of the foregoing chapter, God here revives his people with comfortable promises, and assurances that he will never utterly forsake them, but will do such miracles for their deliverance, in aftertimes, as shall obscure the memory of those which he wrought for them heretofore. Towards the conclusion, he renews his expostulations with them for their ingratitude and neglect of his service, which will be justly punished with the destruction of their temple, and depriving them of the opportunities of public worship.

Ver. 1. *But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear*

not: "God created thee for his glory," as it is explained ver. 7, 21, to be his peculiar people: so God's elect are called "the work of his hands," xxix. 23, xlv. 11, lx. 21. And those God "will never utterly forsake" (Ps. cxxxviii. 8). By Jacob and Israel are meant the two remaining tribes of Judah and Benjamin in the first place, as below ver. 22, 23, and above xli. 8, though it is probable that many of the promises mentioned here and in the following chapters, relate to that general restoration of the Jews so often spoken of by the prophets.

I have redeemed thee, Out of the house of bondage, to be my peculiar people; and have ever since exercised a very particular providence over you; and have abundantly testified my care of you.

I have called thee by thy name; thou art mine. I have made a particular choice of thee for my peculiar

2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.

3 For I *am* the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

people, and singled thee out from the rest of the world (see Exod. xxxi. 2); and ever since have treated thee with uncommon instances of kindness and familiarity. When a person of great dignity calls an inferior by his name, it is a token of a particular intimacy, and doing him a great deal of honour (compare xlv. 4, xlix. 1, Exod. xxxiii. 12).

Ver. 2.] I will deliver thee when thou art in the greatest straits and difficulties. To "pass through fire and water," is a proverbial expression, to signify being exposed to all kind of dangers (see Ps. lxi. 12).

Ver. 3. *I gave Egypt for thy ransom, Ethiopia and Seba for thee.*] This most interpreters understand of that diversion which the Egyptians, the Jews' allies, in conjunction with Tirhakah king of Ethiopia, gave to Sennacherib's forces, when they were just ready to fall upon the Jews (see xxxvi. 9, and notes upon xviii. 1). If we take the words in this sense, we must understand the Cush, or Ethiopia, mentioned in the thirty-seventh chapter, of Arabia, because it is joined here with Seba, which is part of that country (see likewise xlv. 14). It is certain that Cush sometimes signifies Arabia, though not always, as Bochart maintains. If we do not approve of this explication, this verse must relate to some historical passage not recorded elsewhere in scripture. Some, indeed, would refer the place to the destruction of the Ethiopians under Asa (2 Chron. xiv. 12): but I take those not to have been Arabians (and such probably are meant here); but Ethiopians properly so called, because they are joined with Lubims, 2 Chron. xvi. 8, who certainly are Africans.

Ver. 4. *Therefore will I give men for thee,*] The Chaldeans and their forces (see ver. 14).

Ver. 5, 6.] This may have partly been fulfilled in the return of the Jews from Babylon, and other countries under that monarchy; but withal they import some more general restoration of that nation (see xi. 11, 12): or else we may interpret the words of the gathering together of God's elect into one body (see Eph. i. 10, and the following verse here, and the note upon liv. 7).

Ver. 7.] Every one that is called by the name of God's servant (see lxiii. 19, James ii. 7). The expressions denote the bringing the gentiles into the

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 *Ye are* my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

11 I, *even* I, *am* the Lord; and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the Lord, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

14 ¶ Thus saith the Lord, your redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought down all their

church, and making them "fellow-heirs, and of the same body" with the Jews; for he "hath created them too for his glory, and to show forth the praises of him that hath called them out of darkness into his marvellous light" (1 Pet. ii. 9, and compare xlix. 6, Amos. ix. 12, John xi. 52). The conversion of the Jews, and the bringing the fulness of the gentiles into the church, will be coincident in time, and each of these events will help to advance and carry on the other (see the notes on lxvi. 12, 19).

Ver. 8.] The old translation, published under king Henry VIII. expresses the sense more plainly thus, "Bring forth the people which is blind, and yet hath eyes; which are deaf, although they have ears." By which are meant the heathen idolaters, who, like the images they worship, "have eyes and see not" (Ps. cxv. 7).

Ver. 9. *Who among them can declare this,*] God makes the same challenge to the idolaters and their gods, which he did xli. 21, 22.

Or let them hear, and say, It is truth.] If they cannot make good their own pretensions, let them hear what proof I have to allege on my side, and acknowledge that what I say is truth.

Ver. 10. *Ye are my witnesses, saith the Lord, and my servant*] God's people and his prophets will always bear witness to his truth, who have received such pregnant proofs of his divinity (see 1 John v. 10). By "my servant" is eminently meant the Messiah (see xlii. 1); who is expressly called "God's witness," lv. 4 (compare Rev. i. 5), although all God's messengers are in an inferior degree his witnesses, being "set for the defence and confirmation" of his truth (see John i. 7, Acts i. 8).

Before me there was no god formed.] An ironical expression, alluding to the forming or making of idols (see xlv. 10).

Ver. 12. *I have shewed, when there was no strange god among you:*] The sense might be plainer expressed thus, "I have shown [these things] and not any strange god among you." The word *god* is here understood, as it is in xliii. 8, and Ps. xvi. 4).

Ver. 13. *Before the day was I am he:*] Before all time, I am still the same (compare Ps. xc. 2).

Ver. 14. *For your sake I have sent to Babylon, and have brought down all their nobles,*] The preter-per-

nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

fect tense is here used for the future (see xxi. 2, xli. 3). For your sakes I will send Cyrus to conquer Babylon, and make captives both of their nobles and people; or else the prophet may be supposed to direct this and the following discourses to the Jews who were in captivity.

Whose cry is in the ships.] Who glory in the number of their ships, with which they carry on a great trade upon Tigris and Euphrates. So the Septuagint and the Vulgar Latin understand the place. Others explain it of the Chaldeans flying to their ships for refuge against the forces of the enemy, who had surprised their city; or of their being sent prisoners on ship-board by the conqueror.

Ver. 16, 17. *Who maketh a way in the sea, &c.*] Who led his people safely through the Red sea, and overthrew Pharaoh and his army that pursued them.

Ver. 18, 19.] The new wonders I will do for you shall obscure the memory of the old ones (see Jer. xliii. 7, 8).

Ver. 19.] As of old I conducted my people through the wilderness, so that they wanted no sort of accommodation, either for meat or drink (see Deut. viii. 15, 16), so now I will give as pregnant proofs of my presence with them, when I return their captivity (see xli. 18, 19).

Ver. 20. There shall be such plenty of water, that the beasts which dwell in the wilderness shall be refreshed by it, and shall join with my people in making their thankful acknowledgments for these miracles of my mercy (see the note on xlii. 10, 11). The *dragons* and *owls* are elsewhere joined together, as creatures which frequent solitary and desolate places (see Job xxx. 29, Mic. i. 8, and the notes upon xlii. 22 of this prophecy). The verse alludes to God's miraculous supplying the Israelites with water in the wilderness (see note on xli. 17, 18).

Ver. 21.] See above, ver. 1, 7.

Ver. 22.] The prophet in this and the following verses, assigns the causes of the Jews' captivity, which were chiefly their forsaking the worship of the true God; not calling upon him in their trouble, but applying themselves to idols for help, and performing God's service in a careless manner, as if it were a tedious and unprofitable burden (see Mal. i. 13).

Ver. 23, 24. *Thou hast not brought me the small cattle of thy burnt offerings;—neither hast thou filled me with the fat of thy sacrifices:*] The *burnt-offerings*

21 This people have I formed for myself; they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

were those which were all burnt or offered upon the altar, called here the *lambs* (our English reads the *small cattle* of *thy burnt-offerings*, a lamb being always offered for the daily burnt-offering (Exod. xxix. 38). The *sacrifices*, properly so called, were those offerings, part of which belonged to the priest, or was eaten by those that offered the sacrifice, after the fat had been offered upon the altar (see Lev. iii. 16, iv. 31, vii. 25, 33). God complains here that he had not been honoured either of these ways: the meaning of which complaint is, that although the Jews were punctual in offering sacrifice (for, i. 11, he speaks of the multitude of their sacrifices as a burden to him), yet they did not perform this service with a devout mind; just as God saith (Amos v. 25), "Have ye offered to me sacrifices for forty years in the wilderness!" That is, did you do it out of a religious principle, or a sincere regard to my honour? No; because, as it follows, you were fond of the idolatry you brought with you out of Egypt. To the same sense are those words of Zechariah (vii. 5), "Did ye at all fast to me, even to me?"

Or else the words of the text may relate to those idolatrous times, in the reigns of Ahaz and Manasseh, when the temple-service quite ceased, and the house of the Lord was shut up (see 2 Chron. xxviii. 24), or else profaned by having an idol set up in it, and idolatrous worship performed there (2 Kings xxi. 7).

I have not caused thee to serve with an offering, nor wearied thee with incense.] My service has not been burdensome or expensive to thee. The offering here spoken of is the *mincha*, or bread-offering, for so the word should rather be rendered than *meat offering*, as our English translates it; for it answers to the *εὐλοχύται*, and the *mola*, or *fartum*, of the Greeks and Romans. This offering always accompanied the other sacrifices, and had frankincense laid upon it (see Lev. ii. 2, 15). These expressions countenance the latter interpretation of the foregoing words, and seem to import the discontinuance of the public worship in the temple; for to the same purpose it follows;

Ver. 24. *Thou hast bought me no sweet cane with money.*] To make the sweet incense, which was daily offered upon the altar, set apart for that purpose (see Exod. xxx. 7, 8, 34, 36, xl. 27, Ecclus. xxiv. 15).

But thou hast made me to serve with thy sins.] Instead of the service due to me from thee, thou hast

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes of

made me undergo a sort of bondage by thy wicked practices, which have brought an ill report upon my name and religion (see Ezek. xxxvi. 20), and have quite tired out my patience (compare Amos ii. 13, Mal. ii. 17).

Ver. 26. *Put me in remembrance* :] Put me in remembrance of thy good deeds, if thou hast anything to allege in thy own behalf; I should be glad if thou couldest acquit thyself of the crimes laid to thy charge.

Ver. 37.] Your ancestors, reckoning from Adam downward, have been sinners, and you have trod in their steps (compare Ezek. xvi. 3). And your prophets and teachers, who ought to have been guides

the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

to the people, have led them into sin and error (see the note upon xlii. 19).

Ver. 28. *Therefore I have profaned the princes of the sanctuary*,] I have suffered the Babylonians to profane my sanctuary, to abuse the chief priests, and pollute whatsoever is sacred (compare xlvii. 6, Lam. ii. 6, 7, iv. 14).

And have given Jacob to the curse, and Israel to reproaches.] Made them a proverb of execration and reproach to all the neighbouring nations (compare Psalms lxxix. 4, Jer. xxiv. 9, Daniel ix. 16, Zech. viii. 13.) The words are addressed to the Jews, as if they were already in captivity (see ver. 14).

CHAPTER XLIV.

1 YET now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water courses.

5 One shall say, I *am* the LORD's; and an-

other shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I

CHAP. XLIV.

ARGUMENT.—This chapter begins with comfortable promises after the former threatenings, as the last did. The prophet then proceeds to arm them against idolatry, upon the same grounds and arguments as he did ch. xl. and exhorts them to put their whole trust in God, who would certainly deliver them by Cyrus, whom he foretells by name above a hundred years before he was born.

Ver. 2. *Thus saith the Lord that made thee, and formed thee*] He speaks of the Jewish people under the character of a single person: and as God hath sometimes designed certain persons for particular offices from their birth and conception (see xlix. 5, Jer. i. 15), so he set apart the posterity of Abraham to be his people from the very original of the family.

And thou, Jesurun.] Jesurun is a name given to the Jews by Moses, Deut. xxxii. 15, it signifies *upright*, because they were called to be a holy people to the Lord.

Ver. 3.] God's blessings are often represented under the metaphor of rivers and streams, which water ground and render it fruitful (see the note on xxx. 25). And the latter part of the verse explains what blessings are here intended, viz. the plentiful effusion of God's Spirit, which is mentioned by the prophets as the peculiar character of the gospel-times (see liv. 13, Jer. xxi. 34, Ezek. xi. 19, xxxvi. 27, Joel ii. 28). And the pouring out such abundant measures of grace and mercy, especially upon the ignorant and unbelievers, is usually set forth under the metaphor

of watering barren land (see xi. 9, xxv. 7, xxx. 25, xli. 18, and the notes upon these last two places).

Ver. 4.] They shall flourish as if they were planted in rich meadows, or by the banks of rivers (compare Ps. i. 3).

Ver. 5. *One shall say, I am the Lord's* :] This relates to the increase of the church by the accession of the gentiles (see ver. 3).

Another shall subscribe with his hand unto the Lord,] Some render it, "Another shall write upon his hand, I am the Lord's," as if the expression alluded to the custom of soldiers receiving a mark upon their hands, to signify to what commander they belonged. See Dr. Spencer, De Legib. Hebr. lib. ii. cap. 14. sect. 1, where he observes that idolaters often had a mark or character of the god they worshipped, imprinted upon their hand or shoulder: in allusion to which custom, it is said of the worshippers of antichrist, that they "receive his mark in their hand" (Rev. xiii. 16, xiv. 9).

Ver. 7.] "God, who is the first and the last" (ver. 6), claims to himself the ordering and disposing of all the affairs of the world, from the time that he created man upon it; or from the time that he chose Abraham and his family to be his peculiar people; over whom he hath all along exercised a particular providence, and hath from time to time foreshown what should befall them, which accordingly hath come to pass. An instance of prescience which none of the idols can pretend to (compare xli. 4, 22, xliii. 9, xlv. 21, xlviij. 3).

Ver. 8. *Fear ye not*,] Do not distrust my care and providence over you (see ver. 21).

told thee from that time, and have declared *it*? *ye are even my witnesses.* Is there a God beside me? yea, *there is no God; I know not any.*

9 ¶ They that make a graven image *are* all of them vanity; and their delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according

to the beauty of a man: that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he faileth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none considereth in his heart, neither

Have I not told it thee from that time?] The Hebrew particle *meaz* should be translated "from the beginning," or *of old*, as our translators themselves render it in this prophecy, xlvi. 3, 5, Ps. xciii. 2, Prov. viii. 22, and so it should be translated in other places of this prophecy, particularly xvi. 13, xlv. 21, xlvi. 8.

Ye are even my witnesses.] See note on xliii. 10.

Ver. 9. *Their delectable things shall not profit;*] *Their delectable or pleasant things* (as the word *hamudim* is elsewhere rendered) are their images, upon which they laid out all the cost they could to make them look rich and glorious (compare Dan. xi. 38).

They are their own witnesses: they see not, nor know;] The makers of images are sufficiently convinced that their idols are senseless things; which one would think should make them ashamed of their folly in worshipping them.

Ver. 11.] The time will come when all the craftsmen in the art of idol-making, and all the zealous assertors of this kind of worship, shall be ashamed and confounded at their own folly, to think that the work of men's hands could have any thing of divinity in it (compare xli. 17, xlv. 16, Ps. xcvi. 7).

Ver. 12.] To give an account of the original of images, is sufficient to expose men's folly in worshipping them (see before, xli. 6, Jer. x. 3). This argument the ancient apologists often insist upon, to show the absurdity of the heathen idolatry; but none of them more elegantly than Minutius Felix, in the following words: "Quando igitur hic [Deus] nascitur? ecce funditur, fabricatur, scalpitur: nondum Deus est. Ecce plumbatur, construitur, erigitur: nec adhuc Deus est. Ecce ornatur, consecratur, oratur: tunc postremo Deus est, cum homo illum voluit et dedicavit." Which runs thus, in Mr. Reeve's excellent translation: "But when, pray, does it commence divine? behold, it is cast, fashioned, and filed: well, it is no god yet. Behold, it is soldered, put together, and set upon its legs: well, it is no god yet. Behold, it is bedecked, consecrated, prayed to: then, then, at last, behold a complete god, after man hath vouchsafed to make and dedicate him."

Yea, he is hungry, and his strength faileth, &c.] This shows this idol-maker to be but a man (ver. 1), subject to the same infirmities and necessities with

other men, and that his god is not able to preserve his life. Some think the words express the eager zeal of the workman, who denies himself necessary refreshment, that he may finish the work he hath undertaken.

Ver. 13.] In this and the following verses, the prophet, with great smartness of argument, exposes the absurdity of image worship: for what an absurdity is it for a man to dress his meat and make his god with the same stick of wood: or to think that a piece of timber hath any more divinity in it than it had before, because it is fashioned and carved into the figure of a man.

This way of arguing does not suppose that the heathens took their images for gods; for that is a contradiction in terms, and as absurd as to think that a man and his picture are the same thing: but the design of the prophet's argument is, to show the absurdity of setting up images as the resemblances of God, and the representative objects of worship; or the supposing them to have some divine power lodged within them: inasmuch as they have no qualities that answer such a character, being endued neither with power, life, nor understanding; and are indeed nothing but what they appear to be, bare, senseless matter, wood, or stone. Besides that, nothing is a greater dishonor to God, than to suppose him like the image of a corruptible creature. For the same reason, the author of the book of Wisdom makes the worship of images more inexcusable than the worship of the heavenly bodies, or of the elements, because these are worshipped for their own sakes, those upon the account of their representation (Wis. xiii. 2, 10).

Ver. 14. *Which he strengthens for himself among the trees of the forest:*] Which he had picked out as fit for his purpose, and nourished up till it came to its due growth.

Ver. 15. *Yea, he maketh a god.*] Of the remaining part (see ver. 17).

Ver. 16. *With part thereof he eateth flesh;*] He dresseth flesh, in order to eat it (ver. 19).

Ver. 18. *For he hath shut their eyes.*] The old translation expresseth the sense better, "their eyes are stopped:" for the verb transitive is often taken in an impersonal sense (see xxii. 19). So Exod. vii. 13, we

is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?*

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me: for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth:

read, "He hardened Pharaoh's heart;" which is explained in the next verse, by "Pharaoh's heart was hardened." Thus, Isa. ix. 6, the Hebrew reads, "He shall call his name Wonderful," &c. which our English translation rightly renders, "His name shall be called Wonderful," &c. Again, Luke xii. 20, it is in the Greek, "They require thy soul of thee;" which our interpreters translate, "Thy soul shall be required of thee."

Ver. 20. *He feedeth on ashes.*] As ashes have no nourishment, so his zeal and devotion shall not avail him.

A deceived heart hath turned him aside.] Vulgar errors and prejudice have perverted his understanding, that he cannot discern the most gross and palpable falsehood, nor free himself from the delusions of it. The old English translation does very well express the sense of this verse: "Thus doth he but lose his labour, and his heart, which is deceived, doth turn him aside," &c.

Ver. 21. *Remember these [things] O Jacob, &c.*] The prophet applies his discourse against idols to those of the captivity, and exhorts them seriously to reflect upon what he had said, when they should come to live among the idolaters.

Ver. 22.] The preter-perfect tense may here stand for the future, as in many other places (see xliii. 14). God encourages them to trust in his mercy, by assuring them, that upon their repentance he will so fully forgive their sins, that no sign of his displeasure shall appear, and they shall never rise up in judgment against them any more, just as a cloud vanisheth when it is dispersed by the sun or the wind. The same metaphor is used by Demosthenes, in a sentence which Longinus does very much admire, *πρὸς ἄβυρον*, cap. 34. *Τὸ αὐτὸ τὸ φέρον τὴν ποτὴν τὰ πόδας παραστάτα κινδύνοι, περιεβλὴν ἵστασθαι ὡς τις νέφος.* "That vote made the danger which before hung over the city vanish like a cloud." This general promulgation of pardon, "is a preaching of the gospel beforehand," as St. Paul speaks, and is designed, as many of the promises in the prophets are, to prepare men's minds for the receiving it (see Acts xiii. 38, 39, Luke xxiv. 47).

Ver. 23.] An apostrophe to the whole creation, to join in praising God for his wonderful mercies; which shows that they are such as all the world are some way concerned in: and such are only the mercies of the gospel, for which the earth ought to rejoice, because the benefits of it are extended to all mankind, and the angels in heaven will sympathize with men

break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*: that stretcheth forth the heavens alone: that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

below, because their joy in the conversion and salvation of mankind, and in their being renitted to that blessed society of which Christ is the head. See Col. i. 20, and compare with the text here, xlii. 10—12, Ps. xevi. 11, &c. xviii. 4, &c. which places are, by all Christian interpreters, expounded of the times of the gospel. But Mr. White puts in his exception to this exposition, because Jacob and Israel "are mentioned here, who have the least share in this redemption. But I think St. Paul hath long ago answered this objection, when he tells us, that the "children of the promise are counted for the true seed of Israel" (Rom. ix. 8). We will allow Mr. White, that the redemption of the Jews from captivity may be primarily intended here as a type of a more general redemption to be accomplished by Christ; but to confine the words to the former sense, exclusive of the latter, is neither agreeable to the genuine import of the words, nor to the general sense of the Christian church.

Ver. 25.] God taketh pleasure in confounding the wisdom of the wise men of the world, and baffling the fine schemes of human policy, especially those forbidden arts of divination, which the Chaldeans so much valued (see xlvii. 13, Jer. l. 36).

Ver. 26.] But as he discovers the folly and madness of such false prophets, so he punctually fulfilleth the predictions of his own prophets. The title of God's *servant* does eminently belong to the Messiah in this prophecy, who was "that prophet that should come into the world" (see note on xlii. 1); but is in a lower sense ascribed to other prophets, and may here be understood of Isaiah himself (compare xliii. 10, l. 10): and God's *messengers* are as well those prophets that lived before Isaiah's time, such as are Hosea, Joel, and Amos; as those who followed, such as Jeremy, Micah, Ezekiel, &c. who all foretold the restoration of the Jews.

Ver. 27.] God opened a way for Cyrus to take Babylon, by suggesting to him a method for draining the river Euphrates, and making it passable for his army, (compare Jer. l. 38, li. 36).

Ver. 28.] I will make him my instrument in gathering my people together, and leading them home as a shepherd does his flock. Kings and princes are often styled *shepherds* in scripture (see Jer. vi. 3, xlix. 19, l. 6, Zech. xi. 8, 16). So in Homer, Agamemnon is often called *παιμὸν λαῶν*; "the shepherd of the people."

This is one of the most remarkable prophecies of

28 That saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure: even saying

to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

scripture, where Cyrus "is called by his name," as the prophet expresseth it, xlv. 4, above a hundred years before he was born. In like manner Josiah

is prophesied of by name, above three hundred and twenty years before his birth (see I Kings xiii. 2).

CHAPTER XLV.

1 *Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut.*

2 *I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron:*

3 *And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.*

4 *For Jacob my servant's sake, and Israel*

mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ *I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:*

6 *That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.*

7 *I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.*

CHAP. XLV.

ARGUMENT.—The subject is much the same with that of the former chapter, concerning Cyrus's commission from God, and the successes he will bless him with: then follows an exhortation to the people, to wait God's time for their deliverance, who is not unmindful of them, and will magnify his own glory in their salvation. In the latter part of the chapter, the prophet seems to carry his views to another restoration of his people at the *latter times*, when they shall be converted to the *Christian faith*, and return from their several dispersions.

Ver. 1. *Thus saith the Lord to his anointed, to Cyrus,*] God gives the title of *anointed* to Cyrus, the same which is usually given to David and other kings of the Jews, who were God's immediate deputies, to show that he was raised up to be an immediate instrument of Providence, in restoring the Jews' captivity. Many of the ancient fathers understand this verse of Christ; which opinion was partly occasioned by some of the copies of the Septuagint, which read *Κυριος* for *Κύριος*, which reading is followed by Barnabas in his epistle (ch. 12), as also by Tertullian, Cyprian, and others. But that the deliverance here foretold was a figure of the redemption to be accomplished by Christ, plainly appears from several passages in this chapter, and particularly from ver. 8, 17, 20, &c. And as our learned Mr. Thorn-dike hath observed, Cyrus may as well be a figure of Christ as Nebuchadnezzar. Antiochus Epiphanes, the prince of Tyre, and other idolatrous and persecuting tyrants, are spoken of in the prophets, as types and forerunners of antichrist (see his book *De Jure finend.* Controvers. cap. 4. p. 58).

Whose right hand I have holden.] See xli. 10.

I will loose the loins of kings.] As *girding*, or "girding the loins," signifies enduing with strength (see ver. 5), so "loosing the loins" is taking away men's strength or courage, and leaving them no power to make resistance (see Dan. v. 6, and the notes upon Isa. v. 27).

To open before him the two leaved gates;] To give him admittance into cities and palaces (see the following verse)

Ver. 2. *I will go before thee,*] See the note on xl. 3. *I will break in pieces the gates of brass.*] To every side of the great wall which encompassed Babylon, Nebuchadnezzar made five-and-twenty gates of solid brass, amounting in all to a hundred. (See Dr. Prideaux, ad ann. A. C. 570).

Ver. 3. *I will give thee the treasures of darkness,*] Such as are laid up safe, and never see the light Grotius hath observed out of Pliny, what immense riches Cyrus found in his conquests: the Babylonian empire being of ancient fame and greatness, and Asia that part of the world which was most remarkable, at that time, for its riches and luxury.

That thou mayest know that I the Lord, which call thee by thy name, am the God of Israel.] That I, the Lord, who have so highly favored thee (see the note on xliii. 1), and have mentioned thy name so long beforehand, as the peculiar instrument of my providence, am the only true God, and Israel is my people.

Ver. 4. *I have surnamed thee, though thou hast not known me.*] Beside the name of Cyrus, I have given thee the surname of my *anointed*, and my *shepherd*, and I have taken this particular notice of thee, not for thine own sake, who art a stranger to the true God, but for the sake of my people Israel, that thou mayest be their deliverer.

Ver. 5. *I girded thee, though thou hast not known me:*] It is I that endued thee with strength for war (see Ps. xviii. 39), though thou art ignorant of me. Cyrus was bred among idolaters, but afterwards was instructed by the Jews in the knowledge of the true God, as appears from Ezra i. 2.

Ver. 6.] My interposing so visibly in behalf of my own people, and returning their captivity by such unexpected means, will convince the heathen part of the world that I am the only true God (see Ps. cii. 15, 16).

Ver. 7.] The latter part of the sentence explains the former: *light* being often put for happiness, and *darkness* for adversity. The sense is, that all the vicissitudes of good or ill success are to be ascribed to Providence: God sets up one kingdom, that of Cyrus, and pulls down another, the Babylonian monarchy.

I form the light, and I create darkness.] Dr. Prideaux hath given a clear account of this sentence:

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with his Maker! Let the potsherd *strive* with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

“These words (saith he) being directed to Cyrus, king of Persia, must be understood as spoken to the Persian sect of the Magians, who held light and darkness, good and evil, to be the supreme beings, without acknowledging the great God who is superior to them both” (Script. Connect. par. i. p. 215, edit. 8vo). In opposition to this opinion, the prophet instructs king Cyrus, that light and darkness, good and evil, are under the direction and disposal of almighty God.]

Ver. 8.] A passionate wish of the people to see those blessed times in which heaven and earth should conspire to illustrate God’s righteousness (or faithfulness), and advance man’s happiness (compare Ps. lxxxv. 11). This was in some measure verified upon the return from captivity, when the laws and worship of God were re-established; but must certainly look farther than that deliverance, even to him that was to be the Lord “our righteousness,” and the “author of eternal salvation” (see the note upon ver. 1).

Ver. 9.] In reference to that earnest wish, mentioned ver. 8, the prophet warns the people not to be too impatient, but to wait God’s time for the accomplishing this redemption. Men may contend or argue with their equals, saith he, with those who are made of the same clay with themselves, but they must not presume to inquire of God the reasons of his proceedings, or find fault with his works of creation or providence, as if they were not wisely contrived or well timed.

He hath no hands?] The expression either means, he had no hand in making it, or, he hath no contrivance, it is not well put together.

Ver. 10.] The same question varied: he who findeth fault with second causes, does indirectly blame God almighty, the original cause of all things; for the instruments of providence are all in God’s hands, and they act according to those measures which he directs.

Ver. 11.] Some read the latter part of the verse by way of interrogation, “Do you ask of me,” &c. and take it in the same sense with the two former verses, for a proof of their presumption, who were too inquisitive into the reasons of God’s purposes. But I rather understand it with our English translation in a favourable sense; which is confirmed by the introduction, “Thus saith the Lord, the Holy One of Israel:” a preface which always ushers in some gracious promise (compare xliii. 1, 3, 14, xlv. 6, xlviii. 17). So I take the words to import thus much: that although God be not obliged to render an account of his proceedings to his creatures; yet he is graciously pleased to comply with their curiosity, and to resolve any questions which are proposed concerning the final issue of his people’s captivity. Nay, he represents himself as ready to serve them, and to do everything that can be desired in favour of his elect, whom he calls here his “sons, and the work those of his hands” (compare xxix. 23, Jer. xxxi. 9).

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it; I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of

Ver. 12.] The words assure us, that God is able to make good whatever he promises (compare xlii. 5, xlv. 24).

Ver. 13. *I have raised him up in righteousness.*] This is to be immediately understood of Cyrus, whom God raised up to be the instrument of executing the divine justice upon the Babylonians, and fulfilling God’s mercy towards the Jews. In this particular he was a type of Christ, as hath been observed upon xli. 2.

He shall build my city.] He shall give orders for the building it (Ezra i. 2). [Cyrus only gave order for the building of the temple (Ezra i. 2); but the consequence of that would be the rebuilding of the city, as being the metropolis of the kingdom, and the place to which the whole nation were to repair at their solemn feasts. Compare xlv. 28.]

He shall let go my captives, not for price nor reward.] Princes are commonly governed by politic considerations, and expect a reward for their labour (see Ezek. xxix. 18). There being nothing of that kind to move Cyrus to restore the Jewish captivity, that resolution could proceed only from a divine impulse. The words may likewise be fitly applied to the freedom of that redemption which Christ hath obtained for us (compare lii. 3).

Ver. 14. *The labour of Egypt, &c.*] This verse cannot be understood of Cyrus’s conquests, as Grotius and some others do explain it; for the words *thee* and *thine* so often repeated in this verse, are all of the feminine gender in the Hebrew, and consequently must be understood of Jerusalem, the *city* mentioned ver. 13. Therefore I conceive the place is principally meant of the flourishing state of the church (often described under the figure of a city) when the gentile world should come into it, bring in their riches to the adorning and support of it, and submit themselves to its government, as being the only seat and temple of truth (compare xviii. 7, xxiii. 18, xlix. 23, lx. 9, 10, 14, 16, Ps. lxxviii. 30, 31).

The words may be supposed in some degree verified in Cyrus’s devoting the tribute coming out of those rich provinces of Egypt, Ethiopia, and Seba, to the building and service of God’s temple. Some of the succeeding Persian monarchs settled revenues upon the temple for the offering sacrifices for themselves and their families (see Ezra vi. 10). The same was done in aftertimes by Alexander the Great, and several of the Syrian and Egyptian kings (see 2 Macc. iii. 2, 3, v. 16), and some of the Roman emperors, as may be seen in Josephus, particularly lib. i. De Bell. Jud. cap. 17, and Philo’s Legatio ad Caium.

Ethiopia probably means here Arabia, being joined to Seba (see the note on xliii. 3).

Men of stature.] The Chaldee paraphrast explains it by “men of merchandise,” such as deal in weights and measures; which sense agrees very well with the

Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.

15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I *am* the LORD; and *there is* none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not

Hebrew, and better with the scope of the place than the common interpretation.

In chains they shall come over;] They shall confess themselves to be conquered, and yield submission. The phrase alludes to the custom of carrying captives in triumph with chains about their necks: see Ps. cxlix. 8, which Psalm both Jews and Christians interpret of the days of the Messias.

Ver. 15.] This may be understood with respect to the unsearchableness of God's counsels, spoken of before, ver. 9, 10, in which sense our first translators at the Reformation understood it, and render the verse, "O how profound art thou, the God and Saviour of Israel!" Or else it may be spoken with regard to the times when God hid away his face, and seemed to neglect his people (compare lvii. 17, Ps. xlv. 24). Whereas he doth now openly show himself in their favour, to the shame and confusion of idolaters, as it follows in the next verse.

Ver. 16.] See the note on ver. 6. This and many other passages, where the prophet foretells the confusion and destruction of idolatry, have a plain aspect upon the overthrow of the heathen idolatry, upon the planting of the gospel.

Ver. 17.] This must relate to the times of the gospel (see the notes upon ver 18, 23).

Ver. 18.] The words are commonly explained to this purpose, that if God did not create the world to lie empty and uninhabited, much less will he suffer the lot of his own inheritance, Judea, to lie desolate, but will certainly restore its captivity: the establishing a political government being sometimes expressed by creation (see the notes on li. 16): but I think this sense hardly comes up to the full import of the words. Mr. Mede, p. 578 of his Works, hath observed, that at the eleventh verse God condescends to declare to his servants the "things that are to come;" and St. Paul hath applied the twenty-third verse to the day of judgment (Rom. xiv. 11); so that, in that learned person's judgment, the scope of the place directs us to explain it of that "new heaven and new earth wherein dwells righteousness," which St. Peter tells us we are to expect at the end of the world, "according to God's promise" (2 Pet. iii. 13); which promise must relate to some of the prophecies of the Old Testament, which speak of that matter. This *earth*, the text saith, "God created not in vain;" that is, not to be "subject to vanity," as the present earth is (see Rom. viii. 20), but to be inhabited by

the *mystical Israel*, who shall be "saved with an everlasting salvation" (ver. 17). These are the same who are called the "escaped of the nations" (ver. 20), and those that are "saved out of all the ends of the earth" (ver. 22). What is said also in ver. 14 hath some relation to the latter times, as may be gathered by comparing it with some of the parallel texts referred to in the notes.

Ver. 19. *I have not spoken in secret;*] I have delivered my laws, and will plainly and perspicuously, not in dark and dubious terms, such as the heathen oracles were delivered in, which were spoken out of caves and grottos.

I said not—Seek ye me in vain;] The worship of idols is often condemned as vanity and lost labour (see the following verse, and ch. xlv. 20, Jer. x. 5).

I the Lord speak righteousness;] My laws are all of them holy, just, and good: whereas the profoundest mysteries of their heathen gods consisted in impure and obscene rites.

Ver. 20. *Draw near together, ye that are escaped of the nations;*] Ye Jews, that are returned home from the several parts of the world, whither ye have been dispersed, assemble yourselves together, and return solemn thanks to God for your deliverance; and consider what proofs he hath given of his power, in protecting his people, sufficient for ever to confound and silence the idols and their worshippers.

Mr. Mede, p. 915 of his Works, supposes those "that are escaped of the nations" here, to be the same with the "nations of them that are saved," or escape, mentioned Rev. xxi. 24, and thinks this interpretation is confirmed by ver. 22 of this chapter: "Look unto me, and be ye saved, all the ends of the earth" (see likewise ver. 18).

Ver. 21. *Tell ye, and bring them near;*] A general challenge to the idols, to give such proofs of their divinity, by foreshowing things to come (compare xli. 1, 22, xliii. 9, xlv. 7).

Who hath told it from that time?] Or rather, "from the beginning" (see note on xlv. 8).

Ver. 22. This relates to the calling of the gentiles, and especially to the bringing in the fulness of the gentiles at the end of the world (see Rom. xi. 25, Matt. xxiv. 14, and the following note).

Ver. 23. *And shall not return, &c.*] That is, it shall be fully accomplished (compare lv. 11). Here God confirms by an oath the truth of what was foretold, ver. 22. That the time should certainly come when

return. That unto me every knee shall bow, every tongue shall swear.

24 Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall

all the world should give glory to him, by paying him solemn worship and adoration, and by swearing or professing allegiance to him (see note on xix. 18). And this shall be verified both in the gentiles (ver. 22), and in the Jews (ver. 25), who, after the fulness of the gentiles is come in, shall all be saved, as St. Paul tells us, Rom. xi. 25, 26.

The same apostle applies this text to the day of judgment (Rom. xiv. 11), when it will receive its utmost accomplishment; not only wicked men, but even apostate spirits, being summoned to appear before the tribunal of God and Christ (compare Phil. ii. 10).

We may farther observe, that what the prophet speaks here in the person of God, is applied by St. Paul to Christ, i. e. to the second person of the blessed trinity. See like instances in vi. 1, compared with John xii. 41, in viii. 14, compared with Rom.

men come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

ix. 33, and 1 Pet. ii. 8, in Ps. cii. 25, compared with Heb. i. 10. Many more such instances might be given, and all of them are plain proofs of the divinity of Christ, and that the prophets of the Old Testament had all along an eye to the times of the New, and spoke of the Messias as God (see more of that matter in the notes upon xlviii. 16).

Ver. 24.] This likewise is very applicable to Christ, who is called the Lord "our righteousness," Jer. xxiii. 5, and "is made unto us righteousness," 1 Cor. i. 30.

Ver. 25.] The sense is the same with the beginning of the former verse: to be *justified*, is a term taken from the forms of law, and signifies to be acquitted, or pronounced innocent, and come off victorious in a cause (see Ps. li. 4). Here it is opposed to that *shame* denounced against the obstinate, ver. 24.

CHAPTER XLVI.

1 BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*.

2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

5 ¶ To whom will ye liken me, and make me equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I

CHAP. XLVI.

ARGUMENT.—The chapter begins with foretelling the taking of Babylon by Cyrus, who is particularly described, ver. 11. From thence the prophet takes occasion to insult over the Babylonish idols, who could neither preserve themselves nor their worshippers: and he exhorts the Jews still to trust in God, who had, from the beginning of their nation, nourished them with the tenderness of a parent; and who, by foretelling things at the greatest distance, gave an undeniable proof that all events were at his disposal.

Ver 1. *Bel boweth down, Nebo stoopeth.*] Two principal idols of the Babylonians: Bel is the same with Baal, as Selden conjectures (De Diis Syris, Syntagm. i. cap. 2). Nebo gave names to several of their kings, as Nabonassar, Nebuchadnezzar, &c. (see note on xxxix. 1). The image of these deities were carried in triumph by the Persians, as part of the spoil, as it was usual for conquerors to do, in token of a complete victory (see Grotius upon the place). Livy records it as an instance of the moderation of Fabius Maximus, that when he retook Tarentum, he would not suffer the statues of their gods to be carried with the rest of the plunder, but said, "Re-

linquamus Tarentinis Deos iratos" (lib. xxvii. cap. 18).

Ver. 2.] The deities which were worshipped in the idols, could not deliver their own images, which became burdensome to those that carried them away, so that the gods themselves must own that they are conquered too. The expressions in this and the former verse allude to the custom of carrying idols in procession, which was a solemn piece of worship paid to them; whereas now they were carried about by their enemies, by way of contempt and derision.

Ver. 3. *Hearken to me, O Jacob, and—Israel.*] The same which are called Jacob and Israel, xliiii. 1 (see the note there), and xlv. 1.

Which are carried from the womb:] The expressions allude to the carrying of idols, either in procession (ver. 7), or in triumph (ver. 1). Instead of being carried by his worshippers, as the helpless idols are, God carries and supports his people, as a father does his children in his arms (see Deut. i. 31).

Ver. 4. *I am he;*] Or, "I am the same God:" so the phrase is translated, Ps. cii. 27.

Ver. 6.] The same argument against idolatry, which was made use of xl. 19, xli. 6, xlv. 12. It was very proper to repeat this argument often, for the sake of those that were to live among the Babylonians.

am God, and *there is none else*; *I am God*, and *there is none like me*.

10 Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far coun-

try: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*. I will also do it.

12 ¶ Hearken unto me, ye stouthearted, that are far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

where authority and custom would powerfully recommend idolatry (compare Jer. x. 1, &c. Baruch vi).

Ver. 8. *Show yourselves men*:] By making use of your reason: whereas the idolaters are as senseless as the images which they worship (see Ps. cxv. 8).

Ver. 9.] Remember what I have formerly done for you, both in Egypt, and after your settlement in Canaan.

Ver. 10.] The same argument of God's power and providence, which is insisted on xlv. 7, xlv. 21.

My counsel shall stand.] God's foretelling the most distant and casual events, is a sensible proof of his overruling providence.

Ver. 11. *Calling a ravenous bird from the east*.] A description of Cyrus, whom God is said to have "raised up from the east" (xli. 2, 25). Conquerors that overrun and ravage whole countries, are elsewhere compared to birds of prey (see Ezek. xvii. 3, 4, Esdr. xii. 11).

The man that executeth my counsel] See xlv. 28, xlv. 13.

try: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*. I will also do it.

12 ¶ Hearken unto me, ye stouthearted, that are far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

From a far country:] Cyrus' army was made up of confederates of very distant nations (see Jer. i. 41).

Ver. 12. *Ye stouthearted*.] Or, "ye stubborn-hearted" as it is better translated in the Bishop's Bible, published under queen Elizabeth; such as do not think it reasonable to acquiesce in my promises, which whosoever believeth, it "shall be counted to him for righteousness" (Gen. xv. 6).

Ver. 13. *I bring near my righteousness*.] I will give visible instances of my mercy and fidelity, and place them before the eyes of those that are most insensible of them; and the salvation of my people shall not be delayed beyond the prefixed time appointed for the accomplishment of it (compare Hab. ii. 3, and see the note upon xiii. 22).

I will place salvation in Zion, for Israel my glory.] Or, "I will give salvation [in or to] Zion, and my glory to Israel:" as the translation just now mentioned renders the words.

CHAPTER XLVII.

I COME down, and sit in the dust. O virgin daughter of Babylon, sit on the ground: *there is no throne*, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy

shame shall be seen: I will take vengeance, and I will not meet thee as a man.

4 *As for our redeemer*, the LORD of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 ¶ I was wroth with my people. I have pol-

CHAP. XLVII.

ARGUMENT.—The prophet had intimated the destruction of the Babylonish monarchy in a few words, at the beginning of the last chapter; and here he foretells it more plainly, and denounces it as a just judgment upon that government for its cruelty and pride: the unexpectedness of such a calamity adding great weight to it, being such a surprising turn of affairs, as none of the Chaldean arts of divination could foresee, or be able to prevent.

Ver. 1. *Come down, and sit in the dust, O virgin daughter of Babylon*.] Sit in a mournful and disconsolate posture (see note on iii. 26). The prophet calls her the "virgin daughter of Babylon," as one that had never yet been conquered (see note on xxiii. 12).

There is no throne.] The pomp and state of thy empire is come to an end (compare Ps. lxxxix. 44).

Ver. 2. *Take the millstones, and grind meal*.] From being mistress of kingdoms, thou shalt become a mean slave; thy captives shall be set to grind, which was reckoned the lowest degree of drudgery (see Ex. xi. Judg. xvi. 21). Such was the *pistrinum*, or turning the mill, among the Romans.

Uncover thy locks.] Thy hair shall hang about thy ears, without being dressed up, or adorned with a diadem: thou shalt lose all that finery and those or-

naments in which thou didst pride thyself, as marks of thy state; and the persons of the greatest quality shall be despoiled of their gaiety, and carried captives in a mean and ragged condition.

Uncover the thigh, pass over the rivers.] Those who are bred in the nicest degree of tenderness shall be stripped naked, and forced to go barefoot over rivers, when they are led captives by the Persians.

Ver. 3. *Thy nakedness*] See note on iii. 17.

I will not meet thee as a man.] Thou shalt feel the most dreadful effects of my anger, and I will show no humanity or pity towards thee. The latter part of the sentence sounds literally thus, "I will not meet a man," which seems to be a hypallage, or an inverted sentence, for "a man shall not meet me;" i. e. no man shall put a stop to my fury, by endeavouring to succour thee: nor shall any intercession for thee prevail with me (see Jer. vii. 16, xv. 1, Ezek. xiv. 14). The verb *pagang* is sometimes used for making intercession (see liii. 12).

Ver. 4. *As for our redeemer*.] See Jer. i. 34.

Ver. 5.] Silence and darkness are opposed to that noise and gaiety which are seen in rich and populous cities, which being destroyed are reduced to a melancholy silence and solitude. The same thing is expressed in Jeremy, by "taking away the voice of mirth, and the light of the candle" (Jer. xxv. 10). Babylon hath been for many ages a heap of ruins; for

luted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be a lady for ever: so that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, *I am*, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 ¶ For thou hast trusted in thy wickedness:

the city Bagdad, commonly taken for the same place, is situate three days' journey from it (see the note upon xiii. 19).

Ver. 6. *I have polluted mine inheritance,*] Whereas I formerly appropriated Judea to myself, and distinguished it from all other countries by peculiar marks of my favour and protection, now I laid it open to the insults of idolaters, and suffered them to profane the city and sanctuary which was called by my name.

Thou didst shew them no mercy;] God often punishes the persons, whom he makes instruments of his vengeance upon others, for those very things which they did by his appointment, because they exceeded their commission, and were more intent upon satisfying their own ambition and cruelty, than executing his commands [so Isa. x. 7, the prophet speaking of the Assyrian, whom he calls "the rod of God's anger," adds "howbeit he meaneth not so;" his intent is not to execute God's will, "but it is in his heart to destroy and cut off nations;"] he intends only to satisfy his revenge and ambition.] See Zech. i. 15, where God saith of the Babylonians, "I was but a little displeas'd [with my people] and they helped forward their affliction." For the same reason God saith, Hos. i. 4, that "he will avenge the blood of Jezreel on the house of Jehu," though Jehu was expressly commanded to smite the house of Ahab (2 Kings ix. 7). But he exceeded his commission, when he slew all Ahab's *great men*, or officers of state; and when he had destroyed the family of Ahaziah (2 Kings x. 11, 14).

Upon the ancient hast thou very heavily laid thy yoke.] Thou hast showed no pity upon old folks, whose age commands respect, and whose feebleness deserves compassion (compare Deut. xxviii. 50).

Ver. 7.] I shall always be the chief city and mistress of the world (see ver. 5), and shall never know any change of fortune: whereas the consideration of the instability of all worldly greatness, should have induced thee to use thy success with moderation.

Ver. 8. *I am, and none else beside me;*] Words full of insolence and blasphemy, whereby she arrogated that self-sufficiency to herself, which belongs to none but God (see xlv. 5).

I shall not sit as a widow,] Cities are commonly described as the mothers of their inhabitants, and their kings and princes as their husbands. And when they are bereaved of these, they are said to be widows and childless (see iii. 26, xlix. 21). As Babylon, in the pride of her heart, thought herself exempt from the calamities of fortune; so mystical Babylon is described as guilty of the same pride and carnal secu-

thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, *I am*, and none else beside me.

11 ¶ Therefore shall evil come upon thee: thou shalt not know from whence it riseth: and mischief shall fall upon thee: thou shalt not be able to put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble; the fire

ry (Rev. xviii. 7). And those arrogant pretences of the Roman church to infallibility, indefectibility, and supremacy, too nearly resemble the description of Babylon in this and the foregoing verse.

Ver. 9. *These two things shall come to thee in a moment in one day.*] The great strokes of providence are described as coming suddenly and unexpectedly, "as a thief in the night:" that "when men shall say Peace, peace, then sudden destruction shall come upon them" (see 1 Thess. v. 3, compare Luke xvii. 27—29), thereby to deter men from indulging their carnal security, and to put them in mind of that continual dependence they ought to have upon God (see Dan. iv. 30, 31, 35, 37).

For the multitude of thy sorceries,] By *sorceries* may either be meant those forbidden arts of divination, mentioned more particularly ver. 13, or else the wicked schemes of worldly policy, whereby great and potent kingdoms oppress and undermine lesser states and principalities (compare Nah. iii. 4).

Ver. 10. *Thou hast trusted in thy wickedness: thou hast said, None seeth me.*] Thou hast thought that thy cunning and policy would still support thee, and that God did not regard thee, and would never call thee to an account for all thine enormities.

Thy wisdom and thy knowledge, it hath perverted thee;] The words may mean, either thy skill in the arts of human policy; or else thy pretended foreknowledge of future events by the positions of the heavens; and the Chaldeans being famous all the world over for their skill in astrology.

Ver. 11.] With all thy skill in fortune-telling, thou shalt not be able to foresee the evil that is coming upon thee, or to prevent it.

Ver. 13. *Thou art wearied in the multitude of thy counsels.*] The several projects thou hast tried to divert thy calamities, are all lost labour (compare lvii. 10).

Ver. 14. *They shall be as stubble;*] They shall have no more power to withstand the calamities coming upon them, than stubble hath to resist the violence of the fire (see xl. 24, xli. 2).

There shall not be a coal to warm at,] They shall be utterly consumed, so as to be reduced to ashes, and not so much as a coal left that may give warmth or afford comfort (compare xxx. 14).

Ver. 15.] The words may more plainly be rendered thus: "Thus shall thy merchants deal with thee, with whom thou hast laboured, even from thy youth." By *merchants* are meant either the dealers in the deceitful wares of divination and astrology (compare ver. 12): or, in general, any of those cunning factors (so

shall burn them; they shall not deliver themselves from the power of the flame: *there shall not be* a coal to warm at, *nor* fire to sit before it.

the word is used (Hos. xii), who have contributed by their counsels or their traffic, to maintain the

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

grandeur of the Babylonish empire (compare Rev. xviii. 11, 12, 15, 23).

CHAPTER XLVIII.

1 HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name.

3 I have declared the former things from the beginning: and they went forth out of my mouth, and I showed them; I did *them* suddenly, and they came to pass.

CHAP. XLVIII.

ARGUMENT.—The prophet applies himself to the Jews as under the state of captivity, and reproves them for their stubbornness and refractory temper, notwithstanding the many evidences God hath given of his providence over them: a pregnant instance of which was his raising up a succession of prophets among them, to give them notice of such events as none of the heathen idols could foretell. This obstinacy of theirs, the prophet tells them, was the occasion of their captivity, and exhorts them to be reformed by their afflictions, and fit themselves for that deliverance which God hath promised them.

Ver. 1. *Which are called by the name of Israel.*] Who value yourselves for being descended from Jacob, and called after his name, but do not show yourselves to be true Israelites by your deeds.

And are come forth out of the waters of Judah.] The derivation of posterity from the head of a family is often compared to the streams that issue forth from a spring or fountain (see Numb. xxiv. 7, Ps. lxxviii. 26, Prov. v. 16, 18).

Which swear by the name of the Lord.] To swear by the name of God is a solemn part of divine worship, and an appealing to him as the true God, and sovereign judge of the world (see xix. 18, xlv. 23, Deut. vi. 13, Ps. lxxiii. 11). In like manner, the swearing by idols was the owning them for true gods (see Zech. i. 5), for which reason the Jews were forbidden to make mention of the names of the heathen gods (Exod. xxiii. 13).

Ver. 2.] This vain confidence of the Jews, and relying upon their external privileges, is elsewhere reprov'd (see Jer. vii. 4, Mic. iii. 11, Rom. ii. 17). Jerusalem had the title of *holy city* given to it, as being the place of God's residence, where he had placed his name (see lii. 1, Ps. xlviii. 1, lxxxvii. 3, 2 Kings xxi. 7).

Ver. 3. *I have declared the former things from the beginning;*] See the note on xlv. 7. The "former things" are opposed to *new things*, ver. 6 (compare xlii. 9), and so they may point at the former prophe-

4 Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee: before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this: and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the be-

cies relating to the two *confederate kings* (ch. vii.), and to Sennacherib (ch. x.) as the *new things*—and *things to come*, as they are called xli. 22, relate to the Babylonian captivity, and their return from thence, as they were figures of the gospel-times.

I did them suddenly, and they came to pass.] They punctually came to pass at the time foretold, even when there was no likelihood of such an effect being produced. So we read (Mal. iii. 1), "The Lord shall suddenly come to his temple;" i. e. precisely at the time appointed by God (see the note on xlv. 13).

Ver. 4.] the Jews are elsewhere reprov'd as a "stiff-necked people" (see Exod. xxxii. 9, Acts vii. 51). The metaphor is taken from oxen that draw back, and refuse to put their necks under the yoke (compare Neh. ix. 29, Zech. vii. 11).

Ver. 5.] God ordained a succession of prophets to foretell the most remarkable events that should happen to the Jews, on purpose to prevent their ascribing them to idols: a suggestion which their infidelity and obstinacy might prompt them to allege (see 2 Kings i. 3).

Ver. 6. *Thou hast heard, see all this; and will not ye declare it?*] The old translation, published under king Henry VIII. has given the sense of the words very perspicuously thus, "Thou heardest it [before], and, behold, it is come to pass: and shall not ye yourselves confess the same?" Some render the words thus: "If thou hast heard, foretell all this: would you not have declared it?" i. e. would not your idols have given out prophecies concerning these things, if they had foreknown them?

I have shewed thee new things from this time.] I have lately discovered to thee some new works of providence, such as thou never wast before acquainted with, relating to thy deliverance out of captivity by Cyrus (compare xlii. 9, xliii. 19).

Ver. 7. *They are created now.*] They are called *new things* in opposition to God's wonders of old time (see the texts last cited).

Even before the day when thou heardest them not;] The words may be better rendered thus, in conjunction with the former sentence: "They are created now, and not from the beginning, nor before the day (the same with from the beginning, see xliii. 13), nor

ginning; even before the day when thou hearest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou hearest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened; for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do it: for how should *my name* be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel,

hast thou heard them," till I revealed them. Or thus, "nor before this day hast thou heard them;" making the copulative in the Hebrew word *velo* to be redundant.

Ver. 8. *From that time that thine ear was not opened:*] The latter part of the sentence should be thus translated, "Nor was thine ear opened of old, or from the beginning," as the particle *meaz* is translated twice in this very chapter, ver. 3, 5 (see note on xlv. 8). The prophet persists in repeating what he had said in the foregoing verses, that it was God alone that could make known these events so long beforehand, and that he did it because he knew their proneness to idolatry, and therefore would take away any pretence that could be made of ascribing this foreknowledge unto idols. "To open the ear" is a Hebrew phrase, signifying to make known (see l. 5), the same thing is otherwise expressed by "revealing the ear;" see xxii. 14, 1 Sam. ix. 15, Job xxxvi. 10, where that phrase is translated by "opening the ear."

For I knew that thou wouldest deal very treacherously,] The sense seems imperfect before these words, which may thus be supplied: "I did foreshow thee these things, because I knew thou wouldest deal treacherously." The verb *bagad* does properly signify a wife being unfaithful to her husband (see Jer. iii. 20): and from thence it is applied to the sin of idolatry, which is often styled "spiritual whoredom," as being a breach of that covenant which the Jews made with God as their king and husband (see liv. 5, Jer. iii. 14, and Bishop Patrick's Preface to his Comment on the Canticles).

And wast called a transgressor from the womb.] Thou wast addicted to idolatry from thy very infancy; from the very time thou livest in Egypt (see Ezek. xx. 8, xxiii. 3, 19, 27).

Ver. 9.] See the note on ver. 11.

Ver. 10. *I have refined thee, but not with silver;*] Not with such a furious heat, as is requisite to melt down silver, for then thou wouldest have been utterly consumed (see Jer. xxx. 11, Ezek. xxii. 20).

I have chosen thee in the furnace of affliction;] I have taken this method to purge thee from thy dross, and render thee a chosen people to myself. The words may be rendered, "I have tried, or proved thee in the furnace of affliction:" for the verb *bahar* is sometimes equivalent to *bahan* (see Prov. viii. 10, x. 20).

Ver. 11. *For mine own sake,—will I do it:*] God puts the people in mind, that the mercies he vouchsafes to them in restoring their captivity, are not due to their merits, but are wholly to be ascribed to his

own goodness, and the regard he hath to his honour, which would suffer in the opinion of the heathen, if those that valued themselves for being his peculiar people should be utterly forsaken by him (compare lii. 5, Ps. lxxix. 10, Ezek. xx. 9, xxxvi. 20—22).

13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The Lord hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord God, and his Spirit, hath sent me.

own goodness, and the regard he hath to his honour, which would suffer in the opinion of the heathen, if those that valued themselves for being his peculiar people should be utterly forsaken by him (compare lii. 5, Ps. lxxix. 10, Ezek. xx. 9, xxxvi. 20—22).

I will not give my glory unto another.] I will not give occasion to the heathen to think that their gods are too powerful for me, which would more and more confirm them in their idolatry, and sacrilegious robbing me of mine honour (see note on xlii. 8).

Ver. 12, 13.] An exhortation to the Jews to hearken to the voice of that God who had called them from the rest of the world, and chosen them to be his peculiar people, and who alone is the maker and sovereign Lord of all things. The word *called*, alludes to God calling Abraham out of an idolatrous country and kindred, to be his servant (Gen. xii. 1).

Ver. 13. *They stand up together.*] As servants ready to execute my commands (see xl. 26).

Ver. 14. *Which among them hath declared these things?*] A general challenge to the idols and their worshippers, to bring proof that ever such a remarkable turn of providence, as that of the Jews' restoration, was foretold by any of the heathen oracles (compare xli. 22, xliii. 9, xlv. 7, xlv. 21).

The Lord hath loved him:] The prophet speaks of Cyrus, whom God made the peculiar object of his favour, and the conqueror of the Chaldeans and deliverer of his people; wherein he was a type of the Messias (see the note on xlv. 1).

Ver. 15.] Compare xlv. 1, 2, &c.

Ver. 16. *I have not spoken in secret*] See xlv. 19.

From the time that it was, there am I:] The first two words in the Hebrew, *meneth hejotah*, may be translated, "before the time that this was" [declared or foretold]. So the same particle in *mejom* signifies, xliii. 13, where our translators rightly render it, "before the day was:" so xviii. 2, *min hu* signifies *afortime*: or thus, "Before the time that it happened, then I" [foretold], or then I [had a being], as the same words *sham ani* may very fitly be rendered, Prov. viii. 27, for the scope of that place is to show the eternity of the divine wisdom. And *missham* signifies "from that time," Isa. lxxv. 20. This interpretation will make the sense run clearer to this purpose: I have not delivered my predictions in ambiguous terms, because I am from all eternity, and being present to all the successions of time, can clearly foresee those distant events which my providence produces.

And now the Lord God, and his Spirit, hath sent me.] The foregoing part of the verse shows that the

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go.

18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 *There is no peace*, saith the LORD, unto the wicked.

words are spoken by God; and since it is here affirmed that the "Lord God hath sent him," we can understand the words of none other but the second person of the blessed trinity, who was sent into the world by his Father, and was anointed to his prophetic office by the Holy Spirit (see xi. 2, xlii. 1, lxi. 1; compare Zech. ii. 10, 11). Here, indeed, only the divine nature of the Son of God is directly spoken of; but it is usual, in Scripture, to apply that to one part of his nature which properly belongs to the other, because of the "communication of properties," as the schoolmen term it. Thus St. Paul saith, that the "Jews tempted Christ in the wilderness" (1 Cor. x. 9); meaning the Logos, who afterward assumed human nature, and was called the Christ. It need not seem strange that Christ is introduced speaking these words: for we find many other texts which are spoken of God in the Old Testament, applied to Christ in the New; to show us that almost all the prophecies of the Old Testament relate to the times of the gospel, and are to receive their utmost completion then (see the note on viii. 14, xlv. 23). And this will still appear more probable, if we consider that several passages in this chapter, as well as the general strain of these prophecies concerning the restoration of Israel, have a plain aspect upon some farther restoration of the church in the latter times, and its deliverance from that *mystical* Babylon described in the Revelation (see xlv. 20, 22, 23, and the notes upon ver. 20 and 22 of this chapter).

Ver. 17. *Who teacheth thee to profit,*] Who giveth thee laws for thy good, to direct thee in the right way.

Ver. 18.] Thou hadst then been as remarkable for virtue and holiness as for peace and prosperity: or *righteousness* may be taken as equivalent to happiness (see note on lxii. 1).

Ver. 19.] They have not been diminished by invasions, captivities, and other judgments.

Ver. 20.] A divine admonition to the Jewish exiles to depart out of Babylon with all speed, not to linger or make any delays out of kindness to the place, or fondness for the idolatries there practised: just so Lot was commanded immediately to depart out of Sodom, and not so much as "look behind him," or show any token of affection for the place (Gen. xix. 17). This admonition is renewed, lii. 11, repeated by the prophet Jeremiah, l. 8, li. 6, 45, and applied by St. John to *mystical* Babylon, Rev. xviii. 4. And the prophet orders this message to be published "to the ends of the earth," which implies that it is a matter of general concern.

Ver. 21.] The preterperfect tense is here used for the future, a common figure in the prophets (see note on xxi. 10). The words import, that God will take the same care of his people in their return home from captivity, as he did in their passage from Egypt through the wilderness (see note on xli. 18).

Ver. 22.] This conclusion of the chapter relates to the reproofs and exhortations given at ver. 4, 8, 10, 17, 18; and it is an admonition to the Jews who make a good use of the blessings here promised, or else they could not hope for any lasting peace or prosperity. But as several passages of this, the foregoing, and succeeding prophecies, have a further aspect upon the future deliverances of the church, as hath been observed upon ver. 16, so I am apt to think these words have an eye upon the general restoration of the Jews so often mentioned in the prophets, which none of them will have a share in but such as repent and reform (see Ezek. xx. 34, 38). The same admonition is given to the church with respect to the deliverance out of *mystical* Babylon, Rev. xvi. 15.

CHAPTER XLIX.

1 LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from

the womb; from the bowels of my mother hath he made mention of my name.

CHAP. XLIX.

ARGUMENT.—The prophet returns to the same subject he had been discoursing upon, from chap. xli. to the end of the forty-sixth; and takes occasion from the return of the Jewish captivity, which he had clearly foretold, v. 20 of the foregoing chapter, to foreshew the great enlargement of the church in aftertimes, by the conversion of the Jews and the coming in of the fulness of the gentiles. Mr. White, indeed, is of opinion, that in this, as well as many other parts of the prophecy, Isaiah had only the restoration of his own nation in view; but I cannot be surprised to find, that any person who sets up for a literal commentator, can think that all those glorious things, which are spoken here of the city of God, can be literally fulfilled in the return of the two tribes of Judah and Benjamin,

when the condition of the nation was at best nothing near so flourishing as it had been in the days of David and Solomon.

Ver. 1.] *Listen, O isles, unto me:*] See xli. 1.

The Lord hath called me from the womb;] Some persons have been designed by God for certain offices from their very birth, as Jeremiah was (see Jer. i. 5), and St. Paul (Gal. i. 15), and John Baptist (Luke i. 15), and Isaiah, if we understand these words as any way relating to himself: but it is in an eminent manner true of Christ, whom God hath in a peculiar manner *sanctified*, or set apart for his offices of king, priest, and prophet, and sent him into the world to execute the same (see Luke i. 35; John x. 36).

From the bowels of my mother] See the note on xliii. 1.

Ver. 2. *He hath made my mouth like a sharp sword;*]

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that

thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst; neither

The prophets are often described as the executioners of those judgments which they denounce against sinners (see the notes on vi. 10, and compare Jer. v. 14, Hos. vi. 5), and in this sense we may apply the expression to Isaiah, or any other prophet; but it is most remarkably true of Christ (see the note on xi. 4).

In the shadow of his hand hath he hid me.] The phrase signifies being under God's immediate protection (see li. 16). This likewise was in an eminent manner verified of Christ (see Ps. xci. 11, John viii. 29).

And made me a polished shaft;] Another metaphor representing the efficacy of God's word, as spoken by his prophets and messengers.

Ver. 3.] If we follow this translation, which seems to express the Hebrew best, the words can be applied to none but Christ, as the head and representative of the church, the Israel of God, who was to "raise up the tribes of Jacob, and restore the preserved of Israel" (ver. 5, 6), as, on the contrary, the word Christ sometimes is taken for the church (see 1 Cor. xii. 12). But some render the words thus, "Thou art my servant, Israel is he in whom I will be glorified by thee." Concerning the title of servant, see the note on xlii. 1.

Ver. 4.] The words contain an objection to what was affirmed, ver. 3, that God should be glorified by his ministry, which he here complains is altogether unsuccessful: however, his comfort is, that God is his judge, who will reward him according to the sincerity of his endeavours.

As the Hebrew *avon* signifies both *sin* and the *punishment of it*, so *penulah* signifies both the *work* and its *reward*: it is taken here in the latter sense (compare xl. 10, lxii. 11).

Ver. 5, 6.] There is a various reading in the Hebrew of this verse, which produces a different sense, according as the particle *lo* is read with an *aleph* or a *vau*. If we follow the first reading, which our translators prefer, the sense is, that although Christ's ministry be unsuccessful in gathering the Jews into the church, yet the preaching of his apostles should meet with better success among the gentiles, and should enlighten those that dwell in the remotest parts of the world. If we follow the other reading, the words will import, that God hath ordained "Christ to be a light to the gentiles, as well as the glory of his people Israel." These words are applied by St. Paul to the preaching of Christ unto the gentiles (Acts xiii. 47, xxvi. 23), and cannot with any show of proba-

bility be understood of Isaiah, whatever Grotius or others pretend.

Ver. 7.] The words describe the wonderful progress of the gospel, from small beginnings; that the author of it, from being the contempt of all the great men of the world, should come to be the object of their adoration (see ver. 23). This may in a lower sense be understood of that regard which Cyrus and other succeeding monarchs had for the Jewish nation and temple (see the note on xlv. 14), whereas during the captivity they had been the scorn of all their neighbours (see Ps. lxxix. 4, Lam. ii. 15, Dan. ix. 16).

Ver. 8.] The first publishing of the gospel is that time which God pitched upon as a season of mercy (see 2 Cor. vi. 2), according to the decree which he had concerted with his Son from all eternity. Accordingly, when that fulness of time was come, God sent him into the world to be the Mediator of that new covenant, which he would make both with the Jew and gentile (see xlii. 6). If we suppose this verse to have any relation to the Jews' return from captivity, the sense will be, that the expiration of the seventy years was the time of grace, in which God determined to hear and answer the prayers of his devout servants (see Ps. ciii. 17), and restore them to their native country, to repeople the land which lay desolate.

To establish the earth.] To order and settle it by good laws and government (compare Ps. xcvi. 10).

To cause to inherit the desolate heritages;] If we expound the words in a spiritual sense, they imply the repairing what is decayed by ignorance and corruption, and making that fruitful which lay barren before. The gentiles are metaphorically described by the wilderness and ground that lies barren and uncultivated (compare xliiii. 19, 20, xlv. 3, li. 3).

Ver. 9. *Go forth.*] See note on xlii. 7.

Their pastures shall be in all high places.] They shall not want any accommodation in their return home: they shall be as well provided for as a flock of sheep that want neither pasture nor water, though they should feed on the top of barren mountains (see the following verse, and the notes on xxx. 25, xli. 18).

Ver. 10.] The spiritual sense of this and the foregoing verse, imports a plentiful enjoyment of God's ordinances (compare Amos viii. 11), together with freedom from persecution (see the notes on iv. 6, xxv. 4). The words are applied by St. John to the heavenly state of the New Jerusalem (Rev. vii. 16, 17), it being usual with the prophets to describe the flourishing times of the church militant, by such expres-

shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens: and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, 'The Lord hath forsaken me, and my Lord hath forgotten me.'

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

17 Thy children shall make haste: thy destroyers and they that made thee waste shall go forth of thee.

18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, and

come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, 'The place is too strait for me: give place to me that I may dwell.'

21 Then shalt thou say in thine heart, 'Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?'

22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the

sions as properly belong to the church triumphant, because every advancement of God's kingdom in this world is a prelude, or earnest, of the kingdom of heaven.

Ver. 11. *My highways shall be exalted.*] Or rather, "My causeways shall be exalted;" the Hebrew word *mesillah* signifies such ways as are raised with stone in low and marshy ground. So the sense is exactly parallel with that of xl. 4, "Every valley shall be exalted, and every mountain shall be brought low" (see the note there).

Ver. 12. *These shall come from far:*] See the note on xliii. 5, 6.

These from the land of Sinim.] "From the south country," the Vulgar Latin renders it, to answer to the north and west mentioned before: it may either mean Pelusium in Egypt, called *Sin*, Ezek. xxx. 15, or the wilderness of *Sin*, mentioned Exod. xvi. 1, both which lay southward of Judea.

Ver. 13.] See the note on xlv. 23.

Ver. 14.] The words of the Jews despairing under their captivity (compare Lam. v. 20, 22).

Ver. 15.] God is often described as bearing a fatherly affection towards his people (see Ps. ciii. 13, Mal. iii. 17). But here the comparison is raised higher, and he speaks of himself as having the same tenderness for them as a mother towards the fruit of her womb (compare Jer. xxxi. 20, Hos. xi. 8). God still retains that kindness for the posterity of Abraham, that he will never cast them off utterly (see Rom. xi. 28, 29).

Ver. 16.] Thou art as dear to me, and as deeply imprinted in my memory, as if thy picture were drawn upon my hand, or engraven in a seal, and worn upon my arm, so as to be always in my sight (compare Exod. xiii. 9, Cant. viii. 6). Some explain the phrase, as if it were a metaphor taken from an architect, who draws the model of a new building, so as to have it always lie before him: in like manner should the platform of their city be always before God's eyes, in order to the re-edifying of it.

Ver. 17. *Thy children shall make haste:*] To return homeward. Some render it, "Thy builders

shall make haste," in opposition to the *destroyers* mentioned in the following sentence. But the following verse favors the first interpretation.

Thy destroyers,—shall go forth of thee.] See the same sense a little varied in the expression, ver. 19.

Ver. 18.] The words allude to the affection that mothers have for their children, who pride themselves in them as their greatest ornament.

Ver. 19.] This must be understood either of the accession of the gentiles into the church (see ver. 22, 23), typified by Judea, re-peopled after it had lain desolate (see the note on ver. 8): or else we may suppose the words point at some future restoration of the Jewish nation: for we do not find the catalogues of those who returned, recorded in Ezra and Nehemiah, to answer this prophecy: nor did the Jews repossess the whole extent of Palestine after the captivity, or make that figure in the world which they had done in former times, and especially before the separation of the ten tribes.

Ver. 20. *The children which thou shalt have,*] Those which thou shalt have after thou hast been for some time in a desolate condition (see liv. 1).

Shall say again in thy ears,] Or rather, "Shall yet say in thine ears," i. e. the time is yet to come when they shall say thus.

Ver. 21, 22.] In the former verse, Jerusalem is represented as in a surprise to find herself on a sudden replenished with inhabitants after an utter desolation: and in the latter, an account is given of this miraculous change, viz. that God would put it in the hearts of the gentiles, whither the Jews were led captives, to send them home again, with all necessary provisions for their journey (see Ezra i. 4). This may yet receive a farther accomplishment (compare xi. 12, lx. 4).

Ver. 23. *Kings shall be thy nursing fathers,*] Cyrus, Artaxerxes, and other Persian monarchs, showed signal favour to the Jews; and Esther, Darius' queen, one of their own countrywomen, saved the nation from utter destruction. But this prophecy was more remarkably fulfilled in the favours which Constantine and his mother Helen, and other Christian princes

earth, and lick up the dust of thy feet: and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will con-

and princesses, have shown to the church, taking it into their care and protection, and sheltering it under their government (compare Numb. xi. 12).

They shall bow down to thee] To lie prostrate at one's feet was the highest act of adoration amongst the eastern nations (see Gen. xlii. 26, 2 Sam. xviii. 28, Luke xvii. 16), and is applied here to denote the great honour and deference which the Christian emperors and kings should pay to the church, submitting themselves to its laws, and owning themselves its disciples; it being the custom of disciples to sit at their master's feet, and receive instructions from them in that posture. To the same custom the phrase of "licking up the dust of thy feet" may allude (compare xlv. 14, iii. 15, lx. 14, Rev. iii. 9). It may not be impertinent to observe farther, the great honour and respect paid by the first Christian emperors and empresses to the bishops of the church, who always bowed down their heads to them, when they desired

tend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh: and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

their blessing (see Valesius's notes upon Theodoret, lib. iv. cap. vi).

Ver. 24.] An objection urging the seeming impossibility of rescuing the Jews from such a powerful enemy as the Babylonish empire, who had made an entire conquest over them.

Ver. 25.] God answers this difficulty, by telling them that he will take this matter into his own hands, and plead their cause with their enemies.

Ver. 26.] Those that are allied to us by country or kindred, or any other relation, are called *our own flesh* (see Judg. ix. 2, 2 Sam. v. 1, Neh. v. 5). So the phrase here imports, that God will set these enemies of his people one against the other, and make them kill and destroy each other (see note on ix. 20). Accordingly, Cyrus first conquered a great many of the allies of the Babylonians, and made them serviceable in reducing the capital city of that empire.

CHAPTER L.

1 Thus saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke

I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

CHAP. L.

ARGUMENT.—God encourages his people still to depend upon him, by assuring them, that he hath not rejected them, but their sins have constrained him to deal severely with them. And the prophet shows both his divine commission to publish to them the glad tidings of redemption, and his readiness to discharge that office, whatever discouragements or ill treatment he might meet with upon that account, wherein he was an exact type or figure of Christ.

Ver. 1. *Where is the bill of your mother's divorcement.*] The covenant which God made with his people is commonly represented under the notion of a marriage contract (see note on xlviii. 8). In allusion to this notion, God demands of the captives, who despaired of his mercy (see xlix. 14), to produce the bill of divorce which he had given to their mother: whereas, on the contrary, he was ready to receive her, whenever she would return from her idolatries and other iniquities (see Jer. iii. 1).

Or which of my creditors is it to whom I have sold you?] Those that were poor used to sell their children and sometimes themselves, to their creditors, for the discharge of their debts (see Exod. xxi. 7, Neh. v. 5, Lev. xxv. 39). The same power mas-

ters had over their servants (Matt. xviii. 25). God tells them he had no occasion to exercise such a power over them, but it was owing to their own sins that they were made slaves to foreign nations (compare lii. 3, Ps. xlv. 12).

Ver. 2. *When I came, was there no man?*] How comes it to pass, saith God, that, when I sent messages to you by my servants the prophets, there was no man would take any notice of them (see Jer. xxxv. 15)! In the same sense Christ is said to "come and preach peace," that is, by his apostles and ministers, (Eph. ii. 17).

When I called,] compare lxv. 12, lxvi. 4, Prov. i. 24.

At my rebuke, I dry up the sea, &c.] For a proof of his power, God appeals to the miracles he wrought in Egypt (Exod. vii. 18), at the Red sea, and at Jordan (Ps. lxxiv. 12—15).

Ver. 3.] The expressions allude to the Egyptian darkness (Exod. x. 21); sackcloth was the habit of mourners, and is here put for a dark or black colour (compare Rev. vi. 12).

Ver. 4. *The Lord God hath given me the tongue of the learned.*] The prophet saith, that God hath appointed him to perform the office of an instructor and comforter to those that were weary under the yoke of captivity: wherein he was an exact type of Christ, whose office it was to speak comfort to those

5 ¶ The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is near that justifieth me: who contend with me? let us stand together: who is mine adversary? let him come near to me.*

9 Behold, the Lord God will help me; who

who were wearied under the burden of their sins (Matt. xi. 28).

He wakeneth morning by morning; he wakeneth mine ear to hear as the learned.] Every morning he putteth me in mind of the discharge of my office, as masters rouse up their scholars betimes to learn their lesson. The words may be rendered, "He wakeneth mine ear to hear, as scholars" [are awakened]: for the Hebrew *limmudim* signifies both teachers and disciples: and it is taken in the latter sense by our translators, viii. 16. If we take the word in this sense, the phrase which is translated "the tongue of the learned," in the foregoing sentence will signify a *docile or teachable tongue*, which obeys the dictates of its instructor (see the following verse).

Ver. 5.] He hath given me instructions for the discharge of mine office, and I immediately complied with his commands, and set about the execution of it. The phrase of "opening the ears" is explained in the notes upon xlvi. 8. Herein too Isaiah was a type of Christ (compare Ps. xl. 6—8).

Ver. 6. *I gave my back to the smiters.]* The prophets generally met with very ill treatment from the men of their own times (see Acts vii. 52). And though we have no particular account of Isaiah's sufferings, yet it appears from this verse, that his lot was no better than that of his brethren; and the Jews have a tradition, that he was at last sawn asunder by the command of king Manassah. The expressions of this verse were literally fulfilled in Christ (see Matt. xxvi. 67, xxvii. 26).

My cheeks to them that plucked off the hair;] By way of contempt and reproach (see Lam. iii. 30). The Septuagint render the words, *Συρίνας μὲν εἰς ῥαπίσματα*, "I gave my cheeks to blows:" which was literally fulfilled in our Saviour, Mark xiv. 65, John xviii. 22, where the evangelists used the word *ῥάπισμα*, as if they alluded to this prophecy.

Ver. 7. *Therefore have I set my face as a flint.]* So as not to be brow-beaten, or put out of countenance, by my adversaries (compare Ezek. iii. 8, 9). It requires an extraordinary degree of courage to reprove popular vices, when their abettors are numerous and powerful.

is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶ Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Ibid. and ver. 8. He is near that justifieth me, &c.] God will stand by me and pronounce me innocent, and then I need not fear or be dismayed at the worst accusations the malice of mine enemies can suggest against me. Here is a solemn process or trial supposed, such as our Saviour underwent, whom God would in a signal manner justify, or acquit from that unrighteous sentence which men had pronounced against him (see the note on xlv. 25).

Ver. 9.] Compare li. 8, Job. xiii. 27. They shall quickly die, and all their wicked designs shall perish with them (compare li. 12). Thus Herod and Pontius Pilate, with the chief priests, are long since perished, but Christ lives and abides for ever.

Ver. 10.] Let those who fear God, and reverently obey all the indications of his will made known to them by his prophets, though their present circumstances look never so dismal, and they have no glimmering of hope or comfort; yet let them continue to rely upon God, who in due time will visit them with light and salvation. The meaning of God's *servant* hath been already explained upon xlv. 26.

Ver. 11. *That compass yourselves about with sparks.]* Or, "that increase the flame," as the Septuagint render the latter part of the sentence: for the Hebrew verb *azar*, whose original sense is to *bind*, signifies likewise to *increase or strengthen*, as Abraham a Schultens hath shown in his *Observat. Arab. in Genesin. cap. 2.* The expression denotes those that seek for worldly comforts, and neglect those consolations which come from God: the prophet pursues the same metaphor which he had used in the foregoing verse.

Walk in the light of your fire.] Make your best of these your comforts, but I will forewarn you that you shall find yourselves sadly disappointed; you shall sink under your calamities, as a beast that faints under his burden, without any hopes of recovery out of them (compare xliii. 17). "Walk in the light of your fire," is an ironical expression, like that of Christ, "sleep on now, and take your rest" (Matt. xxvi. 45): and that of Amos, "come to Beth-el, and transgress" (Amos iv. 4).

CHAPTER LI.

1 HEarken to me, ye that follow after righteousness, ye that seek the Lord: look unto the

rock whence ye are hewn, and to the hole of the pit whence ye are digged.

CHAP. LI.

ARGUMENT.—The chapter begins with an exhortation to the pious persons of the captivity, still to rely upon the promises of God, which shall be eminently fulfilled in Christ (ver. 4, 5). The prophet puts them in mind, that God had given

them abundant proofs of his power and goodness when he delivered them out of the bondage of Egypt. Afterward the prophet bewails the miseries of Jerusalem, and tells her that God will take pity of her sufferings.

Ver. 1. *Hearken to me,]* Compare ver. 7. *Look unto the rock whence ye are hewn, &c.]*

2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Harken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a gar-

ment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD: awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, and wounded the dragon?

10 *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

12 I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldst be afraid of a man *that* shall die, and of the son of man *which* shall be made as grass;

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

These metaphorical expressions are explained in the following verse. The expressions may allude to the springs which issue forth from between the rocks (compare xlviii. 1).

Ver. 2. *Look unto Abraham your father, and to Sarah*] As God gave an original to your nation, from Abraham and Sarah, two persons past age for having children; so he could multiply their posterity, though they should be reduced to a small number.

For I called him alone,] The Hebrew word is *echad one*, i. e. when he was but one single person, without child or family. Abraham is elsewhere styled *one*, as being singled out from the rest of his kindred to be the original or head out of the Jewish nation (see Mal. ii. 10, 15, Heb. xi. 12).

Ver. 3.] A proverbial expression (see Joel ii. 3). This promise primarily relates to the peopling of Judea after it had lain waste during the captivity; but mystically implies the restoring truth and righteousness, when ignorance and corruption had overspread the face of the world (see the note on xlix. 8). This latter sense the following words plainly point at.

Ver. 4.] The latter part of the sentence may more properly be rendered, "I will cause my judgment to break forth for a light to the people;" for the verb *ragang*, as many other Hebrew words, has two contrary significations (see the note on xxii. 18), and signifies both to *rest* and to *break forth*. To this sense it may most conveniently be expounded, Jer. xlix. 19, where our translation reads, quite contrary to the design of the place, "I will make him suddenly run away from her:" whereas the scope of the text requires the words to be thus rendered: "I will stir him up, and make him run (or seize) upon her." But to return to the text before us; the prophet speaks of such a law as should break forth and enlighten the most distant people, expressed by the *isles* in the next verse, which can be no other than the gospel, as will plainly appear by comparing this text with xlii. 4, 6, where it is

said that Christ is ordained "to be a light to the gentiles, to set judgment in the earth," and that "the isles should wait for his law."

Ver. 5. *Mine arm shall judge the people;*] That power of God which shall accompany the preaching of the gospel (compare ver. 9, Ps. lxxvii. 4, xlviii. 9, 1 Cor. i. 24).

The isles shall wait upon me,] See the notes upon xi. 11, lx. 9.

Ver. 6.] When heaven and earth shall be dissolved, then is the time for fulfilling that righteousness and salvation, which I promise to my servants (see 2 Pet. iii. 12, 13, compare Matt. xxiv. 35).

Ver. 7.] They that have the law of God deeply imprinted upon their minds, with the obligations lying upon them to obey it, and the advantages they will receive by the practice of it, will never be moved or drawn aside from their duty by the flouts or reproaches of the ungodly (see Ps. exix. 51, 52).

Ver. 8.] See the note on l. 9.

Ver. 9. *Awake, awake, put on strength,*] The prophet, by an elegant figure, addresses himself to God, to stir up his strength, and exert it in behalf of his oppressed people, as he did in former times, when he delivered them out of the Egyptian bondage.

Art thou not it that hast cut Rahab,] Egypt is sometimes called by the name of Rahab (see Ps. lxxxvii. 4, lxxxix. 10): the word signifies *strong* or *proud* (see the note on xxx. 7).

Wounded the dragon?] See the note on xxvii. 1.

Ver. 11.] See the notes on xxxv. 10.

Ver. 12.] See the note on l. 9.

Ver. 13. *Where is the fury of the oppressor?*] It shall so suddenly vanish, that if you look after it there shall no footsteps of it remain (compare Job xx. 7).

Ver. 14.] The Hebrew runs plainly thus: "the captive exile shall be quickly delivered, he shall not die in the pit [or prison], neither shall his bread fail."

Die in the pit,] The *pit* is that part of the prison

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.

16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, 'Thou art my people.'

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 *There* is none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

called the dungeon (see Jer. xxxvii. 16, xxxviii. 6, Lam. iii., Zech. ix. 11).

Ver. 15.] The connexion of this verse with what goes before will better appear, if we render it, "For I am the Lord thy God," &c. God's dividing the Red Sea is here alluded to: compare Ps. lxxiv. 13, Job xxvi. 12, which place may not improbably be expounded with relation to the same miracle; for the whole verse runs thus, "He divideth the sea with his power, and by his understanding he smiteth through the proud;" where the Hebrew word rendered *proud* is *Rahab*, the name of Egypt, as hath been observed upon ver. 10 of this chapter.

Ver. 16. *I have put my words in thy mouth,*] I have made thee my oracle, I have entrusted thee with the office of declaring my gracious promises to the godly, and my threatenings to the wicked. This may be understood in a lower sense of Isaiah, but is chiefly meant of Christ (compare xlix. 2, 1. 5, 6, lix. 21).

Shadow of mine hand,] See xlix. 2.

That I may plant the heavens, and lay the foundations of the earth,] A political government in the prophetic idiom is often expressed by the several parts of the creation: according to which analogy, rulers and magistrates are denoted by the heavenly bodies, and inferior people by the earth (see the note on xiii. 10): if we take the words here in this metaphorical sense, they import, that God publishes these gracious promises by the ministry of Isaiah, in order to the restoring of the Jewish nation, and settling them in a political government again, subsisting by themselves and governed by their own laws. But the words do farther imply a promise of that new state of things, called afterward a *new heaven*, and a *new earth* (lxv. 17, lxvi. 22), wherein Christ will reward his saints and eminent servants, and where he himself will immediately preside over them (Rev. xx. 4; see the note on xlv. 18).

Ver. 17.] The prophet speaks of Jerusalem, as one lying astonished under the stroke of God's judgments, which are commonly represented under the notion of a cup of intoxicating liquors, because they amaze men, and bereave them of their judgment and discretion. *Drinking the dregs* of this cup is the same with taking it off to the bottom, where the strongest and most nauseous part of the portion was settled; and implies that God did not in the least spare her, but poured out the full measure of his wrath upon her (compare Ps. lxxv. 8, Jer. xxv. 15, 16, Ezek. xxiii. 32—34, Rev. xiv. 10). Some suppose the metaphor to be taken from that intoxicating liquor which was wont to be given to condemned persons, to stupefy them before their execution; such as was offered to Christ (Matt. xxvii. 34).

19 These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them

Ver. 18.] Although she is in this helpless distracted condition, and hath most need of support and comfort, yet there are none of her own children that are able to give it her (see ver. 20): and therefore it is from God alone that she must expect relief (ver. 22).

Ver. 19.] *Desolation and destruction, and the famine, and the sword:*] Abraham à Schultens, in his observations upon Job, remarks, that the Hebrew word *shod*, *desolation*, is properly used of famine (see Job v. 22). So that "desolation and famine, destruction and the sword," are equivalent terms, and are the two evils here mentioned. To make the sense plainer, he thus translates the words, "these two things are come upon thee—desolation and destruction, even the famine and the sword:" the copulative particle being sometimes used by way of explanation: so 1 Sam. xxviii. 3, "They buried him in Ramah, even in his own city:" where it is in the Hebrew, "and in his own city" (see likewise 1 Sam. xvii. 40).

Who shall be sorry for thee?] Who is there left to take pity on thee, since thy children are all in as miserable a condition as thyself (see the eighteenth and the following verse).

By whom shall I comfort thee?] What human means of comfort is there left for thee (compare Amos vii. 2).

Ver. 20.] A description of the miserable condition of the city when it was just taken by the enemy, and the choicest men for youth and courage lay weltering in their own blood in every street, struggling for life like a wild bull taken in a toil, and sinking under the weight of God's wrath. When God delivered up Zedekiah into the hands of his enemies he is said to "spread his net upon him" (Ezek. xii. 13, xvii. 20).

Ver. 21. *Drunken,*] See ver. 17.

Ver. 22. *Thou shalt no more drink it again:*] Some render the words, "thou shalt no longer drink thereof" (compare Ezek. xxxix. 28). If we follow the common translation, and understand this of Jerusalem, it must mean that such a judgment should not come upon it again in several ages; a long continuance being often styled *for ever*, in the Hebrew. But by comparing this verse with ver. 16, and with liv. 9, we may conclude, that this prophecy hath a farther prospect upon a new state or restoration of the Jews, which is still to be expected (see likewise xxxv. 8, 9, lii. 1, lx. 15, lxii. 8).

[*Thou shalt no more drink it again:*] The words should rather be translated, "thou shalt no longer drink thereof." So the particle *nod* plainly signifies, Ezek. xii. 28, Hos. i. 6; see Noldius, p. 682.]

Ver. 23. *I will put it into the hand of them that afflict thee;*] Compare xlix. 26, Jer. xxv. 29, Rev. xviii. 6.

that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid

thy body as the ground, and as the street, to them that went over.

Bow down, that we may go over:] The expression alludes to the custom of conquerors to tread upon the necks of the conquered (see Josh. x. 24, Ps. lxvi.

12). The phrase of "bowing down the soul," signifies undergoing great oppression and misery (see Ps. lvii. 6).

CHAPTER LII.

1 AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord God, My people

went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is I*.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that

CHAP. LII.

ARGUMENT.—The prophet congratulates Jerusalem upon her restoration after the captivity, and tells her how everything about her would put on a new face upon that joyful occasion. In which description he hath plainly an eye to the renovation of the church under the gospel. And in speaking upon this subject, he very naturally brings in a description of Christ in his state of humiliation and sufferings, together with the glory which would accrue to himself, and the advantages which all true believers would receive from thence. But, according to Mr. White's interpretation, this prophecy must come in very abruptly, without connexion with what goes before, or what comes after.

Ver. 1. *Awake, awake; put on thy strength, O Zion;*] Thou hast for a long time been in a state of silence and obscurity, like one dead and buried; rouse up thyself, and resume thy former prowess and dignity (compare li. 17).

Put on thy beautiful garments,] Jerusalem is described as lying in the dust, in a *disconsolate* condition, ver. 2. but here the prophet exhorts her to change her sackcloth or mournful dress for a festival one (compare lxi. 3).

Henceforth there shall no more come into thee the uncircumcised and the unclean.] No aliens or infidels, such as the Babylonians, shall invade thee (compare Nah. i. 15). This mystically implies the church's being purified from all corruptions, and the contagion of the wicked (see the note on xxxv. 8).

Ver. 2. *Shake thyself from the dust; arise, and sit down, O Jerusalem;*] The city before lay in the dust, and was buried in its own ruins (compare iii. 26, xlvii. 1). But now she is exhorted to rise from the ground, where she had lain prostrate (li. 23), and sit upon her throne or seat of authority, as the mother-city of the Jewish nation.

Loose thyself from the bands of thy neck,] Captivity and slavery are often expressed by the yoke of bondage (see Deut. xxviii. 48, Jer. xxviii. 14).

Ver. 3.] "For your iniquities you sold yourselves" (l. i). So foolish a bargain you made, as to venture the parting with your liberty, only to enjoy your sins and idolatrous customs: you received no valuable consideration when you thus enslaved yourselves;

and therefore, to make the sale and the redemption correspondent to each other, you shall be rescued out of this oppression gratis, which I will do by Cyrus (see xlv. 13). The words, in the mystical sense, may fitly be applied to the miserable captivity to which sinners enslave themselves, and the freedom of that redemption which Christ hath wrought for them (compare I Pet. i. 18, Rom. iii. 24).

Ver. 4.] Compare Jer. l. 17. By the Assyrian, is meant the succession of Assyrian kings, Tiglath-pileser, Sennacherib, and the rest, down to Nebuchadnezzar; for the kings of Babylon are sometimes styled kings of Assyria (see note on xiv. 25). The Jews had given these princes no just cause for their ill usage of them; though God for just reasons made them his instruments in punishing a wicked people. Egypt and Assyria are often joined together as the two great oppressors of God's people (see the note on xi. 16).

Ver. 5.] *What have I here,*] Or, "what have I to do here?" (see note on xxii. 16) that is, what have I to do with the Babylonians? when I gave my people into their hands, as the instruments of my vengeance (see Jer. xxvii. 5, 6), I never made over to them the right that I have in my people.

That my people is taken away for nought? my name continually every day is blasphemed,] They have no valuable consideration given them for their liberty (ver. 3), nor did they injure the Babylonians first, that they should requite them in this manner, ver. 4, (to this sense the word *hinman* is often rendered *without cause*: see Ps. xxxv. 7, 19, lxix. 4, cix. 3, cxix. 161, Lam. iv. 52), they met with ill usage, and I got no honour by it. On the contrary, "my name is continually blasphemed:" that is, the infidels take occasion from my delivering up my people into their hands, to reproach me as if I were either forgetful of them, or unable to help them (see the note upon xlviii. 11).

Ver. 6.] They shall know my power, that it is I have made this promise of restoring them, who am always ready at hand to make good what I say: so some render the latter part of the verse, "That I am he that doth speak, and I am ready at hand" [to perform it].

Ver. 7.] A poetical description of the messenger who first brought the good news of Cyrus's decree for the people's return home; whom the *watchmen*,

publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

10 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the

mentioned ver. 8, are supposed to descry afar off from the tops of the mountains, making all possible haste to publish this happy news; a signal instance of God's overruling providence, and of the peculiar care he hath for his church. This text is very fitly applied by St. Paul to the first preachers of the gospel, Rom. x. 15, the very word importing *good tidings* of peace and salvation, whereby the kingdom of God was erected among men. Accordingly we may observe, that those Psalms wherein we find that expression, "The Lord reigneth," are by the generality of interpreters, both Jewish and Christian, expounded of the times of the Messiah (see Ps. xciii. xvi. xxvii).

Ver. 8. *Thy watchmen shall lift up the voice;*] By *watchmen* are meant preachers or prophets (see lvi. 10, Ezek. xxxiii. 7). The words may be understood particularly of Haggai and Zechariah, with respect to the return from the captivity; and may be applied to the first preachers of the gospel in aftertimes.

They shall see eye to eye.] That is, clearly and evidently; the phrase means the same as *face to face*.

Ver. 9. *Sing together.*] See xlix. 8, li. 3.

Ver. 10. *The Lord hath made bare his holy arm.*] He hath given evident tokens of his power and holiness.

All the ends of the earth shall see the salvation of our God.] The plain import of the words, and the parallel text, Ps. xcviii. 3, show, that this must be understood of the revelation of the gospel.

Ver. 11. *Depart.*] See the note on lxviii. 20.

Touch no unclean thing;] The expression is taken from the legal pollutions contracted by touching any thing that was unclean (see Lev. xxii. 4—6); and is a command to God's people, and the priests especially, to cleanse themselves from all those defilements they may have contracted by living among the wicked.

Be ye clean, ye that bear the vessels of the Lord.] The priests under the law had the charge of the holy vessels, and all the furniture of the temple, committed to them (see Numb. iii. 8): and they were particularly enjoined to keep themselves free from all manner of pollutions (see Lev. xxi. xxii). The mystical sense of which command extends to all Christians (see 2 Cor. vi. 17), who are called a "holy priesthood," 1 Pet. ii. 5.

Ver. 12.] Your fathers "were thrust out of Egypt in haste" (Exod. xii. 33), but ye shall have sufficient notice of your departure out of Babylon, that ye may purify and prepare yourselves for it: and God himself shall be both in the head and rear of you, and, like the pillar of cloud in the wilderness, shall be both your guide and defence (see Exod. xiv. 19, 20).

Ver. 13. *My servant shall deal prudently.*] Or, "shall prosper," as the margin reads, more agreeably to what follows. Here begins a new section [the Chaldee paraphrase understands the person spoken of here, and to the end of the following chapter, to be

midst of her; be ye clean, that bear the vessels of the Lord.

12 For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel *will be* your reward.

13 ¶ Behold, my servant shall deal prudently, ye shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations: the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

the Messias], which contains so clear a prophecy of the "sufferings of Christ, and the glory that should follow," that all Christian interpreters forsake Grotius here, even those that too servilely copy after him in other places, and think that this prophecy can be applied to none but Christ, who is here called God's *servant* in an eminent sense (see the note on xlii. 1).

He shall be exalted and extolled, and be very high.] He shall be exalted to be the head of a numerous offspring, to "justify many, and to divide the spoil with the strong" (liii. 10—12). The glories of the Messias are elsewhere in the prophets set forth in the most magnificent terms. And the Jews have a remarkable saying recorded in some of their oldest writers, "That the Messias should be exalted above Abraham, be extolled above Moses, and be higher than the angels:" a sentence that seems to have been derived to them from a more ancient tradition; for we find St. Paul in the Epistle to the Hebrews, proves the supereminent dignity of Christ, by the same topics, by showing him to be greater than Abraham (Heb. vii. 6, 7): worthy of more honour than Moses (iii. 3, 5, 6), and higher than the angels (i. 4, &c).

Ver. 14. *As many were astonished at thee;*] The prophet speaks of that surprise and astonishment men were seized with, by the unexpected change they observed in Christ's outward appearance, at the time of his sufferings, and the strange alteration between him that was so lately followed by multitudes, with acclamations and *hosannahs*, and revered as "the great prophet that should come into the world," and the same person suffering on the cross, and treated as "the scorn of men, and the outcast of the people" (see Matt. xxvii. 39, 42).

His visage was so marred] See liii. 2.

Ver. 15. *So shall he sprinkle many nations;*] His sufferings, however they may render him despicable for the present, yet shall bring great benefit to others, and in the end redound to his own glory: he shall purify whole nations by his blood, and present them holy to God. The expression alludes to the legal aspersions, by which the people were sanctified (compare Ezek. xxxvi. 25, Heb. ix. 13, 14, 1 Pet. i. 2).

The kings shall shut their mouths at him:] The greatest kings and princes shall submit themselves to him, laying their hands upon their mouths, and hearkening to his instructions with the profoundest reverence and attention (compare Job xxix. 9, 10, xl. 4, and see above, xlix. 13).

For that which had not been told them shall they see;] Those nations and their kings shall be instructed in such heavenly truths, as human reason could never be able to discover. The gospel is called a "mystery kept secret from ages and generations," the knowledge of which could not be attained but by divine revelation (see Rom. xvi. 25, Eph. iii. 5, 9).

CHAPTER LIII.

1 Who hath believed our report! and to whom is the arm of the Lord revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is no beauty that we should desire him.*

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

CHAP. LIII.

ARGUMENT.—This chapter describes the circumstances of our Saviour's sufferings so exactly, that it seems rather a history of his passion, than a prophecy: and it is so undeniable a proof of the truth of Christianity, that the bare reading it, and comparing it with the gospel-history, hath converted some infidels.

Ver. 1. *Who hath believed our report!*] This is spoken in the person of Christ and his apostles: Who, say they, among our own countrymen, hath believed our preaching or doctrine? So the word *shemua* signifies, xxviii. 9. And although God hath showed such visible tokens of his power (compare lii. 10), in those miracles by which he hath given testimony to our mission, yet how few of our own nation are convinced by them (compare John xii. 37, 38, Rom. x. 16)?

Ver. 2. *He shall grow up before him as a tender plant.*] The prophet assigns the cause of the Jews rejecting Christ, viz. the meanness of his outward appearance. The Messiah is elsewhere described under the resemblance of a *branch* or *scion* growing out of the stem or stock of David (see xi. 1, Jer. xxiii. 5). But here he is resembled to a little *sucker*, the literal interpretation of the word *ijonck*, and to a branch growing out of a *dry ground*, which looks withered, and does not promise either life or fruit.

The word *shoresh*, *root*, should rather be translated *branch*, or shoot (see the note on xi. 10).

He shall grow up before him] That is, before the Lord, mentioned ver. 1, under his immediate care and inspection; so the expression of “dwelling before God,” signifies abiding under his protection, Ps. lxi. 7. Or *before him* may signify here, according to God's determinate counsel and purpose, as the phrase denotes, Rom. iv. 17.

He hath no form nor comeliness;] The meanness of his outward circumstances, especially when he came to be condemned as a malefactor, made his person appear despicable (compare lii. 14). From this text Justin Martyr, Clemens Alexandrinus, Tertullian, and others of the ancient fathers, concluded our Saviour's person to have been deformed; an opinion in my judgment not at all probable. In the fourth and following centuries, a quite contrary notion was advanced by St. Jerome, and others, viz. that Christ was a person of extraordinary comeliness, which they grounded chiefly upon that place of the forty-fifth Psalm (ver. 3), “Thou art fairer than the children of men,” &c. From these two contrary opinions we may conclude, that the making or setting up the *image* or the *picture of Christ*, was no part of religious worship in the early ages of

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet

Christianity, or else there would have remained some more certain tradition concerning his outward shape and person.

[*That we should desire him.*] He that is described as the “desire of all nations,” Hag. ii. 6 (where the word is the same as in the Hebrew here), did not appear at all desirable to those of his own nation.]

Ver. 3. *Acquainted with grief:*] “Enduring the continual contradiction of sinners,” and all the ill treatment that the malice of men or devils could suggest (see Luke xxii. 53).

We hid as it were our faces from him;] Out of aversion or contempt (compare i. 15, liv. 8, lix. 2). So to “turn away our face from the needy” (Ecclus. iv. 5), is to disregard him, and take no pity on his sufferings.

Ver. 4. *He hath borne our griefs, and carried our sorrows:*] He hath borne the evils and punishments which were due to our sins. The two Hebrew verbs, *nasa* and *sabal*, properly signify to bear the punishment due to sin. The former is taken so in that noted expression, when any person is said to “bear his iniquity;” i. e. the punishment of his iniquity: the latter signifies properly to have iniquity laid upon one as a burden, which is the same with undergoing the punishment due to it. So this word is used, Lam. v. 7, “Our fathers have sinned, and are not; and we have borne their iniquities;” that is, we have been punished in their stead. It is used again in the same sense, at ver. 11 of this chapter.

Yet we did esteem him stricken, smitten of God, and afflicted.] His enemies looked upon him as forsaken of God, and denied him for his vain boasts that God was his Father (see Matt. xxvii. 43).

Ver. 5.] He suffered those chastisements or punishments by which our peace with God was wrought, and satisfaction was made to the divine justice (see Rom. v. 1, Eph. ii. 14).

Ver. 6. *All we like sheep have gone astray;*] A proverbial expression (see Ps. cxix. 176, Zech. x. 2, Matt. xviii. 11, 12, Luke xv. 4).

The Lord hath laid on him the iniquity of us all.] The letter of the Hebrew runs thus: “The Lord hath made the iniquities of us all to meet on him,” or “to fall upon him,” as the verb *pagang* signifies, Judg. viii. 21, xv. 12, Amos v. 19.

Ver. 7. *He was oppressed, and he was afflicted,*] The words may better be rendered, *It was exacted of him, and he answered* the demand: that is, he gave that satisfaction which God's justice demanded for our sins.

Yet he opened not his mouth:] All the hard usage he met with did not prevail with him to utter an intemperate expression, or to make any return to the ill language which was given him (see 1 Pet. ii. 22, 23). Nay, he even abstained from making his just

he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

defence, any farther than it was necessary for him to plead his innocence (see Matt. xxvi. 63, xxvii. 12).

[*He is brought as a lamb to the slaughter,*] Meekly submitting to the violence of his persecutors, and not offering to make the least resistance (see Matt. xxvi. 52, 53). "To go as an ox, or lamb, to the slaughter," is another proverbial expression, which we meet with Prov. vii. 22, Jer. xi. 19, but of a different signification, denoting a false security, or insensibility of danger; to which sense it is explained by Jeremiah himself, in that place, "I knew not," saith he, "that they had devised devices against me." And therefore that text is very importantly alleged by Grotius here, to justify his applying this part of the prophecy to Jeremiah's case.

Ver. 8. *He was taken from prison and from judgment.*] We do not read that imprisonment was any part of Christ's sufferings: so I think the marginal reading is to be preferred, "He was taken away by distress and judgment:" or it may be rendered, "He was carried away to execution (so the participle of *lukkak* is used, Prov. xxiv. 11) by tyrannical oppression, and a sentence of condemnation." The word *notzer*, which our translation renders *prison*, is rendered *oppression*, Ps. cvii. 39.

[*Who shall declare his generation?*] Who can declare the wickedness of the men of that age or generation, who cut off this innocent person in so unjust a manner! The Hebrew word *dor*, often signifies the men of such an age or place (see Gen. vii. 1, Deut. xxxii. 5, 20, Ps. lxxviii. 8). In the same sense is *דור* frequently used in the New Testament, particularly Matt. xii. 45, xxiii. 36. Some commentators understand this text of Christ's *eternal generation*, but then I conceive the word in the Hebrew should have been *toledoth*.

Ver. 9.] Some render the words thus, "His grave was appointed with the wicked (being crucified with malefactors), but he was with the rich in his death," being buried in the monument of Joseph of Arimathea; or, "his sepulchre was with the rich:" so Schindler renders the word *bemothan*, as if it were derived from *bamah*. Others to this purpose, "God delivered him, even to the grave and to death, into the hands of the wicked and powerful." The word *rich* is sometimes taken, in an ill sense, for a tyrant or oppressor (see Job xxvii. 19, compared with ver. 13): and so they understand it here, and translate the latter part of the verse thus, "Not for any violence that he had done, or that any deceit was found in his mouth." The very same Hebrew particles, *yal lo*, being thus translated, Job. xvi. 17. Or else, taking those particles in that sense, we may very well join this sentence to the following verse, thus, "although he had done no wickedness, neither was any deceit in his mouth, yet it pleased the Lord to bruise him."

Ver. 10. [*When thou shalt make his soul an offering for sin, he shall see his seed.*] Our Saviour's words, John xii. 24, are a commentary upon this place, where, speaking of the benefits that would

10 ¶ Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the

follow from his death, he saith, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

[*He shall see his seed.*] This may be properly understood of our Lord's disciples, called Christians, after his name. Nothing is more usual than to call teachers by the name of *fathers* (see 2 Kings ii. 12, xiii. 14), and them that follow his instructions by the name of *children*. In this sense we read of the "children of Abraham," the "children of God," and the "children of wisdom." The Chaldee, LXX, and Vulgar Latin, join the following words to this sentence, "He shall see a seed which shall prolong their days;" i. e. the church, which shall continue unto the end of the world.]

[*He shall prolong his days.*] "Being raised up from the dead, he shall die no more" (Rom. vi. 9).

[*The pleasure of the Lord shall prosper in his hand.*] The redemption and salvation of mankind is often called God's *good pleasure*, as being both highly acceptable to him, and likewise proceeding purely from his good pleasure and free grace (see Eph. i. 5, 9, 2 Thess. i. 11, John vi. 39).

Ver. 11. *He shall see of the travail of his soul, and shall be satisfied.*] He shall rejoice to find that his death and sufferings have not been in vain, but the means of saving so many: to this sense some understand that text of St. Paul, where he saith, that Christ, "for the joy which was set before him, endured the cross, despising the shame," (Heb. xii. 2).

[*By his knowledge.*] By such a knowledge of Christ as produceth faith and obedience (see John xvii. 3, Phil. iii. 8, 9, 2 Pet. i. 3).

[*Shall my righteous servant.*] St. John alludes to this place, when he calls our Saviour, *Jesus Christ the righteous*, 1 John ii. 1 (concerning the title of *servant*, see the note on xlii. 1).

[*Justify many.*] The writers of the New Testament allude to this text, when they say, that "Christ gave his life a ransom for many" (Matt. xx. 28); "his blood was shed for many" (Matt. xxvi. 28); "Christ was once offered to bear the sins of many" (Heb. ix. 28); and "by the obedience of one shall many be made righteous" (Rom. v. 19), where the *ο πολλοι*, "the many," are equivalent to "all men," as appears by the foregoing verse.

Ver. 12. *Therefore will I divide him a portion with the great.*] The words may be rendered more exactly to the Hebrew, thus, "I will bestow many upon him;" or, "I will give him his share or possession in many:" to this sense the Septuagint render it, *κληρονομησει πολλους*. Thus the expression is equivalent to that of Ps. ii. 8, "I will give him the heathen for his inheritance," &c. Any gift is expressed in the Hebrew by a share or lot in a division: the phrase alludes to the division of the land of Canaan among the twelve tribes by lot (see Ps. xvi. 5, 6).

[*He shall divide the spoil with the strong.*] The expression alludes to the custom of conquerors to divide the spoils of their victory with their officers and sol-

strong; because he hath poured out his soul unto death: and he was numbered with the transgressors;

diers (see ix. 3. Josh. xxii. 8, Judg. v. 30, Prov. xvi. 19, Zech. xiv. 1). So Christ, after he had conquered the powers of darkness by his cross (see Col. ii. 15), should ascend triumphantly into heaven, "leading captivity captive, and distributing gifts unto men" (Eph. iv. 8). But I must observe, that the Septuagint and Chaldee paraphrase render the words, "He shall divide the spoils of the strong;" as if the Hebrew particle *eth* stood for *meeth*, as it does Gen. iv. 1, and elsewhere; and then the sense will be, that Christ shall turn Satan out of that kingdom, which he had usurped over mankind, and assert his own

rights; and he bare the sin of many, and made intercession for the transgressors.

right to it (see John xii. 31). And this interpretation of the words, our Saviour himself may be thought to allude to, when, speaking of his conquest over Satan, he saith, "When a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils" (Luke xi. 22).

Because he hath poured out his soul unto death:] He hath poured forth his blood, wherein the life or animal soul doth consist (see Lev. xvii. 11). The same reason of Christ's exaltation is assigned, Phil. ii. 9.

CHAPTER LIV.

1 SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child; for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand

and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Ho-

CHAP. LIV.

ARGUMENT.—In the foregoing chapter the prophet described the sufferings of Christ, and here he prophesies of the increase and glory of the church which should follow upon it; which, indeed, were to commence from the time of Christ's passion, but would not be completed till his second coming, and after the Jews were again restored to God's favour.

Ver. 1. *Sing, O barren, thou that didst not bear;]* Or, "thou that hast not borne" children a great while. The prophet had described Jerusalem, during the captivity, as a desolate woman, forsaken of her husband, and bereaved of her children (xlix. 21; compare lxii. 4): here he bids her rejoice and comfort herself after her affliction, because her children should be much more numerous than they were in her most flourishing condition. This cannot be literally true of the Jewish nation, who never made such a figure after the captivity as they did in the days of David and Solomon; and consequently can be only imperfectly understood of Jerusalem, as she was a type of the Christian church, according to St. Paul's exposition of that text, Gal. iv. 27. Expounding the words to this sense, they import, that the church, after her spouse, Jesus Christ, was taken from her by death, and she left in a disconsolate, forlorn condition, and her children orphans (see John xiv. 18), desponding and comfortless (Luke xxiv. 21), from such mean and contemptible beginnings, should spread herself over the world, and will still receive a farther enlargement when the fulness of the Jews and gentiles is come in.

For more are the children of the desolate than the children of the married wife.] She that was desolate without inhabitant, shall have more children than ever she had formerly whilst she was married; i. e. while God owned his covenant relation to her, and the land, of which she was metropolis, was full of people (see ver. 5, and lxii. 4).

Ver. 2.] The prophet describes the city of Jerusalem, the figure of the Christian church (God's tabernacle, Rev. xxi. 3), under the metaphor of a tent, or tabernacle, the most ancient way of dwelling; and bids her enlarge her borders in proportion to the increase of her inhabitants (compare xlix. 19, 20, xxxiii. 20).

Ver. 3. *Thou shalt break forth on the right hand and on the left;]* Thy people shall become so numerous, that thou shalt be forced to seek out new habitations for them.

Thy seed shall inherit the Gentiles.] This may be understood, in a low sense, of the Jews enlarging their borders, by the conquests of Judas Maccabeus, over their neighbouring countries (see 1 Macc. v.), and their inhabiting those cities in Judea which had been left desolate, it may be, ever since the captivity of the ten tribes; but the words do plainly imply the enlargement of the church, by admitting the gentiles within her territories, and that the minds of rude and barbarous nations should be cultivated with the knowledge of the true God (see the note on xlix. 8).

Ver. 4.] The favour and affection God will show towards thee now, will make thee forget all thy former disgraces and afflictions, both those thou sufferedst in Egypt, and afterward in the times of the judges, and those which thou enduredst in the time of thy captivity, when God rejected thee, and left thee in a state of widowhood (see ver. 6, l. 1). This verse, and ver. 6, may have a particular regard to God's calling of the Jews, and restoring them to favour, after they had been rejected a great while (see the note upon ver. 13, and compare lx. 15, lxi 7, lxii. 4).

Ver. 5. *For thy Maker is thine husband;]* Though God had cast thee off for some time (ver. 1), yet he still owns the relation of a husband towards thee, and will show true marks of his conjugal affection to thee (see the note on xlvi. 8).

The God of the whole earth shall he be called.] And now the time is coming when he shall not be called the God of the Jews only, but also of the gen-

ly One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee: but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of Noah unto me; for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established:

tiles, whom he shall admit into the same covenant relation to himself, with the Jews (compare Zech. xiv. 9, Rom. iii. 29).

Ver. 6.] God is now reconciled to thee again, after having cast thee off, and left thee in a desolate and mournful condition (see ver. 1, 4). He will now cherish thee, as if he were newly married to thee (see lxii. 4). "A wife of youth" signifies a wife that a man was married to in his youth, who was his first love, and therefore not easily to be parted with (see Prov. v. 18, Mal. ii. 14).

Ver. 7. *For a small moment have I forsaken thee;*] God's anger towards his servants is short, when compared with that everlasting kindness he will show towards them (see Ps. xxx. 5). The same rule holds true of the church in general, whose "light afflictions are but for a moment," in comparison of that eternal glory he hath promised them; an earnest of which will be that millennium of rest, which is to usher in the heavenly state, and seems to be described in the following part of the chapter.

But with great mercies will I gather thee. This was to be understood, either of the gathering together of the Jews from their several dispersions (compare xi. 12, xxvii. 12, xl. 6); or of the uniting the Jews and gentiles in one body, under Christ their head, which will be the effect or consequent of the former (see lvi. 8, lx. 4, lxvi. 18, Gen. xlix. 10, Eph. i. 10); or, lastly, it may be expounded of the gathering together of the saints at the last day, when there shall be an entire separation made between them and the wicked (see Matt. xiii. 41, 49, xxiv. 31, xxv. 32, I Thess. iv. 17, 2 Thess. ii. 1). This place may most probably be understood in the first sense.

Ver. 9.] God's irrevocable promise is elsewhere called his oath, though the formality of swearing was not used (see Ps. lxxxix. 3, cv. 11, cxxxii. 11). This solemn promise which God here makes, must relate to such a time when God will not afflict his people any more: and as it would not have been true if it were applied to the Jews returning from Babylon, for their whole nation and government was afterward utterly ruined by the Romans; so neither can it be made good so long as the present state of the world continues.

Mr. White hath, with great sagacity, discovered the fulfilling of this prophecy, in the present dispersion of the Jews over the world; which most other writers speak of as a remarkable judgment of God upon that nation, that they should never incorporate with any other community, but continue as a separate people from the rest of the world, living everywhere, like strangers, only upon sufferance: and this

sort of exile is threatened, as a punishment to be inflicted upon them for their heinous sins, by Moses, Deut. xxviii. 64—66, and by Hosea, iii. 4.

Ver. 10. *For the mountains, &c.*] Compare li. 6.

Ver. 11. *I will lay thy stones with fair colours,*] We read of "stones of divers colours," I Chron. xxix. 2, where the word in the original is the same as it is here, and probably means a stone of a red or shining colour. This and the next verse may, in a qualified sense, be applied to the rebuilding the city and temple after the captivity; but must have some farther meaning in it, if we compare it with that old prophecy mentioned in Tobit, xiii. 16, 17, which Mr. Mede hath showed must relate to the latter times (see his Dissertat. upon the last chapter of Tobit), and with Rev. xxi. 18, &c. The church of Christ, and the society of antichrist, are described as two cities; the latter called "mystical Babylon," Rev. xvii. 5, the former, the "new and heavenly Jerusalem," Rev. xxi. 2, 10, to distinguish it from the earthly city of that name, and is there described as "coming down from God," and adorned with all those gifts and graces which can render it glorious and durable, which are metaphorically represented under the figure of a four-square solid and beautiful structure, consisting all of gold and precious stones.

Ver. 12. *Thy borders.*] The Hebrew word here, which is commonly rendered a *border*, the Septuagint translate a *wall*, which makes the words exactly parallel with Rev. xxi. 18.

Ver. 13.] This signifies that plentiful effusion of grace which the prophets mention as the peculiar character of the gospel-times (see the note on xlv. 3). The effects of it were very signal in the first times of the gospel (see John vi. 45, compared with Jer. xxxi. 34, see likewise Acts iv. 33, I Cor. i. 4, 5). And there shall be another remarkable effusion of it, when God shall "pour the spirit of grace and supplication" upon the Jews, in order to their conversion, according to the prophecy of Zechariah, xii. 10, confirmed by the assertion of St. Paul, 2 Cor. iii. 16, who expressly tells us, that the time will come when the heart of that people "shall turn to the Lord, and then the veil shall be taken away" from it: and then they shall be the instruments of bringing in the remainder of the unconverted gentiles (see lxvi. 19, 20). And therefore we are not to make the sense of the present Jews any objection against interpreting some of the ancient prophecies with relation to their conversion, as Mr. White seems to do (see his argument upon the fortieth chapter of this prophecy), the generality of them being a profligate race of people, abandoned of God and goodness: but even such

thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an

instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the Lord, and their righteousness *is* of me, saith the Lord.

wretches God is able to convert whenever he pleases, and, as John Baptist told their forefathers, can out of "these stones raise up children unto Abraham" (Matt. iii. 9).

Ver. 14.] God's mercy and thy own integrity shall be thy defence and protection, so that thou needest not fear either any threatening or invasion from foreign enemies (see lii. 1, lx. 18).

Ver. 15. *They shall surely gather together, but not by me.*] I foresee your enemies will make attempts against you; but as they do it without my direction, so neither shall they be blessed with my assistance.

Whosoever shall gather together against thee shall fall for thy sake.] Or, "shall fall to thee," as the Hebrew literally imports: that is, shall come over to thy side; in which sense the phrase is used, Jer. xxxvii. 14. So the meaning of the sentence will be this;

whosoever comes against thee, instead of continuing thy enemy, will become thy convert, as St. Paul was at the beginning of Christianity.

Ver. 16.] I have created the maker of offensive weapons, and them that use them; and both being under my government and direction, no design formed against thee shall be prospered by me.

Ver. 17. *Every tongue that shall rise against thee in judgment thou shalt condemn.*] God will protect and maintain thy innocence against all the malicious suggestions of thine enemies, either men or devils (compare l. 8, 9, Rev. xii. 10).

Their righteousness is of me.] I will acquit them, and pronounce them innocent or justified; this shall be the portion and privilege of my faithful servants (see xlv. 24, 25). Or *righteousness* may be equivalent to salvation (see lxiii. 1, 2).

CHAPTER LV.

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall

CHAP. LV.

ARGUMENT.—The prophet publishes the free offers of grace by the gospel, and exhorts men not to reject them, but to turn to God by a sincere repentance, who will graciously pardon and accept them.

Ver. 1. *Come ye to the waters.*] The divine grace is often represented under the emblem of springs and streams of water (see the notes upon xxx. 25, xlv. 3). In like manner divine knowledge, the food and support of the soul, is expressed by the metaphors of meat and drink, which sustain the body (see John vi. 27, and so to the end of the chapter). Under this metaphor the prophet here exhorts men to make use of those means of instruction which the gospel so freely offers. Christ himself expounds the words to this sense, John vii. 37.

Come ye, buy, and eat.] *Buying* sometimes signifies in general gaining or procuring anything. In this sense Solomon uses the word, when he bids us "buy the truth and sell it not;" i. e. spare no pains to learn it (Prov. xxiii. 23, see likewise Rev. iii. 18). It is added, "without money and without price," to show that divine knowledge is of far greater value than to be purchased with money, being the gift of God, and not to be obtained but by earnest prayer and sincere endeavours (compare Ecclus. li. 25, 26).

Ver. 2.] All the pretences to religious knowledge, but such as proceed from God himself, are vain and

useless; they can neither instruct men in the truth, nor lead them to happiness.

In fatness.] By *fatness* is meant all sorts of delicious food (see xxv. 6); and the expression here denotes the true knowledge of God and of happiness, as was observed upon the first verse (compare likewise the following verse).

Ver. 3. *I will make an everlasting covenant with you.*] The gospel is often called an "everlasting covenant" (see lxi. 8, Jer. xxxii. 40, l. 5) in opposition to the law, which was designed but for a time, and was to give way to a better. And by the terms of this covenant, God will fulfil those promises which he made to David, of establishing his throne for ever (see 2 Sam. vii. 16, Ps. lxxxix. 28): which will not be fully verified, but in the Messiah, of whose "kingdom there shall be no end" (see Acts xiii. 34).

Ver. 4. *I have given him for a witness to the people.*] David is in the prophets often put for Christ, in whom all the promises made to David are to be fulfilled (see Jer. xxx. 9, Ezek. xxxiv. 23, Hos. iii. 5). And as all the prophets are God's witnesses (see the note on xlvi. 10), so that title does in an eminent manner belong to the Messiah, who was the "great prophet that should come into the world:" accordingly he is styled "the faithful witness" (Rev. i. 5), and "for this cause came he into the world, that he should bear witness to the truth," as he speaks himself (John xviii. 37).

A leader and commander to the people.] The word

run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the Lord while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 ¶ For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but water-

eth the earth, and make it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

nagid, which is translated *leader*, signifies likewise a *prince*, or *ruler*; and so it is translated, Dan. ix. 26, where the same title is given to the Messias.

Ver. 5. *Thou shalt call a nation that thou knowest not*,] Christ is elsewhere styled the "light of the gentiles" (see xlii. 6, xlix. 6).

He hath glorified thee,] See the note on lii. 13.

Ver. 6.] A general exhortation to men, to make use of the means and opportunities of grace which the gospel offers. To the same purpose are those exhortations we read in the New Testament, "not to receive the grace of God in vain" (2 Cor. vi. 2), and to "hearken to God's voice while it is called to-day" (Heb. iii. 13). Which places intimate, that men may outlive their day of grace, and either themselves be "hardened through the deceitfulness of sin;" or else God may "remove their candlestick," and take away those means of instruction from them, which they made no better use of (see Matt. xxi. 43).

Ver. 7.] A general promulgation of pardon, such as properly belongs to the gospel-state (compare Matt. xi. 28, Luke xxiv. 47, Acts xiii. 38, 39).

Ver. 8, 9.] My purposes in revealing the gospel carry in them such marks of goodness and condescension in forgiving sins (see ver. 7), and of truth and faithfulness in fulfilling my promises (see ver. 10, 11), that they as far exceed the measures of human proceedings, as heaven is high above the earth.

Ver. 10, 11.] You find by experience that the rain and snow fulfil my pleasure, and answer the ends for which I send them down upon the earth: and you may be assured that my word and promise shall be much more effectual, and fulfil all my gracious purposes and designs, of *bringing men from darkness to light, and from the power of Satan to God*.

Ver. 12. *Ye shall go out with joy*,] This may be

particularly meant of the Jews' return from captivity, as the second verse in the next chapter is to be applied to them: but then we are to consider their call out of Babylon to be an emblem of a greater deliverance; when God will call men by the gospel "out of darkness into his marvellous light:" upon which account the Christians are called a "chosen generation," and "a peculiar people," whom God hath separated to himself from the rest of the world (see 1 Pet. ii. 9, Gal. i. 5). Compare the phrase *go out*, with xlii. 7, xlix. 9. The words may be understood of the final restoration of the Jews, which shall be accompanied with bringing in the fulness of the gentiles (compare xxxv. 10).

The mountains and the hills] See note on xlii. 10.

Ver. 13. *Instead of the thorn shall come up the fir-tree*,] Spiritual blessings are often represented under the emblems of fruitfulness and plenty (compare xxxv. 2). So here we may take the words as importing that virtue and holiness shall spring up instead of vice and wickedness: good men being elsewhere compared to fruitful trees (see Ps. i. 3, Luke vi. 44, 45): as the wicked are resembled to briars and thorns (see the note on ix. 18). Or else the words may import a renovation of the world, and restoring it to a paradisaical state, as some understand the promise of a "new heaven and new earth," mentioned lxxv. 17).

It shall be unto the Lord for a name,] It shall turn to God's praise, and be an everlasting monument or memorial of his goodness. Thus the expression, "for a name," is used Jer. xiii. 11, where, "for a name, for a praise, and for a glory," are used as equivalent terms. So Ezek. xxiii. 10, where our translation reads, "she became famous among women," it is in the original, "she became a name among women."

CHAPTER LVI.

1 Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

2 Blessed is the man that doeth this, and the

son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that

CHAP. LVI.

ARGUMENT.--The exhortations in this chapter, to the ninth verse, are particularly directed to the Jews under captivity, and to the proselytes who were joined to them; many strangers, by conversing with the Jews, who were dispersed in foreign

countries, being persuaded to embrace the religion. The prophet encourages the latter to hope that God will accept them, though they cannot lay claim to all the privileges the natural Jews valued themselves so much upon. God tells them (ver. 8) that he will, in due time, add many other gentiles to his church, and make them one body with

hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one

that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

8 The Lord God which gathereth the outcast of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

9 ¶ All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* blind; they are all igno-

the Jews: which prediction relates to the times of the gospel.

Ver. 1.] Compare xlvi. 13. An exhortation resembling that of John Baptist (Matt. iii. 2), whereby men are required to prepare their minds, and render themselves fit objects of God's mercy.

Ver. 2. *That keepeth the sabbath from polluting it.*] The sabbath was ordained as a sign or token of God's covenant with his people (see Exod. xxxi. 13, Ezek. xx. 12), whereupon the observation of it was the distinguishing character of a Jew, by which he declared himself a worshipper of the true God, who created heaven and earth, and instituted the sabbath as a memorial of that creation. The "keeping the sabbath" is a precept here more particularly mentioned, because it might be observed under the captivity, when many other ceremonial laws, particularly those concerning sacrifice, could not.

Ver. 3. *Son of the stranger.*] The strangers were those who joined themselves with the Jews in worshipping the true God, without being circumcised, or obliging themselves to observe the whole law of Moses. They are called "devout Greeks," or "religious proselytes," and the "worshippers of God," in the Acts (see xiii. 47, xvii. 4, xviii. 7). God here declares his accepting of such, thereby preparing a way for the gospel institution, when the *partition-wall* between the Jews and gentiles should be broken down.

I am a dry tree.] Fruitfulness was one of the principal blessings promised under the law (see Gen. xlix. 25, Deut. xxviii. 4). In like manner, barrenness was both a curse and a reproach (see note on iv. 1).

Ver. 5.] Eunuchs were forbid "to enter into the congregation of the Lord," or join themselves with the Jews in their public assemblies (Deut. xxiii. 1). Here God tells them the time is coming, when these restraints shall be taken off; the inward endowments of the soul shall be sufficient to give pious persons a title to the communion of saints, and their names shall be written in "the book of life," a more lasting remembrance than posterity can entitle them to (see Col. iii. 11).

Ver. 6. *The sons of the stranger*, [compare lx. 10] — *every one that keepeth the sabbath*] The words of the fourth commandment do plainly include all "strangers that lived within the gates of the Jews," expressed elsewhere by the "stranger that sojourneth with thee" (Exod. xii. 48, see likewise Lev. xxv. 47). So the Septuagint understood the words of the fourth commandment, and render them, ὁ πρὸς ἄλλοις ὁ παρεῖν ἐν οἴῳ: "the proselyte that sojourns with thee." And yet the later rabbins maintain, that the precept of the sabbath only obliges such proselytes as are circumcised (see Selden, De Jure Nat. et Gentium, lib. iii. cap. 12).

Taketh hold of my covenant.] The sabbath was ordained as a sign or token of God's covenant with his people (see the note upon ver. 2). So that keeping the sabbath was one sort of initiation into that covenant.

Ver. 7. *Even them will I bring to my holy mountain, &c.*] This may be understood of those gentile worshippers, who paid their devotions in the "court of the gentiles," a place within the precincts of the temple, set apart for that purpose. Many of these came from distant countries to Jerusalem, at the solemn festivals (see John xii. 20, Acts viii. 27). But we are likewise to understand the words, of the gentiles coming into the Christian church, and joining in the worship of it.

Their burnt offerings and their sacrifices shall be accepted.] We may understand the words partly of those sacrifices which the gentile converts did offer under the second temple: but the calling of the temple the "house of prayer," doth make it probable that the sacrifices here mentioned are chiefly to be understood of those "spiritual sacrifices" of prayer and thanksgiving, which are proper to the Christian worship (see Heb. xiii. 15, 1 Pet. ii. 5). What Calvin saith upon the place, Loquitur propheta figuris, quæ suæ convenient ætati, "The prophet uses such expressions," with relation to the gospel-times, "as are taken from the usages of his own time," is a good rule for explaining the idioms of the prophetic writings, where the state of the Christian church is often described by representations taken from the Jewish temple and government (see the notes on xix. 19, lxi. 23).

For all people.] It was designed for other nations, as well as the Jews, to say their prayers in, at its first dedication by Solomon (see 1 Kings viii. 41, 42). Although the number of proselytes was not considerable till the times of the second temple.

Ver. 8.] The gathering the dispersed Jews into one body and people again, is but an earnest of what I will do, when "at the fulness of time I shall gather together in one all things by Christ," Eph. i. 10 (see the note on liv. 7).

Ver. 9.] A new chapter should have been begun here; for this is a new prophecy, setting forth, in the remainder of this and in the following chapter, the sins and miseries which ushered in and ended in the captivity: when, first, Pharaoh-nechoh made the land tributary (2 Kings xxiii. 33); then bands of the Chaldeans, Syrians, Ammonites, and Moabites, invaded it (ibid. xxiv. 2); and at last Nebuchadnezzar completed its destruction (compare the expressions here with Jer. xii. 9, Hab. ii. 17).

Ver. 10.] The cause of these miseries is imputed here to the ignorance and carelessness of their governors, both in church and state (see the following

rant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, *they are* greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their

verse), whom the prophet compares to *dumb dogs*, that give no warning of approaching thieves, or enemies, but give themselves up to sleep and idleness.

Ver. 11. *They are greedy dogs*] Or, impudent, so the word *naz* elsewhere signifies (see Prov. vii. 13, xxi. 29). In like manner Homer describes impudence, by *κνίς ὀμύματ' ἔχων*, "having the eyes or look of a dog."

Shepherd] The word *shepherd* signifies civil governors, as well as ecclesiastical guides (see xliv.

own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, *and* much more abundant.

28, Jer. xxv. 34, xlix. 19, Zech. xi. 3, 5, 8, &c. xiii. 7).

Every one for his gain, from his quarter.] That is, every one from his quarter minds only his own advantage; they are all alike, from one end to the other: so the word *mikkatzeb* signifies *from every quarter*, Gen. xix. 4.

Ver. 12. *To-morrow shall be as this day,*] This they said to deride the threatenings of destruction which the prophets denounced against them.

CHAPTER LVII.

1 THE righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

2 He shall enter into peace: they shall rest in their beds, *each one* walking in his uprightness.

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw

out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?

6 Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

CHAP. LVII.

ARGUMENT.—The same subject is continued which was begun in the last chapter; and in this the prophet reproves the idolatries which were so publicly practised in the latter times of the kings of Judah, and which provoked God to deliver up his people captives to the Babylonians, from whence nevertheless he promises to deliver them, at the latter end of the chapter.

Ver. 1. *The righteous perisheth,*] This may be understood either of Hezekiah or of Josiah: Hezekiah had a promise made him that peace should continue during his days (xxxix. 8). Josiah had likewise a promise of dying in peace, and not seeing the evil which God would bring upon Jerusalem (2 Kings xxii. 20).

No man layeth it to heart:] No man reflects with himself how sore a judgment it is to have good men, and especially pious princes, taken away in bad times, who might either by their prayers avert impending judgments, or, by their prudence and vigilance, apply proper remedies to the public calamities.

Merciful men are taken away,] The Hebrew word *asaph* signifies to be gathered, and is used of men's being laid in the sepulchres of their ancestors; which is elsewhere expressed, by being "gathered unto their people." So Josiah is said to be "gathered to his grave" (2 Kings xxii. 20). In other places the word is joined with being buried (see Jer. viii. 2, xxv. 33). So we read, Job xxvii. 19, "The rich man shall lie down, but he shall not be gathered;" where the word were better translated *buried*.

Ver. 2. *They shall rest in their beds,*] As death is compared to sleep, so the grave is resembled to lying down in a bed (see xiv. 18). Particularly we read, 2 Chron. xvi. 14. of the "bed of spices" in which king Asa was laid: and if we understand the text before us, of the death of some of their good kings, the phrase may allude to the costly funerals

with which they honoured the memory of their pious princes deceased.

Each one walking in his uprightness:] Or, "that hath walked in his uprightness."

Ver. 3.] The prophet summons those that practise the sorceries and idolatries of the heathen to come and hear their doom: these he calls the "sons of the sorceress," and the "seed of the adulterer;" as our Saviour calls the wicked Jews, "an adulterous generation" (Matt. xvi. 4). Adultery being taken in a spiritual sense for departing from God, and breaking that faith and allegiance which is due to him, and especially for renouncing him, and worshipping idols (see the note on xlviii. 8). Men are called in scripture the *children* of those whose practices they imitate (see John viii. 39, 41, 44).

Ver. 4.] Gestures of scorn and contempt, by which this idolatrous crew declared their hatred and despite to God's true servants.

Ver. 5. *Enflaming yourselves with idols*] Idolatry being spiritual adultery, is sometimes compared to the rage of lust (see Ezek. xvi. xxiii.). It is true, too, that those shady groves dedicated to idol-worship, were a shelter for all manner of improprieties (see Hos. iv. 13, 14).

Under every green tree] See i. 29, Ezek. vi. 13.

Slaying the children in the valleys under the cliffs of the rocks?] Offering them in sacrifice unto Moloch: a sin severely prohibited (Lev. xx. 2, &c.), and yet much practised in the times of the idolatrous kings of Judah (see 2 Chron. xxviii. 3, 2 Kings xxiii. 10, Ezek. xvi. 20). And the "valley of Hinnom" was chiefly noted for this inhuman practice (see Jer. vii. 31).

Ver. 6. *Among the smooth stones of the stream* [or, of the valley] *is thy portion, &c.*] The words may be understood of the altars built there, or of stone pillars, erected for idolatrous worship, which they used to anoint with oil, or pour out their offerings upon them, such as the text here mentions: from whence came

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself* to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself* even unto hell.

that proverbial speech concerning a superstitious man, Πάντα λίθον λιπαρὸν προσκυνῶν, "A worshipper of every shining stone;" mentioned by Clem. Alexandrinus (Strom. lib. vii.). The same learned writer supposeth these to be the most ancient monuments of divine worship, and older than the use of statues and images; for we find that Jacob, in compliance with the then received practice, as it is likely, "set up a pillar at Bethel, and poured oil upon it," Gen. xxviii. 18 (see Clem. Alexandr. Strom. lib. i. p. 343. D. and Protrept. p. 29. D.).

A drink offering,—a meat offering.] To the sacrifices of beasts were generally added an offering made of flour mixed with oil, which our translators render a *meat offering* (but might better be translated a *bread offering*, see the note on xliii. 23), and a certain quantity of wine for a drink offering (see Numb. xv. 4, 5, Joel i. 9).

Ver. 7.] Sacrificing upon the high places was an idolatrous practice often taken notice of, and consequently the *bed* here mentioned may most fitly be understood of such a bed as was used at feasts, and was prepared for the entertainment which was made with part of the oblation (compare Ezek. xxiii. 41, Amos ii. 8). It was the custom of the Jews, as well as of the Romans, to lie upon beds or couches at their meals (see 1 Sam. xxviii. 23, Amos vi. 4): the same custom is mentioned Mark vii. 4, and in other places of the gospel, where the English reads, *he sat down to meat*, it is in the Greek, *he lay down*.

Ver. 8. *Behind the doors—hast thou set up thy remembrance.*] Thou hast set up monuments of thy idolatry in every corner. The Hebrew verb *zakar*, with its derivatives, is used for any object, monument, or place of divine worship, as Dr. Spencer hath observed (De Legib. Hebr. lib. ii. cap. 5).

[*Behind the doors also and the posts.*] They that did not care their idolatry should be discovered, set up their idols in secret places. See Deut. xxvii. 15.]

For thou hast discovered thyself to another than me, and—enlarged thy bed.] The prophet describes their idolatry under the metaphors of a harlot's being false to her husband's bed (see ver. 3). So he tells them, that they had committed spiritual adultery when they went up to the high places to sacrifice (see ver. 7); that they had multiplied their idolatries, as an unchaste woman does her lovers; that they had broken their covenant with God, whom they had acknowledged to be their Lord and husband, and made a new contract with idols to serve them (see the note on xlvi. 8). The word *bed* is of an ambiguous sense, and besides its proper signification, is taken for the furnishing out a religious feast (see the note upon ver. 7).

Ver. 9. *Thou wentest to the king with ointment.*] The Jews are often upbraided for making leagues with idolatrous princes, and courting their favour by presents (see xxx. 6, Hos. vii. 11, xii. 1): sometimes

10 Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that put-

they courted the king of Assyria, at other times the king of Egypt, as it best served their interest.

And didst debase thyself even to hell.] Thou didst court the favour of these foreign princes by thy ambassadors, in the most abject and submissive terms.

Ver. 10. *Thou art wearied in the greatness of thy way;*] Thou hast tried all ways to save thyself from the evils that threaten thee: thou hast sought the friendship of foreign princes, and of their gods (see 2 Chron. xxviii. 21, 23.) And though thou hast found thyself disappointed in all these projects; yet still thou conceivest hopes of receiving benefit from their friendship and alliance.

Thou hast found the life of thine hand, &c.] Thou hast made a shift by these methods to support thyself for the present, therefore thou dost not feel any remorse for thy evil practices.

Ver. 11. *Of whom hast thou been afraid or feared, that thou hast lied.*] The fear of God's displeasure ought, in all reason, to outweigh all other fears and apprehensions (see li. 12, 13), and deter thee from breaking that faith and covenant whereby thou art engaged to him (see ver. 3, 8). Departing from God is called, in other places, "dealing treacherously with him" (Jer. iii. 20, v. 11).

Have not I held my peace even of old, and thou fearest me not?] The Bishops' Bible, published under queen Elizabeth, translates the place thus; "is it not because I held my peace, and that of a long time, therefore thou fearest me not?" Sinners take encouragement to continue in sin, from God's patience and long-suffering (see Ps. l. 21, Eccles. viii. 11).

Ver. 12.] I will show thee thy deserts, which then will appear quite of another sort, than what thy own self-conceit makes thee believe them to be; and see whether thou canst ground any hope or comfort in them.

Ver. 13. *Let thy companies deliver thee;*] Let thy allies or associates help thee, whose assistance thou hast taken such pains to procure (see ver. 9). But they will not be able to deliver themselves (compare Jer. xxii. 22).

But he that putteth his trust in me shall possess the land.] Those that still depend upon me, and make use of none of these indirect means to preserve themselves, shall return from captivity, and enjoy their native country, and the opportunities of attending upon my service, either by themselves, or in their posterity. The prophets, after they have denounced God's threatenings against the Jews, do usually conclude with promises of receiving them again into favour upon their amendment: to show that that nation have still a title to the promises made by God unto their fathers, whenever they will render themselves worthy to receive them (see Rom. xi. 29).

Ver. 14. *And shall say, &c.*] Or, "it shall be said," or "orders shall be given:" for the verb active is here used impersonally, as is frequent in other places

teth his trust in me shall possess the land, and shall inherit my holy mountain ;

14 And shall say, Cast ye up, east ye up, prepare the way, take up the stumbling block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth : for the spirit should fail before me, and the souls *which* I have made.

(see the note on xli. 18). The words imply that God will take care of facilitating the return of the faithful out of captivity, and will remove all impediments that may hinder their passage home, just as if harbingers were to go before them, and plane the roads for them (see xl. 3, xlii. 10).

Ver. 15.] Though my throne be in heaven, yet I do not disdain to converse with the lowly and meek, and such as humble themselves under my hand, whom I will relieve, and comfort in their afflictions (compare lxvi. 2, John xiv. 23).

Ver. 16.] God hath compassion upon the work of his hands, and does not deal with men according to the rigour of justice, else they would quickly be brought to nothing (see Ps. lxxviii. 39, ciii. 13, 14, Jer. x. 24).

Ver. 17. *For the iniquity of his covetousness*] See lvi. 11, lix. 4, &c.

I hid me, and was wroth,] God's withdrawing his mercy or protection, is expressed by *hiding his face* (see viii. 17, Deut. xxxii. 20, Job xiii. 24, Lam. iii. 44).

Ver. 18. *I have seen his ways, and will heal him.*] I have seen a reformation of his manners, and will remove my heavy judgments (compare lviii. 8, lix. 20, Jer. xxxi. 19, 20).

17 For the iniquity of his covetousness was I wroth, and smote him : I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have seen his ways, and will heal him : I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips ; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD ; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There* is no peace, saith my God, to the wicked.

And restore comforts unto him and to his mourners.] To those that mourn over the desolations of God's church and people, and lament for the sins which brought down these sad calamities (compare lxi. 2, lxvi. 10, Jer. xiii. 17, Ezek. ix. 4).

Ver. 19. *I create the fruit of the lips* ;] I give new occasion for praise and thanksgiving, by the mercies I confer upon my people (compare Heb. xiii. 15).

Peace, peace to him that is far off, and to him that is near,] As God's promises of favour upon repentance, mentioned in the foregoing verses, have a great deal of the gospel-spirit in them : so the peace here proclaimed cannot be properly understood but of those terms of pardon which Christ hath offered both to Jew and gentile, as St. Paul expounds the text, Eph. ii. 17.

Ver. 20, 21.] The wicked cannot hope to enjoy either peace of mind, or outward prosperity ; their inward guilt gives them perpetual disquiet, makes them restless and unsettled, and God will not vouchsafe them those outward blessings which he promises to such as are sincere converts (see ver. 15, 18, and the note upon xlvi. 22).

CHAPTER LVIII.

1 CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice ; they take delight in approaching to God.

3 ¶ Wherefore have we fasted, *say they*, and

thou seest not ! *wherefore* have we afflicted our soul, and thou takest no knowledge ? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness : ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen ? a day

CHAP. LVIII.

ARGUMENT.—God having promised mercy to those that repent, and threatened judgments to the obstinate, in the fifteenth and following verses of the last chapter, the prophet here instructs them how they ought to perform the duties of repentance and humiliation upon the solemn times set apart for that purpose: such was the great day of expiation (Lev. xvi. 29), and other fasts appointed upon extraordinary occasions.

Ver. 1. *Show my people their transgression.*] Especially the iniquities of their holy things, and the hypocrisy of their religious services (see the following verses).

Ver. 2. *Yet they seek me daily,*] To seek God is the same as to draw nigh unto him in his ordinances, such as are prayer, repentance, reading or hearing his word, or any other religious exercise, which may inform us of his will, and procure us his favour.

Ver. 3. *Wherefore have we afflicted our soul,*] By fasting and humiliation: a phrase used particularly of the great day of expiation (Lev. xvi. 29, xxiii. 27).

In the day of your fast you find pleasure, and exact all your labours.] Or, as the words may more significantly be rendered, "you find wherewithal to please yourselves, and you are rigorous in grieving, or burdening others." You gratify your own passions, especially your covetousness, and you oppress the poor, and so are defective in the duties both of justice and charity, as it follows.

for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is not this the fast that I have chosen?* to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 *Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?* when thou seest the naked, that thou cover him? and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I

am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not do-

Ver. 4. *Ye fast for strife, and debate, and to smite with the fist of wickedness:*] Your fasts have the appearance of devotion, but their true design is only to promote parties and contention, and to oppress the innocent: such was that fast we read of, I Kings xxi. 10.

Ye shall not fast as ye do this day, to make your voice to be heard on high.] The prophet seems to have made this discourse upon some extraordinary day of humiliation, when it was usual for the prophets to make public exhortations to the people (see Jer. xxxvi. 6): and he tells them in this verse, that their fasts ought not to be like this which they now kept, which consisted only in being noisy in the worship of God, as if their outward vehemency would make their prayers reach to heaven; whereas it was sincere and inward piety alone which gave access to the throne of grace. Solemn humiliations are elsewhere expressed by "crying unto the Lord" (Joel i. 14), and "crying mightily unto God" (Jonah iii. 8).

Ver. 5.] These were ceremonies which accompanied fasting (see Matt. vi. 16, Jonah iii. 6).

Ver. 6. *Is not this the fast that I have chosen?*] It is a common phraseology of scripture, to express the preference that is due to one thing before another, by terms which express the rejecting of that which is less worthy: so when God saith, "I will have mercy and not sacrifice" (Hos. vi. 6), the meaning is, that mercy is to be preferred before sacrifice. Just thus the prophet speaks of fasting here, as a thing in itself of little or no use (though elsewhere God expressly enjoins it, both in the Old and New Testament: (see Lev. xxiii. 29, Matt. ix. 15): to show how much mercy is to be preferred, without which fasting will not avail anything.

To loose the bands of wickedness, &c.] These several expressions signify the forbearing severe exactions upon insolvent debtors, griping usury (see Neh. v.), and especially keeping servants in slavery, without allowing them the benefit of release at the end of seven years, which the law expressly required (Exod. xxi. 2), but the hard-hearted Jews would by no means comply with (see Jer. xxxiv. 8, &c.).

Ver. 7. *And that thou hide not thyself from thine own flesh?*] From those of thine own kindred, thy brethren, or countrymen (see the notes on ix. 20, xlix. 26).

Ver. 8. *Then shall thy light break forth as the morning.*] As the light breaks forth out of the darkness; so thy low and afflicted condition shall be suddenly

changed into a happy and glorious one (compare ix. i. 2, Job xi. 17, and here, ver. 10).

Thine health shall spring forth speedily:] As calamities are often expressed by wounds or sickness (see i. 7, Jer. xv. 18): so the restoring any person or nation to their former prosperity, is expressed by healing them (see xix. 22, lvii. 19, Jer. ix. 22).

The glory of the Lord shall be thy reward.] God's favour protecting thine innocence, shall both guide and defend thee (see the note on lii. 12).

Ver. 9. *If thou take away—the yoke.*] See ver. 6.

The putting forth of the finger.] The expression probably alludes to some gesture they used in their conversation, whether of mocking or threatening others: or it may signify any the least attempt towards the invading the right of others (compare lix. 3, see Ps. cxxv. 3). "To put forth the hand unto iniquity," is to offer at something which is not consistent with righteousness or justice.

Speaking vanity:] Vanity here means falsehood and deceit, which is too often used in men's dealings with each other: so the word is taken, lix. 4, where our translation renders it *iniquity*.

Ver. 10. *If thou draw out thy soul to the hungry.*] If thou extend thy compassions to him that is in need. A charitable temper is commonly expressed by a large soul, as a niggardly person is called a narrow-souled man, whose thoughts and affections are confined wholly to himself and his own concerns.

Ver. 11. *Drought* is put for any sort of want, because dry ground is barren, and destitute of all conveniences for the support of life. And therefore God's grace and blessing is often represented by the metaphor of watering dry ground with streams and rivers, as it follows here, "thou shalt be like a watered garden," &c. (compare xxx. 24, xxxv. 6, xli. 18, xlv. 3).

Make fat thy bones:] The phrase denotes a good habit of body (compare Job xxi. 24, Prov. iii. 8): as dry bones signify the state of death (Ezek. xxxvii. 4).

Ver. 12. *They that shall be of thee shall build the old waste places:*] Shall rebuild those houses and cities which have of a long time laid ruinous (compare lxi. 4, and see the note there), and have been razed from the very foundations (see Ps. cxxxvii. 7).

The restorer of paths to dwell in.] When the cities which have lain desolate are reinhabited, the roads that lead to them will be again frequented (compare Judg. v. 6, Ps. cvii. 7).

Ver. 13.] If thou abstain from following thy own

ing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words :

14 Then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places

ways and pleasure on the sabbath, the day dedicated to my service. From hence it appears, that the precept of *keeping the sabbath-day holy*, did not enjoin merely a bodily rest ; but implied likewise setting the day apart for the services of religion. Why the prophet lays such stress upon keeping the sabbath-day, see the note on lvi. 2 (compare likewise Jer. xvii. 21, 22, &c.).

Ver. 14. *Then shalt thou delight thyself in the Lord ;* Thou shalt be such a proficient in godliness, that God's service shall become delightful unto thee

of the earth, and feed thee with the heritage of Jacob thy father : for the mouth of the Lord hath spoken it.

(see Ps. xxxiv. 8) ; not burdensome, as it was to those Jews whom the prophet Amos reproves (viii. 5).

I will cause thee to ride upon the high places of the earth, I will exalt thee above thy neighbouring nations, and give thee possession of their mountains, whither they use to betake themselves, as to an impregnable fortress (compare Deut. xxxii. 13, xxxiii. 29, Ezek. xxxvi. 2).

And feed thee with the heritage of Jacob Thou shalt enjoy the land I gave to him, and all those blessings which I promised to him and his posterity.

CHAPTER LIX.

1 BEHOLD, the Lord's hand is not shortened, that it cannot save ; neither his ear heavy, that it cannot hear :

2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity ; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth ; they trust in vanity, and speak lies ; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the spider's web : he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works :

their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood : their thoughts *are* thoughts of iniquity ; wasting and destruction *are* in their paths.

8 The way of peace they know not ; and *there is* no judgment in their goings : they have made them crooked paths : whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us : we wait for light, but behold obscurity ; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes : we stumble at noon day as in the night ; *we are* in desolate places as dead *men*.

CHAP. LIX.

ARGUMENT.—The Jews seem to call God's power into question, because he did not deliver them from their enemies, as he had formerly done. In answer to which cavil, the prophet tells them, it is not defect of power in God, but their own sins which hinder him from showing his former favours toward them. However, he promises that God will at length visit and redeem them, not out of any regard to their merits, but purely for the sake of his own honour, and to make good his former promises.

Ver. 1, 2.] The reason of the continuance of your calamities is not want, either of power in God to deliver you, or of goodness to hear your prayers : but your own iniquities make him a stranger to you, interrupt the correspondence that used to be between God and his people, and stop the course of his blessings.

Ver. 4. *None calleth for justice, &c.*] There is no consideration had for justice, either in the public judicatories, or in men's private dealings. The arguments taken from right and wrong have no place in resolutions.

They conceive mischief, and bring forth iniquity.] They form mischievous designs in their minds, which they afterward put in execution (compare Job xv. 35, Ps. vii. 14).

Ver. 5.] The same sense couched in metaphorical

terms ; their villanous contrivances being compared first to a cockatrice's eggs, which are rank poison in themselves, and when they are hatched produce a venomous serpent : and then to a spider's web, both for the artificial fineness of them, and because they are as so many nets to entrap others.

Ver. 6.] Though their contrivances are finely wrought, yet they are too thin and weak to be of any real advantage (see Job viii. 14) : and their works can neither cover nor defend the actors.

Ver. 8. *They have made them crooked paths :*] They have turned aside out of the way of God's commandments, which are a plain and straight way (compare Ps. cxxv. 5, Prov. ii. 15, iv. 27).

Ver. 9. *Therefore is judgment far from us,*] Because we have no regard for justice nor honesty, God will not plead our cause against our oppressors.

We wait for light, but behold obscurity ;] We still hope for better times, but are under a cloud, in a dismal condition. Compare lviii. 8, where happiness is expressed by the "breaking forth of light."

Ver. 10. *We grope for the wall like the blind,*] We are surrounded with darkness, and have no glimmering of light or comfort ; so that we know not which way to turn away ourselves (compare Deut. xxviii. 29).

We are in desolate places as dead men.] We are banished from the world, as the dead that have no longer any portion in it : the same sense is thus expressed, Ps. xlv. 19, "Thou hast smitten us into the place of dragons" (or serpents, that frequent sol-

11 We roar all like bears, and mourn sore like doves: we look for judgment, but *there is none*; for salvation, *but it is far off from us*.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are with us*: and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment.

16 ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

itary places: see the note upon xiii. 10), "and covered us with the shadow of death."

Ver. 11. *We roar all like bears, and mourn sore like doves:*] Sometimes we cry aloud; at other times we bemoan ourselves after a more silent manner (compare xxxviii. 14).

Ver. 12.] Our sins are so public and notorious, that they fly in our faces, as it were, and our conscience gives full evidence against us.

Ver. 13. *In transgressing*] See lvii. 11.

Ver. 14.] Justice is described as if it were afraid to venture itself among such a crew of miscreants, where truth and integrity can find no admittance, or else are trampled under foot, and treated with the utmost contempt and insolence.

Ver. 16. *He saw that there was no man,*] The words are parallel with those of Ezek. xxii. 30, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land—but I found none." To the same purpose God saith here, that it was just matter of wonder, that scarce a righteous man should be found that might intercede with him by his prayers for the averting the divine judgments (compare lxiv. 7). When things were come to this pass, he wrought for his own name's sake, and was resolved to exert his power for the delivering of his people, not out of any regard to their merits, but purely for his own honour, and to make good his former promises (compare lxiii. 5).

His righteousness, it sustained him.] His justice in protecting the innocent, and punishing the wicked, made him go through with the undertaking, in spite of all opposition.

Ver. 17. The prophet describes God as a warrior completely armed; the two most considerable pieces of armour are those which defend the vital parts, the head and breast. To these he compares God's faithfulness in performing his promises, and that salvation, or deliverance, which he will work for his people.

He put on the garments of vengeance for clothing,] His indignation against his enemies, and his zeal for his own honour (see the note on ix. 7), supplied

17 For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 ¶ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this is my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

the place of other accoutrements which belong to a soldier.

Ver. 18. *To the islands he will pay recompence.*] He will severely punish the foreign nations which have been the oppressors of God's people (see ver. 10, 11), and make them feel the same miseries they have inflicted upon others (see the note upon xxi. 2). The Jews call all countries *islands* which they go to by sea (see note on xi. 11).

Ver. 19. *From the west, and—from the rising of the sun.*] God's thus appearing in behalf of his people, shall make his name and power known far and near.

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard.] When nothing seems able to withstand the enemy, but he carries all before him, as the flood overturns a country, then God himself will give him a remarkable check, and visibly interpose in behalf of his oppressed people (compare xxxi. 9).

Ver. 20. *The Redeemer shall come to Zion,*] This and the following verse are expounded by St. Paul of that general restoration of the Jewish nation, which he assures us shall come to pass in the latter times (see Rom. xi. 26, 27, compare Obad. ver. 17, 21). And the words of the foregoing verse, which speak of God's name being feared from one end of the world to the other, do plainly look that way, as also the following chapter.

Unto them that turn from transgression in Jacob,] God's promises are only made to the penitent (compare lvii. 15, 18, lviii. 8, and see the notes upon xxvii. 12, xlvi. 22, liv. 13).

Ver. 21.] This must be understood of Christ, the great prophet and oracle of the church, who came from heaven to declare unto us the whole counsel of God, and whom we are to hear and obey in all things (compare li. 16, lxi. 1). The words contain a promise to the church, his spiritual children (compare viii. 18), of being "guided by God's Spirit into all truth," and that this Spirit shall "continue with them for ever." Which promise shall receive its utmost completion, when God's "people shall be all righteous, and shall be taught of him" (see liv. 13, lx. 21).

CHAPTER LX.

1 **ARISE**, shine; for thy light is come, and the glory of the **LORD** is risen upon thee.

2 For behold, the darkness shall cover the earth, and gross darkness the people: but the **LORD** shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto

thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the **LORD**.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these that fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the

CHAP. LX.

ARGUMENT.—We may suppose the ground-work of the prophecies, contained in this and the two following chapters, to be the Jews' restoration from captivity: but any discerning reader may easily be satisfied, that the prophet takes occasion from thence to describe the glories of Christ's kingdom, which began upon the first publication of the gospel, but will not be completed till the fulness of the Jews and gentiles are come into the church; which is the general subject of the prophecies which follow to the end of the book. The reasons Mr. White hath advanced against this interpretation, shall be considered under each verse of this chapter, from whence he takes them.

Ver. 1.] It is a usual metaphor to describe happiness by light, and affliction by darkness. So here Jerusalem is bid to *arise* from the ground or the dust where her afflictions had laid her low, and like the morning star, or sun, to give light to all about her, and communicate to others part of that honour and lustre which she hath received from God, the true *sun of righteousness* (compare Mal. iv. 2).

Ver. 2, 3.] When ignorance, like a thick darkness, overspreads the world, then shall the light of God's truth, like the "day-spring from on high," diffuse itself over the earth, and excite the gentiles to seek instruction from the church as from an oracle (compare ii. 3).

Ver. 3. *And kings to the brightness of thy rising,*] The graces and glories of the church shall attract the eyes of kings, and make them willing to become her proselytes (compare xlix. 23).

Ver. 4.] The prophet describes the fulness of the church by the gentiles coming into it, and bringing the dispersed remainder of the Jews along with them (see the note on xi. 12), whom they are said to take the same care of in their journey as a nurse does of a sucking child. For to that sense, I think, the last words of the verse should be rendered "And thy daughters shall be nursed at their side" (compare xlix. 22. Deut. i. 31).

Ver. 5. *Then thou shalt see, and flow together,*] Thy joy shall break out upon thee like an overflowing river; and the sudden transports of it shall produce an astonishment like that which ariseth from the impressions of fear: for which reason the effects of one passion are ascribed to the other: the prophet Jeremian useth the same metaphor (xxxiii. 9).

"They shall fear and tremble for all the goodness and all the prosperity that I procure unto it." The same figure occurs in Lucretius, lib. ii. init.

———"Ita me quedam divina voluptas
Inficit, atque horror."——

Because the abundance of the sea shall be converted unto thee.] A multitude of people is compared to many waters, xvii. 12, Rev. xvii. 15. Or the words may be understood of the multitude of those that came from the sea, as if the sea had transported all its passengers hither (see ver. 9). Others explain it of the riches which are brought by sea, and dedicated to God's service (see ver. 6), in which sense the word *hamon* is used, Eccles. v. 10, and so the Septuagint here understand it. The following words explain this of the fulness of the gentiles coming into the church.

The forces of the gentiles] Others render it, "The riches of the gentiles" (see ver. 6, 16, and lxi. 6).

Ver. 6. *The multitude of camels shall cover thee, the dromedaries of Midian and Ephah:*] The Arabians had great stocks of camels, and such like beasts of burden (see Judg. vi. 5, vii. 12), Ephah was a son of Midian (see Gen. xxv. 4), from whom part of that country had its name.

They shall bring gold and incense;] The conversion of heathen nations is elsewhere expressed by their bringing offerings to God, and dedicating part of their wealth to his service (see xviii. 7, xxiii. 18). This may be farther verified in that glorious state of the church described Rev. xxi. 24, 26.

Ver. 7. *All the flocks of Kedar—the rams of Nebaioth*] Kedar and Nebaioth were two sons of Ishmael, who settled themselves in Arabia (see Gen. xxv. 13). Their substance did chiefly consist in their cattle, with which they travelled from one place to another, according as they could find pasture (see Judg. vi. 5, and the note upon xxi. 13).

They shall come up with acceptance on mine altar,] This may in some measure be understood of the offerings brought out of the neighbouring countries to the second temple (see the note on xlv. 14). But the whole scope of the chapter plainly regards the coming of the gentiles into the church, and dedicating part of their substance to the service of God: nor is this expression *a demonstration to the contrary*, as Mr. White too confidently pronounces, inasmuch as nothing is more usual than for the prophets to describe the state of the Christian church, by representations taken from the Jewish temple

ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not

and service (see the notes on xix. 19, lvi. 8, lvi. 23).

Ver. 8.] A flock of birds resembles a dark cloud: so the prophet here compares the multitudes of people that flock to the church, to a flock of pigeons that fly to their dove-houses.

Ver. 9. *The istes that wait for me,*] Compare xlii. 4, li. 5. The expression denotes their readiness to embrace the gospel whenever the means of grace are offered to them. So Christ is said to be "the desire of all nations," Hag. ii. 7, as he that alone could answer all their wishes and expectations.

The ships of Tarshish first, to bring thy sons from far,] Ships of Tarshish mean any ships of trade or commerce (see the note on ii. 16). These, the text saith, shall be principally subservient to God's design in bringing the sons of Zion (which, taken in a mystical sense, is the mother of all believers, Gal. iv. 26) from distant countries, who will bring their free-will offerings and religious acknowledgments along with them (see ver. 6). The words are an allusion to the law which enjoined that "none should appear empty before the Lord," at the times of the solemn festivals (Deut. xvi. 16). To which custom of going up to Jerusalem at those solemn times, the expressions, so often found in the prophets, allude, of the "gentiles seeking after the Lord," of their "going up to Jerusalem," and the like (see the note on ii. 3). So that it is a great mistake in Mr. White, to conclude from such-like expressions in this chapter, that the prophet's words cannot be expounded of the gentiles coming into the church.

Unto the name of the Lord thy God,] God chose the temple in Jerusalem "to place his name there" (1 Kings viii. 29); and this temple was a type of the Christian church (see Ezek. xlvi. 35, 2 Cor. vi. 16, 2 Thess. ii. 4).

Ver. 10. *The sons of strangers shall build up thy walls, and their kings shall minister unto thee:*] This may be, in some measure, fulfilled in the assistance which Cyrus and his successors gave to the restoring and re-edifying of the city and temple (see note on xlv. 14). But the words received a farther accomplishment in the honours which the gentiles (commonly called *strangers* by the Jews, see lvi. 3) and their kings paid to the church of Christ (compare xlix. 23, Zech. vi. 15), and may yet receive a farther accomplishment (see Rev. xxi. 24).

In my favour have I had mercy on thee.] I will abundantly recompense thee for the afflictions which I have brought upon thee (compare liv. 7, 8).

Ver. 11. It is a sign of a settled peace, and that there is no fear of an enemy, when the gates of a city stand always open (compare Ezek. xxxviii. 11). So the poet describes a profound peace, by *apertis otia portis*. The phrase signifies withal, that there shall be such a confluence of people to the church, and

serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and

even of the highest rank and dignity, that the gates must continually stand open to give them admittance.

Ver. 12.] This must relate to the *latter days*, as the scripture calls them, when the church shall become "a great mountain, and break in pieces all the kingdoms of the earth," according to Daniel's prophecy (Dan. ii. 35, 44), and then the faithful shall "have power over the nations, and rule" the refractory "with a rod of iron," as it is foretold Rev. ii. 26, 27.

Ver. 13.] Lebanon was reckoned one of the pleasantest parts of Judea (see xxxiii. 9, xxxv. 2): and was particularly beautiful for its tall cedars (see xxxvii. 24). So the expression denotes, that the cedars, and whatever other trees grow in Lebanon, shall contribute to the re-edifying and beautifying God's temple, which is called here the "place of God's feet," as the ark is elsewhere called his *footstool*, because the divine Shechinah, or glory, sat between the two cherubims, which were placed over the ark (see Ps. cxxxii. 7). This implies, in the spiritual sense, everything that tends to the adorning and perfecting the church, which is called the *house and building of God* (see 1 Tim. iii. 15, 1 Cor. iii. 9, Eph. ii. 20, and compare Zech. vi. 12, 13).

Ver. 14. *The sons also of them that afflicted thee shall come bending unto thee;*] They shall acknowledge the errors of their fathers, and instead of being persecutors, shall become proselytes.

They that despised thee, &c.] See the note on xlix. 23, and compare Rev. iii. 9.

The city of the Lord, The Zion of the Holy One of Israel.] Mr. White is pleased to say, in his argument upon this chapter, that the "church cannot, with any propriety of speech, be called the city of the Lord, or the Zion of the Holy One of Israel." This must seem a strange assertion to any one that hath read the New Testament, where the church, as consisting of all its members, both militant and triumphant, and united together under God and Christ, is expressly called "mount Zion, the city of the living God, and the heavenly Jerusalem;" of which the city on earth called by that name was a figure, Heb. xii. 22. "The Lamb," i. e. Christ, is said to "stand upon mount Zion," Rev. xiv. 1. Christ is called the "corner-stone placed in Zion," whereon the church is built and supported, 1 Pet. ii. 6, and he is called the *Deliverer*, or Redeemer, "that shall come out of Zion," Rom. xi. 26.

Ver. 15.] This may in the first sense be fitly applied to Jerusalem, which, during the captivity, lay desolate, and was the subject of scorn and reproach to all her neighbours (see Lam. ii. 15): but afterward recovered some degree of her ancient glory. And may be applied to the church and nation of the Jews, whenever God shall please to restore them, after their having been so long rejected by him (compare lxi. 4, 7). But some of the expressions

hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteous.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

used in this verse, as well as the context, do plainly look further; and import, that although the true professors of Christianity, in several ages and places, have been the subject of men's scorn and contempt (see Matt. x. 22, Luke vi. 22); and the church itself is to continue for some ages in a mournful and *sackcloth* condition (see Rev. xi. 3): yet it shall at last surmount all these difficulties, and be placed out of the reach of the malice of its enemies.

Ver. 16. *Thou shalt also suck the milk of the Gentiles.*] Ye shall be nourished with their riches, as a child is with the breast (see ver. 6, xlix. 23, lxi. 6, lxvi. 12).

Ver. 17. *For brass I will bring gold.*] A description of *golden days*, as we commonly call them: and as it is said of Solomon's times, that gold and silver were so plenty, there was no use made of inferior metals (1 Kings x. 21, 27); in pursuance of the same metaphor, the New Jerusalem is described as made of *pure gold* (Rev. xxi. 18).

Thy officers peace, and thine exactors righteousness.] Peace here is put for *men of peace*, as the word is used Ps. cxx. 7, and *righteousness for righteous men*, as our translators render the word, xli. 2. The prophet says, that in those happy days he hath been describing, the very officers of the public revenues, and collectors of the taxes, shall be lovers of peace, and observers of justice: a sort of men generally blamed for being guilty of exaction and oppression (see Luke iii. 13): the same sense is more plainly expressed in the following words.

Ver. 18. *Violence shall no more be heard*] Thou shalt be secure from violence and injustice at home, and from invasion or war from abroad.

But thou shalt call thy walls Salvation, and thy gates Praise.] Or, as the sense might more plainly be expressed, "Thou shalt call Salvation thy walls, and Praise thy gates:" God's protection and salvation shall be unto thee instead of walls and bulwarks,

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

and the praises which thou continually offerest up to him for his mercies, shall supply the room of gates and bars (compare xxvi. 1, Ps. xxxii. 7).

Ver. 19.] God's favour and the light of his countenance shall give thee greater comfort and lustre, than the light of the sun and moon doth to the world: which promise will be fully verified in the state of the New Jerusalem, where there will be no vicissitude of day and night, for the "glory of God, and of the Lamb, are the light thereof" (Rev. xxi. 23, xxii. 6.)

Ver. 20.] Thou shalt see no more sorrow nor affliction, which are often expressed by darkness, and the sun and moon's withdrawing themselves (see the notes upon xiii. 10).

Ver. 21. *Thy people also shall be all righteous.*] Compare i. 26. This character can belong only to the New Jerusalem (see Rev. xxi. 27). For in the present state of the church, the chaff and tares will always be mixed with the wheat, till Christ come to part them (see Matt. iii. 10, xiii. 30).

They shall inherit the land for ever.] This must be meant of the blessed millennium, when Christ and his saints shall reign upon earth (see Matt. v. 5, Rev. v. 10, xx. 4, xxi. 3, 4, 7).

The branch of my planting, the work of my hands.] God's elect, those whom he hath called by an extraordinary measure of grace, and appointed to be "heirs of salvation," are styled "his own plantation," and "the work of his hands:" regeneration being frequently called a new creation, because men's justification and salvation is wholly owing to God's grace and goodness (see xxix. 23, xlv. 11, Matt. xv. 13, John xv. 2, Eph. ii. 10).

Ver. 22. This glorious kingdom of Christ shall take its rise from small beginnings: so Daniel describes Christ's kingdom as a *stone*, which in process of time became "a great mountain, and filled the whole earth" (Dan. ii. 35), which will be verified in God's due time.

CHAPTER LXI.

1 THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach

good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to

CHAP. LXI.

ARGUMENT.—The same subject is still prosecuted, and Christ is introduced declaring his commission, full of grace and comfort to his church, with particular promises of grace to the Jewish church, whom he promises to receive into favour again, after she had been a long time rejected and for-

saken; who thereupon is represented as in a transport of joy and thankfulness.

Ver. 1. *The Lord hath anointed me*] Anointing denotes some extraordinary gift or grace bestowed upon men by God, because the three great offices of *king*, *priest*, and *prophet*, were conferred by this ceremony. The descent of the Holy Ghost upon the human nature

the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; That they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

of our Saviour, supplied this external unction (see Acts x. 38), and qualified him for the office of a prophet beyond all others that were before him, because he had the Spirit given to him "without measure" (John iii. 34), and in this respect was "anointed with the oil of gladness above his fellows" (see the note upon xi. 2).

We have Christ's own authority for applying this text to himself (Luke iv. 18).

To preach good tidings unto the meek;] Or, "To preach the gospel to the poor," as the words are rendered (Luke iv. 18, Matt. xi. 5). The humble and poor in spirit have a peculiar title to the privileges of the gospel (see the notes on xi. 4, xxvi. 6). And persons of a mean condition, such whose affections were not too much set upon the glories of the world, were those who most readily embraced it, when it was first preached (see 1 Cor. i. 26, 27, Jam. ii. 5).

He hath sent me to bind up the broken-hearted;] To give ease to those that are grieved and wearied with the burden of their sins: a metaphor taken from surgeons binding up wounds (see i. 6).

The opening of the prison to them that are bound;] See the notes upon xlii. 7. The Septuagint render the latter part of the sentence, "recovering of sight to the blind," and so St. Luke reads; which interpretation several learned men have shown to be very agreeable to the original.

Ver. 2. To proclaim the acceptable year of the Lord;] In allusion to the proclaiming the year of jubilee, which was done by sound of trumpet (Lev. xxv. 9), when there was a general release of all manner of servitude, debts, and obligations (Jer. xxxiv. 8); a type of that freedom which Christ hath purchased for us.

The day of vengeance of our God;] Mr. White observes, that our Saviour takes no notice of this passage in his recital of this prophecy (Luke iv. 18), from whence he concludes, that he is no way concerned in it: it was not, indeed, the business of Christ's first coming, to take vengeance of his enemies, and for that reason he might not mention it at his first entrance into his office; though we find, in several of his discourses, he threatened the Jews with destruction for their rejecting him (see Matt. xxi. 43, 44, xxii. 7, xxiii. 36); and he calls the destruction of Jerusalem "the days of vengeance" (Luke xxi. 22), the very expression of the text; which does most properly relate to his second coming, when he will not only reward his servants, but justify their innocence, by the terrible judgments he will inflict upon his and their enemies (compare xxxiv. 8, lxiii. 4, lxvi. 14, Deut. xxxii. 36, 43, Jer. li. 9, 10, Mal. iv. 3, Luke xix. 27, 2 Thess. i. 6, 7).

To comfort all that mourn;] That mourn for their own iniquities, and for the public sins and calamities (see the notes on lvii. 18). In like manner, our Saviour's sermon upon the mount begins with promising comfort to those that mourn (Matt. v. 4).

Ver. 3. To appoint [comfort] unto them that mourn

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers.

6 But ye shall be named the priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

in Zion;] A description of the change that should be in their outward habit and appearance, in proportion to the change of their circumstances. Whereas, whilst they were mourners, they used to put ashes on their heads (see 2 Sam. xiii. 19, Lam. ii. 10); now they should wear a crown or diadem (for the word *pear* signifies an ornament proper for the head, Ezek. xxiv. 17) in token of their joy (see the note on xxxv. 10). They should likewise anoint themselves, which they abstained from in times of mourning (see Dan. x. 3, Matt. vi. 17); and change their mourning garments for festival ones (see Zech. iii. 3—5, Luke xv. 22).

Trees of righteousness;] The righteous are elsewhere resembled to fruitful and flourishing trees (see Ps. i. 3, xcii. 12).

The planting of the Lord;] See lx. 21.

Ver. 4;] We may interpret this to a spiritual sense, of repairing what is decayed by ignorance and corruption (see the notes upon xlix. 8): but if we suppose the Jews, after their conversion, to return into their own land, an opinion countenanced by several prophecies of the Old Testament (see the notes upon xi. 11), we may fitly explain this text of their re-edifying their ancient habitations (compare Ezek. xxxvi. 33—36). And this interpretation agrees very well with the following words, "the desolations of many generations."

Ver. 5;] By strangers and aliens may be meant those gentiles who are "aliens from the commonwealth of Israel, and strangers from the covenants of promise," as St. Paul calls them, Eph. ii. 12 (compare lxii. 8). And the promise of "having power over the nations," is not only made to Christ, but likewise to his faithful servants (see Rev. ii. 26, 27, and the note upon xiv. 2).

Ver. 6. Ye shall be named the priests of the Lord, &c.;] If we suppose these words contain a peculiar promise to the Jews, after their conversion, they import, that God will restore to them that honourable title of being a kingdom of priests, formerly given to them (Exod. xix. 6), and admit them to a near attendance upon himself: accordingly some learned men suppose the Jewish church represented in the Revelation, by the "four-and-twenty elders" (alluding to the four-and-twenty courses of the priests), clothed in white raiment (as priests), and having on their heads crowns of gold," as advanced to a regal dignity (Rev. iv. 8): but this privilege of being "priests to God," does in some degree belong to all Christians (see 1 Pet. ii. 5); especially when they shall come to be wholly freed from the bondage of sin, and continually employed in God's service (see Rev. v. 10, xx. 6).

In their glory shall ye boast yourselves;] All that cost and riches, which the gentile converts shall dedicate to the service of God, shall redound to your honour and the glory of that religion which you teach and profess (compare lx. 5, 6, 16, lxvi. 12, Rev. xxi. 24).

But I must not conceal an ingenious exposition of these two verses, communicated to me by a learned

7 ¶ For your shame *ye shall have double*; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the Lord love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed *which* the Lord hath blessed.

friend, to this purpose. First of all (so he interprets *and* in the beginning of the fifth verse), the gentiles shall minister, and feed the flock, i. e. the church; whose office is likewise expressed here, by their being *ploughmen* and *vine-dressers*; as the church is called God's *vineyard* (v. 7), and believers, *his husbandry*, or *tillage* (1 Cor. iii. 9). Afterward (so he explains the copulative particle *vau* at the beginning of the sixth verse; in which sense it is sometimes taken; see 2 Kings iv. 35, Ps. xci. 16, you Jews shall be converted and become ministers of the church, and the gentiles shall make a plentiful provision for you, as the priests under the law were maintained by the sacrifices and offerings which were brought to the temple; and yourselves, having been made partakers of that grace and knowledge, for which the gentiles so much value themselves, you shall become the glorious instruments of converting the remainder of them, who as yet continue in unbelief (see lxvi. 19, 20).

Ver. 7. *For your shame ye shall have double.*] An allusion to God's blessing Job after his afflictions, when "he gave him double to what he had before" (Job xlii. 10, compare Zech. ix. 12). Hereby ye shall have abundant recompense for the shame and reproach ye underwent during your long rejection (see liv. 4).

Therefore in their land shall they possess the double.] This double honour and reward mentioned in the foregoing sentence. As the first born had a double share in his father's estate (Deut. xxi. 17), so the Jews, when converted to the Christian faith, shall recover their birthright which they had forfeited by their infidelity, as Esau did, and be esteemed the *first-born*, or elder brethren, in the church of God. Accordingly some learned men, who expound the *elders* in the Revelation of the Jewish believers (see the note upon ver. 6), observe, that in those visions of the church which relate to the times antecedent to the general conversion of the Jews, the *elders* are placed after the *four living creatures*, as having lost their dignity and precedency (see Rev. v. 8, 11, xiv. 3).

Some translate the whole verse thus, "Instead of your double (or re-iterated) shame and confusion, they shall rejoice in their portion; therefore they shall possess their land a second time (so the Septuagint render the words), everlasting joy shall be unto them;" i. e. they shall no more be driven out of it (compare lx. 15).

Ver. 8. *I the Lord love judgment, I hate robbery for burnt-offering;*] God saith at the end of the verse, that he "will make an everlasting covenant with them," which must be understood of the gospel (see lv. 3). To the tenor of that covenant, consisting of inward righteousness (see Jer. xxxi. 33), he opposes that outward ceremonial service prescribed by the former covenant, which very often had no inward devotion accompanying it. Nay, some were so presumptuous, as to think they could propitiate God Almighty, by offering to him part of what they had got by deceit and violence.

I will direct their work in truth,] I will give them

10 I will greatly-rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

grace to serve me in spirit and in truth; or, as the words may be translated, "I will give them their reward faithfully." The Hebrew word *penulah* signifying both *work* and *reward* (see xl. 10, lxii. 11).

Ver. 9. *Their seed shall be known among the Gentiles.*] They shall be illustrious or remarkable among the gentile Christians (so the word *known* is used, Ps. lxxvii. 1. Prov. xxxi. 23); they shall be acknowledged for God's ancient people, to whom all the promises of the gospel were made, and to whom they principally belong (see Acts iii. 26, xiii. 46); they shall be esteemed as the first-born, or the elder brethren in the church; and this shall make them amends for the *shame* they underwent before (see ver. 7, and the note there).

Ver. 10.] The Jewish church is here introduced as speaking (see note upon lxiii. 1) and returning her thanks to God for these great favours, that he hath advanced her and her children to such honour after their dispersion, and thereby hath made her glorious in the eyes of the world (ver. 9, compare xlix. 18), and hath given her occasion of perpetual joy and triumph, which useth to be expressed by putting on the richest and costliest garments (see ver. 3). This seems to relate to the times of the marriage of the Messiah with the Jewish synagogue, of which their cabalistical writers speak so much (see Bishop Patrick's Preface to his exposition on the Canticles): or rather, to his marriage with the whole church, both of Jews and gentiles (see Rev. xix. 7). "The garments of salvation," and the "robe of righteousness," allude to the high-priest's robes, which were made for "glory and beauty," Exod. xxviii. 2 (compare Ps. cxxxii. 9, 16). "The robe of righteousness" is an allusion to the *linen ephod*, an emblem of righteousness and holiness (see Rev. xix. 8); as also of joy and gladness (see Eccles. ix. 8): which is likewise denoted by the "garments of salvation," i. e. such festival attire as should testify their joy in God's salvation. This habit very fitly belongs to those who are named to be "priests of the Lord" (ver. 6), and the word which our translation renders *decked himself*, properly signifies a priest's habiting himself with the ornaments proper to his office.

As a bride adorneth herself with her jewels.] So the New Jerusalem is described as "a bride adorned for her husband," Rev. xxi. 2 (compare lxii. 4, 5).

Ver. 11.] As surely as the earth in due time brings forth its plants, and a garden its seeds, so surely will God make the salvation of the Jewish church and people remarkable before all the world, and make it matter of "praise in the earth" (lxii. 7). *Righteousness* is sometimes equivalent to happiness, or salvation (see note upon lxii. 1): or if we take it in the common sense of the word, to which the "robe of righteousness," mentioned in the foregoing verse, does very well agree, then the sense is, that when holiness and goodness flourish, this redounds to the praise and honour of God, who will then be glorified by all men.

CHAPTER LXII.

1 FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 ¶ For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it,

CHAP. LXII.

ARGUMENT.—The same subject is still continued, and the former promises of restoring the Jewish church and nation are again confirmed by a solemn oath of God's (ver. 8), which to me is an evident proof, that this prophecy relates to a scene of affairs that is still future.

Ver. 1.] The prophet speaks here in the person of the Messias, as he did at the beginning of the last chapter, and saith that he will never cease interceding with God, till the redemption of Israel be brought to pass (compare ver. 6, 7, of this chapter).

Ibid. and ver. 2. *Until the righteousness thereof go forth as brightness, &c.*] Till the glory and salvation, with which God will honour it, be illustrious in the eyes of all the world (compare lx. 1—3). *Righteousness* is elsewhere joined with *salvation*, as equivalent to it (see xlvi. 13, lxi. 10); as it is joined with *glory*, in the following verse, to the same sense (see likewise xlvi. 18, liv. 17).

Thou shalt be called by a new name,] That of *Hephzi-bah*, mentioned ver. 4 (compare likewise lxxv. 15). Giving new names to persons denotes the altering their state and condition (see Gen. xxxii. 28, Hos. i. 6, ii. 1).

Ver. 3. *A crown of glory in the hand of the Lord,*] Or rather, “by the hand (or power) of the Lord.” A crown being the most glorious part of royal attire, whatever is most precious, honourable, or ornamental, is signified by that name (see Job xxxi. 36, Zech. ix. 16, 1 Thess. ii. 19). Or the phrase may mean, that God will make Jerusalem his bride (see the following verse, and lxi. 10). For it was the custom to put a crown upon the head of the bride and bridegroom at the time of their marriage (see Cant. iii. 11, Ezek. xvi. 8, 12).

Ver. 4.] The covenant relation between God and his people, is represented by his being their husband (see liv. 5, Jer. iii. 15). This title includes both love and protection: but when God forsook them, and delivered them up for a prey to their enemies; this was a sort of divorcing himself from them, which is implied in the word *azubah*, *forsaken* (see xlix. 14, liv. 6). And when the land lay desolate, it was in a state of widowhood (see liv. 1). But now God saith, he will renew his former love towards them, and “take delight in them, as a bridegroom doth in his bride” (ver. 5). “Their land shall be

married” to him again, and no longer in a state of widowhood and desolation, but inhabited and replenished with people; for so the Septuagint translate the word *tibbael* (see the following verse).

Ver. 5.] The word *marry* is not to be taken strictly, for it would be improper to say that children married their mother; but as it implies living with their mother, now she is owned by her husband: her former desolations implying both loss of children and widowhood (see xlvii. 9, xlix. 21).

Ver. 6.] The word *shomerim* doth properly signify those priests and Levites who kept watch day and night about the temple; and some of them at certain hours sung psalms of prayer and praise (see 1 Chron. ix. 27, 33, xxiii. 32, 2 Chron. viii. 14, xiii. 11, Ps. cxxxiv. 2). This their office or charge is called *mishmereth* in the Hebrew, a word derived from the same root with *shomerim*. To these the prophet compares those pious persons, who will in all ages be importunate with God for completing this blessing.

Ibid. and ver. 7. *Ye that make mention of the Lord, keep not silence, &c.*] The marginal reading is better, “Ye that are the Lord's remembrancers, keep not silence.” The expression alludes to the same office of the priests and Levites, who by their daily prayers and intercessions put God in mind of the state of the church, and continually importuned him for the welfare thereof. The scripture elsewhere speaks of God after the manner of men, as one that might be overcome by importunity (see Luke xi. 8, 9, xviii. 5—7).

Ver. 8.] Lifting up the hand was a ceremony used in swearing (see Deut. xxxii. 40, Ezek. xx. 5, 15). And here God swears by that very hand which uses to be held up at the taking of an oath, i. e. by his power and might, as it follows, that the enemies of his people should never interrupt that peace and plenty which he gives them, but they should quietly enjoy his blessings with hearts full of thankfulness for them. This must relate to some happier condition than the Jews enjoyed after their return from captivity, when their enemies frequently invaded them, and at last the Romans destroyed both their temple and nation. And the oath which ushers in this promise, proves that it will be exactly and punctually performed.

Ver. 9.] The expressions allude to the ordinances of the law, which required the people to spend their first-fruits, and other hallowed things, at the temple, in a thankful acknowledgment to God for his blessings (see Deut. xii. 11, 12, xiv. 23, 26).

and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

Ver. 10. *Prepare you the way of the people, &c.*] The prophet, relying upon God's oath (ver. 5), speaks of the general restoration of the Jews, as if it were actually a doing; and exhorts those nations, through whose territories they were to pass in their return homeward, to go out of their cities and repair the roads, raising causeways in the lower grounds, and levelling the rough and stony places (compare xl. 3, lvii. 14). By this figure the prophet signifies a removal of all obstacles which might hinder their return.

Lift up a standard for the people.] To gather the dispersed (see xi. 12).

11 Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.

Ver. 11. *The Lord hath proclaimed unto the end of the world.*] He hath caused the great trumpet to sound, as a signal, to gather the dispersed Jews together (see the notes upon xxvii. 13); or he hath sent preachers of the gospel to all parts of the world, in order to the conversion of the Jews.

Thy salvation cometh.] Thy Saviour cometh (compare xl. 9, 10, Zech. ix. 9, Rev. xxii. 12).

Ver. 12. *The holy people.*] As being taken into covenant again (see the note upon ver. 4).

Sought out, A city not forsaken.] Or rather, *Sought to*, a city had in great request (compare ver. 4, and Jer. xxx. 17).

CHAPTER LXIII.

1 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

CHAP. LXIII.

ARGUMENT.—The last three chapters contained a description of the glorious state of the church in the latter days, when it should be enlarged by the conversion of the Jews, and the fulness of the gentiles. Now the prophet comes to describe the "day of vengeance," mentioned lxi. 2. The beginning of the chapter is by way of dialogue between the prophet, or the church, and Christ, where the latter is described as returning in triumph from the slaughter of his enemies; which seems to be much the same scene as was represented ch. xxxiv. (see likewise Joel iii. 12—14). Then follow, from the seventh verse of this chapter to the end of the sixty-fourth, devout meditations upon God's former mercies to his people, mixed with expostulations for his forsaking them, and casting them off, and humble acknowledgments of their sins, which deserved such treatment.

Ver. 1. *Who is this that cometh from Edom, with dyed garments from Bozrah?*] The Idumeans joined with the enemies of the Jews, in bringing on the destruction of Jerusalem at the time of the captivity; for which they are severely reproved by the prophets, and threatened with utter excision (see Ps. cxxxvii. 7, Obad. ver. 10, &c. Ezek. xxv. 12): which accordingly came to pass (see Mal. i. 3). But I have already observed, in the note upon xi. 14, that it is usual for the prophets to denote the enemies of the church in general, by the name of some country, which was remarkable for its hatred towards the Jewish nation, as the Idumeans were.

And the prophet seems to take a hint from some remarkable calamity that befell the Edomites, to describe some more general judgment that should be inflicted upon the enemies of God's church and truth. Compare ch. xxxiv. where I observed upon the fifth and sixth verses, that the words *Edom* and *Bozrah*

2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have trodden the wine-press alone; and of the people there was none with me: for I will

may be taken in an appellative sense, so as to denote in general, a field of blood, or place of slaughter. The word *Edom* signifies originally *red as blood*, and *Bozrah* denotes *a vintage*, which, in the prophetic idiom, imports God's vengeance upon the wicked (see Lam. i. 15, Joel iii. 13, Rev. xiv. 19, xix. 15). The prophets often apply the names of places to the subject-matter they are treating of: so, Joel iii. 15, the nations are summoned to the "valley of Jehoshaphat," because the word *Jehoshaphat* signifies *God's judgment*. Again, Hos. i. 5, 11, "the valley of Jezreel," and "the day of Jezreel," are an allusion to the etymology of the word *Jezreel*, which signifies *the arm of God*, or *the seed of God* (see likewise Mic. i. 10, 14, and lxxv. 11, 12, of this prophecy).

Travelling in the greatness of his strength?] Like a general marching in triumph at the head of his army, and carrying tokens of victory upon his raiment. Some explain the word *tsoch* in an active sense, as implying the driving his enemies before him, and bearing down all opposition.

I that speak in righteousness, mighty to save.] Christ's answer to the foregoing question: I am come now to fulfil all my promises, and deliver you from your enemies. Several parts of the prophetic books are written in the form of a dramatic poem, where several persons are introduced, speaking by turns, and answering one another: so, for example, ch. lxi. Christ is introduced at the beginning of the chapter, making gracious promises to the church, to which the church answers with suitable returns of joy and thankfulness (ver. 10). So the Song of Solomon is a divine dialogue between the *bridegroom*, the *spouse*, and a *chorus of virgins*; and in the Revelation, Christ is often introduced as speaking in that sacred drama. This observation will sometimes account for the altering of the prophet's style from the first to the second or third person.

Ver. 2. *Wherefore art thou red in thine apparel.*] The dialogue is still continued, and this question is

tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance is mine in heart, and the year of my redeemed is come.

5 And I looked, and *there was none to help*; and I wondered that *there was none to uphold*: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the lovingkindnesses of the

LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said. Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

proposed by the church, or the prophet in her name. Christ, in like manner, is described as "clothed in a garment dipped in blood" (Rev. xix. 13).

Ver. 3. *I have trodden the winepress alone*:] This answer of Christ exactly agrees with what is said of him in the same chapter of the Revelation, ver. 15, that "he treads the wine-press of the fierceness and wrath of Almighty God" (see the note upon ver. 1). [*Of the people*] See the note upon ver. 5.

Ver. 4.] See the notes upon xxxiv. 8, lxi. 2.

Ver. 5. *I looked, and there was none to help*:] Things were come to that extremity, that there was no appearance of succour by any human means. Those who, by their office and character, ought to have stood up in defence of oppressed truth and innocence, even they, contrary to what might have been justly expected, betrayed so good a cause, or had not the courage to defend it. So that it was time for God to interpose, and to appear in defence of his own honour and people (compare lix. 16).

My fury, it upheld me.] I was resolved to vindicate my own honour, and my zeal and concern for my people made me go through with the undertaking, in spite of all opposition. Compare Zech. viii. 2, where God saith, "I was jealous for Zion with great fury."

Ver. 6. *I will tread down the people in mine anger.*] Both the Septuagint and vulgar Latin translate this, and the following sentences of this verse, in the preterperfect tense, "I have trodden down," &c. which agrees better with the context; where Christ is described as having his garments already stained with blood.

Make them drunk in my fury.] God's judgments are often represented by a cup of intoxicating liquor, because they astonish men, and bereave them of their usual discretion (see note on li. 17).

Ver. 7.] Here the prophet, or the church, speaks, and breaks out into a grateful acknowledgment of God's former mercies to his people, which are so many earnest of his goodness for the time to come.

Ver. 8. *Surely they are my people.*] They are the people with whose ancestors I made an everlasting covenant, and they have a title to my favour, as well as their forefathers (see Rom. xi. 28, 29). And now their afflictions have so far corrected them, that they will not prevaricate or apostatize any more. So he became their Saviour, as he had been in former times.

[*Children that will not lie*:] God is introduced as speaking after the manner of men, and expecting what effect his gracious dealings might in all reason have produced. Compare Zeph. iii. 7, and see the note there.]

Ver. 9. *In all their affliction he was afflicted.*] When there was a necessity of punishing them in order to their amendment, he had a compassionate sense of the evils which they suffered (see Deut. xxxii. 36, Judg. x. 16, Ps. cvi. 41, 45). The Hebrew

copies have a different reading here; and the text reads *lo*, with an *aleph*, which signifies *not*, and the margin reads *lo*, with a *vau*, which signifies *him*: our translation follows the marginal reading, the Septuagint that of the text; and joining the latter part of the eighth verse with the ninth, they translate the whole period very agreeably to the present Hebrew text, thus, "He was their Saviour out of all their trouble: it was not a messenger, nor an angel, but himself delivered them:" which translation agrees very well with the sense of the original, as will appear by the following note.

The angel of his presence saved them:] The angel, who conducted them by the pillar of cloud and of fire, was no other than the Logos, or second person of the blessed Trinity, according to the sense of the ancient Jews, as Dr. Alix hath proved at large, in his Judgment of the Jewish Church against the Unitarians, ch. 13—15. This divine person is sometimes indeed called an angel, as Exod. xiv. 19; but, at other times, the incommunicable name of Jehovah is given to him. So Exod. xiii. 21, it is said expressly, that the "Lord went before the people in a pillar of cloud by day, and of fire by night" (compare Exod. xiv. 24). In the same book God saith of him, that "his name is in him," i. e. his godhead (xxiii. 21). Again, he is called *God's presence*, Exod. xxxiii. 14, an expression parallel to that of the text. So Dent. iv. 37, we read, "God chose their seed after them, and brought thee out by his presence;" for so the Hebrew *bepanau* plainly signifies: but our translators have made no sense at all of the place, by rendering it, "and brought thee out in his sight." God, to show his anger for the sin of the golden calf, threatens the people, that he would not lead them himself, but only send his angel with them (Exod. xxxiii. 2, 3). At this the people were much disheartened (ver. 4); and Moses earnestly intercedes with God, that the divine presence might still accompany them (ver. 15); i. e. that God would continue to go before them in the pillar of cloud and of fire. According to this interpretation, St. Paul saith, that the "Jews tempted Christ in the wilderness" (1 Cor. x. 9), meaning the Logos, who, after his assuming human nature, was Christ. When the tabernacle was set up, this Shecinah, or token of God's presence, took up his residence over the ark (Numb. vii. 89), and the cloud covered the top of the tabernacle (Exod. xl. 34, 38). And then the Lord is said "to come down in the pillar of cloud" (Numb. xii. 5), and solemn adoration is paid to him, when this symbol of the divine presence appeared (Exod. xxxiii. 10, Numb. xvi. 19, 22). All these circumstances laid together, prove that the person who led the people through the wilderness could be no created being, though he is sometimes called an *angel*, because he took upon him the office and ministry of angels, as he afterward took upon him the "form of a servant." But in the text he is styled, *an*

10 ¶ But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst

thou lead thy people, to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.

17 ¶ O LORD, why hast thou made us to err from thy ways, and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed

a distinguished manner, the "Angel of God's presence," and in Malachi, the "angel of the covenant" (Mal. iii. 1); for so the words should be translated.

He bare them.] See the note on xlvi. 3.

Ver. 10.] God's Spirit strove with the men that lived before the flood (Gen. vi. 3, 1 Pet. iii. 19); the same good Spirit directed Moses and the elders that had the government of the Jews in the wilderness (see the following verse here, Numb. xi. 17, and Neh. ix. 20). Therefore, the people's frequent murmurings and rebellions were not so much against them, "as against the Lord," as Moses truly upbraids them, Exod. xvi. 8.

Ver. 11. *Then he remembered the days of old.*] God is represented by an elegant figure, as recollecting with himself what he had done for his people, and using that as a motive why he should still own and defend them. The same argument is urged by Moses, Exod. xxxii. 11, 12, Numb. xiv. 13, 14, &c. or the word *he* may be understood of Israel, as remembering God's peculiar providence to their fathers, and then expostulating with him under their long captivity, in the following words (ver. 15, &c.).

With the shepherd of his flock?] Or, "With the shepherds of his flock," as the margin reads, i. e. Moses and Aaron (see Ps. lxxvii. 5, 20).

Where is he that put his holy Spirit within him?] That gave his spirit to Moses and the seventy elders, to direct them in the government of his people (see Numb. xi. 17, Neh. ix. 20); and afterward sent them prophets to lead and instruct them (compare Hag. ii. 5).

Ver. 13.] As a horse goes or carries a man upon plain ground without tripping. The wilderness sometimes signifies the plain, or champagne country, and is opposed to the mountains (see Jer. ix. 10, Lam. v. 19, Joel i. 19).

Ver. 14.] As a beast goes down to his pasture; or as a camel or such-like beast of burden travels through a champagne country; so the Spirit of the Lord conducted the people of Israel in the promised land of rest and security (see Deut. xii. 9). The verb *ijarad* signifies simply to go, or go forward, as well as to go down (see Gen. xliii. 5, 1 Sam. xxix. 4, xxx. 15, 16, 2 Kings ii. 2).

Ver. 15.] Where is thy love and thy concern for thy people (see ver. 5), and the power thou usedst to exert for their deliverance? Where is the yearning of thy bowels, i. e. thy tender compassions and mercies which thou formerly showedst towards me, and which the holy writers compare to the affection a mother bears to her children (see xlix. 15, Jer. xxxi. 20, Hos. xi. 8).

Ver. 16. *Doubtless thou art our father.*] Our only

hope is in the relation we have to thee, that thou hast vouchsafed to call thyself our father (see Deut. xxxii. 6, 1 Chron. xxix. 10, Mal. i. 6, ii. 10, John viii. 39, 41). For it is in vain to boast ourselves that we are children of Abraham or Jacob; they neither know our condition, nor, if they did, can they afford us any relief.

Thy name is from everlasting.] See the note upon ver. 19.

Ver. 17. *Why hast thou made us to err from thy ways.*] The words might better have been rendered, "Why hast thou suffered us to err from thy ways?" For the form called *hiphil* in Hebrew, often denotes only permission, and is rendered elsewhere to that sense by our translators: so Ps. cxix. 10, "O let me not wander [or go wrong] from thy commandments;" where the verb is in *hiphil*: and again, Prov. x. 3, "The Lord will not suffer the soul of the righteous to famish:" where the verb is in the same form. Thus we are to understand the same kind of expression, Ps. cxli. 4, "Incline not my heart to any evil thing:" so our new translation renders the verb; but the old one translates it much better: "O let not my heart be inclined to any evil thing." In the same sense that expression of Jeremiah is to be understood (iv. 10), "Thou hast greatly deceived this people," i. e. suffered them to be deceived by false prophets. To the same sense many interpreters understand those words of Ezek. (xiv. 9), "I the Lord have deceived that prophet." And in general we may observe, that the scripture commonly speaks of what is permitted by providence, as if it were directed by it. To give but one instance out of many: God is said to "move David to number the people" (2 Sam. xxiv. 1); whereas it appears, by comparing the text with 1 Chron. xxi. he only permitted Satan to move him to it.

Hardened our heart] See vi. 10.

Return for thy servants' sake.] As God is said to absent himself, when he disregards the prayers of his people (see Ps. lxxiv. 1); so he is said to return to them, when he answers their requests with seasonable relief, (see Zech. i. 3, Mal. iii. 7). Or the words may be thus translated, "Turn, for thy servants, the tribes of thine inheritance:" i. e. turn their captivity for the sake of thy servants Abraham and Israel (ver. 16), to whom thou madest the promises.

Ver. 18.] i. e. Have possessed "thine inheritance," mentioned ver. 17. The prophet calls it "a little while," in comparison of God's promise, which, as the Jews commonly understood it, gave them the possession of Canaan for ever (see Gen. xvii. 8). But some translate the whole verse thus, "Our adversaries have possessed thy holy people as a thing of nought, they have trodden down thy sanctuary." If we un-

it but a little while : our adversaries have trodden down thy sanctuary.

derstand this of the devastations made by the Romans, under Titus, and by the Mahometans since, the phrase is exactly parallel to the words of Christ (Luke xxi. 24), "Jerusalem shall be trodden down of the gentiles."

Ver. 19.] The words might better be rendered, "We are thine of old, thou hast not ruled over them," &c. *Menolam*, "of old," is used in the same sense, ver. 16, where the English reads, "thy name is from everlasting;" the sense is, thy name is called upon us, so the Septuagint understand it; or, thou art called the God of Abraham, or of Israel, from ancient times; and therefore we humbly beg thee not to cast

19 We are *thine*: thou never barest rule over them; they were not called by thy name.

us off utterly, whilst thou makest thyself known to the gentiles, who, till of late, never were thy people, nor in covenant with thee (see lxvi. 1). The word *thine* is not in the Hebrew; so some render the verse thus, "We have been for a great while [as] those over whom thou didst not bear rule, nor were we called by thy name." Thou hast rejected us altogether, and dost disregard us, as if we had never had any relation to thee, nor ever were called thy people: which sense agrees very well with the present condition of the Jewish nation, which hath continued for many ages without king, or prince, or sacrifice, as the prophet Hosea foretold, iii. 4.

CHAPTER XLIV.

1 OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world *men* have not heard, nor perceived by the ear, neither

hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways; behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy

CHAP. LXIV.

See the argument of the foregoing chapter.

Ver. 1. *Oh that thou wouldest rend the heavens,*] The prayer, begun lxiii. 15, is continued throughout this chapter, in the name of the church and people of the Jews, as languishing and disconsolate under the long rejection they at present suffer; and the chapter begins with an earnest wish that God would show himself as visibly in favour of his ancient people, as he did when he came down upon mount Sinai, when thunder, and lightning, and tempests, that shook heaven and earth, did testify his presence (see Exod. xix. 16, 18).

That the mountains might flow down at thy presence.] A poetical description of the thunder and lightning which shook mount Sinai, and the violent rains which accompanied this tempest, and made the mountains look as if they were melted down (compare Judg. v. 5, Ps. lxxviii. 8, Mic. i. 4). God's appearance is commonly represented in scripture as accompanied with thunders and tempests, in allusion to his descent upon mount Sinai (see Ps. xviii. 7, 8, &c. Mic. i. 3, 4, Hab. iv. 5, 6, 10).

Ver. 2.] The sense would be plainer if a supplement were made between the two parts of this sentence, thus, "As when the melting fire [or the fire of the founder] burneth [and as] the fire causeth the waters to boil:" the prophet compares this "flowing down of the mountains" to the melting of metals by the force of a vehement fire, and to the boiling over of water when it is heated.

Ver. 3.] Such terrible instances of thy power, thou showedst to our forefathers (see Exod. xxxiv. 10) who are here spoken of in the first person, as being of one blood with their posterity. But I think the words will bear another interpretation, which agrees

better with what follows, "When thou shalt do terrible and unexpected things; when thou shalt come down (and visibly interpose for the deliverance of thy people), the mountains shall melt at thy presence." And then follows very appositely in the next verse.

Ver. 4.] The methods of thy dispensations, whereby thou wilt fulfil thy promises made to thy people, are beyond any thing we can think or conceive.

Ver. 5. *Thou meetest him that rejoiceth*] Thou preventest with the blessings of thy goodness, those that take pleasure in the ways of thy commandments, and live under a continual sense of thy providence.

Behold, thou art wroth; for we have sinned, &c.] We have been guilty of great offences, whereby we have provoked thine anger, but thy mercies endure for ever, and thy gracious promises are still the same; and this encourages us still to trust in thy goodness (compare Mal. iii. 6). The pronoun [*those*] refers to God's ways, by which we may understand, not only his laws, but likewise the dispensations of his providence (compare lv. 9, Exod. xxxiii. 13, Ps. ciii. 7). But the latter part of the verse may thus be translated, "Behold, thou art wroth; because we have sinned continually against those (ways), and shall we be saved!"

Ver. 6. *All our righteousness are as filthy rags;*] The best actions of the best men have a great alloy of imperfection. When the Hebrew language would express the most excellent in its kind, it makes use of the plural number: thus *wisdoms* signifies the most excellent, or divine wisdom, Prov. i. 20, ix. 1. So here *righteousnesses* is the most perfect righteousness men can attain to.

Our iniquities, like the wind, have taken us away.] Like a wind that blasts and withers both leaves and fruit (compare Jer. iv. 11, Hos. xiii. 15).

Ver. 7. *There is none that calleth upon thy name,*] There is nobody layeth our calamities to heart so

name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

9 ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

as to raise his mind into a devout posture, and to make God his refuge in his adversity (compare xxvii. 5). Or, there is none that try to avert God's judgments by their intercessions, which is compared here to the laying hold of a man's hand when he is just going to strike.

For thou hast hid thy face from us,] The particle *ki* should be translated "therefore," as it is in Ps. cxvi. 10, where the English translation rightly renders the sense, "I believed, and therefore have I spoken." And thus the Greek particle *ὅτι* may most fitly be translated, Luke vii. 47. "Her sins, which are many, are forgiven; therefore she loved much;" which sense agrees best with the design of the foregoing parable.

Ver. 10. *Thy holy cities are a wilderness,]* By "holy cities," in the plural number, may be meant Zion (which was properly called the "city of David:" see 2 Sam. v. 9), and Jerusalem, as they are

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?

sometimes divided into the upper and lower city. And grammarians observe, that the word Jerusalem is in the *dual* number in the Hebrew, because it was divided into the upper and lower city.

Ver. 11. *Our holy and our beautiful house,—is burnt,]* This relates to the burning of the temple by the Romans, who made an entire destruction of it according to our Saviour's prediction (Matt. xxiv. 2).

All our pleasant things are laid waste,] Judea is called the "pleasant land," Dan. viii. 9, and the "glory of all lands," Ezek. xx. 6, but the Romans utterly laid it waste, partly in Vespasian's time, and partly in Adrian's; but the words chiefly relate to the temple, whose glory and beauty was laid waste, and which the Jews valued themselves upon above all things (see Ezek. xxiv. 21, 25).

Ver. 12.] Wilt thou neither show thy compassion towards thy servants, nor thy resentments to thine enemies (compare xiii. 14, lxxv. 6)

CHAPTER LXV.

1 I AM sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

2 I have spread out my hands all the day unto

a rebellious people, which walk in a way that was not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

CHAP. LXV.

ARGUMENT.—In the beginning of this chapter, God answers the foregoing complaints of the Jews concerning their dereliction, and tells them that they rejected the preaching both of Christ and his apostles, whereas the gentiles readily complied with it. He then rebukes them for their incredulity, idolatry, and hypocrisy; but promises mercy to those that repent, and gives a description of that new Jerusalem state, which should commence from their restoration.

Ver. 1. *I am sought of them that asked not for me,]* There is a manifest impropriety in the expression of the first part of the sentence; so the words should rather be rendered, "I am found of them that asked not for me:" the verb, which commonly signifies to seek, being by a metonymy put for finding (compare Eccles. iii. 6). Or the words may be translated thus, "I am preached to them that ask not for me:" for the verb *darash* signifies to teach or instruct: in which sense it is used Ps. exi. 2, where our translation reads, "sought out of all them that have pleasure therein;" but the sense is, *known*, or "learned by those that have pleasure therein." And the word *midraseh*, derived from this verb, signifies a commentary or exposition.

Behold me, to a nation that was not called by my name,] I made myself manifest (compare xli. 27), to

those that were not in covenant with me, i. e. to the gentiles (see lxiii. 19).

Ver. 2. *I have spread out my hands all the day unto a rebellious people,]* But I did not make myself known to the gentiles till you Jews had rejected me, after I had used all the arts of persuasion and entreaty to you, in order to your conversion. "To spread out the hand," is a gesture of begging or importunity (see i. 15, Jer. iv. 41, Lam. i. 17). St. Paul expounds these two verses of the calling of the gentiles after that the Jews had rejected the gracious counsel of God against themselves (Rom. x. 20, 21).

Ver. 3. *A people that provoketh me to anger continually to my face,]* The reigning sins of the Jews are reckoned up in this and the two following verses: and those are of two sorts, 1. Their ancient idolatry, the "iniquities of their fathers" (ver. 7), which the prophet describes as it was practised in his days. 2. Their spiritual pride and hypocrisy (ver. 5), which exactly answers the temper of the Jewish nation in the time of our Saviour.

That sacrificeth in gardens,] In groves and shady places (see the note on i. 29). Dr. Spencer understands the words of those sacrifices which were offered in gardens and orchards, in order to procure plenty of fruit (see the notes upon the last sentence of the following verse).

Burneth incense upon altars of brick,] God commanded that his altar should be built of whole stones, neither hewn, nor polished (Exod. xx. 25, Deut. xxvii.

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels ;

5 Which say, Stand by thyself, come not near to me ; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

6 Behold, *it is* written before me : I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blas-

phemed me upon the hills : therefore will I measure their former work into their bosom.

5) ; in opposition, as it is probable, to the heathen altars, which were more artificially contrived.
Ver. 4. *Which remain among the graves, and lodge in the monuments.*] As those did who practised necromancy, and consulted with infernal spirits (see Deut. xviii. 11). It was a common custom too among the heathens, for persons to lodge all night in the temples of their idols, particularly in that of Æsculapius, which were no better than monuments of the dead, in order to obtain such dreams as might be beneficial to them. [See the answer to Pontanelle's Hist. of Oracles, p. 140.] By the word *netzarim*, which our translation renders "monuments," Dr. Spencer (lib. ii. De Legib. Hebr. dissert. viii. cap. 3), understands solitary places, in which sense some take the word, xlix. 6. Such places being haunted by evil spirits, according to the opinion of the vulgar (see the note on xiii. 21).

Which eat swine's flesh.] This was expressly forbidden in the law (Lev. xi. 7), and the eating of it was a sort of religious ceremony, whereby apostates made a solemn renunciation of the Jewish religion (see 2 Macc. vi. 18, vii. 1). One reason why the religious Jews so much abhorred the eating of swine's flesh probably was, because the eating of it was a solemn rite of lustration among the Egyptian priests, who, at the full moon, offered part of it in sacrifice, and eat part of it themselves, though at other times they abhorred to touch it (see Herodot. lib. ii. cap. 47). Plato likewise acquaints us, that the sacrifice of a hog was a usual rite of initiation at the heathen mysteries (De. Repub. lib. ii). This passage is quoted by Euseb. Præp. Evang. lib. xiii. where Vigerius in his notes shows that the sacrificing swine's flesh was used in the mysteries of Bacchus and Ceres : and Varro (lib. ii. De Re Rust.), derives *ſ* from *ſ*, because it was one of the principal of the heathen sacrifices.

And broth of abominable things is in their vessels ;] This denotes the superstitious practice of "seething a kid in its mother's milk," with which they sprinkled the trees in their fields and gardens (see ver. 3), to make them more fruitful ; upon which account it is more than once forbidden in the law (see Exod. xxiii. 19, xxxiv. 26, Deut. xiv. 21). The Romans learned this superstition from the Egyptians probably, and worshipped Pales, or Ceres, with milk. So Ovid Fastor. lib. iv.

"Sylvicolam tepido lacte preare Palem."

Mr. White makes an objection against applying these passages to the modern Jews, because since Christ's time they have not been guilty of any of these kinds of idolatry, and consequently these sins cannot be assigned as a cause of their rejection. To which it may be answered, 1. That the prophet here objects to them the sins of their forefathers as well as their own : see ver. 7, and Deut. xxxii. 21, where their rejection

phemed me upon the hills : therefore will I measure their former work into their bosom.

8 ¶ Thus saith the Lord, As the new wine is found in the cluster, and *one* saith, Destroy it not ; for a blessing is in it : so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains : and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

is ascribed to their idolatries ; according to the tenor of God's covenant, whereby he hath threatened to "visit the iniquities of the fathers upon the children." 2. The prophet indeed, mentions only such idolatries as were practised in and about his own time ; but yet may comprehend under those heads all other kinds of that sin : just as the idolatries practised by some Christians, are called the doctrines of Balaam and Jezebel, Rev. ii. 14, 20, and the church where they were practised, is described by the name of Sodom and Egypt, xi. 8. And the Jews at this day acknowledge the compliances of several of their nation with the idolatries practised in those popish countries, where the inquisition is set up as one of their national sins (see Limborch's Amica Collatio cum Judæo).

Ver. 5. *Stand by thyself.*] Or, "I esteem thee as unclean : " so some render the verb *kedashtika* ; which hath two contrary significations, both to *make holy*, and to *pollute*, a thing usual in that language (see the note upon xxii. 17, 18). This description of a proud hypocrite, exactly agrees with the temper of the scribes and pharisees in Christ's time (see Matt. ix. 11, Mark vii. 4, John xviii. 28).

These are a smoke in my nose.] These are as offensive to me as smoke is to the nose, they are a perpetual provocation to me, and kindle my anger continually against them.

Ver. 6. *It is written before me.*] God's irrevocable purposes are often expressed as so many decrees entered into a register (see the note upon xxxiv. 16).

I will not keep silence, but will recompense.] I will not restrain my anger any longer (see xlii. 14), but recompense their sins double upon them (see Jer. xvi. 18, and the notes upon xl. 2).

Ver. 7.] See lvii. 7, Ezek. xviii. 6, xx. 27, 28.

Will I measure their former work into their bosom.] The iniquities of their forefathers, aggravated by the addition of their own (compare Matt. xxiii. 32, 35, 36, and see the note upon ver. 4).

Ver. 8.] As a few good grapes are found among a cluster of bad ones, and one speaks to another that would pluck it from the tree to spare it, because some of the grapes may come to good : so I will not destroy the whole nation, for the sake of the few good persons which spring out from among the rest. Those are called the *remnant* by St. Paul, Rom. ix. 27, xi. 5, where he alludes to i. 9, vi. 13, vii. 3, x. 21, of this prophecy.

Ver. 9. *I will bring forth a seed out of Jacob.*] Out of this stock shall arise a better generation, who shall repossess the inheritance of their ancestors. Judea being a hilly country, is elsewhere expressed by the *mountains* of Israel (see xiv. 25, Ezek. xxxvi. 1).

Mine elect shall inherit it.] These are called the *election* by St. Paul, Rom. xi. 7.

Ver. 10.] The blessings of the gospel are sometimes represented under the emblems of temporal happiness (see the note upon iv. 2). But if we take the words

11 ¶ But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be

thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth: and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

in their literal sense, they denote the great plenty and security these elect should enjoy (compare xxx. 23). Sharon was one of the richest parts of Judea (see xxxiii. 9, xxxv. 2): and so was the valley of Achor, which was remarkable for being the first tract of ground the Israelites took possession of, after their entrance into the promised land: and therefore is called a "door of hope" by Hosea (ii. 15), because it gave them first footing in that country, and encouraged them to hope that they should become masters of the whole.

Ver. 11. *But ye are they—that forget my holy mountain.*] The prophet now directs his discourse to the sinners and idolaters, whom he had reproved and threatened, ver. 2, 3, &c. By "my holy mountain" is meant God's temple and worship, a figure of the Christian church (see the note on ii. 2).

That prepare a table for that troop.] It was customary both among the Jews and gentiles, after some part of the sacrifice had been offered upon the altar, to make a feast of the remainder (see lvii. 7, Ezek. xxiii. 41). This is called the "table of devils," to whom the gentiles sacrificed, 1 Cor. x. 21. It is a great dispute among the critics what idol *Gad* was, which several interpreters here translate *troop*, as if it were some heavenly constellation. But the word likewise signifies *fortune*, or good luck, and so it is translated by the Septuagint, Gen. xxx. 11, and in this place too; for it appears from St. Jerome's commentary upon this verse, that the Greek copies in his times read *Ἐπιμαζόντες τῇ τύχῃ τράπεζῃ, καὶ πλιούρτες, τῷ Διμνίῳ κίεστρον*.

That furnish a drink offering to that number.] Or *to Meni*, which is the word in the Hebrew: by which some understand the sun (see Huetius in Comment. on Origen, p. 109, 110, and Menagius upon Laertius, lib. viii. n. 34). Bochart, and Dr. Spencer (*De Legib. Hebr. lib. iii. cap. 2*), take it to signify a *hero*, worshipped by the Egyptians: Dr. Pocock (*Not. ad Specim. Histor. Arab. p. 92*), understands by it an idol of the Arabians, and others an idol of the Armenians: Minni being a province in Armenia (see Jer. li. 27).

[By *Gad* and *Meni*, Huetius understands the moon and the sun: *fortune* being under the influence of the former, and the *genius* which the heathens allotted to every man under the direction of the sun. See Huetiana, n. 120, and his second epistle to Bochart, published by Tilladot.]

Ver. 12. *Will I number you to the sword.*] An allusion to the etymology of the word *Meni*, which is derived from the verb *manah*, which signifies to *number*; such paronomasias are frequent in the prophets (see the note upon lxiii. 1). If we understand this place of the final restoration of the Jews, as the series of the prophecy directs, then this and the following verses are to be explained of that dis-

crimination which God will make between the obedient and disobedient among that people, bringing back the former into their own country, and punishing the latter with utter destruction, as he did the rebels in the wilderness (compare xxvii. 12, Ezek. xi. 17, 21, xx. 34, 38, Amos ix. 8, 9).

When I spake, ye did not hear.] I have given frequent calls to you by my servants the prophets, and the apostles, and even by my Son, and yet ye refused to hearken (compare Matt. xxi. 34, 43).

And did choose that wherein I delighted not.] i. e. which I extremely abhorred: we meet with the same kind of expression, Jer. vii. 31, where God, reproving them for sacrificing their children to Moloch, saith, *I commanded it not*, i. e. I expressly forbade it. This figure is called *meiosis* by the rhetoricians, where a great deal more is understood than is expressed.

Ver. 13, 14.] God will make a great difference between his faithful servants and such unbelievers as you are. They shall have their losses and wants plentifully made up to them; whereas you that have so long abused the means of grace, shall be wholly deprived of it. This is expressed in Christ's parables, by being "shut out of the kingdom of heaven," excluded from the "marriage feast," and "cast into outer darkness, where is weeping and gnashing of teeth" (see Matt. viii. 11, 12, Luke xiii. 24, 25, &c. xiv. 23, 24).

Ver. 15. *Ye shall leave your name for a curse unto my chosen.*] Mine elect (see ver. 9, 22), shall look upon you as a standing monument of God's indignation, and shall use this as a common form of imprecation, "God do so to me as he has done to the wicked Jews" (compare Jer. xxix. 22): "Of them shall they take up a curse," saith the prophet there, "saying, God make thee like Zedekiah, and like Ahab" (see likewise Zech. viii. 12).

God shall slay thee.] See ver. 12, and lxvi. 16.

Call his servants by another name.] See the note on lxii. 2. This may mean changing the name of Jew into that of Christian.

Ver. 16. *That he who blesseth himself in the earth.*] Or, "he who blesseth himself," &c. For this may be reckoned a new sentence that hath no dependence upon what went before, and it implies the utter abolishing of idolatry, that all religious invocation, whether of prayer, swearing, or the like, should be performed in the name of God, and of him alone. The total extirpation of idolatry is a blessing reserved for the last times (see the note on i. 29). By *the earth* we may mean here the gentiles, who are often styled *κόσμος*, *the world*, in the New Testament.

[*The God of truth.*] The Hebrew reads *amen*; so the expression may properly be understood of Christ, who is the *true God* (1 John v. 20), and called *amen*, or the truth, Rev. iii. 14, probably in allusion to this.

17 ¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever in *that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

21 And they shall build houses, and inhabit

them; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together,

place (compare 2 Cor. i. 20): and the words import, that all spiritual blessings shall be derived from him.]

Because the former troubles are forgotten.] Or, "When the former troubles," &c. The "new heavens," and "new earth," mentioned in the following verse, are not subject to any of those errors and miseries, to which the present state of the world is obnoxious (see ver. 19. and Rev. xxi. 3, 4, &c.)

Ver. 17. *I create new heavens and a new earth.*] The conversion of the Jews will be in the last times of this world (see Hos. iii. 5): and then will follow the "new heavens and earth," which are to commence after the dissolution of this world (see 2 Pet. iii. 13, Rev. xxi. 1). Such a new state of things, St. Peter tells us, we are to expect "according to God's promise," which must relate to some prophecies of the Old Testament, and particularly to this and the following chapter, both the apostles using the very same expressions which are found here.

The former shall not be remembered.] The glory of the "new heavens and earth," shall so far surpass the happiest days that ever were seen in former times, that they shall not deserve to be mentioned, there being no comparison between them (compare Jer. iii. 16).

Ver. 18. *I create Jerusalem a rejoicing, and her people a joy.*] This may be best expounded of the New Jerusalem, which shall "come down from God," when the new heavens and new earth are created; see Rev. xxi. 1, 2, and compare lxvi. 22, where "there shall be no more death, nor sorrow, nor crying, nor pain," (ibid. ver. 4, and the following verse here.) Though some learned men suppose, that, upon the restoration of the Jews there may be some particular privileges belonging to the earthly Jerusalem, as the metropolis of that nation (see the note upon lxvi. 20). But we must not be too positive as to any particular description of these distant events.

[*Rejoice for ever in that which I create.*] The learned bishop of Coventry and Litchfield, in his Defence of Christianity, chap. ii. sec. 2, translates the words, "Rejoice for the age to come, which I create." The *age to come* was a known expression among the Jews for the times of the Messiah. See the note upon ix. 6, in which text the same learned writer understands the phrase *Ab ed*, to the same sense, translated in our English, *everlasting Father.*]

Ver. 20. *There shall be no more thence an infant of days,*] "From thence," or "from that time" (see note on xlvi. 16), there shall be no untimely deaths, either of infants who are abortive, or never grow up to man's estate; or of old men who do not live out the full term of life.

For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.]

The sense would be plainer, if the words were translated thus: "For he that dies a hundred years old, shall die a child:" and the "sinner that dies a hundred years old, shall be accursed." The prophet describes this renovation of the world as a paradisaical state, and such as the patriarchs enjoyed before the flood, when men commonly lived near a thousand years. So he that died at a hundred years of age would have been looked upon as dying in the age of childhood, and be judged to have been cut off in the beginning of his years, as a punishment for some great sins he had committed. Hesiod describes what he calls the *silver age* of the world, in much the same expressions, Έργ. καὶ Ἡμ. lib. i. ver. 129.—

Ἄλλ' ἑκατὸν μὲν τᾶς ἔτην παρὰ μνηστὲρ κενὴν
Ἐτρέφετ' ἀτάλαντ, μέγα νηπίος—

"A boy of a hundred years old played about with his mother, an overgrown child."

The words of the text seem to imply, that the millennial state shall not be free from all manner of sin, though there shall be no place there for idolatry and apostasy. Accordingly some learned men suppose, that the *lukewarm* Laodicean state of the church, which is described, and reproved, Rev. iii. 14, &c. is to be contemporary with some part of the millennium.

Ver. 21.] A blessing promised to the Jews upon their conversion, in contradiction to that curse which Moses denounced against them for their disobedience (Deut. xxviii. 30); and it implies both security from the invasion of enemies, and from untimely death (compare lxvi. 8).

Ver. 22. *As the days of a tree are the days of my people,*] Not like the fading of a leaf, to which our present mortal state is often compared. The Septuagint translate it, "As the days of the tree of life, shall be the days of my people," expressing the sense and import of the words.

Ver. 23. *Nor bring forth for trouble;*] As those do who enjoy not the fruits of their labour (see ver. 21, 22).

Ver. 24.] God will prevent them with his blessings, and gratify their desires before they ask: a sure token of his favour and love towards them, as his rejecting men, and casting them off, is expressed by his "hiding away his face from them," and refusing to hear their prayers (see Prov. i. 23, Isa. i. 15, Jer. xiv. 12, Lam. iii. 8, 44).

Ver. 25. *The wolf and the lamb shall feed together, &c.*] Concerning the metaphorical sense of these expressions, see the notes upon xi. 6, xxxv. 9. But since the renovation here spoken of extends to the whole creation (see Rom. viii. 21), they may imply the correcting the noxious qualities of fierce or venomous creatures.

and the lion shall eat straw like the bullock : and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

[*Dust shall be the serpent's meat.*] The curse pronounced upon the serpent, Gen. iii. 14, shall then be fully accomplished : Christ having "put all enemies under his feet," and especially the devil, who is the head of them. See Micah vii. 17, Rom. xvi. 20, 1 Cor. xv. 27.

CHAPTER LXVI.

1 THUS saith the LORD, The heaven *is* my throne, and the earth *is* my footstool : where *is* the house that ye build unto me ? and where *is* the place of my rest ?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD : but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox *is as if* he slew a man ; he that sacrificeth a lamb, *as if* he cut off a dog's neck ; he that offereth an oblation, *as if* he offered swine's blood ; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own

ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them ; because when I called, none did answer ; when I spake, they did not hear : but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word ; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified : but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from

CHAP. LXVI.

ARGUMENT.—In the beginning of the chapter God answers the complaints of the Jews concerning the destruction of the temple, which they so passionately bewail, lxiii. 18, lxiv. 11, and instructs them in the evangelical way of worshipping God *in spirit and in truth*, and not by sacrifices, or a carnal worship. He then assigns the causes of his rejecting the Jews, and calling the gentiles, but promises in due time to unite them into one glorious and flourishing church.

Ver. 1.] A temple in the Jewish notion was God's place of residence, or his habitation, where he resided as a king in a palace : accordingly the *cherubims* were his throne, the *ark* was his footstool, the *priests* were his immediate attendants, and the *shew-bread and sacrifices* were the provision for his table. Such a notion of a temple was common both to Jews and gentiles, [only with this difference, that the gentiles thought the setting up an image a necessary part of the dedication of a temple, to secure, as they imagined, the presence of the deity to whom it was dedicated. *Templi nulla ratio, quod non coronat simulacrum*, saith Isidore.] Such a notion seems to confine God's presence to a certain place, and therefore was not so suitable to the greatness of the divine majesty. It is under this acceptance of the word, that God reproves the Jews for laying such stress upon their temple worship, and comforts them under the loss of it, which they speak of with so much concern, lxiv. 11. And it is under the same notion that the Christian apologists join temples with images, and profess that their religion allows of neither.

Ver. 2. *All those things hath my hand made, and all those things have been.*] I fill heaven and earth, which are the works of my hands, and are still sustained and supported by me. "All those things are mine ;" so the Septuagint translate the latter part of the sentence.

But to this man will I look, &c.] Such a one is a living temple of God (see lvii. 15).

Ver. 3. *He that killeth an ox is as if he slew a man ;*] Without this devout temper of mind, killing an ox for a burnt-offering is no more acceptable to God, than if a man offered his son in sacrifice to Moloch.

He that sacrificeth a lamb, as if he cut off a dog's neck ;] The price of a dog was forbid to be brought into the house of the Lord, by way of vow, or free-will offering (see Deut. xxiii. 18).

He that offereth an oblation, as he that offereth swine's blood ;] Which being one of the principal sacrifices among the gentiles, was in a particular manner abominable to God (see the notes upon lxv. 4).

He that burneth incense, as if he blessed an idol.] Or, "maketh a memorial with incense," as the margin reads. The verb *zachar*, to commemorate, signifies any act of divine worship (see the note upon lvii. 8).

Their soul delighteth in their abominations.] Compare lxiv. 12. This may relate to their idolatrous practices, mentioned lxv. 3, 4, 11, and ver. 17 of this chapter. Or their very ceremonious worship may be reproved in these terms, because, since the revelation of the gospel, God had rejected it, and declared it to be a plain contradiction to his will, and an affront to his authority.

Ver. 4. *I also will choose their delusions.*] I will punish them in their own way, and set over them the scribes and pharisees, who shall govern them by their traditions instead of the word of God ; or I will suffer "false Christs and false prophets" to deceive them, (see Matt. xxiv. 24, John v. 43).

Will bring their fears upon them ;] This was exactly fulfilled, when they crucified Christ for fear of the Romans (John xi. 48), which very sin was punished by an utter destruction from that very people.

Because when I called, &c.] See lxv. 12.

Ver. 5.] Harken to this, you Jews, that embraced the gospel upon the preaching of Christ and the apostles : your brethren have hated you for my sake, and cast you out of their synagogues (compare Luke vi. 22), and in derision called upon God to do some extraordinary thing in your behalf ; but God's providence at the destruction of Jerusalem shall interpose visibly for your deliverance, and leave them to perish in their city. This was remarkably verified when the Christians had a divine warning to leave the city, and thereupon retired to Pella, and escaped the common destruction (see Euseb. Hist. Eccl. lib. iii. cap. 5, Epiph. Hæres. xxx.).

Ver. 6.] The prophet seems to hear the noise of the ruin of the city and temple, sounding in his ears ; "The voice from the city" may fitly be expounded

the temple, a voice of the Lord that rendereth recompense to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the

breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.

15 For, behold, the Lord will come with fire,

of that story which Josephus relates (De Bell. Jud. lib. vii. cap. 12), concerning one Jesus the son of Anani, who, for a considerable time before the war began, or the city was besieged, went about the streets, crying, "Woe, woe, unto Jerusalem!" and neither threatenings nor stripes could prevail with him to be silent. And the "voice from the temple" was verified in that voice, which, Josephus tells us in the same chapter, was heard in the temple a little before the final destruction of it, saying, "Let us depart hence."

Ver. 7. *Before she travailed, she brought forth:*] Here begins a new paragraph, containing a description of the sudden increase of the Christian church, upon God's rejecting the Jews, and destroying their temple and worship. The very destruction of the Jewish polity making way for the growth of the gospel, inasmuch as it abated that opposition which the Jewish zealots all along gave to the spreading of it; and the abolishing the Jewish worship contributed very much to the abrogating the law of Moses, and burying it with silence and decency (see Rom. xi. 11).—The church is described here as a travelling woman, the mother of all true believers (see liv. 1, Gal. iv. 26).

Before her pain came, she was delivered of a man-child.] The expressions import how suddenly and quickly Christianity was spread and propagated over the world. And this latter sentence alludes to the Hebrew women being delivered of their male children, before the midwives could come to them, (Exod. i. 19). The propagating the kingdom of Christ, is, in like manner, described by a woman's travelling, and bringing forth a man-child, Rev. xii. 1, 2, 5, which place plainly alludes to the words here.

Ver. 8. *Shall the earth be made to bring forth in one day?*] The suddenness of this event is as surprising, as if the fruits of the earth, which are brought to perfection by slow degrees, should blossom and ripen all in one day. And the fruitfulness of this spiritual increase is as wonderful, as if a whole nation were born at once, or by one woman. We may understand the former part of this sentence of the speedy propagation of the gospel through the world, and the latter part of it of the sudden conversion of the Jews, and their union with the gentiles into one church, when God "will remove the iniquity of the land in one day," as it is foretold, Zech. iii. 9 (compare Mic. v. 3). These two events, though distant in time, yet will agree very much in the swiftness of their progress.

She brought forth her children.] Without pain or difficulty, no ill accident interposing to hinder their birth; as it follows,

Ver. 9.] Shall I disappoint a work, of which I myself was the author, when every thing is ripe for execution, and the effect just ready to be produced (compare xxxvii. 3)? The prophet still carries on the comparison between the natural and spiritual birth (compare Gal. iv. 19).

Ver. 10. *Rejoice ye with Jerusalem—all ye that love her:*] Let all that wish her well congratulate her for the favours God hath shown to her, and particularly let the gentiles rejoice with the Jewish church (see Deut. xxxii. 43), for her advancement shall redound to their benefit (see ver. 12).

Rejoice—all ye that mourn for her:] See the note on lvii. 18.

Ver. 11. *That ye may suck, and be satisfied*] Or, "Because ye shall suck," &c. She will nourish the faithful with her doctrine, as a tender mother does her children with her breasts. The prophet persists in comparing the church to a child-bearing woman.

Be delighted with the abundance of her glory.] You shall share in the glory God hath conferred upon the Jewish church, and shall be edified by the gifts and graces that God will plentifully bestow upon her (see below, ver. 19, and Rom. xi. 12).

Ver. 12. *I will extend peace to her.*] All manner of prosperity (compare xlvi. 18, lx. 5).

The glory of the Gentiles like a flowing stream:] The riches of the gentiles shall flow in upon you, by their liberality and charity (see lxi. 6), or, I will impart to her all that grace and knowledge, for which the church of the gentiles value themselves; St. Paul says (Rom. xi. 11), that the "Jews will be provoked to emulation" by the gentile believers, by their coming into the church in great numbers, and the Jews seeing them favoured with all the privileges of God's people and themselves utterly rejected; and that this will be a principal means of working their conversion. And when they are converted, they will be extraordinary instruments in God's hands, for the converting the remainder of the heathen world (see ver. 19, compared with lx. 4, 5, and Rom. xi. 12, 15, 25, 31).

Ye shall be borne upon her sides, &c.] Compare lx. 4, and see the note on ver. 11 of this chapter.

Ver. 14. *When ye see this,—your bones shall flourish*] You Jews shall recover your ancient strength and beauty, and be renewed in as wonderful a manner, as if dry withered bones should recover their youth and moisture: or, as if the dead bones in a charnel-house should have life and vigour infused into them (compare Ecclus. xlvi. 12, xlix. 10), then will be fulfilled that "resurrection of the dry bones," spoken of by Ezekiel, xxxvii. 1, &c. for that vision relates to the restoration of the Jewish nation, after it had lain for

and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh and the abomination,

many ages in a dead, hopeless condition. In like manner, St. Paul calls the receiving the Jews into the church, "Life from the dead," Rom. xi. 15.

The hand of the Lord shall be known toward his servants,] Then shall the kingdom or power of the Messiah be manifested in a distinguishing protection of his people, and destruction of his and their enemies.

Ver. 15. *The Lord will come with fire,*] God is called a "consuming fire," Dent. iv. 24, and his vengeance often resembled to fire, which consumes every thing in an instant (see ix. 5, xxx. 30, see the following verse).

With his chariot like a whirlwind,] An allusion to the old way of fighting with chariots (compare v. 28, xxi. 7, 9). God is elsewhere described, as "making the clouds his chariot" (Ps. civ. 3, Hab. iii. 8), and as compassed about with tempests and darkness (Ps. xviii. 10).

Ver. 16.] This seems to denote the discomfiture of Gog and Magog, who are to be destroyed by fire. See Ezek. xxxix. 6, 9. They are described in the thirty-eighth and thirty-ninth chapters of that prophecy, as coming in a great body against the land of Israel after the restoration of the Jews, and their return into their own land, and their receiving an utter overthrow. Or, this may be understood of the battle of Armageddon (Rev. xvi. 14, xix. 19), where the armies of Satan and antichrist are to be vanquished by the lamb and his followers: or of the discomfiture of Satan's army, mentioned Rev. xx. 8, 9, which shall be destroyed by fire from heaven. The scriptures do in general declare there shall be a great destruction of Christ's enemies here upon earth before the general judgment or consummation of all things: compare with the context here, ch. xxxiv. lxiii. 1, 6, Ps. cx. 5, 6, Jer. l. li. a great part of which chapters certainly relate to the latter times, Ezek. xxxviii. xxxix., Joel iii. 11, 14, Mic. v. 8, &c. Zech. xii. 2, &c. xiv. 1, 13, Rev. xiv. 20, xvi. 14, xix. 19. But we must not be too positive in assigning the particular place, time, or manner, how these prophecies shall be fulfilled, because the events are secrets, whose causes lie hid as yet in the depths of providence. And the very great obscurity of the prophecies, which are supposed to relate to these matters, is to me a convincing argument that they are not yet fulfilled.

Ver. 17. *They that—purify themselves in gardens*] Concerning "sacrificing in gardens," see the note upon lxxv. 3. But there were several sorts of lustrations or purifications used among the heathens, from whence the Jews learned their idolatrous customs; some of which were performed by washings, for which purpose they had fountains in their sacred groves and gardens.

Behind one tree in the midst,] Several critics agree, that by the Hebrew word *achad* is meant the sun, which, Macrobius saith (Saturnal. lib. i. cap. 23.) was called by the Assyrians *adad*, a word which he tells us there signifies *one*, and therefore is probably derived from the Hebrew, *achad*. If we follow this

and the mouse, shall be consumed together, saith the LORD.

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off,

interpretation, the words may be best translated thus; "Behind [the chapel] (or shrine) of the sun, in the midst" [of the garden].

Eating swine's flesh.] See the note upon lxxv. 4.

The abomination,] The same which is called "broth of abominable things," lxxv. 4 (see the note there).

The mouse,] The heathens used some sort of meats by way of purification, or lustration, and chiefly such as were not used in common food; such were several of those meats forbidden by the law, and called *abominable* by Moses (Dent. xiv. 3): of this kind probably was the *mouse*, which was expressly forbidden to be eaten, Lev. xi. 29, Jamblichus Syrus, in Photius, cod. 94, reckons mice among the several sorts of animals, by which the heathens practised magic or divination, and saith, that some derived the word *μυστήριον* from *μῦς*.

Concerning the reasons for applying these ancient idolatries to later times, see the notes upon lxxv. 4. Malmonides observes (More Nevochim, lib. iii. cap. 29, p. 424), from the books of the Zabians, who were ancient idolaters, that they used "to offer to the sun," the idol mentioned in this very verse, *seven bats* and *seven mice*, which he thinks was the reason why these creatures were reckoned *abominable* in the law of Moses, and forbidden to be eaten.

Ver. 18. *I know their works,*] The word *know* is not in the Hebrew; some supply the ellipsis thus, should I bear their works? &c. Such a kind of deficiency is supplied in that manner by our translators, Numb. xiv. 27.

I will gather all nations and tongues;] This may most probably be understood of the gathering of the Jews and gentiles into one church (see the note upon liv. 7, and compare Rev. xiv. 6).

Ver. 19. *I will set a sign among them,*] A signal to gather the believing Jews together from their several dispersions (see xi. 22, lxii. 10). A *sign* (*oth* in the Hebrew) is the same with an ensign, or standard, and so it is used, Ps. lxxiv. 4.

I will send those that escape of them unto the nations,] The "escaped of Israel" are mentioned before (iv. 2), and mean those "that are escaped of the nations" (xlv. 20); i. e. who are returned home out of their several dispersions. Some of these, God saith, he will send to be preachers and apostles to the unconverted gentiles, as St. Paul, when he was converted, was ordained to be an apostle of the gentiles: whose conversion, according to Mr. Mede, carries in it an earnest, and an emblem of the general conversion of that nation (see his Works, p. 891). Without question their conversion will be a signal instance of the power of God's grace, and a convincing argument to others of the truth of the gospel, as hath been observed upon ver. 12.

To Tarshish, Pul, and Lud, &c.] They shall go out and make conversions in all the parts of the world: Tarshish denotes the eastern parts (see note upon xi. 16); Pul and Lud the south; Tubal and Javan the north; and the islands the west.

Pul, and Lud, that draw the bow,] Some suppose

that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

Pul to be the same people who are elsewhere called by the name of Phut, which is usually joined with Lud: and is rendered Libya, or the Libyans, by most interpreters (see Jer. xlvi. 9, Ezek. xxvii. 10, xxx. 5). But Bochart thinks Pul to be the same with Phil, or Philis, a city upon the river Nile; and then these two names will denote the Egyptians and Ethiopians.

To *Tubal and Javan*,] Tubal is elsewhere joined with Meshech (see Gen. x. 2, Ezek. xxxviii. 2), and they are generally thought to denote the Tartars, Scythians, and those who live in the most northern parts of the world. By *Javan* are meant the Ionians, Grecians, and the neighbouring nations, who live on the north side of the Mediterranean sea.

To *the isles afar off*,] This expression denotes the westerly parts of the world; for the "islands of the sea," a phrase elsewhere used, mean the same with the islands of the Western sea (see the notes upon xi. 11, xiv. 14). And the prophet Hosea, speaking of the return of the Jews from their dispersions in several parts of the world, saith, "When the Lord shall roar like a lion (which denotes some efficacious call of providence, or powerful preaching of the gospel), then the children shall tremble (or come flying, as the following verse explains it) from the west" (Hos. xi. 10). So that by the "isles afar off, which have not heard God's fame," may be meant even the West Indies themselves.

Ver. 20. *They shall bring all your brethren for an offering*] The words may be understood, either of the Jews, "that have escaped," converting the gentiles, and bringing them for "an offering to God," the very phrase which St. Paul uses, speaking of this subject (Rom. xv. 16), or else, that they shall convert their own brethren that still remain scattered in the remote countries of the gentiles. Or, the place may be understood, in general, of the *mystical Israel*, which "shall be saved from all the ends of the earth" (see xlv. 17, 22, 25).

Upon horses, and in chariots—to my holy mountain Jerusalem,] God's "holy mountain," commonly signifies the church in the prophetic writings (see the note upon ii. 2). So the expressions of going up to God's holy mountain, in the several conveniences of carriage here mentioned, are an allusion to the Jews going up with their gifts and offerings to Jerusalem at the solemn festivals (compare lx. 9). Or we may understand it, in a more literal sense, of the Jews returning to their own country, from their several dispersions, and hastening to Jerusalem, with joy and singing psalms, as the Septuagint express the sense. But this interpretation does not agree so well with the "new heavens and new earth" mentioned in the twenty-second verse, of which state these things were spoken.

Ver. 21.] All that have a share in this blessed state (called the "new heaven and new earth," in the following verse) shall be *priests unto God*, and attend upon his service without distraction (compare

21 And I will also take of them for priests and for Levites, saith the Lord.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

Rev. xx. 6). Or the words may import the restoring the Jews to their ancient privilege of being "a kingdom of priests" to God, and continually attending his service (see lxi. 6).

Ver. 22.] This new state of things, already described lxxv. 17, &c. is created to be inhabited by the mystical Israel, "who shall be saved from all the parts of the earth with an everlasting salvation" (xlv. 17, 18, 22, 25).

Ver. 23.] These saints shall not have set times for God's worship, but shall be perpetually employed in serving and praising him (see Rev. iv. 8, vii. 15). The worship of the new Jerusalem is represented by the practice of the Jewish temple, as if the prophet had said, that state shall be one continued festival. It is usual with the prophets to describe the gospel dispensations by the usages of their own times (see the note upon xix. 19, lvi. 7, and compare Zech. xiv. 16). These metaphors are continued even in the writings of the New Testament, where the church is represented by the *twelve tribes of Israel* (Luke xxii. 30, Rev. vii. 4). The Christians are called Jews, Rom. ii. 28, 29, Rev. ii. 9, and the heavenly sanctuary is described by the model of the Jewish tabernacle, Rev. iv. 5, 6, xi. 1, 2, 19, xv. 5, 6.

Mr. White, in his argument upon this chapter, and elsewhere, insists upon these and such-like expressions, as irrefragable arguments, that the sense of this prophet is to be confined to occurrences in or near his own time. But this way of arguing shows him not to have thoroughly considered the genius of the prophetic writings, which as they are always full of metaphors, and love to give but dark hints of things, wrapped up in symbols and figures, so the very life and spirit of them consist in pointing out the times of the Messiah, and the state of God's kingdom under his administration: according to that maxim delivered by the angel, Rev. xix. 10, that "the testimony of Jesus is the spirit of prophecy," without which it is but a kind of dead letter.

Ver. 24. *They shall go forth*,] Without the circuit of the "new Jerusalem" (Rev. xxi. 12), or the "camp of the saints" (Rev. xx. 9). The expression alludes to the custom of the Jews, of executing offenders without the camp or city, and excluding all unclean persons out of it (see Num. v. 1, 4, Heb. xiii. 11—13).

Look upon the carcasses of the men that have transgressed against me:] Those enemies of God, that were slain in the battle, mentioned ver. 16.

Their worm shall not die, neither shall their fire be quenched:] They shall be like so many putrefying carcasses, lying slain in the field of battle, and overrun with worms and stench; they shall be a lasting monument of God's justice like Sodom, set forth for an example of the divine vengeance, of that eternal fire which is prepared for the ungodly in hell (compare Judith xvi. 17, Eccles. vii. 17, Mark ix. 44).

They shall be an abhorring unto all flesh,] Their reproach shall be perpetual; men shall abhor them

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall

their fire be quenched; and they shall be an abhorring unto all flesh.

as they do the stench of a camp of dead bodies, or the filth of the valley of Hinnom, the figure and pic-

ture of hell (see the notes upon xxx. 33, and compare Ezek. xxxix. 11, 16).

THE PROPHECY AND LAMENTATIONS

OF

JEREMIAH.

TO THE MOST REVEREND FATHER IN GOD,
WILLIAM,
 BY DIVINE PROVIDENCE,
 LORD ARCHBISHOP OF CANTERBURY;
 PRIMATE OF ALL ENGLAND, AND METROPOLITAN;
 AND ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

MAY IT PLEASE YOUR GRACE,

THE following papers, written in pursuance of a Commentary formerly published upon the prophet Isaiah, I humbly beg leave to offer to your Grace; entreating your favourable acceptance of my sincere endeavours to give some farther light to the writings of the Prophet that succeeds next in order.

Who was a *burning* as well as a *shining light* in the church of God; and whose fervent piety and zeal discover themselves, in many affectionate strains of an ardent devotion, and in the warmth and vigour of a moving eloquence, so justly admired by all attentive readers: a talent that all men must acknowledge your Grace to be a perfect master of: you having, in an inferior station, given abundant proofs of your great abilities, both in exhorting, and convincing gainsayers.

One great use of the writings of the prophets, is to instruct us in the *signs of the times*; and though the warnings they give had a particular aspect upon their own age, yet they were likewise 'written for our admonition, upon whom the ends of the world are come.' This rule, if we should apply to our own case, and compare some circumstances of the present times, with the representation this prophet gives of his own, when, through a general corruption, both of principles and practice, men were so far from being "ashamed of their abominations" (Jer. vi. 15), that they openly avowed and justified them: the parallel will give

us just cause to apprehend, that as we have equalled the Jews in sin, we may be made like them in punishment. But we are willing to hope better things, and cannot but look upon it as an earnest of God's favourable intention towards this church, that his providence hath advanced a person to preside over it, so excellently qualified as your Grace is, with piety, learning and prudence, and all other accomplishments, requisite to support and adorn that high station.

Which that your Grace may long and prosperously enjoy to the glory of God, and the service of his church, and that your wise and steady conduct may be a blessing to the present age, and endear your memory to posterity, shall always be the earnest prayer of,

My Lord,

Your Grace's most obedient and dutiful servant,
WILLIAM LOWTH.

CONCERNING THE
 AUTHOR AND THE SUBJECT
 OF THE ENSUING
 PROPHECY.

THE Prophet Jeremy is called the son of Hilkiiah (i. 1), whom Clemens Alexandrinus (Strom. lib. i. p. 390, edit. Oxon.) supposes to be the same Hilkiiah who was high-priest in the reign of Josiah (see 2 Kings xxii. 4, 8).

But this opinion seems not so probable, because then the prophet would not have been described as living with the inferior priests at Anathoth, inasmuch as the high-priest and his family always kept their residence at Jerusalem. He was very young when he was called by God to the prophetic office (i. 6); in the exercise of which he continued above forty years, and is said by St. Je-

rome in his argument to this prophecy, to have been stoned to death at Tahapanes in Egypt, whither he and the remains of the Jews, after the destruction of Jerusalem, were carried by Johanan and the rest of their leaders, xliii. 7 (see the note upon that place).

There were several collections of Jeremy's prophecies: one made by God's command in the fourth year of Jehoiakim (xxxvi. 2). This contained all the prophecies he had published to that time; as well against the other nations, as against the Jews. The former of these in our present collection are put by themselves, at the end of the book, from ch. xlv. to the end of the list: but in the present copies of the Septuagint, they follow immediately after the thirteenth verse of the twenty-fifth chapter.

Another collection of these prophecies is mentioned, i. 3, comprehending all that Jeremy had uttered to the time of the captivity. These may

probably be supposed to have been collected by Baruch's amanuensis: and were put together without any regard to the order of time, just as we find the collection of psalms was made.

To this was added another collection of Jeremy's prophecies, published about the time of his going down into Egypt, contained in ch. xlii.—xliv. at the end of which, Esdras, or some others, after the captivity, who undertook the completing the scripture-canon, added those prophecies which Jeremy had spoken against the gentiles, thinking it most proper to put them by themselves, because they treat of a different subject from the rest of the book; and one of them, viz. that against Elam (xlix. 34), bears date after the first collection made by Jeremy himself in the fourth year of Jehoiakim's reign.

The reason why the fifty-second chapter was added at the end of the book, shall be assigned in the argument of that chapter.

CHAPTER I.

1 THE words of Jeremiah the son of Hilkiab, of the priests that were in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the

son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew

during the seventy years of captivity; and continued down to aftertimes (see Zech. vii. 5, viii. 19).

Ver. 4.] This seems to have been a visible appearance of the divine majesty, performed by the Son of God, or the second person of the blessed trinity (see the notes on Is. vi. 1), who appeared in a human shape, as a prelude to the incarnation; first to Adam (Gen. iii. 8), then to Abraham (Gen. xviii. 2), afterward to Joshua (Josh. v. 13), as, also, to Ezekiel (Ezek. i. 26), and to Daniel (Dan. vii. 15, 18, x. 6, 10). Of the same kind was this vision represented to Jeremiah (compare the ninth verse of this chapter with the forementioned texts of Daniel). It is out of this glory, or Shechinah, the following words were uttered.

Ver. 5. *Before I formed thee in the belly I knew thee:*] Some persons have been designed for certain offices, by a particular decree of God, from or before their coming into the world. So was John Baptist (Luke i. 15), and St. Paul (Gal. i. 15), and the prophet Jeremiah here in the text. This favour is expressed by *knowing him*, or taking especial notice of him; as if a prince should single one particular person out of a multitude, and call him by name, and appoint him to some honourable office, or trust. So God expresses the peculiar favour he had for Moses, by saying, *I know thee by name* (Exod. xxxiii. 12, 17). The same thing is likewise expressed by God's *sanctifying him*, or setting him apart for the prophetic office: the same phrase being applied to our Saviour himself, whom God in an eminent manner *sanctified*, or set apart for the offices of king, priest, and prophet, and, in due time *sent him into the world* to execute the same (John x. 36); who, therefore, is called, by way of eminence, τὸ Ἅγιος (Luke i. 35), "that holy person," for so the neuter is sometimes taken (see John iii. 6, 1 John v. 4).

CHAP. I.

ARGUMENT.—The first chapter contains the general commission which God gave to Jeremiah to execute the prophetic office, as well to the Jews in particular, as to the heathen countries round about them: and a promise of the divine assistance in the discharge of his duty.

Ver. 1.] Anathoth was one of the cities allotted to the priests (see Josh. xxi. 13, 18): that town was but three miles from Jerusalem, as St. Jerome tells us in his preface to this prophecy, but yet was in the land of Benjamin, as, indeed, was part of Jerusalem itself (see Josh. xviii. 28). Judah and Benjamin lying so near together, makes them sometimes reckoned but as one tribe (see 1 Kings xi. 32).

Ver. 2, 3. *In the days of Josiah*] Jeremiah prophesied for the space of forty-one years and upward, if we take in the prophecies he uttered in Egypt after the captivity (ch. xliii. xlv.), which are not included within this period. We may observe from the sixth verse of this chapter, that Jeremy was very young when he was called by God to the prophetic office.

Unto the carrying away Jerusalem captive in the fifth month.] The Jews underwent several captivities before their final desolation. The first was when Jehoiakim was carried away captive, in the eighth year of Nebuchadnezzar's reign (see 2 Kings xxiv. 12). There was another captivity in the eighteenth year of his reign (see below, lii. 29). Then followed, in the next year, that captivity which accompanied the destruction of the temple and city of Jerusalem, in the fifth month (see *ibid.* ver. 21). In memory of which calamity, the "fast of the fifth month" was observed

thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

7 ¶ But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover the word of the LORD came

Ordained thee a prophet unto the nations.] To other nations as well as the Jews (see xxv. 15, 18—20, and the latter part of this prophecy, from the forty-sixth chapter).

Ver. 6.] He excuses himself from taking the prophetic office, by reason of his youth, which made him unable to speak with that authority which is requisite for the discharge of so weighty a function (see below, ver. 8, 17, 18, and compare Exod. iv. 10, vi. 12). We cannot infer from hence, that Jeremy was at this time within the years of childhood: for he may call himself a child by way of extenuating his abilities; so Solomon calls himself a *little child*, 1 Kings iii. 7, who at that time was married, as appears by the first verse of that chapter, and must have been at least twenty years old. And the word *child* or *youth*, is elsewhere used of those who are arrived at the first years of manhood. So Isaac is called a *lad*, or *youth*, Gen. xxii. when he must have been between twenty and thirty years old. Accordingly, the Romans extended the word *adolescensia*, or *youth*, to thirty years of age (see Casaub. in Polyb. p. 29, et Exercit. in Baron. n. 99).

Ver. 7.] God refuses to accept of his excuse, and renews his commission to him to execute the prophetic office. So God refused to accept of the excuse Moses made upon a like occasion (see Exod. vi. 30, vii. 1, 2).

Ver. 8.] The style of God's commission to his prophets and messengers commonly runs in these words, "I am with thee" (see Exod. iii. 12, Dent. xxxi. 8, Josh. i. 5): importing that God, who sent them, will enable them to discharge the office he has committed to them, and will give them strength proportionable to the business they undertake. To reprove the faults of all persons, the great men of the world, as well as those of lower degree, with that plainness and impartiality which the prophets used, requires a more than ordinary degree of courage; for which cause the promise of God's assistance was particularly necessary to encourage them in the discharge of that unthankful office; and in confidence of that assistance, they are exhorted to be strong and of a good courage: not to fear nor be dismayed (see Deut. xxxi. 8, Josh. i. 9, Ezek. ii. 6, iii. 9).

Ver. 9. *Then the Lord put forth his hand, [see the note on ver. 4.] and touched my mouth:]* Whereas the prophet complained (ver. 6), that he could not speak; God, by this visible sign, assures him, that he had conferred upon him the gift of utterance, and imparted his will and purposes in such a measure to

unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against

him, that his words ought to be esteemed the oracles of God (compare Isa. vi. 7, li. 16).

Ver. 10.] The prophets are said to do things, when they declare God's purpose of doing them. So Ezekiel saith he was "sent to destroy the city" (xlili. 3); that is, to prophecy concerning its destruction. And Isaiah is commanded to "make the heart of the Jews fat;" i. e. to foretell their obduration and incredulity (vi. 10). In the same sense we are to understand the text here, that God had appointed Jeremiah to declare his purposes concerning the overthrow or restoration of kingdoms and nations, according as they either repented of their sins, or persisted in their evil doings (compare xviii. 7). In pursuance of these directions, some of the following prophecies foretell the destruction of the Jewish nation, and several of the neighbouring countries (see xxv. 15, &c): others of them contain predictions of the restoration of the Jews (as ch. xxx. xxxi.), and also of several other nations against which he had prophesied (see xlviii. 47, xlix. 6, 39).

Ver. 11, 12.] The almond is one of the first trees that buds and blossoms in the spring; so a branch of that with buds and blossoms upon it, is a proper emblem to denote God's hastening the execution of the predictions he made by his prophet, who lived to see most of his prophecies fulfilled. The Hebrew words *shaked*, an *almond-tree*, and *shoked*, *hastening*, have an affinity in their sound (such paronomasias being frequent in scripture; see the note upon Isa. xxiv. 17): so that not only the nature of the almond-tree, but the very sound of the Hebrew word that signifies it, denotes God's hastening to fulfil the prophecies which Jeremiah uttered by his directions.

Ver. 13.] The steam of a seething-pot doth fitly represent God's judgments, which are often compared to a fire, as the afflictions of the Israelites are to a "smoking furnace" Gen. xv. 17). This steam was represented to the prophet as raised by a fire, or driven by a wind coming from the north; for the latter part of the verse may be better rendered thus: "And the appearance of it was as coming from the north." So that the pot or caldron itself may denote Judea or Jerusalem in particular (expressed in the same figure, Ezek. xi. 3, 7, xxiv. 3), set on fire and consumed by an army of Chaldeans, who lay northward of Judea (see iv. 6, vi. 1).

Ver. 15. *I will call all the families of the kingdoms of the north,]* There were lesser kings and princes, who were either allies or tributaries to the Babylonian empire (compare xxxiv. 1, l. 41, li. 27). God saith,

them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

all these shall join their forces with the Chaldean army in order to the conquest of Judea. The word *family* is equivalent to people here, and viii. 3, x. 25, where these words, "The families that call not upon thy name," are equivalent to "the kingdoms that call not upon thy name," in Ps. lxxix. 6.

They shall set every one his throne] Each prince shall pitch his royal pavilion, with all the marks of sovereignty belonging to it, in token of having obtained a complete victory, and taken entire possession of the city (see xliii. 10).

Ver. 16.] Then I will no longer speak unto them by my prophets, whose threatenings they have not regarded, but the judgments I bring upon them shall declare their wickedness, and the vengeance due unto them for their idolatries (compare iv. 12, where the words are the same in the original).

Ver. 17. *Gird up thy loins, and arise, and speak unto them all that I command thee:*] It being the custom of the eastern countries to wear long garments, which they girded up about their loins, when any business required nimbleness or expedition: the phrase signifies dispatching any message with all possible vigour and intention of mind as well as of body (see Job xxxviii. 3, I Pet. i. 13). We may apply both senses to the text here; for God commands the prophet instantly to undertake the office

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

he designed him for, and to discharge it with courage and presence of mind, as it follows.

Lest I confound thee before them.] The Hebrew verb is the same in both parts of the sentence, which may literally be rendered thus: "Be not confounded at their faces (when thou appearest in their presence), lest I confound thee before them." God exhorts him not to be dismayed at the scoffs and ill treatment he should meet with from hardened sinners especially, from such who think their power and authority set them above reproof, and will bear them out in whatsoever they do (see Ezek. xi. 6). He tells him it is better to bear the reproaches of men, than the reproofs of God, who will call him to a strict account how he hath discharged his duty (see I Cor. ix. 16, 17).

Ver. 18.] God promises to defend him against all the open assaults and secret contrivances of his enemies, the kings, princes, and priests, as well as those of an inferior rank (see xv. 10, xx. 2, xxiii. 18, &c. xxvi. 10, xxxv. 15, xxxviii. 6).

Ver. 19. *They shall not prevail against thee;*] They shall no more be able to prevail against thee, than they could against an impregnable wall or fortress (ver. 8).

I am with thee—to deliver thee.] I will show my power in delivering thee out of all thy troubles, when thy adversaries shall become a prey to their enemies (see xxxix. 11, 12, and ver. 8 of this chapter).

CHAPTER II.

1 MOREOVER the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown.

CHAP. II.

ARGUMENT.—God expostulates with his people, for their ungrateful returns to his former benefits: and upbraids them with their fondness for the idolatries of the neighbouring countries.

Ver. 2. *Go and cry in the ears of Jerusalem.*] In the most public parts of the city, that every one may hear.

I remember thee,—the love of thine espousals.] I remember my first kindness to thee, when I delivered thee out of Egypt (compare Hos. ii. 15): and espoused thee to myself to be my own peculiar people. The covenant which God made with the Jews at mount Sinai, is commonly represented under the metaphor of a *marriage contract* (see iii. 15, Ezek. xvi. 8, 60). Upon this account, idolatry is called "going a whoring after other gods:" because it is the same degree of unfaithfulness to God, which an adulteress is guilty of in respect of her husband.

When thou wentest after me,—in a land that was not sown.] When I conducted thee through the wilderness, and there fed thee miraculously (see ver. 6).

3 Israel *was* holiness unto the LORD, *and* the first fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel: 5 ¶ Thus saith the LORD, What iniquity have

Ver. 3. *Israel was holiness unto the Lord, and the first fruits of his increase.*] The Jews were then consecrated to me as a holy nation (see Exod. xix. 5, 6), as a people particularly dedicated to me, as the first fruits of the increase of the ground are, by their law, consecrated to God (Exod. xxiii. 19).

All that devour him shall offend; evil shall come upon them.] The words were better rendered in the preter-perfect tense, as the future is often taken; "all they that devour him were trespassers, evil came upon them;" i. e. they that went about to destroy God's people were reputed by him as sacrilegious persons, as if they had devoured holy things, and accordingly met with remarkable punishments. Such were the Egyptians, Amalekites, &c. From the verb here rendered to *offend* comes *asham*, "a trespass-offering," which was particularly appointed to be offered by those who had ignorantly taken of the holy things set apart to God's service (see Lev. v. 15, xxii. 14, 16).

Ver. 4.] Compare xxxi. 1. The prophet directs his discourse to the twelve tribes, as he does afterward, iii. 14, &c. Nor was the captivity of the ten tribes so total, but that there were some Israelites still re-

your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The priests said not, Where is the Lord?

maining among the Assyrian colonies (see 2 Chron. xxxiv. 9, xxxv. 18).

Ver. 5. *What iniquity have your fathers found in me,*] The same expostulation God makes by his prophet, Micah, vi. 3.

Walked after vanity, and are become vain?] That they have forsaken me, and followed the idolatrous worship of the heathens (compare 2 Kings xvii. 15). Idols are commonly styled *vanities* (see particularly in this prophecy, x. 15, xiv. 22, xvi. 19), and "things of nought" (xvi. 14), because "an idol is nothing in the world," as St. Paul speaks, 1 Cor. viii. 4. Not being what it pretends to be, nor can it bring any profit to them that worship it (see below, ver. 8).

Ver. 6. *That led us through the wilderness,*] God's sustaining such a vast multitude in a barren desert, was an amazing instance of his almighty power, and his goodness and care over his people (see Deut. viii. 15, 16, xxxii. 10).

Through a land of deserts and of pits,] The Hebrew word *shacha*, a "pit," sometimes is put for destruction, as Ps. xxx. 3, and is near akin to the word *shachath*, which signifies death and corruption. The Chaldee paraphrase upon Job xxx. 14, explains *shoah*, desolation, by *shaka*. Thus we may expound it here, a place where there were no comforts or conveniences of life: to the same sense it is called in the following words, "a land of the shadow of death."

Ver. 7. *I brought you into a plentiful country,*] The Hebrew reads, "into the land of Carmel," which was so plentiful a part of Judea, that the word from thence came to signify a fruitful place, in general (see Isa. x. 15, xxix. 17, xxxii. 15). Judea is commonly called by Moses, "a land that flows with milk and honey."

But when ye entered, ye defiled my land,] By your sins (Lev. xviii. 25, Numb. xxxv. 34), chiefly by your idolatries (Psalm cvi. 38); that sin receiving great aggravation from hence, that the people should thereby renounce God's authority in the very land, whose propriety he had reserved to himself (Lev. xxv. 23), though he had graciously bestowed upon them the use of it.

Ver. 8. *The priests said not, Where is the Lord?*] The priests, whose office it was to instruct others in their duty (see Mal. ii. 6, 7), were ignorant or regardless of it themselves: and this was the principal reason of that degeneracy of manners which prevailed among the people (see Hos. iv. 6).

The pastors also transgressed against me,] A pastor or shepherd is taken in the prophets for a civil magistrate, as well as an ecclesiastical governor, as has been observed upon Isa. lvi. 11. In the former sense it is used in several places of this prophecy (see vi. 3, xxv. 34, xlix. 19). Which sense agrees best with the scope of the text here, which is to show, that all

and they that handle the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that do not profit*.

9 ¶ Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead.

10 For pass over the isles of Chitim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, which are yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and

orders and degrees of men in authority had contributed to that corruption of manners which had overspread the nation (compare ver. 26 of this chapter).

The prophets prophesied by Baal,] See xxii. 13, and the notes upon ver. 5 of this chapter, and vii. 31.

Ver. 9. *I will yet plead with you,*] The expression is taken from the pleas of plaintiff and defendant used in the courts of judicature (see Isa. xlvi. 26). It imports God's laying before them their demerits, how defective they have been in their duty, and what ungrateful returns they have made to him for all his favours (see ver. 35 of this chapter). And this he doth sometimes by word of mouth, and by the messages of his prophets (see Hos. ii. 2, Mic. vi. 2). And sometimes he does it by his judgments, the manifest tokens of God's vengeance due to men's sins (see Isa. lxvi. 16, Jer. xxv. 31, Ezek. xx. 36, xxxviii. 22).

With your children's children] According to the tenor of the law, whereby God threatens to "visit the sins," particularly the idolatry, of "the fathers upon the children unto the third and fourth generation."

Ver. 10.] The isles of Chittim are the countries lying upon the Mediterranean sea (see the notes on Isa. xxiii. 1), which lay west of Judea. Kedar, being part of Arabia, was eastward from thence; for Arabia is commonly called the "east country" in scripture (see Gen. x. 30, xxv. 6, Job i. 3); and particularly the inhabitants of Kedar are called the "men of the east," xlix. 28 of this prophecy. So the sense of the verse is, if you search from east to west, from one end of the world to the other, you will find no instance like this of the Jews' apostasy, mentioned in the following verse.

Ver. 11.] Men are very tenacious of the religion of their forefathers, and hardly prevailed upon to part with it, though the change be never so reasonable; whereas the Jews have changed the worship of the true God, who was their strength and their glory, for idols and vanities that cannot save nor protect them (ver. 5). God is called the *glory* of the Jews, because he chose the ark for the place where his glory should reside; for the same reason the temple is called the "throne of his glory," xiv. 21, and they are said to have "changed their glory into the similitude of an ox," Ps. cvi. 20 (a text exactly parallel with this place), when they made the golden calf; and instead of the divine Shechinah, which should go before them, they chose that senseless idol to be their conductor. God may be called their *glory* for another reason, viz. because he chose them to be his peculiar people, and took them into his immediate care and protection; a privilege which no other nation could boast of (see Deut. iv. 7).

Ver. 12.] This is such a horrible wickedness, that

be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is Israel a servant? is he a homeborn slave? why is he spoiled?*

15 The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and Tahapanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 And now what hast thou to do in the way

the heavens themselves should be affrighted to behold it, and the celestial bodies withdraw their light and influences from that part of the world where such enormities are practised. Such rhetorical apostrophes to heaven and earth, import the unusualness, and likewise the indignity, of the things spoken of; implying them to be such, that if men take no notice of them, the elements themselves will testify against such practices (compare Isa. i. 1, Mic. i. 2, vi. 2, Job xx. 27).

Ver. 13.] God is the author and giver of all blessings, both spiritual and temporal, from whom all good gifts are derived, as from an inexhaustible spring or fountain (see Ps. xxxvi. 9). And wherever else men place their happiness, whether in false religions, or in the uncertain comforts of worldly blessings, they will find themselves disappointed, just as they that expect to find water at broken cisterns or conduits. This particularly reflects upon the Jews renouncing the worship of the true God, and their dependence upon him, and betaking themselves to the alliance and protection of idolaters (see ver. 18, 25, 36).

Ver. 14.] God redeemed Israel from the bondage of Egypt, and adopted him to be his son (Exod. iv. 22). So that the servitude he now undergoes, and his being made a prey to so many foreign enemies, cannot be owing to his birth or primitive condition, but must be imputed to his sins, of which his slavery is the consequent (compare Isa. l. 1, li. 3).

Ver. 15.] i. e. The kings of Syria, Assyria, and other neighbouring countries (see Isa. i. 7). Tyrants and oppressors are commonly compared to lions (see below, li. 17, Job iv. 10, 11, Ps. xxxiv. 10, lviii. 6, Ezek. xix. 3, 6, Nah. ii. 11, 12).

Ver. 16.] Or, "feed upon thy crown;" so the margin reads; i. e. destroy and devour the principal, or best parts of the country. So the best spices are called "the head of spices," Exod. xxx. 23, Cant. iv. 14. If we follow the reading of the text, the prophet pursues the metaphor of the lions, mentioned ver. 15, whose custom it is to "tear the arm with the crown of the head," Deut. xxxiii. 20. Concerning Noph and Tahapanes, see xliii. 7, xlv. 1. By their children or inhabitants are meant the Egyptians in general. The verse may relate to the conquest that the same Pharaoh-nechoh made of Judea (2 Kings xxiii. 33), which, though it happened after the time that this prophecy was uttered, may be spoken of here as already past; a way of speaking usual in the prophets (see the note upon Isa. xxi. 9).

Ver. 17. *When he led thee by the way?* Who would have been thy guide and conductor, thy strength and support (see Deut. xxxii. 10), if thou hadst not hearkened to his voice.

of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the LORD God of hosts.

20 ¶ For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

Ver. 18.] The kings of Egypt and Assyria were the two most potent monarchs in the neighbourhood of Judea; and, according as either of those prevailed over the other, the Jews made their court to him who was the stronger, and desired his assistance. This is expressed by "drinking the water of Sihor," or Nile, called so for its blackness or muddiness (see Isa. xxiii. 3); and of Euphrates, called here "the river" by way of eminence (compare Isa. xxvii. 12). The expressions allude to ver. 13, where human assistances are called "broken cisterns," and opposed to God, who, by reason of his all-sufficiency, is styled the "fountain of living waters." The Septuagint render *Sihor*, Ἰνδῶν, as if it were the same with the river *Gihon*, mentioned Gen. ii. 13. It is certain many of the ancients understood *Gihon* to be the Nile, particularly the author of Eccles. xxiv. 27. And Ludolphus observes, that the Nile is now called by that name in the Ethiopic language (see the Commentary upon his Ethiopic Hist. lib. i. n. 56).

The waters of Sihor? Some suppose *Sihor* to be the same with "the river of Egypt" (see the note upon Ezek. xlvii. 19, and upon Amos vi. 14).

Ver. 19.] The miseries that your own sins have brought upon you, are a sufficient instruction to you to break off your evil courses, and to return to God by a sincere repentance.

Ver. 20. *For of old time I have broken thy yoke,—and thou saidst, I will not transgress;* Upon several deliverances I gave thee, that out of Egypt, and in the times of the judges, thou didst promise to serve me faithfully (see Exod. xix. 8, Josh. xxiv. 18, Judg. x. 16, 1 Sam. xii. 10).

When upon every high hill,—thou wanderest, The sense would run easier, if we read, "yet upon every high hill," &c. and so the particle *ki* is translated, xxii. 24 of this prophecy. God upbraids them with the breach of promise, that after all their resolutions of amendment, they still relapsed to the former sin of worshipping idols upon high places, and in shady groves, which the law expressly forbade (Deut. xii. 2, Ezek. xvi. 24). The idolatrous kings built temples for their idols upon high mountains and high places (see 1 Kings xii. 31, xiii. 32). These were still frequented after the religious kings had destroyed all other monuments of idolatry (see 1 Kings xv. 24, xxii. 43).

Ver. 21.] The laws which I gave thee, and the means of grace which I afforded thee, were sufficient to have made thee fruitful in every good work, though now thou art strangely degenerate. The church is often represented under the metaphor of a vine (see Isa. v. 1, and the parallel texts referred to

22 For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: *thou art* a swift dromedary traversing her ways;

24 A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord.

30 In vain have I smitten your children; they

there in the margin), and the means of grace under the notion of planting (see Isa. lx. 21, lxi. 3, Matt. xv. 13, 1 Cor. iii. 6).

Ver. 22.] Though thou usest ever so many methods of washing away thy sins, such as are the rites of expiation prescribed by the law, or practised by idolaters; though thou insistest never so much upon thy own innocence and justification (see ver. 23), yet the marks or stains of thy sins will always appear in the sight of God, till they are done away by a sincere repentance and reformation. Expositors are divided about the sense of the word *niktam*, which our translators render *marked*: and in which sense the word is taken for a *spot* or *mark*, in the Chaldee and Syriae tongues. But Bochart thinks the word *catham* with *caph*, equivalent to *catham* with *cheth*, and expounds it *hidden*, or *laid up*: as men's sins are said to be, when God, perhaps, bears with them for the present, but intends to call them to account in due time (see Deut. xxii. 34, Job xiv. 17, Hos. xiii. 12).

Ver. 23. *I have not gone after Baalim?*] The Jews, it seems, have found out distinctions, whereby to reconcile the worship of the true God with those religious rites, which they paid to the deities of the heathen, called here *Baalim*. These they pretended were only inferior demons or spirits, or the souls of men departed, and might be worshipped in subordination to the supreme God. The word *Baalim* answers in the Hebrew to *ύβρις πολλή* (1 Cor. viii. 5), whom St. Paul mentions as the inferior deities of the heathen.

See thy way in the valley, know what thou hast done:] That horrible practice of the Jewish idolaters in burning their sons and daughters in the fire, in the valley of Hinnon (see vii. 32), is an effectual confutation of those pretences whereby they justified their innocence, since this was a way of worship expressly forbidden by God (Lev. xx. 2, &c.); and such an impious one, as none but the devil could invent.

Ibid. and ver. 24. *Thou art a swift dromedary traversing her ways, &c.*] The particle *as*, is to be supplied in both these sentences, as it is frequently understood (see note on Isa. xxi. 8). The prophet persists in comparing their fondness for variety of idols to the rage of lust (which metaphor is pursued at large by Ezekiel, ch. xvi. xxiii.), and upon that account he resembles them to these wild beasts, which have their constant seasons of breeding, and are then violently set upon satisfying their lust, and not to be caught or tamed. The comparisons withal set forth the indefatigable pains the Jews took in applying themselves to foreign princes for their succour and alliance (compare ver. 36), instead of relying upon

God, and a strict observance of his laws. These practices of theirs are often reproved in the prophets (see Isa. xxx. 1, &c., lvii. 9, 10, Hos. v. 13, xii. 1).

In her month they shall find her.] The hunters know the seasons of catching these wild creatures, and never try to take them but in a proper time. And it is as much in vain to offer any arguments to this people, to reclaim them from their eager pursuit after idolatry. The time of affliction is the only season when they will hearken to God's voice (see ver. 27, Hos. v. 15).

Ver. 25. *Withhold thy foot from being unshod, and thy throat from thirst:*] Do not wear out thy shoes, or sandals, and expose thyself to thirst and weariness, in undertaking long journeys, to make new alliances with idolaters. Some think in these expressions, their persisting in idolatry is compared to the lewdness of common harlots, and the sottishness of an habitual drunkard (compare Ezek. xvi. 25, Deut. xxix. 19).

Thou saidst, There is no hope:] The words of desperate sinners, who are resolved to continue in their wickedness, in spite of all the reasons that can be offered to the contrary (compare xviii. 12).

For I have loved strangers.] Or strange gods (compare iii. 13, Deut. xxxii. 16). They were resolved to be like the heathen round about them; to court their friendship, and to partake of their idolatries.

Ver. 26.] As a thief hath nothing to say for himself, but is perfectly confounded when he is taken in the very act; so the house of Israel have no manner of plea wherewith to excuse their idolatry, but only an impudent denial of the fact itself (see ver. 23).

Ver. 27. *Saying to a stock, Thou art my father.*] Giving the title of father due to God, as the sovereign author and preserver of all things (see iii. 19), to senseless images, which are indeed no better than what they appear to be, wood and stone (see the note on Isa. xlv. 13).

They have turned their back unto me.] A token of contempt and aversion (see xviii. 17, xxxii. 33). The word *noreph*, properly signifies the hinder part of the neck, but is used for the back parts, particularly xlvi. 39, we read, "how Moab turned the back with shame!"

In the time of their trouble they will say,] As they did formerly (see 1 Sam. xii. 13, Ps. lxxviii. 34).

Ver. 28.] God returns the same answer he formerly did, when their distresses made them seek him by a forced submission (see Judg. x. 14). Every county and city hath its peculiar deity, according to the custom of the heathen (see 2 Kings xvii. 30, 31, Hos. viii. 11, x. 1).

received no correction; your own sword hath devoured your prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee!

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the

Ver. 29. *Wherefore will ye plead with me?*] Why do you insist upon your innocency (see ver. 35)? Why do you lay claim to my former promises, as if you had not forfeited your title to them by your sins?

Ver. 30. *In vain have I smitten your children;*] The design of God's judgments is men's reformation: and where they do not attain this end, it shows that such a people are incorrigible. The words are directed to the land of Judea, whose inhabitants are called its children, v. 7 (compare Isa. i. 5).

Your own sword hath devoured your prophets;] You are so far from receiving correction, that you take away the lives of those prophets who reprove you, and exhort you to amend your ways (see 2 Chron. xxxvi. 16, Neh. ix. 26, Acts vii. 52).

Ver. 31. *O generation, see ye the word of the Lord.*] Consider what I say to you from the mouth of God: Have ye not been plentifully provided for by him? has he been backward in bestowing his kindness upon you? To this sense some render the latter part of the sentence a *backward land*, a land of snow, clouds, and dark vapours, where the fruits spring or ripen late, for want of the kindly warmth of the sun; a character that did by no means belong to Judea.

We are lords;] Words that imply casting off God's authority, and rejecting him from being their Lord and sovereign (compare Ps. xii. 4).

Ver. 32.] God was the glory and ornament of the Jewish nation, upon whose favour and protection they so justly valued themselves, and were thereby distinguished from other nations (see Deut. iv. 7, 8, 2 Sam. vii. 23, 24). So that it is a just matter of astonishment, that this people, called by his name, should now for so many years renounce their relation to him, who is their truest glory (see ver. 11).

Ver. 33. *Why trimmest thou thy way to seek love?*] The prophet alludes (as before, ver. 20) to the practices of a common harlot, who decks herself, and uses all the inveigling arts that may recommend her to her gallants: in like manner have the Jews tried all methods to gain the friendship and assistance of foreign idolaters, who are called her

souls of the poor innocents: I have not found it by secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

lovers (see iii. 1, iv. 13, xxii. 22). Noldius expounds it, Why dost thou justify thy ways, or insist upon thy innocence (compare ver. 35)? and translates the particle *taken* [therefore] *whence* (see his Concordance, p. 507).

Therefore hast thou also taught the wicked ones thy ways.] Thou hast by this means, not only confirmed those nations in their idolatrous practices, but hast also taught them to practice new idolatries which they were not accustomed to.

Ver. 34. *In thy skirts is found the blood of the souls* (or lives) *of the poor innocents;*] Of the children offered in sacrifice to Moloch (see ver. 23, xix. 4, Ps. cvi. 38). The guilt of that innocent blood was as evident upon them as if they had murdered them with their own hands, and the stains of their blood had been found upon their clothes.

I have not found it by secret search,] It is become a national sin (see vii. 31, xix. 4, 5). Some render the former part of the sentence thus: "Thou didst not find them breaking up" [a house, like *thieves*], who might be killed immediately upon the spot, according to the law (Exod. xxii. 2); i. e. thou didst not find them guilty of any such notorious wickedness as to deserve present death.

Ver. 35.] The people insisting still upon their own innocence, God tells them he will debate the case with them, and prove the contrary (see before, ver. 9, 23, 29).

Ver. 36.] He reproves them for their various methods of courting the alliance of foreign idolaters, which implied a distrust of God's protection (see before, ver. 13, 18, 23, 25). Ahaz made himself tributary to the king Assyria, but it turned to his disgrace and ruin (see 2 Chron. xxviii. 21). In like manner shall ye be disappointed in your expectations of success from Egypt (see xxxvii. 5, 7, Lam. iv. 17, 2 Kings xxiv. 7).

Ver. 37.] The ambassadors thou sendest to Egypt shall return with disappointment and confusion (see 2 Sam. xiii. 19). For God will not prosper these unlawful means thou makest use of for thy preservation (see ver. 36).

CHAPTER III.

1 THEY say, If a man put away his wife, and she go from him, and become another man's, shall

he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot

CHAP. III.

ARGUMENT.—Under the metaphor of a woman's being false to her husband, God sets forth the idolatry both of Israel and Judah: he earnestly exhorts them to repentance, and promises, upon

their repentance, in due time to receive them into favour.

Ver. 1. *Shall not that land be greatly polluted?*] The words allude to Deut. xxiv. 4, where it is said, that if a man take her to wife again, who had been

with many lovers; yet return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

5 Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon

every high mountain and under every green tree, and there hath played the harlot.

7 And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

divorced from him, it is "such an abomination as causeth the land to sin." Such a practice would give encouragement to a *community of wives*, which must produce all manner of uncleanness and confusion.

But thou hast played the harlot with many lovers;] Thou hast entered into a confederacy with many foreigners (see the note on ii. 38); and learned their idolatries (compare ii. 20): a thing expressly forbidden in the law of Moses (see Exod. xxxiv. 16, Deut. xii. 30, 1 Kings xi. 1, 2).

Ver. 2.] Idolatry is usually expressed by "going a whoring after other gods" (see the note on ii. 2); who were worshipped in the high places (see ii. 20). Their fondness for idolatry is compared to the lewdness of a common strumpet, who "lies in wait for men as for a prey" (Prov. xxiii. 28), or, "as a robber" (so the margin reads), the same comparison which is here used; the Arabians being remarkable for living upon robberies, and lying in wait for travellers.

Ver. 3. *The showers have been withholden,*] Compare ix. 12, xiv. 4, God threatens, as a punishment of the people's sins, to make the *heavens iron* (Deut. xxviii. 22). The climate of Judea wanted rain at two seasons; the first was just after seed time (see Isa. xxx. 23), called the *former rain*; the other not long before harvest, called the *latter rain* (Joel ii. 23, compared with Amos iv. 7).

And [yet] thou hadst a whore's forehead,] All my judgments have made no impression upon thee, nor hast thou any remorse for thy wickedness (compare vi. 15, viii. 12).

Ver. 4.] Notwithstanding their former obstinacy, God calls them still to repentance, to acknowledge the duty they owe to God, both as their father (see ver. 19), and their husband: for under both these ties God was related to them (see ii. 27, and ver. 14 of this chapter). God calls himself the guide of their youth (compare Prov. ii. 17), as having espoused them in the days of their youth before their manners were corrupted by idolatry (see ii. 2, Hos. ii. 15).

Ver. 5. *Will he reserve his anger for ever?*] God puts words into the people's mouths in this and the foregoing verse, whereby they might express their humiliation, and hope in his mercy, which they might still expect to find upon their true repentance, though upon account of their long provocations they had reason to despair of it.

Thou hast spoken and done evil things as thou couldest.] Thy behaviour hath been in direct opposition to these kind admonitions; thou dost still persist in malicious wickedness, and by thy actions

showest the utmost hatred and despite against God and goodness.

Ver. 6. *The Lord said also unto me in the days of Josiah*] This relates to the time when Josiah made a great reformation, and purged the land from the idols which had been set up in every part of it (see 2 Kings xxiii.); wherein the people did outwardly comply with him, but still retained a kindness for their former idolatries (compare ver. 10 of this chapter with Zeph. i. 5, and 2 Kings xxiii. 26, 27).

Backsliding Israel] See the note on vii. 24.

Ver. 7.] I sent to her frequent messages by my prophets, exhorting her to repentance (see 2 Kings xvii. 13). The two kingdoms of Israel and Judah are described as sisters in iniquity. The same metaphor is applied to Samaria and Jerusalem, the two metropolises of those kingdoms (Ezek. xxiii. 4, &c.). The word *treacherous*, properly denotes a wife's being unfaithful to her husband (see ver. 20); and from thence it is applied to the sin of idolatry, which is spiritual whoredom, as hath been already observed.

Ver. 8.] Or, "when for the sake of the adultery which backsliding Israel had committed, I had put her away." The same metaphor is still pursued; God's casting off the ten tribes is expressed by giving them a "bill of divorce;" but such a one as differed from the common bills of divorce in this particular, that God was ready to receive them again, whenever they would return from their idolatries (see ver. 1 of this chapter). Upon which account, God denies that he had given his people a bill of divorce, Isa. l. 1, meaning such a one as was irreversible.

Ver. 9. *The lightness* [or fame] &c.] See ii. 7, 27.

Ver. 10.] See the note on ver. 6. That the generality of the people did not join sincerely in Josiah's reformation appears from hence, that immediately upon his death, they relapsed into the grossest idolatry (see below, vii. 18, xix. 4, &c. 2 Chron. xxxiv. 33).

Ver. 11.] Because Judah hath sinned against greater convictions, and would not take warning by that desolation which God brought upon the whole kingdom of Israel for their idolatries (compare Ezek. xvi. 51).

Ver. 12.] The sin of the ten tribes being attended with more favorable circumstances than that of Judah, the prophet is commanded to call them to repentance, with promises of pardon. In order to this end, he is bid to direct his speech northward, i. e. towards Assyria and Media, whither the ten tribes were carried away captive, which countries lay north of Judea (see ver. 18, l. 9, 41, compared with li. 11, 27),

12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to

mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall

14); whereas, at that time, when Jeremiah lived, the princes, the priests, and prophets, were the ringleaders in seducing the people, and enticing them to idolatry (see ii. 8).

Ver. 16.] The words imply, that the Jews shall be gathered together from their several dispersions, and restored to their own country (see the notes on Isa. xi. 11, lxi. 4). In those times the Mosaic covenant shall be utterly forgotten, and passed over in silence as not worthy to be mentioned (compare Isa. lxxv. 17); and all the external marks and ceremonies thereto belonging shall be laid aside. Such as were the ark, where the tables of the covenant were laid up, and the temple, which was the repository of the ark itself (compare xiv. 22); where, by the law of Moses, the Jews were bound to pay their yearly attendance, and offer up their solemn worship to God.

Neither shall that be done any more.] The margin reads, "neither shall it be magnified any more;" to which sense the verb *nasah* is rendered by our translators, 1 Sam. xii. 6. But the original will bear this sense, which agrees better with the scope of the place: "neither shall any more sacrifice be offered there." In which sense the same verb is elsewhere taken (see Exod. xxix. 38, Ps. lxxvi. 15).

Ver. 17.] Jerusalem is often called the "city of God" (see Ps. xlviii. 1, lxxxvii. 3): whereupon it is a fit type or figure of the church of God (see Isa. lxxvi. 20, Zech. viii. 3): which the text tells us shall be called the "throne of the Lord;" i. e. God shall give evident proofs of his peculiar residence there, as the king and protector of his people, and in a more eminent manner than ever he did at the temple in Jerusalem (compare xiv. 21). To this church "all the nations shall be gathered," as it follows; i. e. the Jews and gentiles shall then be joined in one religious body or society, and worship God with "one mind and one mouth."

The expression alludes to the Jews going up to Jerusalem at their solemn festivals (see the notes upon Isa. ii. 3, lx. 9, lxxvi. 20).

To the name of the Lord,] To the church where God hath placed his name, as he promised to do in Solomon's temple (1 Kings viii. 29,) and where he will give evident tokens of his power and presence.

Neither shall they walk, &c.] God's restoring his ancient people the Jews, shall be attended with the bringing in of the "fulness of the gentiles" into the church, and the utter abolishing of all false and idolatrous ways of worship (compare Rom. xi. 25, 26, and see the notes on Isa. i. 29, lxxvi. 12, 19).

Ver. 18. In those days the house of Judah shall walk with the house of Israel,] Most of the prophecies which mention the restoration of the Jews join Judah and Israel together, as equal sharers in that

The restoration of Israel, as distinct from Judah, is the subject of several other prophecies (see the note upon ver. 18).

Ver. 13. Only acknowledge thine iniquity,] Repentance is a condition necessarily required in order to their being restored to God's favour (see Deut. xxx. 1—3).

Hast scattered thy ways] Hast gone a whoring after the gods of the neighbouring nations; for the word translated *strangers*, signifies strange gods (compare ii. 25). The phrase "thou hast scattered thy ways," is taken from the lewdness of common harlots, who promiscuously prostitute themselves to all comers (compare Prov. xxx. 20).

Ver. 14. Turn, O backsliding children,] The prophet directed his speech, ver. 12, to the ten tribes: and now he addresses himself to Judah as well as to Israel, as being equally concerned in the mercies here promised (see ver. 17, 18, and iv. 1—3).

For I am married unto you:] See ii. 2, and compare xxxi. 32. The phrase here and in the text last mentioned is the same, *baalti bakem*, which Dr. Poole is inclined to interpret to the sense of disregarding, or disdain, and quotes some rabbies who expound the words to this sense, "I have of late disregarded you, but now I will take or choose you, one of a city," &c. (see his miscellany notes upon Porta Mosis, p. 146).

I will take you one of a city, and two of a family,] The word *family* here is equivalent to a country or kingdom (compare i. 15, Zech. xiv. 17, 18). Some expound the words to this sense: Although there be but one of you in a city, or two in a country, I will not leave those behind, but will give them a share in the general restoration of their brethren (compare Isa. xxvii. 12). Others suppose that the words relate to their return from Babylon, when the whole congregation was but "forty-two thousand three hundred and sixty, beside their servants" Ezra ii. 64, a small number in comparison of those that stayed behind. But I conceive that this verse, as well as the context, relates to the general restoration of the Jews, yet to come; and they import, that there shall be but a few of the Jews in comparison, to whom this promise shall belong, viz. those who are elsewhere called the *remnant* (see the notes on Isa. i. 9, iv. 2, x. 22, and compare Ezek. xx. 38, Zech. xiii. 8, 9).

Ver. 15.] This is likewise an evangelical promise (compare xxiii. 4). Implying, that under the happy times here foretold all governors, both civil and ecclesiastical, should faithfully discharge their trust, in duly governing and instructing the people committed to their charge; and all that are in authority shall answer that character God gives of David, that he was "a man after his own heart" (1 Sam. xiii.

walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

20 ¶ Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places,

blessing (see xxx. 3, xxxi. 1, l. 4, 20. Isa. xi. 13, Ezek. xxxvii. 16, 22, Hos. i. 11, Zech. x. 6).

They shall come together] See before ver. 12, i. 15, and compare xxxi. 8.

Ver. 19. *How shall I put thee among the children, and give thee a pleasant land.*] How can it be consistent with the divine justice, for God to receive such a rebellious people into favour, to own them for his children, and restore them to the possession of that goodly inheritance which he gave to their fathers? Judea is elsewhere called a "pleasant land," the "glory of all lands," and the "land which God had espied out" for his chosen people (see Ezek. xx. 6, Dan. viii. 9, xi. 16, 41, 45).

A goodly heritage of the hosts of nations?] The words may be rendered, "a goodly heritage of the desire of nations," taking *tsebaoth* [host] as the same in sense with *tsebi*, the foregoing word, and as a derivative from the Chaldee verb *tseba*, which signifies to desire (Dan. v. 19, vii. 19). This sense the Chaldee paraphrast follows. If we take *tsebaoth* in the usual sense which our translators follow, the phrase will import that land which the armies of the gentiles are to possess in the latter times, to which this prophecy relates (see Ezek. xxxviii. 8); when, according to our Saviour's prediction, "Jerusalem shall be trodden down of the gentiles" (Luke xxi. 24). But after all, I am apt to think that the Septuagint have hit upon the true sense of this place, who render it, "the inheritance of the Almighty God of the nations;" taking the word *tsebi* for a title belonging to God, denoting his superlative excellence. The word is used in a sense near akin to this, 2 Sam. i. 19, where it denotes the regal dignity of Saul. A great regard is to be paid to the authority of that version, because the compilers of it had better opportunities of knowing the extent of the Hebrew language than we can have at this distance, and might have very good reasons for rendering some words in a singular and unusual signification, and such a one as the later rabbins and lexicographers have not observed. Upon these grounds, Bishop Pearson, Dr. Pocock, and other learned men, justify several passages in that translation, which are cited in the New Testament, and show that the sense of the original is truly expressed by it.

Thou shalt call me, My father;] Upon this condition I will restore thee into grace and favour, that thou acknowledge those benefits which thou hast from time to time received at my hands, and vow faithful obedience to me (compare Deut. xxxii. 6, I Chron. xxix. 10).

When the Jews called upon God as their Father in their prayers, they did it chiefly by way of confession, when they would acknowledge his former favours, together with the ungrateful returns they had made to him, and withal desired to express their

weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

22 Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.

23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our con-

trust in his mercies (compare ver. 4 of this chapter, Isa. lxiii. 16, lxiv. 8). To address ourselves with an humble confidence and assurance to God as our Father, is the peculiar prerogative of us Christians, who have "received the adoption of sons," whereupon God "hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. iv. 5, 6).

Ver. 20. *As a wife treacherously departeth from her husband.*] The Hebrew reads, "from her friend;" in which sense the word is taken, Hos. iii. 1. Idolatry being the breach of that covenant which God made with the Jews as their Lord and husband, is properly compared to the sin of whoredom, or a woman's being unfaithful to her husband's bed, as hath already been observed in several passages of this and the foregoing chapter (compare v. 11, 12, Isa. xlvi. 8). The word *reang*, translated *husband*, properly signifies a *friend*, as our margin observes; but it is elsewhere used for a *husband* (see Cant. v. 16).

O house of Israel.] An expression denoting all the families or tribes of the Jews (compare ii. 4): called the "children of Israel" in the following verse.

Ver. 21.] The prophet, foreseeing that the Jews will at length be touched with a hearty repentance for all their misdoings, represents them as bewailing themselves upon the high places, the scenes of their former idolatries (compare xxxi. 9, l. 4, Zech. xii. 10).

Ver. 22.] This verse contains a dialogue between God and his people, wherein he offers gracious terms of pardon to them, and they make sincere professions of obedience to him.

Ver. 23.] A continuation of that form of confession, begun ver. 22, drawn up with reference to the present state of the idolatrous Israelites; wherein they express their abhorrence of those idols they worshipped upon the hills and mountains (see ver. 6); and declare their firm adherence to, and dependence upon the Lord their God. Idolatry was the great and crying sin of the Jews, in which case God particularly declared that he would "visit the sins of the fathers upon the children" (see Exod. xx. 5, Isa. lxv. 7). Accordingly the Jews have a proverbial saying among them, that "there is no judgment inflicted upon Israel, wherein there is not an ounce of the golden calf."

Ver. 24.] All the miseries of our captivity, implying the loss of our goods and substance, and the dispersion of our families and nearest relations: all these calamities which we and our forefathers have felt, are the effects of our idolatry, of which we are now heartily ashamed, and which hath brought shame and confusion upon us (compare Ezek. xvi. 61, 63). The idol Baal was by way of reproach called *Bosheth*, that is, *shame* (see xi. 13, Hos. ix. 10).

Ver. 25. *We lie down in our shame, and our confusion covereth us:*] The expressions are taken from

fusion covereth us; for we have sinned against the LORD our God, we and our fathers, from our

those who cast themselves down upon the ground, and cover themselves with dust or ashes, out of grief and anguish of mind (compare vi. 26, Isa. l. 11).

By way of conclusion to the notes upon this chapter, I shall consider an objection which the Jews advance from the twenty-first and following verses of it; where the dispersion of that nation is charged upon their idolatry, and their conversion, expressed by their deserting and renouncing that sin. From these passages, and others of a like nature, particularly Isa. lxxv. 7, they conclude that their present forlorn condition is not to be ascribed to their rejecting the true Messiah, as we Christians believe.

To this objection an answer may be returned in these two particulars:

1. That the prophecies belonging to this matter, which were uttered near the times of the Babylonish captivity, or before the people's return from it, do so intermix the promises relating to their first or second restoration, that it is no easy matter to discern the transition from one to the other: the like ambiguity may be observed in many prophecies relating to the first and second coming of the Messiah. And we may assign a sufficient reason why the prophecies that treat of the first and second dispersion of the Jews

youth even unto this day, and have not obeyed the voice of the LORD our God.

should be delivered in such doubtful expressions; viz. because it would have discouraged the Jews from returning out of Babylon into their own country, if any ancienter prophecies had given them a distinct account of a second dispersion of their nation, and of the cause of so dreadful a calamity.

But, secondly, we may observe that some prophecies in the Old Testament do plainly ascribe the destruction of the Jewish church and nation to their rejecting and putting to death the Messiah. To this purpose those words of Moses are very remarkable (Deut. xviii. 29), "It shall come to pass, that every soul that will not bear that Prophet, shall be destroyed from among the people," as St. Peter explains the sense of that prophecy, Acts iii. 23. Daniel expressly assigns their sin of "cutting off the Messiah," as the cause of the destruction of their city and temple (Dan. ix. 26). And Zechary, who lived after the people's return from their first captivity, describes the mourning of the whole nation for their sin of piercing or crucifying Christ, as a preparative to their general restoration (Zech. xiii. 10, xiii. 1); which repentance of theirs is only expressed in general terms by our prophet, at the twenty-first verse of this chapter, and xxxi. 9.

CHAPTER IV.

1 IF thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Ju-

dah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land:

CHAP. IV.

ARGUMENT.—The first four verses contain an earnest exhortation to repentance, which should have been joined to the former chapter, as being a continuation of the same subject. Afterward the prophet gives a very pathetic description of the miseries of his country, when it should be made the seat of war.

Ver. 1.] By Israel may be here meant the whole body of the Jewish nation (see ii. 4, iii. 20). Or else the prophet addresses himself to Israel in this verse, and to Judah in the third. The words here exhort the people not to satisfy themselves with an outward profession of repentance, but to make proof of their sincerity by quitting their evil practices, and particularly their idolatry; for so the word *shikkutsim*, *abominations*, commonly signifies. If thou dost this, saith God, thou shalt never more be removed out of thy land, or carried away captive.

Ver. 2. *Thou shalt swear,*] Swearing by the name of God is mentioned elsewhere as a solemn part of religious worship, and opposed to the custom of swearing by false gods, which was practised among idolaters (see Isa. xlv. 23, xlvi. 1, lxxv. 16, Amos viii. 14, Zeph. i. 5). But this religious invocation of the name of God, as the just judge of the world, must be used only for the manifestation of the truth, and the maintenance of right and justice.

The nations shall bless themselves in him,] A prediction of the gospel times, when the heathens should join with the true Israelites, in paying all solemn acts of worship and devotion to the true God alone (see Isa. lxxv. 16); and in ascribing all honour and glory to him and to his only Son, the Messiah, in whom *all nations* were to be *blessed* (see Gen. xxii. 18, Gal. iii. 8, and compare Isa. xlv. 25).

Ver. 3. *For* [or surely] *thus saith the Lord*] In this verse the prophet addresses himself to the inhabitants of Judah and Jerusalem, and exhorts them to repentance and reformation, under the metaphor of ploughing up their fallow ground, which had lain a long while uncultivated, and clearing it from thorns, that it might be capable of receiving good seed (compare IIos. x. 12, Matt. xiii. 5).

Ver. 4.] Compare ix. 23, a metaphor taken from Moses, Deut. x. 16, xxx. 6. From whence it appears, that this ceremony, as well as other rites of Moses's law, had a spiritual signification implied in them. Accordingly the apostles make moral applications of several branches of the ceremonial law (see Acts x. 14, 28, Rom. ii. 28, 29, I Cor. ix. 2, II Cor. vi. 14 Col. ii. 11). The same reasons the Jewish writers assign for several parts of the Mosaic institutions, particularly Philo and Josephus, Antiq. lib. iv. cap. 8, and lib. ii. contra Apion.

Ver. 5, 6.] The prophet here begins a new discourse, and describes the dreadful preparations for war, such as "blowing a trumpet," and "setting up a

cry, gather together, and say, Assemble yourselves, and let us go into the defended cities.

6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people

standard," for the assembling men together, in order to their leaving the open country, and retiring with their families and goods into the defended cities, both for their own safety, and that they might maintain those garrisons against the power of the enemy.

Ver. 7.] Nebuchadnezzar king of Babylon (compare v. 6), whose monarchy is represented by a lion, Dan. vii. 4. He is called here the "destroyer of the gentiles," or rather *nations*; Judea and all the neighbouring countries being given up into his hands by God's decree (see xxv. 9, xxvii. 6).

Ver. 9. *The heart of the king shall perish,*] Great calamities often deprive men of their wonted courage, and that presence of mind which is necessary for the due management of their affairs; and sometimes a divine infatuation accompanies God's other judgments (see Isa. xix. 11, 12). The verb *abad* which is translated *perish*, does likewise signify to grow *foolish* or *stupid*; so it is taken, Deut. xxxii. 28. And the word still retains that signification in the Ethiopic language, as Ludolphus observes, in his Commentary in Historiam Ethjop. lib. i. n. 106.

The priests shall be astonished, and the prophets shall wonder.] Who have both agreed to make the people believe that none of these calamities should come upon them (see the following verse).

Ver. 10. *Thou hast greatly deceived this people*] i. e. Thou hast suffered them to be greatly deceived by their false prophets (see the note on Isa. lxiii. 17). These pretenders to prophecy studied only to speak pleasing things to the people, and soothe them up in their impotency and carnal security; and thou hast in thy judgment given them up to follow these delusions (compare 2 Thess. ii. 11, 12).

Ver. 11. *A dry wind*] The same with a *destroying wind*, li. 1, a hot pestilential wind, as the Arabic translates it in that place, which destroys great multitudes in a moment, as travellers relate (see Dr. Prideaux, ad an. A. C. 710). The prophet describes the Chaldean armies invading Judea, under the metaphor of a dry parching wind, which blasts the fruits of the earth, withers the leaves upon the trees, and makes every thing look naked and bare.

Of the high places in the wilderness] The word *sephajim*, here translated *high places*, sometimes signifies valleys or plains (see the note on vii. 29).

and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse.

12 *Even* a full wind from those *places* shall come unto me: now also will I give sentence against them.

13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 Thy way and thy doings have procured

In which sense it is fitly joined with the *wilderness*, which word is sometimes used for a plain or champaign country (see the note on ix. 10, xii. 12).

Ver. 12. *A full wind from those places*] A strong wind, such as the drying east or north winds, which come over large plains or deserts, commonly are (see the same metaphor applied to enemies and destroyers, xlix. 36, li. 1, Isa. xxvii. 8, Ezek. xvii. 10, xix. 12, Hos. xiii. 15).

Shall come unto me:] At my commandment (compare Matt. viii. 9). The winds, storms, and other meteors, are said to fulfil God's word, and attend upon his commands (see Ps. cxlviii. 8, Job xxxviii. 35).

Now also will I give sentence against them.] Or, "utter my judgments against them," as the phrase is translated, i. 16 (see the note there).

Ver. 13. *He shall come up as clouds,*] As clouds of a sudden overspread the face of the sky.

His chariots shall be as a whirlwind:] For their swiftmess, and the destruction they make (compare Isa. v. 28).

His horses are swifter than eagles.] Moses threatened the Jews, that for their disobedience God would bring an enemy against them "as swift as the eagle flieth," Deut. xxviii. 49 (compare Lam. iv. 19, Hos. viii. 1, Hab. i. 8).

Ver. 15.] The rumour of the enemy's approach is heard first from Dan, which; being the most northern part of Judea, was first of all invaded (see viii. 16). And the evil tidings still increase, as the army marcheth forward towards Jerusalem, by the way of mount Ephraim.

Ver. 16. *Make ye mention to the nations;*] Publish it far and near.

That watchers—give out their voice against the cities of Judah.] The use of scouts or watchers is to warn men of the approach of the enemy (see vi. 17). But here the prophet by way of irony calls the Chaldean army by that name, whose business it would be to beleaguer the cities of Judah, and take care that nobody should escape out of their hands. And as the watchmen use to lift up their voice, to give notice of approaching danger; so these should make a great noise, but it should be to encourage one another to

these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

21 How long shall I see the standard, and hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good, they have no knowledge.

23 I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light.

fall on their adversaries, and subdue whatever opposes them.

From a far country.] See v. 15.

Ver. 18.] These are the bitter effects of thine obstinacy in wickedness, which, like a deadly wound, or disease, toucheth the very heart and seat of life.

Ver. 19, 20.] The prophet in very moving expressions sympathises with the afflictions of his country, which he foresees will be the seat of war, and utterly ruined by a hostile invasion (compare Lam. i. 20. Isa. xxii. 4).

Ver. 20.] That is, their cities and houses, in allusion to the ancient way of dwelling in tents (compare x. 20, Isa. xxxiii. 20, liv. 2). The expressions may withal imply, that fortified towns can no more resist the progress of the enemy, than if they were so many shepherds' huts (compare Isa. xxxviii. 12).

Ver. 21.] See ver. 5. 6.

Ver. 22. *They are wise to do evil, but to do good, they have no knowledge.]* They have studied all the arts of sin and wickedness, but are perfect strangers to the obligations of religion and virtue; and they never show any quickness of thought, but when they are contriving to bring about some ill design.

Ver. 23—26.] The whole face of nature looks dismal; the inhabitants of the land and their houses, together with the fruits of the earth, are destroyed by the war; the birds of the air, and the beasts of the field, are consumed by the famine (compare vii. 20, ix. 10, xii. 4, xiv. 2, &c. Hos. iv. 3): so that the country looks as if it were reduced to its primitive chaos (compare Gen. i. 2). The heavens are covered with darkness, and the mountains tremble at the wrath of the Almighty. The prophets often describe God's judgments upon a land or nation, as if the whole frame of nature were in a state of dissolution, because these particular judgments are an earnest of the general judgment (see Isa. v. 25, 30, xiii. 10, with the notes upon those places).

Ver. 27. *Yet will I not make a full end.]* In the severest judgments God brings upon his people, he still reserves a remnant, to whom he will make good his promises (see xxx. 11, lxvi. 28): or the words may be understood to this sense: though I make the whole land desolate by sword and famine, yet still I have severer judgments in reserve (compare v. 10, 18): viz. the destruction of the city and temple, and the captivity of the people that outlive the former calamities. The former sense of the words may

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.

27 For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou art spoiled, what wilt thou

be confirmed, by comparing them with that passage, I Sam. iii. 12, "When I begin, I will also make an end;" i. e. I will make a thorough destruction, and pursue Eli's family with judgments, till I have utterly consumed it.

Ver. 28. *Shall the earth mourn,]* See ver. 23, 24.

I have spoken it, I have purposed it, &c.] God's purpose of delivering up the Jews into the hands of Nebuchadnezzar was irreversible, upon the supposition that the greatest part of them would continue impenitent, which he likewise foresaw (see ver. 22 of this chapter, and vii. 16. 27, 28, xiii. 14, xiv. 11, 12, xxv. 9—11). Though elsewhere, upon their repentance, to which God frequently exhorted them by his prophets (see xxv. 4, 5), he promises the removal of his judgments (see ver. 14 of this chapter, and vii. 3, xvii. 25, xviii. 11, xxii. 4, xxvi. 3, xxxvi. 3). Herein Jeremy's preaching was very different from that of the false prophets, who preached peace and safety to the people, without interposing the condition of repentance and reformation (see ver. 10 of this chapter, and xiv. 13, xxviii. 3, 4).

Ver. 29. *Climb up upon the rocks:]* To save their lives (compare Isa. ii. 10, 19, 1 Sam. xiii. 6).

Ver. 30. *Though thou rentest thy face with painting,]* The Hebrew reads, "though thou rentest thine eyes with painting." The use of their paint was to contract the eyelids, and make the eyes appear more large and full, which they thought a great beauty (see Plin. Nat. Hist. lib. xxxiii. cap. 6).

In vain shall thou make thyself fair;] The verse represents the people of the Jews, under the metaphor of a woman that sought, by the finery of her dress, and other allurements, to procure men's kindness, but all in vain. So should it be with them; all the arts they had made use of to engage the Egyptians, or other foreigners, to assist them against the Chaldeans, should stand them in no stead; nay, those very allies of theirs would join with their enemies (compare ii. 13, 18, 25, 36, xvii. 5, xxii. 20, 22, Lam. i. 2, 19, iv. 17).

Ver. 31. *I have heard a voice as of a woman in travail, &c.]* Here Jerusalem is very pathetically described by the character of a woman under the pangs of her first child-birth, when her pains as well as her fears are greatest: such, saith the prophet, is the anguish of Jerusalem, bewailing the loss of her children, by the devouring sword of the Chaldeans, and in vain imploring comfort and as-

do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

≈ 31 For I have heard a voice as of a woman

sistance. "To spread out the hands," is a gesture of begging or importuning (see Isa. i. 15, lxx. 2, Lam. i. 17).

The daughter of Zion,] "The daughter of Zion," or of *Jerusalem*, is the same with *Zion*, or *Jerusalem*

in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe is me now! for my soul is wearied because of murderers.

(see vi. 2, 23, Lam. i. 6, ii. 1). So the "daughter of my people" is to be understood, ver. 11 of this chapter, and the "daughter of Babylon," Ps. cxxxvii. 8. Cities and countries are commonly represented as mothers, and their inhabitants as their children.

CHAPTER V.

1 RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will

speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

CHAP. V.

ARGUMENT.—This chapter contains a vehement expostulation with the Jews, for the manifold corruption of their manners, and the disorders both of their civil and ecclesiastical government. And as a punishment for all these enormities, God threatens the invasion of the Chaldeans.

Ver. 1. *Seek in the broad places thereof* [the streets of the greatest concourse], &c.] The prophet describes a general corruption of manners in much the same terms with those of the psalmist, "There is none that doeth good, no not one" (Ps. xiv. 3). And yet the same psalm afterward mentions "the generation of the righteous," and those "who made the Lord their refuge," ver. 5, 6. So that we may reasonably in both places understand the expressions, as only denoting the great scarcity of good men (compare viii. 6).

I will pardon it.] I will pardon the wicked for the sake of the righteous, if there be any number of the latter (see Gen. xviii. 26, &c.).

Ver. 2.] Even those that do not swear by false gods (as many among them do; see ver. 7), yet will venture to call the true God to bear witness to what is not true. A sign that even the professors of the true religion have no inward sense of it.

Ver. 3. *Are not thine eyes upon the truth?*] Thou searchest the hearts, and clearly discernest men's real dispositions from their hypocritical pretences, and therefore art perfectly acquainted with the obstinacy and stubborn temper of this people.

Thou hast stricken them, but they have not grieved;] All those heavy judgments thou hast brought upon them, have not wrought in them any true remorse

for their sins, nor engaged them to amend their evil ways (see ii. 30).

Ver. 4.] I thought at first, saith the prophet, that such an unconcernedness for the duties of religion could be only charged upon the rude and ignorant vulgar, who have neither leisure nor opportunity of learning their duty.

Ver. 5.] One might expect from men of better education a truer sense of religion. But, alas! the great men of the world bid open defiance to God's laws, and cast off all obligations of duty and conscience; like headstrong oxen, that will not be brought under the yoke, but break through any bonds whereby you would restrain them, or bring them under discipline (compare vii. 24, 26).

Ver. 6.] He compares their enemies to beasts of prey (see ii. 15, iv. 7, Isa. xv. 9, Nah. ii. 11—13, Hab. i. 8).

Ver. 7. *How shall I pardon thee for this?*] God appeals to themselves, whether they can think it consistent with his justice to let such enormous offences as these go unpunished?

Thy children [see ii. 30] have forsaken me, and sworn by them that are no gods:] Compare Deut. xxxii. 21. Swearing is a solemn act of religion, and an appeal to God's power, justice, and truth (see iv. 2). So that to give such an honour to idols, is to rob God of his essential attributes. For this reason the Jews were strictly enjoined, "not to make mention of the names of false gods," that they might not be tempted to swear by them (see Exod. xxxiii. 13, Josh. xxiii. 7, Ps. xvi. 4).

Ver. 7, 8.] They abused the plenty which God gave them, thereby "making provision for the flesh to fulfil the lusts thereof." Expositors are very much divided in explaining two words of the Hebrew text

9 Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it *is* a

here, *mejuzzanim* or *muzanim* (for the word is differently read), translated *fed*; and *mashkim*, rendered by our translators, "in the morning:" but the sense they give of the whole verse is much the same. I shall therefore refer the curious reader to the critical remarks upon those two words, which may be found in Pool's Synopsis.

Ver. 9. *Shall I not visit for these things?*] Do not such crimes as these deserve some remarkable judgments as their punishment (see ver. 7)?

Shall not my soul be avenged on such a nation as this?] God's anger and vengeance signify in scripture the execution of his justice; the effects of which are as terrible against obstinate sinners, as if they proceeded from the highest resentment (compare xlv. 22, Ezek. v. 13, vi. 9, and see the note upon Isa. xxx. 27).

Ver. 10. *Go ye up upon her walls, &c.*] God gives a commission to the Chaldeans to besiege and take Jerusalem. The sins it hath been guilty of make him disown the relation he formerly did bear to it, and he now declares, that he hath put it out of his protection, and delivered it up to the will of its enemies.

Make not a full end:] See ver. 18.

Ver. 11.] See the note on iii. 20.

Ver. 12.] They have spoken unjustly and dishonourably of God, denying his government over human affairs; ascribing his judgments to chance or fortune, and disbelieving all threatenings of sword and famine, which the prophets have denounced in his name, which is in effect to give him the lie (see xiv. 13).

Ver. 13.] They encourage the people to despise God's messages by his prophets, telling them that the prophets and their words are no better than wind and vanity, and that their prophecies, being nothing but their own imaginations, shall return upon their own heads, and they shall feel the judgments themselves which they threaten to others.

Ver. 14.] The effect of those threatenings which are denounced by thy mouth, shall be as speedy and certain as that of fire is when put to dry wood. To the same sense are those words of Hosea (vi. 5), "I have hewed them by my prophets." Thus Christ is described as having "a sharp sword proceeding out of his mouth" (Rev. i. 16), because the judgments he denounces against the wicked are like the sentence of a judge, which is certainly followed with execution.

mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless, in those days, saith the LORD, I will not make a full end with you.

19 ¶ And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not your's.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

Ver. 15. *I will bring a nation upon you from far.*] Babylon is called "a far country" Isa. xxxix. 3. Perhaps it is called a far country here, in comparison of the Philistines, Moabites, Amorites, and other borderers, who before were the Jews' oppressors.

The words "house of Israel" are, after the captivity of the ten tribes, applied to the two tribes remaining (see vi. 9, ix. 26, x. 1, Ezek. xiii. 5, xviii. 31).

It is an ancient nation,] Babylon was built about a hundred years after the flood: and in a little time after Nimrod erected a kingdom there; whereupon that country is called "the land of Nimrod," Mic. v. 6.

A nation whose language thou knowest not, &c.] Another part of that judgment denounced Deut. xxviii. 49. This is a great aggravation of the miseries of a foreign conquest, that there is no parleying or treating with such a conqueror, nor moving him to compassion, because they understand not each other's language. The common people among the Jews before the captivity did not understand the Chaldee tongue, called by them the "Syrian language" (see 2 Kings xviii. 26).

Ver. 16.] All their arrows shall do execution, so that their quiver may be looked upon as a common grave to their enemies.

Ver. 17. *They shall eat up—thy bread.*] Bread is here put for bread-corn; and so it is used, Isa. xxviii. 28, xxx. 23.

Ver. 18. *Nevertheless, in those days,*] Or, "yet even in those days," &c. i. e. I have still some judgments in reserve, viz. the destruction of your city and temple, and the carrying away the remainder of the nation captive to Babylon (see iv. 27).

Ver. 19. *Wherefore doeth the Lord our God all these things unto us?*] Those that fall under the severity of God's judgments are apt to think so favourably of themselves, as to wonder why they should be singled out for examples of the divine vengeance, and of terror to others. And particularly the Jews thought this severe proceeding scarce consistent with those many gracious promises God had made unto their nation.

Then thou shalt answer them, &c.] As much as to say, All God's promises were made upon condition of your obedience, and if you forsake God, you are not to expect that the promise of dwelling in this land should be made good to you any longer.

21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your iniquities have turned away these things, and your sins have withholden good things from you.

Ver 21.] Who make no use of the senses and understanding which God hath given them (see Isa. vi. 9).

Ver. 22.] The keeping the waters within bounds, so that they cannot overflow the earth, is often mentioned in scripture, as an immediate effect of God's overruling power and providence (see Job xxxviii. 10, 11, Ps. xxxiii. 7, civ. 9, Prov. viii. 29). For water being specifically lighter than earth, by the common laws of gravitation, it should rise above it and overflow it. And then the adjusting the proportion of the tides, that they rise no higher to the prejudice of the lower grounds, is another remarkable instance of God's especial providence.

Ver. 24.] *That giveth rain.*] The vicissitude of seasons, of cold and heat, of drought and moisture, so wisely fitted for the growth of the fruits of the earth, and other uses of human life, is such a proof of a God and providence, as is obvious to the meanest capacity: upon which account it is frequently insisted on by the holy writers (see Ps. cxlvii. 8, Matt. v. 45, Acts xiv. 17).

Both the former and the latter, in his season.] The former rain came just after sowing time, to make the

26 For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

seed take root: the latter rain was just before harvest, to plump and fill the ears, called the "latter rain in the first month," Joel ii. 23, at which time the harvest began (see Deut. xvi. 9).

Ver. 25.] See iii. 3.

Ver. 26. *They lay wait.*] They use all the arts of fraud and cozenage, whereby they may overreach others, and make a prey of them and their substance (see the following verse).

Ver. 28. *They overpass the deeds of the wicked.*] They exceed the common instances of injustice and oppression, and make no conscience of enriching themselves with the spoils of the fatherless, and those who have most need of their charity and kindness.

Ver. 29.] The sins of oppression are commonly called crying sins; such as cry to heaven for vengeance against those that are guilty of them (see Mal. iii. 5, James v. 4).

Ver. 31.] Both priests and prophets agree to speak pleasing things to the people, thereby to keep up their interest and authority with them; and what can this end in, but a total corruption of manners? the consequence of which must be utter ruin and destruction.

CHAPTER VI.

1 O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

CHAP. VI.

ARGUMENT.—The prophet encourageth the Chaldeans to come up and besiege Jerusalem, as a place abandoned by God for its incorrigibleness, and given up to the will of its enemies.

Ver. 1. *Gather yourselves to flee out—of Jerusalem.*] That you may avoid the miseries of a siege. Part of Jerusalem stood in the tribe of Benjamin (see the note on i. 1). The prophet here applies himself to the Benjamites, as living himself in that tribe.

Blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem.] The design of those signals of war is to assemble men together, in order to their

2 I have likened the daughter of Zion to a comely and delicate woman.

3 The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place.

mutual defence; but it is in vain to attempt any such matter, and therefore the only use that can be made of them, is to give notice to the people, that they should disperse themselves, and fly from the approaching enemy. Beth-haccerem was a village between Jerusalem and Tekoa, as St Jerome informs us in his commentary upon this place. The name of this village is mentioned, Neh. iii. 14.

For evil appeareth out of the north.] See i. 14.

Ver. 2.] Some render the verse thus: "I have likened the daughter of Zion to a pasture [so the word *navah* is rendered, Joel i. 19, ii. 22] and a pleasant habitation." And the words that follow (ver. 3) favour this interpretation.

Ver. 3.] The prophet, having likened Zion to a rich

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine:

pasture in the foregoing verse, saith, that the shepherds and their flocks shall take possession of her, meaning the Chaldean generals (for in that sense *shepherds* are sometimes understood; see xxv. 34), and their armies, who should feed upon her, till they had quite devoured her. So the Chaldee paraphrase explains "shepherds with their flocks," by "kings with their armies."

Ver. 4. *Prepare ye war against her;*] God, by his prophet, gives a commission to the Chaldeans to fight against Jerusalem (compare li. 27, Joel iii. 9). The Hebrew reads, "sanctify war;" concerning which expression, see the note on Isa. xiii. 3.

Arise, and let us go up at noon.] The expressions denote the alacrity of the soldiers, and how ready they were to assault her openly at noon-day (compare xv. 8): or even in the heat of the day, which was a time of rest and intermission of labour in those hot countries (see 2 Sam. iv. 5).

Ver. 5.] The soldiers are described as so eagerly bent upon taking the city, that they express their regret for the loss of one day, that they could not arrive soon enough the first day of their approach to besiege it. Whereupon they resolved to lose no farther time, but march immediately, and take the advantage of the night to surprise its fortresses.

Ver. 6.] This siege is carried on by God's decree and command, as a just punishment for the oppressions and other crying sins the inhabitants are guilty of.

Ver. 7. *Before me continually is grief and wounds.*] I hear the continual complaints of those that groan under the oppression that they suffer, and are put to death unjustly and cruelly (compare Ps. lv. 9—11).

Ver. 8.] Take warning by the many threatenings and judgments I have denounced against thee; amend thy ways and doings, lest, if thou persist in thy wickedness, my mind and affection be utterly alienated from thee (see Ezek. xxiii. 17, 18, Hos. ix. 12), and I cast off all bowels of compassion towards thee, and give thee up to ruin and desolation. This threatening God fulfilled afterward, when he suffered the city and nation to be utterly ruined and destroyed by Nebuchadnezzar; but it still received a farther completion, in that final desolation brought upon them by the Romans, under Titus Vespasian.

Ver. 9.] A comparison elsewhere used, to express the entire riddance that is made in a city or country by hostile depredations (see Isa. xvii. 6, xxiv. 13).

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turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? behold, their ear *is* uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to covet-

And as a grape-gatherer, when he thought he had done his work, afterward spies more bunches, and gathers them into his basket; so they that come after shall make an entire riddance of what was left by the former invaders, till at last there shall be nothing at all remaining (compare xlix. 9).

Ver. 10. *Their ear is uncircumcised, and they cannot hearken.*] As the ear when it is stopped up with filth, cannot hear; so their minds are so pre-possessed by their lusts, that the word of God can find no admittance. Men's hearts, their lips, and their ears, are said to be *uncircumcised*, when they are not duly disposed for hearing the truth (compare iv. 4, ix. 26). And while men continue in this condition, they cannot give due attention to what God speaks to them. In the same sense Christ saith to the Jews, "How can ye believe, who receive honour one of another" (John v. 44), meaning, that such a temper was an obstacle to their believing on him, and hindered them from "receiving the truth in the love of it."

The word of the Lord is to them a reproach.] The subject of their scorn and derision (see xx. 8).

Ver. 11. *I am full of the fury of the Lord; I am weary with holding in.*] This mocking of God's messengers, and despising his word, is a great aggravation of their sins, and withal a sign that they are now grown incorrigible; so that I now feel myself *pressed in spirit*, and under a constraint of denouncing God's judgments against all orders and ranks of men, both young and old, women and children.

I will pour it out upon the children abroad, &c.] The prophets are said to do things, when they declare God's purpose of doing them, as hath been observed i. 10. In the same sense, the prophet is here said to *pour out* the divine *fury upon the children abroad*, who take delight in playing in the streets (see Zech. viii. 5), and the *young men who assemble* in meetings for diversion or conversation (compare ix. 21).

Full of days.] "Full of days" denotes one that hath lived to the full term and period of human life (compare Isa. lxx. 20).

Ver. 12.] According to that threatening denounced by Moses, Deut. xxviii. 30.

Ver. 13. *From the prophet—to the priest*] Or, "both prophet and priest" (compare ix. 10). So in other places, where the Hebrew reads, "from small to great;" our translation renders it, "both small and great" (see 1 Sam. v. 9, xxx. 2).

ousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.

17 Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far

country? your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men of war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.

Ver. 14.] Instead of making a deep search into the corruptions of the people, the true cause of all their maladies [compare Isa. i. 6], and applying corrosive medicines, i. e. sharp reproofs, which might give them a true sense of the danger of their condition, they have used only lenitives; as if a surgeon should slightly skin over a sore that festers underneath, by preaching such doctrines as might soothe them up in their sins, and their carnal security (see iv. 10, v. 12, 31, xiv. 13, xxiii. 14, 17, xxviii. 2, 3, Lam. ii. 14).

Ver. 15.] Nothing is a greater sign of an incorrigible temper than being past shame (compare iii. 3, viii. 12).

Ver. 16.] Do like travellers, when they are at a loss which way they must go: in like manner do ye inquire what way the patriarchs of old, the judges, the kings, and prophets, of former times walked in: imitate their practices, wherein you will find true comfort and satisfaction. and not the late devices of your princes and prophets, whereby you have been seduced into error, and betrayed into many mischiefs (compare xviii. 15).

Ver. 17.] You had not fell into these dangers if you had hearkened to the prophets I sent to you, (see xxv. 4), as so many watchmen, to warn you of the evils that threatened you (compare Ezek. xxxiii. 7). They faithfully discharged their duty, and gave you loud warnings of your sins, and the judgments they would bring upon you (see Isa. lviii. 1).

Ver. 18.] God appeals to all men and summons them to assemble themselves (compare Ps. vii. 11), and hear what he has to lay to the charge of his people (see Isa. i. 2).

Ver. 20.] Sheba was a part of Arabia Felix, and famous for its spices and perfumes (see Isa. lx. 6). The prophet reproves the hypoerisy of the Jews, whereby they sought to cover their inward corruption by the external shows of religion: which the prophets often declare to be of no value, when they do not proceed from a devout mind (see vii. 21, 22, Isa. i. 11).

We may apply to the same purpose a story which Plato relates in his second Alcibiades, where he treats of prayer, or the worship of God: "The Athenians (he tells us), in their wars with the Lacedemonians, having received many defeats, sent a messenger to the oracle of Jupiter Hammon, to ask the reason, why they, who had erected so many temples to the gods, and honoured them with so many oblations and sacrifices, should be less successful than the Lacedemonians, who fell much short of them in these particulars! The oracle returned this answer: 'I am better pleased with the prayer of the Lacedemonians than with all the oblations of the Greeks.' Now the prayer they made use of was a short petition, in which they begged the gods to give them all good things so long as they continued virtuous."

From a far country?] See the note upon Isa. xliii. 24. "A far country" seems equivalent with Sheba before mentioned, whose queen is said to have "come from the uttermost parts of the earth," Matt. xii. 42 (see the note upon Isa. v. 26).

Ver. 21.] Whatever attempts they make to deliver themselves from the evils which threaten them, I will cause their designs to miscarry, and they shall fall into those very snares which they sought to avoid.

Ver. 22. *From the north country,]* See i. 14, 15.

From the sides of the earth,] Or, "from the coasts of the earth," as the phrase is translated, l. 41. To the same sense the Chaldeans are said to come "from a far country," v. 15.

Ver. 23. *Their voice roareth like the sea;]* Compare Isa. v. 30. Hostile invasions are fitly compared to great inundations, that carry all before them, and lay a country waste (see Isa. xvii. 12, Dan. ix. 26).

They ride upon horses,] Of which there was a great scarcity in Judea; which made the Jews enter into alliances with Egypt that they might be furnished with horses from thence (see Isa. xxx. 16, xxxi. 1).

Ver. 26.] See iii. 25, iv. 8, Mic. i. 10.

Ver. 27.] The sense would be plainer, if the words were translated thus, "I have set thee (in) a watch-

28 They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.

29 The bellows are burned, the lead is consum-

ed from the righteous. Therefore your city shall be as one common furnace, wherein you shall be melted down all together (see Ezek. xxii. 19, &c.).

Ver. 28. *Grievous revolters,*] See ix. 3, &c.:

They are brass and iron, &c.] They are no better than dross in comparison of purer metals (see Ezek. xxii. 18). Their impudence resembles brass, and their obstinacy may be compared to iron (compare Isa. xlvi. 4): and being hardened in wickedness themselves, they make it their business to corrupt others.

Ver. 29. *The bellows are burned, &c.*] All the means that can be used to purge this people of their dross proves ineffectual; the wicked are not separ-

ed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 Reprobate silver shall men call them, because the Lord hath rejected them.

ated from the righteous. Therefore your city shall be as one common furnace, wherein you shall be melted down all together (see Ezek. xxii. 19, &c.).

The lead is consumed in the fire.] Before the use of quicksilver was known, they made use of lead for the refining their metals.

Ver. 30.] As base money is refused by every one, because it cannot bear the touchstone, so shall these hypocrites and evil-doers be rejected both by God and man; for none of their actions will bear the test of God's laws, or abide his severe trial. The word *ἀσβαστος*, signifies a *reprobate* in the New Testament, in allusion to this place; and in pursuance of the same metaphor, God's laws and judgments are often compared to a refiner's fire (see Prov. xvii. 3, Isa. i. 25, Zech. xiii. 9, Mal. iii. 2, 3, 1 Pet. i. 7).

CHAPTER VII.

1 THE word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in

this place, neither walk after other gods to your hurt:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

12 But go ye now unto my place which was

CHAP. VII.

ARGUMENT.—The prophet reproves the Jews' vain confidence in their temple, and the external observances of religion, when, at the same time, they rejected God's messages by the prophets, and defiled themselves with the worst sorts of idolatry.

Ver. 2. *Stand in the gate of the Lord's house.*] This most commentators understand of the east gate of the temple, which led directly up to it (see ix. 2).

Ver. 4. *The temple of the Lord, are these.*] As much as to say, God hath placed his name here (ver. 10), and chose these stately buildings as the place of his peculiar residence, and what reason is there to believe that he will ever forsake it, and give it up to be destroyed by strangers and idolaters (compare xviii. 18, Mic. iii. 11).

Ver. 8. *Ye trust in lying words,*] Uttered by your false prophets, who foretell peace, and soothe you up in your impenitency (see iv. 10, xiv. 13, 14).

Ver. 9.] The prophet does not charge them with the transgression of the ritual ordinances of Moses, but with the breach of the weightier matters of the law. Thus the prophets showed men a more excellent way of serving God, than by relying upon

external performances, and thereby prepared their minds for the reception of the gospel.

Ver. 10. *And come and stand before me in this house,*] That is, in the courts before this house (see the note on xxvi. 7). Their making no scruple to come into God's immediate presence, with the defilements of their sins upon them, implied, that they thought the greatest sins, and even the worship of idols, consistent with the worship and service of the true God (compare Ezek. xxiii. 37-39).

We are delivered to do all these abominations?] Will ye interpret the deliverances God hath formerly vouchsafed to you, as so many licenses to commit new abominations? or, do you think when you offer your propitiatory sacrifices, that they will wipe away the guilt of all your past offences, and ye may securely renew your former ill practices, having such a certain and easy method of obtaining pardon?

Ver. 11.] Thus you make my house a place of sanctuary and protection to malefactors, who perform an outward service to me there, that they may continue the more securely in their sins.

Ver. 12.] God's ark and tabernacle were placed in Shiloh, as soon as ever the Israelites had taken possession of the promised land (Josh. xviii. 1), and yet I suffered the ark itself to fall into the hands of the

in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? saith the Lord: *do they not provoke themselves to the confusion of their own faces?*

20 Therefore thus saith the Lord God; Be-

Philistines, and quite forsook that place of my residence (Ps. lxxviii. 60).

Ver. 13.] The phrase "rising up early," signifies diligence and assiduity (see Isa. i. 4). The same sense is elsewhere expressed in the Hebrew, by doing anything "in the morning," which our translators render *early*, Ps. xlvi. 5, xc. 14 (see likewise Ps. cxliiii. 8, Isa. xxxiv. 2).

Ver. 15.] That is, all the ten tribes, who are often called by the name of Ephraim, that being the principal tribe among them: their first king Jeroboam being of that tribe (see the note upon Isa. vii. 2).

Ver. 16.] Nothing but an universal reformation, which God foresaw would not be effected, could deliver the Jews from that captivity and desolation which he had threatened to bring upon them. In some cases the intercessions of good men have been so far prevalent as to rescue sinners from the punishments they deserved: but here God declares nothing but a general amendment shall avert the judgments threatened. The divine decree being without repentance irrevocable (see iv. 28, xiv. 11, 12), he forbids Jeremiah to interpose by his prayers for the reversing of it. But still the prophet might pray to God not to proceed to an utter destruction of his people; and accordingly we find he did pray to that effect (see xiv. 7—9, and the notes on xvii. 25).

Ver. 18. *To make cakes to the queen of heaven.*] As the gentiles offered to the moon, at the first appearance of the new moon, which custom Dr. Spencer proves out of Herodotus and Lucian, De Legib. Hebr. lib. iii. cap. 3. The word *metecheth* may signify all the host of heaven (compare xix. 13).

To pour out drink-offerings unto other gods.] They offered their meat-offerings and drink-offerings to other gods, in imitation of those which were offered to the true God (see Numb. xxviii. 5, 7).

Ver. 19.] Do they think to show their spite against me, as if they could hurt me by their wickedness?

hold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the Lord of hosts, the God of Israel; Put your burnt-offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending *them*:

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words

Will not their sins turn at last to their own utter confusion?

Ver. 20.] See iv. 25, 26, ix. 10, xii. 4.

It shall burn, and shall not be quenched.] It shall make a total destruction (compare xv. 14, Lam. ii. 3, iv. 11, Deut. xxxii. 22, Isa. xlii. 25, Ps. lxxviii. 63, lxxxix. 46).

Ver. 21.] The burnt-offerings after they were flayed were to be consumed wholly upon the altar (Lev. i. 9); whereas in the sacrifices of the peace-offerings only the fat was burnt upon the altar, the remainder belonged partly to the priest, and the rest was spent in a religious entertainment (see Lev. ii. 29, 34, Deut. xii. 11, 12). Here the prophet tells the Jews, they may if they please eat the flesh of their burnt-offerings, as well as of their peace-offerings, for God will accept neither of them from their hands (see vi. 20), and looks upon them only as common meats (compare Hos. viii. 13).

Ver. 22, 23. *Obey my voice, &c.*] It is a way of speaking usual in scripture, to express the preference that is due to one thing above another, in terms which express the rejecting of that which is less worthy: and thus I conceive we are to understand the text here, in correspondence with the parallel place of Hosea (vi. 6), "I will have mercy and not sacrifice." The words in both places implying, that God always laid a greater stress upon sincere obedience, than on external observances, and designed the latter, as so many mounds and fences, to guard and preserve the former. And thus much Maimonides himself grants, More Nevoch. par. iii. cap. 32. But several of the fathers infer from this text, that God never gave any command to the Jews about sacrifices, till after they had defiled themselves with idolatry, by offering sacrifices to the golden calf (see Justin Martyr, Dialog. cum Tryph. p. 237, and Iren. lib. iv. cap. 29).

Ver. 24. *And went backward, and not forward.*] The expression is taken from headstrong oxen, that draw

unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

29 Cut off thine hair, *O Jerusalem*, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which is in the valley of the son of Hin-

nom, and refuse to put their necks under the yoke (see here, ver. 26, Nch. ix. 29, Hos. iv. 16). In the same sense the word backsliding is often applied to the Jews in this prophecy (see iii. 6, 10, 14, 22, viii. 5).

Ver. 26. *They did worse than their fathers.*] By setting up idols in the temple itself (see ver. 30, 2 Kings xxi. 7, and the notes upon iii. 11).

Ver. 29. *Cut off thine hair, O Jerusalem.*] This was commonly practised in the time of great sorrow and mourning (see xlvii. 5, xlvi. 37, and the notes upon Isa. xv. 2).

Take up a lamentation on high places.] See iii. 21. Lud. De Dieu observes, that the word *sephajim* sometimes signifies plains, or open places; which sense agrees very well with other texts where the word is used (see iv. 11, xii. 12). So the sense will be—make the most public and solemn lamentation.

The Lord hath rejected—the generation of his wrath.] This sinful generation, who have so highly provoked his anger. As God is said to reject or cast off his people, when he gives them up into the hands of their enemies, so he is said to choose them again at the restoration of their captivity (see Isa. xiv. 1, Zech. i. 17, ii. 12).

Ver. 30. *They have set their abominations in the house which is called by my name.*] Meaning the image and altars for idolatrous worship, which Manasseh had set up in the temple and the courts near it (see xxiii. 11, xxxii. 34, 2 Kings xxi. 4, 7, xxiii. 4). Which gave occasion to other profanations of the temple in aftertimes (see Ezek. viii. 5, 6, &c.).

Ver. 31. *They have built the high places of Tophet, &c.*] This unnatural custom of burning their children by way of sacrifice to Moloch, was derived from the Canaanites (see Ps. cvi. 38). The place where they performed this inhuman rite was called *Tophet*, from the tabrets which sounded there, to drown the cries of the children thus cruelly murdered; it is called here the “high place of Tophet,” because probably there was a temple or an altar built there to Moloch (see the note on ii. 20). And “the valley of the son

of Hinnom,” or “the valley of Hinnom,” in the Hebrew, *Gee Hinnom*, from whence the word *Gehenna* is derived, to signify hell. The sacrifice here offered being a lively picture of hell torments.

32 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

33 And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

back, and refuse to put their necks under the yoke (see here, ver. 26, Nch. ix. 29, Hos. iv. 16). In the same sense the word backsliding is often applied to the Jews in this prophecy (see iii. 6, 10, 14, 22, viii. 5).

Which I commanded them not.] On the contrary, I expressed the greatest detestation against this practice, and forbade it under the severest penalties (compare xxxii. 35, and Lev. xx. 1—5). The words are spoken by the figure, called *meiosis*, by which a great deal more is implied than is expressed; a way of speaking frequent in scripture. See Deut. xvii. 3, where the text, speaking of the worship of the host of heaven, adds, “which I have not commanded;” the meaning is, I expressly forbade it. So God, reproving the idolatry of the Jews, saith, “they chose things wherein I delighted not;” that is, which I utterly abhorred (Isa. lxxv. 12), and Jeremiah (ii. 8), calls idols “things that do not profit;” that is, whose worship is not only insignificant, but likewise extremely hurtful and dangerous. By the same figure we are to expound these expressions: “a false balance is not good” (Prov. xx. 23), and “to have respect of persons is not good” (xxviii. 21), that is, is very wicked. St. Paul expresses the vilest sins, by calling them “things which are not convenient” (Rom. i. 28), therefore they put a very false gloss upon this text, that would infer from it that nothing is to be used in God’s worship, but what is expressly commanded in his word.

Ver. 32.] King Josiah first of all *defiled* this place, as the text speaks, 2 Kings xxiii. 10, that is, polluted it, or unconsecrated it, by burying dead bodies in it (compare ver. 16 of that chapter). And afterward, when great numbers died in the siege of Jerusalem, and the famine that followed upon it, it became a common burying-place of the Jews (see xix. 6), whereby was fulfilled that prophecy of Ezekiel (vi. 5), *I will lay the dead carcasses of the children of Israel before their idols* (compare Lev. xxvi. 30, Ezek. vi. 4, 5, 13).

Ver. 34. *Voice of mirth.*] See the note on xvi. 9.

The voice of the bridegroom.] Men will have no encouragement to marry, when they see nothing but ruin and desolation before their eyes (see xvi. 1—4).

CHAPTER VIII.

1 AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and

the bones of his princes, and the bones of the priests, and the bones of the prophets, and the

CHAP. VIII.

ARGUMENT.—The prophet upbraids the obstinacy

and incorrigibility of the people, and bewaileth the grievous judgments which God hath pronounced against them in general, against those

bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slid- den back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, *We are wise*, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain.

9 The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there* is no peace.

12 Were they ashamed when they had com-

of a high degree, as well as such as are of a meaner condition.

Ver. 1.] When the city shall be taken, and exposed to the rage of the Chaldean army, they shall break open the monuments of kings, princes, and great men, hoping to find some treasure there; as Josephus tells us, that immense riches were deposited in David's sepulchre by his son Solomon, which were never taken away till Hircanus's time (see Antiq. lib. vii. cap. ult.).

Ver. 2.] The bones which shall be thus scattered about, shall not be gathered or laid up in their sepulchres. The word *asaph* is commonly used of men's being laid in the sepulchres of their ancestors, which is elsewhere expressed, by "being gathered unto their people." In this sense it is joined with being buried here, and xxv. 33, see likewise Job xxvii. 19. Not to enjoy the common rights of burial, is spoken of as an aggravation of men's calamities (see xxii. 19, xxxvi. 30, Eccles. vi. 3, Isa. xiv. 19, 20).

Ver. 3 *Death shall be chosen rather than life*] This denotes the extremity of misery: when men have no comfort left wherewith to alleviate their misfortunes, or make their life tolerable (see Rev. ix. 6).

Of this evil family,] See i. 15.

Ver. 4, 5. *Shall he turn away* (compare iii. 19), *and not return, &c.*] An expostulation implying that men are seldom so far gone in wickedness, as not to be touched with some remorse for their evil doings, and make some general resolutions of amendment. Whereas this people are guilty of one perpetual apostasy, as if they could deceive God by their hypocritical pretences, without making any steps towards a reformation. Some explain the fourth verse to this sense: are they so far plunged in sins and the miseries consequent thereto, that there is no hopes of their recovery out of their present ill state? If they will turn to God, will not he immediately be pacified, and return to them? According to which exposition, the verb *shub*, which is repeated, is taken in the same sense in both parts of the latter sentence: otherwise it must be taken in two contrary senses. Taking the words in this sense, God's answer follows in the next verse, "But why then is this people," &c., and so the particle *maduang* is to be rendered, ver. 19.

Ver. 5.] See the note upon vii. 24.

Ver. 6. *I hearkened and heard, but they spake not aright*:] God is represented as "waiting that he may be gracious" to his people (Isa. xxx. 18), and by his "long suffering" giving men time and space for repentance (2 Pet. iii. 9).

As the horse rusheth into the battle.] Without any consideration or fear of approaching danger.

Ver. 7.] These birds know, by natural instinct, the seasons when to return to places of their former abode: whereas this people never think of returning to God. The holy writers send men to brute creatures for instruction, thereby to upbraid their stupidity (see Isa. i. 3, Prov. vi. 6).

Ver. 8. *We are wise, and the law of the Lord is with us, &c.*] It is to no purpose to boast of your wisdom and skill in the knowledge of God's law, if you do not govern your lives by its directions; otherwise it was written and delivered to you in vain (compare Rom. ii. 17, &c.).

The pen of the scribes is in vain.] The title of scribe, as applied to the skill of transcribing or interpreting the law, is first given to Ezra (Ezra vi. 6), who was not merely a copier of the law, but likewise an explainer of the difficulties of it (see Neh. viii. 9, 13). As it is likely none made it their business to write copies of the law, but those who were well versed in the study of it, which would best secure them from committing mistakes in their copies; from hence the word signifies, in the New Testament, those who were learned in explaining the law, and answering the difficulties arising, concerning the sense of it. The Greek word *μαθητῶν*, signifies a "learned man," Eccles. x. 5, xxxviii. 24, and is so translated by our interpreters in the latter of these two places. And the Chaldee paraphrase often interprets the Hebrew word *nabi*, *prophet*, by the Chaldee *saphar*, a *scribe*.

The expression in the text may relate to the answers which those who were skillful in expounding the law gave in writing, when they were consulted in any difficult case (compare xviii. 18).

Ver. 9.] The politicians are disappointed in every enterprise they undertake; and their ill success is an evident proof, that the fear of God, and governing ourselves by his word, is the truest wisdom.

Ver. 10—12.] See vi. 12—15.

Ver. 10. *Inherit them*:] Or, *possess them*; for the

mitted abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ I will surely consume them, saith the LORD: *there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and the things that I have given them shall pass away from them.*

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

15 We looked for peace, but no good *came*; and for a time of health, and behold trouble!

16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are

come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will not be charmed*, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, my heart *is faint* in me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?*

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 *Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?*

word *inherit* is sometimes taken for any sort of possession (see Ps. lxxxii. 8). So Israel is called the Lord's *inheritance*, x. 16, and elsewhere.

Ver. 13.] As both leaves and fruit wither and fade, when a tree is blasted or killed; so I will utterly deprive this people of all the blessings I had given them, those which are for use as well as those which are for ornament.

Ver. 14. *Let us be silent there, &c.*] This seems to be spoken in the person of the people, who lived in open towns and villages, exhorting one another to repair to Jerusalem, and other fortified places, to seek for quiet and refuge there. Whereas the prophet had before (vi. 1) exhorted the inhabitants of Jerusalem to flee even from thence. To this the prophet replies, in the following part of the verse, that God had, indeed, "put them to silence" in another sense than they meant: that is, he had taken away all their strength, and left them to be destroyed by their enemies; for so, to "put to silence" often signifies; see xlvi. 5, li. 6, Isa. xv. 1, Hos. x. 7, Obad. ver. 5, where the word is rendered *cut off*, in our Bibles.

Given us water of gall to drink,] A bitter cup means a severe judgment; which is often expressed by the "cup of God's wrath," or *displeasure* (see xxv. 15, 17, ix. 15, xxii. 15).

Ver. 15. *We looked for peace,*] We were willing to believe the false prophets, who foretold prosperous times (see iv. 10, xiv. 13).

Ver. 16. *The snorting of his horses was heard from Dan:*] The Chaldean army marched into Judea through the tribe of Dan (see iv. 25).

Neighing of his strong ones;] *Abirau*, which is here translated *strong ones*, signifies horses in several places (see xlvi. 3, Judg. v. 22): and so it is understood here by the LXX.

Ver. 17.] Such enemies as you shall not be able to soften by any entreaties you can use. It is a received opinion, and that attested by many travellers, and other writers, that there are methods of charming venomous creatures, that they shall not bite nor hurt those that come near them. The expression here alludes to that tradition, as the words of the psalmist do, Ps. lviii. 5.

Ver. 18.] When I would apply comfort to myself, my heart misgives me, I find great reason for my fears, and none for my hopes.

Ver. 19. *The voice of the cry of the daughter of my people because of them that dwell in a far country:*] If we follow this translation, the words must be understood of the Jews lamenting their condition, because of the Chaldeans that were coming from a far country, to invade and destroy them. But I think the words may be rendered more agreeably to the Hebrew thus, "The voice of the cry of the daughter of my people from a land afar off." [Compare Isa. xxxiii. 17, where the phrase in the original is the same.] So that the prophet represents the doleful complaints of the Jews, under a state of captivity, as if God had quite forsaken and disowned them. To which he makes this reply, in the following words, *Why then*, or "But why, have you provoked me," &c. (compare ver. 5 of this chapter).

Ver. 20.] Another complaint of the people, that the summer, the season for marching an army, is past, and yet there is no prospect of assistance from Egypt, or any other of our allies.

Ver. 21. *For the hurt of the daughter of my people am I hurt;*] See iv. 19, ix. 1. The words in the original run thus, "For the breach of the daughter of my people, I am broken" (see xiv. 17).

I am black;] I look ghastly, as those who are dying (compare xiv. 2, Joel ii. 6, Nah. ii. 10).

Ver. 22.] Gilead was famous for balm or turpentine [for that is the proper meaning of the Hebrew *tsori*], and such like healing gums (see xlvi. 11, Gen. xxxvii. 25). This made a great many physicians and surgeons resort thither. The prophet applies this metaphorically to the state of the Jews, which was all over corrupted (compare Isa. i. 6), and asks whether there have been no methods used to heal these mortal wounds and distempers; or, if there have, how comes it to pass they should have so little success! implying, that God had sent his prophets as so many spiritual physicians, and they had given the best advice: but the fault lay wholly in the patients themselves, who refused to submit to their prescriptions; so we may apply the words spoken concerning Babylon (li. 9) to the present case: "We would have healed Babylon, but she is not," or rather, "she would not be healed." The words may likewise be understood of temporal deliverance, to this purpose: Is this people forsaken both of God and men, that there is no remedy left for their deliverance? (compare xxx. 12—14).

CHAPTER IX.

1 **OH** that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 **Oh** that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.

3 **And** they bend their tongues *like* their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the **LORD**.

4 **Take** ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 **And** they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 **Thine** habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the **LORD**.

7 **Therefore** thus saith the **LORD** of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

8 **Their** tongue *is* as an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his

neighbour with his mouth, but in heart he layeth his wait.

9 ¶ **Shall** I not visit them for these *things*? saith the **LORD**: shall not my soul be avenged on such a nation as this;

10 **For** the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them*: neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

11 **And** I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

12 ¶ **Who** *is* the wise man, that may understand this? and *who is he* to whom the mouth of the **LORD** hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

13 **And** the **LORD** saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 **But** have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

15 **Therefore** thus saith the **LORD** of hosts, the

CHAP. IX.

ARGUMENT.—The prophet bewails the manifold sins of the Jews, especially their falsehood and deceit, and threatens God's judgments, both against them and their neighbouring countries. He exhorts them to glory in God alone, and not in any worldly acquisitions, which they would find by sad experience to be altogether vain and unprofitable.

Ver. 1.] The prophet sympathizes with the calamities of his people, as before, iv. 19, viii. 21, and thereby excites them to a sense of their own misfortunes, that they may humble themselves under the mighty hand of God: according to that rule of the critic, "Si vis me flere, dolendum est primum ipsi tibi."

Ver. 2 *They be all adulterers.*] The expression seems here metaphorical, implying that they were apostates from God, to whose service they were engaged by the most solemn bond and covenant (see the notes on ii. 2, and compare Hos. vii. 4, Matt. xvi. 4, James iv. 4).

Ver. 3. *They bend their tongues like their bow for lies;*] So the psalmist compares the tongue to a bow, and words of calumny and falsehood to arrows, Ps. lxxiv. 3, 4 (see below, ver. 8 of this chapter).

From evil to evil.] From one degree of wickedness to a greater (see Ps. lxxix. 7).

Ver. 5. *And weary themselves to commit iniquity.*] They take more pains to carry on their ill designs, than the practice of truth and integrity would cost them.

Ver. 6.] The words of God to the prophet.

Ver. 7.] *I will melt—and try them;*] I will cast them into the furnace of affliction, that I may purify them from their dross (see vi. 29, 30, Isa. i. 25).

For how shall I do for the daughter of my people?] What can I do else for my people, but by all means try to save some out of the common destruction?

Ver. 9.] See v. 9, 29.

Ver. 10. *For the habitations of the wilderness a lamentation, &c.*] The prophet laments that general desolation which he sees coming upon the whole land, which will involve all the parts of it, both high and low, in one common destruction (compare iv. 24--26). The words which are translated "the habitations of the wilderness," the margin more properly renders, "the pastures of the wilderness" (compare Joel i. 19, ii. 22). The *wilderness* sometimes signifies the plain or champaign country, and is opposed to the mountains (see Isa. lxiii. 13, Lam. iv. 19, Joel i. 19).

- *Because they are burned up,*] Destroyed with fire and sword (compare Isa. xlii. 25). Or we may understand the place of the great drought mentioned in this prophecy, xiv. 1.

Ver. 11. *A den of dragons;*] The word *tannin*, translated here *dragons*, among several other significations, is taken for a serpent, such as are usually found in ruins and desolate places (compare li. 37, Ps. xlv. 19, Isa. xlii. 22, xxxiv. 13).

Ver. 12.] Is there none of you so well acquainted with the will of God, and the methods of his providence, as to be able to declare the reasons why he has given such severe instances of his anger against this land? namely, for the sins of those who inhabit it (compare ver. 10, and the following verses).

Ver. 13, 14.] God himself declares the reasons of his judgments by the mouth of his prophet, viz. because they have forsaken his law, and followed the devices of their own hearts, and the idolatrous customs which they learned from their fathers.

Ver. 14. *After Baalim.*] See the note on ii. 23.

Ver. 15.] I will turn their plenty into scarcity of

God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his

all things. Compare this expression with that of Ps. lxxx. 5, "Thou feedest them with the bread of tears, and givest them plenteousness of tears to drink;" and 1 Kings xxii. 27, "feed him with the bread of affliction, and with water of affliction;" that is, use him with the most severe and rigorous treatment. The Hebrew word, which we here translate *gall*, properly signifies an herb, growing among corn, which is as bitter as gall; it is translated *hemlock*, Hos. x. 4, and both here and elsewhere joined with wormwood (see Deut. xxix. 18, Lam. iii. 19, Amos vi. 12). In this last text, the word *laanah*, commonly rendered wormwood, is translated *hemlock*.

Ver. 16. *I will send a sword*] A judgment mentioned by Moses (Lev. xxvi. 33), and fulfilled upon several of the Jewish captives in Egypt, and elsewhere (see xlv. 27, Ezek. v. 2, 12).

Ver. 17, 18. *Consider ye*,] Consider the evil circumstances you are in, which call for mourning and lamentation: and since you yourselves are not sufficiently affected with the dangers that threaten you, send for those women whose profession it is to make public lamentations at funerals, and upon other sorrowful occasions, and let their mournful ditties excite and stir up true sorrow in you. The prophets elsewhere allude to this practice (see xlvi. 17, Ezek. xxviii. 31). Particularly the custom of hiring public mourners to attend the funerals of their friends, is mentioned, xxii. 18, 2 Sam. i. 24, 2 Chron. xxxv. 25, Eccles. xii. 5, Matt. ix. 23, compared with Mark v. 28. Such were the *præfices* among the Romans.

Ver. 18. *Send for cunning women*,] Such as were "skilful in lamentation," as Amos calls the common mourners that were hired upon solemn occasions (Amos v. 16).

Ver. 19. *For a voice of wailing is heard out of Zion*,] The prophet instructs them to bewail their state of captivity, in these and such like expressions.

Because we have forsaken the land,] We are forced to leave our native country: our land hath "spewed us out," according to the expression of Moses (Lev. xviii. 28), and would no longer bear with our abominations.

Ver. 20. *O ye women*,] God now speaks to the women in general, as being of more tender hearts than men, and calls them all seriously to mourning, and bids them instruct their *daughters* to join with them in a general lamentation; not only to act a part as those who are mourners by profession.

mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

22 Speak, Thus saith the Lord, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

23 ¶ Thus saith the Lord, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD, which exercise loving kindness, judgment, and righteousness, in the earth: for these *things* I delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD,

Ver. 21. *For death is come up into our windows, and—palaces*,] Neither our houses, nor our *palaces* or fortifications can defend us against our enemies: but though we barricade our doors, the soldiers or their murdering instruments will find a way to enter by our windows, and assault us (Compare Joel ii. 9).

To cut off the children from without,] See note on vi. 11. The expression is elliptical, and may be thus supplied, [it proceeds] "to cut off the children," &c.

Ver. 22. *As the handful after the harvestman, and none shall gather them*,] We read, Deut. xxiv. 19, that if a sheaf was forgotten and left behind in the field, the owner should not go back to fetch it, but leave it to be taken up by the poor: this law made the harvestmen not so exact in gathering up the sheaves which they happened to drop, that they might give occasion for this sort of charity. The prophet makes use of this comparison to illustrate the number of slain that should lie about the fields; only with this difference, that whereas the poor used to gather up the sheaves left behind in the fields, these human bodies should rot upon the ground, without any one to take care of their burial (see the note on viii. 2).

Ver. 23, 24,] Let not men value themselves for their wisdom, strength, or riches, which are things in themselves of a very uncertain continuance, and such calamities are coming (see ver. 25, 26) in which they will stand the owners of them in very little stead. The only true valuable endowment is the knowledge of God, not as he is in himself, which is too high an attainment for poor mortals to pretend to, but with respect to his dealings with men; to have a serious sense of his mercies to the penitent, of his judgments to the obstinate, and of his truth and integrity in making good his promises and threatenings to both. It is in the exercise of these attributes God chiefly delights; and it is by these he desires to make himself known to the world; and he that forms an apprehension of God, chiefly with regard to these his perfections, will always demean himself suitably towards him. Judgment and righteousness are often equivalent terms; but if we distinguish them here, judgment denotes God's severity against the wicked, and righteousness his truth or holiness.

Ver. 25. *With the uncircumcised*,] Or, "with the uncircumcision," as it is in the Hebrew: so the Greek ἀνευτομίας is used by St. Paul for the persons who are uncircumcised (see Rom. ii. 26, 27, iii. 30, Gal. ii. 7, Col. iii. 11). Because the Jews valued them-

that I will punish all *them which are* circumcised with the uncircumcised ;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are in*

the utmost corners, that dwell in the wilderness : for all *these nations are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

selves so much upon their circumcision, God tells them, when he sends his judgments abroad in the world, they shall find no more favour than those who are not circumcised.

Ver. 26. *Egypt, and Judah, and Edom, &c.*] See these judgments denounced more at large, xxv. 18, &c. The prophet places Judah among the heathen nations, because they were in effect uncircumcised as well as they ; contenting themselves with the outward sign of circumcision, without endeavouring after the inward purity signified by it.

All that are in the utmost corners, that dwell in the wilderness :] The marginal reading is to be preferred before that of the text, "they that have the corners of their hair polled" (compare xxv. 23, 24, xlix. 32). The expression denotes those Arabians who cut their hair upon the fore part of the head round, and let the hair behind grow long ; which custom of theirs Herodotus mentions in his Thalia, ch. 8, and tells us they did it in imitation of Bacchus. Others take

notice that the Saracens used the same fashion in wearing their hair, dedicating it to Saturn. Plutarch saith, in the life of Theseus, that he cut his hair after the same manner, when he consecrated it to Apollo. In allusion to the same custom, the Solympæi, a colony of Phœnicians, are called *Τετρακεφάλαι*, roundheads, in Chœrilus, ap. Joseph. lib. i. contr. App. and the Abantes in Homer, Iliad. β. ἔκτερον ἀποκόπτει : "wearing their hair growing behind." And it is probable, that that precept in Lev. xix. 27, "ye shall not round the corners of your heads," hath reference to this custom, which was a rite in several countries near Judea, whereby they devoted themselves to the worship of some false god.

The house of Israel are uncircumcised] The Israelites, by breaking God's law, have made their "circumcision become uncircumcision," as St. Paul speaks (Rom. ii. 25), while they retain only the outward sign, and neglect the inward purity signified by it (Rom. ii. 29, see iv. 4 of this prophecy).

CHAPTER X.

1 HEAR ye the word which the LORD speaketh unto you, O house of Israel :

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven ; for the heathen are dismayed at them.

3 For the customs of the people *are* vain : for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They deck it with silver and with gold : they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, but speak not : they must needs be borne, because they

cannot go. Be not afraid of them ; for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none like unto thee, O LORD ; thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations ? for to thee doth it appertain : forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are altogether brutish and foolish : the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from

CHAP. X.

ARGUMENT.—The prophet arms the Jews against the idolatry of the Chaldeans, among whom they were to live during the captivity, by setting forth the vast disparity between the true God and idols : then he bewails the calamities which were coming upon them, and beseeches God not to deal with them according to the utmost rigour of his justice.

Ver. 1. *O house of Israel :*] See the note on v. 15.

Ver. 2. *Learn not the way of the heathen :*] Do not follow the fond opinions of the heathen, amongst whom ye are to sojourn during the time of your captivity. Both the Chaldeans and Egyptians were famous for their skill in astrology. The prophet therefore warns the Jews, that when they were to live among those people, they should not regard the predictions which they made from the appearances of the heavenly bodies, from whose different aspects they pretend to foretell wars, the death of great men, and other calamities ; whereby they terrified the people with the apprehension of impending evils.

Ver. 3, 4. *One cutteth a tree out of the forest, &c.*] He exposeth the folly of men's worshipping the works of their own hands, by the same arguments

which are made use of by Isaiah, xlv. 10, 11, and have been explained in the notes upon that place.

Ver. 5. *They are upright as the palm tree, but speak not :*] The Hebrew may more properly be rendered thus, "They are made with due proportion, like a pillar ;" the word *tomar* is rendered *pillar* by our translators, Cant. iii. 6, Joel ii. 30. They make a pretty figure, when they are set up, as being put together by the rules of art, but cannot speak, or show any signs of sense. Images are elsewhere called "dumb idols" (see Hab. ii. 19, 1 Cor. xii. 2).

They cannot do evil,] See the note upon Isa. xli. 23.

Ver. 7. *For to thee doth it appertain :*] Or, "to thee doth honour belong." The Hebrew word *yaatha*, is rather a noun than a verb, and signifies honour and excellency. To the same sense the Chaldee translates the words, "For thine is the kingdom." Some critics suppose the word *Jah*, the name of God, not to be a contraction of Jehovah ; but to be derived from the same root *yaah*, and to import the superlative excellency of the divine majesty.

Among all the wise men—there is none like unto thee.] The princes and great men among the heathens, who were remarkable for their wisdom, and understanding the arts of government, were commonly deified after their death, and had divine ho-

Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they *are* all the work of cunning men.

10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a mul-

titude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in *his* knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors in the time of their visitation they shall perish.

16 The portion of Jacob is not like them: for he is the former of all *things*; and Israel is the rod of his inheritance: The LORD of hosts is his name.

17 ¶ Gather up thy wares out of the land, O inhabitant of the fortress.

noors paid to them, as heroes, or Baalim (see note on ii. 23); but none of these can be compared with the supreme God (see Ps. lxxxix. 6).

Ver. 8.] "They that make images are like unto them," saith the psalmist (Ps. cxv. 8), equally stupid and insensible. The use and worship of them is grounded upon a false and foolish opinion, and tends to confirm the ignorant in that absurd fancy, that God is like the work of men's hands, and that images have some divine power lodged within them. For the same reason an image is called "a teacher of lies," Hab. ii. 18.

Ver. 9. *Tarshish*,] Ships of Tarshish sometimes signify any trading or merchant ships. But Tarshish may probably here denote some port in Spain, whither the merchants of Tyre and Zidon trafficked (see the note on Isa. ii. 16, xxiii. 1).

Gold from Uphaz,] Bochart supposes Uphaz to be the same with Ophir in India, near Zeilan; a place famous for gold (see the note on Isa. xiii. 12). Uphaz is probably the same place which is called *Paz* in Job xxviii. 17, where our translation reads, "jewels of fine gold," but it is in the Hebrew, "jewels of Paz."

Blue and purple] See Baruch vi. 12, 72.

Ver. 10. *He is the living God*,] Images are dead and senseless things (see ver. 14). Whereas God is the author and fountain of life and understanding, and we all live in and by him. The present copies of the Septuagint are defective here; but the learned Dr. Grabe conjectures, that the Septuagint anciently read here, *Θεὸς ζῶντων*, "the God of the living," which is still read in Theodotion's translation, and followed by the Syriac and Arabic versions; and that our Saviour alludes to this place, when he saith (Matt. xxii. 32), "God is not the God of the dead, but of the living" (see his Dissert. de Vitiis LXX. Interpretum, p. 44).

Ver. 11.] This verse is written in Chaldee, as if the prophet designed to put these words in the mouths of the Jews, wherewith they might make a public profession of their own faith in the true God, and be able to answer the heathens that would entice them to idolatry. The prophet foretells, that there shall be a final period put to idolatry (see ver. 15, Isa. ii. 18, xlv. 16, Zech. xiii. 2). God hath already blotted out the names of many of the heathen idols, as an earnest of the utter destruction of the remainders of idolatry in his due time.

Ver. 12, 13.] Here follows a noble and lofty description of God's power and providence, whereby he sets forth his pre-eminence above dead and senseless idols.

Ver. 13. *When he uttereth his voice, &c.*] When

God giveth the word of command, and signifies his will and pleasure (compare Job xxxviii. 34): or when he sends his thunder, called in scripture the "voice of God," the clouds immediately fall down in abundance of rain, and that moisture coming upon the ground that was scorched with heat before, does not only cool and refresh it, but makes all vegetables grow and flourish in it: and as God causes the vapours to ascend up in clouds from every quarter of the earth, so he joins two contrary things together, ordaining great flashes of lightning to break forth with the rain: the moisture of the rain preventing the ill effects that might otherwise proceed from the scorching heat of the lightning.

Bringing forth the wind out of his treasures,] He causeth great and mighty winds to come from unknown places and causes, as if he brought them out of a hidden treasure or repository, where they had been laid up till he had occasion for them.

Ver. 14. *Every founder is confounded by the graven image*,] The founders or makers of idols may be convinced of their sottishness, by their own art or skill, who must needs know, what material idols are made of, and that they are perfectly without life or sense (compare Isa. xlv. 9, 11, 18—20). The former part of the verse may be thus rendered, "Every man is brutish for want of knowledge," thus the particle *min* is taken, xlviii. 45, Ps. cix. 24, Lam. iv. 9, where our old translation rightly renders the words, "My strength is dried up for want of fatness."

There is no breath in them,] They pretend to life and understanding, when they have none (see ver. 8).

Ver. 15. *They are vanity* (see Isa. xli. 24, 29) *and the work of errors*,] The making of them is owing to men's wrong notions concerning the nature of God (see ver. 8).

In the time of their visitation they shall perish,] The time will come when God shall execute his vengeance upon them, and destroy them utterly (see ver. 11).

Ver. 16. There is no comparison between senseless idols and the great creator of all things, who has chosen the posterity of Jacob for his peculiar people [compare Deut. xxxii. 9, Ps. lxxiv. 2]; and has promised to be their God [see xi. 4]; and that they should always have an interest in his favour, if they continued steadfast in their obedience to him (see Ps. xvi. 5, lxxiii. 26, cxix. 57, Lam. iii. 24). "The rod of his inheritance," is an expression taken from the first division of the land of Canaan, when the inheritance of each tribe and family was meted out with a line or a rod.

Ver. 17.] The prophet here returns to his former

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it* so.

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

denunciations against Jerusalem, and warns her to move her effects, and prepare for her going into captivity (compare Ezek. xii. 3); for though she thought herself secure, as dwelling in a place of great strength, and well fortified, yet her enemies should prevail and take it.

Ver. 18. *I will sling out the inhabitants of the land at this once.*] I will at one stroke remove the whole body of this people out of their native country (compare 1 Sam. xxv. 29).

That they may find it so.] Or, that they may find my threatenings to be true.

Ver. 19. *Woe is me for my hurt!*] The prophet sympathizes with the calamities of his people; as iv. 19, viii. 24, ix. 1.

I must bear it.] But then I endeavoured to compose myself, and patiently submit to God's afflicting hand.

Ver. 20. *My tabernacle is spoiled, and all my cords are broken.*] The prophet personates his country, as bewailing herself in the following words. My cities and houses are rifled and destroyed, as if they were so many shepherds' tents (see the note on iv. 20).

My children are gone forth of me, &c.] My inhabitants are gone into captivity, and will never return hither any more; so that they are the same to

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O LORD, I know that the way of man is not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgment: not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

me as if they were dead: nor will they ever be able to contribute to the restoration of my former state.

Ver. 21.] The prophet pursues the foregoing metaphor, and saith, that the reason why the tents are destroyed is, because the shepherds, meaning the governors, both civil and ecclesiastical [see the note on ii. 8], have, like so many brute beasts, forgotten God, and their duty to him [compare Ps. xciv. 8]; and thereby engaged the people committed to their charge in idolatry, and all manner of wickedness, which hath ended in ruin to themselves and their flocks.

Ver. 22.] See vi. 22, ix. 11.

Ver. 23.] Success does not depend upon human endeavours, but upon God's good pleasure [compare Ps. xxxvii. 23, Prov. xx. 24]: and therefore thou canst easily disappoint all the designs of our enemies.

Ver. 24.] If thou art determined to punish us, let it be with moderation (see xxx. 11): not with such a degree of severity, as utterly to destroy and consume us (see Ps. vi. 1, xxxviii. 1).

Ver. 25.] Let thy justice be made known, by bringing an exemplary punishment upon the Chaldeans and their allies (see i. 15), who do not acknowledge thy providence, but ascribe all their successes to their idols.

They have eaten up Jacob.] See vi. 3.

CHAPTER XI.

1 THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD

God of Israel; Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I com-

CHAP. XI.

ARGUMENT.—The prophet proclaims the tenor of God's covenant with the Jews, and then denounceth a curse against those who break it; at the end of the chapter, he threatens evil to his neighbours at Anathoth, who had conspired his destruction.

Ver. 2.] That is, Hear, ye men of Judah, and inhabitants of Jerusalem, the words of the covenant I made with your fathers: and do thou, Jeremiah, lay the tenor of it before them (compare ver. 6). Dr. Lightfoot, in his Harmony of the Old Testament, is of opinion, that the prophet puts the people in mind of the renewal of this covenant lately made in the time of Josiah (2 Kings xxiii. 3).

Ver. 3. *Cursed be the man*] It is a way of speak-

ing usual in scripture, to denounce God's judgments in the form of imprecation; so the apostle pronounces an excommunication, by saying, "Let him be accursed," or anathema (Gal. i. 8, 1 Cor. xvi. 22). To the same sense, St. Paul saith of Alexander the coppersmith, "The Lord reward him according to his works" (2 Tim. iv. 14). Thus the imprecations we meet with in several psalms, are to be understood as so many predictions, or denunciations, of God's judgments. Accordingly, St. Peter, speaking of the hundred and ninth psalm, saith, that in it the Holy Ghost "spake before [for prophesied] by the mouth of David concerning Judas" (Acts i. 16).

Ver. 4. *From the iron furnace.*] The use of an iron furnace is to melt and purify metals, and is a proper representation of any sore affliction, wherein

mand you : so shall ye be my people, and I will be your God :

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart : therefore I will bring upon them all the words of this covenant, which I commanded *them* to do ; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words ; and they went after other gods to serve them : the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not

be able to escape ; and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense : but they shall not save them at all in the time of their trouble.

13 For *according* to the number of thy cities were thy gods, O Judah ; and *according* to the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them : for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee ? when thou doest evil, then thou rejoicest.

16 The LORD called thy name, A green olive tree, fair, *and* of goodly fruit : with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge

God tries his servants, in order to purge them of their dross (see Gen. xv. 17, Ps. lxvi. 10, Isa. xlviii. 10, and ix. 7 of this prophecy).

Saying, Obey my voice.] See vii. 23.

Ver. 5.] The prophet confirms the words of this curse, according to the form prescribed, Deut. xxvii. 25, &c. and thereby approves the justice of it.

Ver. 9, 10.] They made some steps towards a reformation in the time of Josiah, but now they have agreed or conspired together to return back to their former idolatries (compare Ezek. xxii. 25, Hos. vi. 9).

Ver. 11.] Their destruction was irreversible, upon supposition of their continuance in their evil ways, which God foresaw they would do (see the notes upon iv. 28, vii. 16).

Ver. 12.] When great calamities threaten men, their fears suggest all possible ways of seeking for succour : and when they find themselves forsaken of God, they betake themselves to idols : but will find all applications vain, and to no purpose (see 2 Chron. xxviii. 23).

Ver. 13.] See ii. 28. *Bosheth, shame*, was a nickname for *Baal* (see Hos. ix. 10). So *Jerubbaal* is called *Jerubbesheth*, 2 Sam. xi. 21 (see the note on Isa. xix. 18).

Ver. 14.] See vii. 16, xiv. 11, 12.

Ver. 15. *What hath my beloved to do in mine house,*] Why doth this my chosen and peculiar people, as they love to call themselves, make their appearance before me in my house, since they have gone a whoring after several idols of the nations round about them, and thereby have disowned me, and broken the marriage contract, or covenant, that was between us (see the note on ii. 2, and compare xiii. 27) ? God calls the Jews his beloved people, because they called themselves so, and because they were still "beloved for their fathers' sakes" (Rom. xi. 28), and he would not cast them off utterly, for

the sake of the covenant he had made with their progenitors (see xii. 7, Hos. iii. 1).

The holy flesh is passed from thee?] The flesh of thy sacrifices which thou offerest up to me, as an atonement for thy sins, doth not at all profit thee, being polluted and rendered unacceptable to me, through those many and great sins, in which thou continuest without remorse, and even takest a pride in committing them (see above, vi. 20, and compare Hag. ii. 12—14).

The LXX. and Vulgar Latin give a more easy sense of this verse, "Why hath my beloved committed lewdness in my house? can vows or the holy flesh take away thine iniquities from thee?" It is probable that the Hebrew copy they made use of, instead of *harabbim* [with many] read *hanedubim*, or *hannedarin* ; *freewill-offerings*, or *vows*.

Ver. 16. *A green olive tree, fair, and of goodly fruit.*] St. Paul plainly alludes to this verse, Rom. xi. 17, where, speaking of the gentiles being made members of the church in the room of the Jews, who were rejected, he saith, "If some of the branches are broken off, and thou [gentile], being a wild olive-tree, are grafted in among them, and with them partakest of the root and fatness of the olive-tree." The Jewish nation, in its flourishing state, is sometimes compared to a vine, sometimes to an olive tree, chiefly because of the fruits of good works which God might justly expect from them, after all the care and pains he had bestowed upon them, to make them thrive and fructify (see Ps. lii. 8).

He hath kindled fire upon it.] In pursuance of the same metaphor, the words express the desolation which the Chaldeans should bring upon Judea by fire and sword (Ezek. xix. 14, Isa. xvi. 8).

Ver. 17.] See the note on ii. 21.

Ver. 18.] This relates to the ill designs the men of Anathoth had contrived against the prophet, which

of it, and I know it: then thou shewedst me their doings.

19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

he saith God had revealed to him (see the following verses).

Ver. 19. *I was like a lamb or an ox that is brought to the slaughter;*] A proverbial speech, expressing a false security or insensibility of danger (see Prov. vii. 22). So Agamemnon's ghost in Homer describes his own death treacherously contrived by Egistheus at a feast.

—2; τι; τι; κατικτανε θεον επι εαυτη
 "Ος θεου οικιστην θυακτω."

"He died as an ox at the stall."—Odys. λ. ver. 410.

That phrase, "He is brought as a lamb to the slaughter," Isa. liii. 7, is of a different importance (see the note there). Bochart supposes the word *alluph* to be an adjective, and renders the former part of the sentence thus, "I was brought as a tame sheep to the slaughter." But we may very well admit of the common translation; the disjunctive particle being elsewhere understood, as Ps. lxix. 31, "Better than an ox [or] bullock;" Isa. xxxviii. 14, "Like a crane or swallow."

Let us destroy the tree with the fruit thereof.] The letter of the Hebrew runs thus, "Let us destroy the tree (or the stalk) with the bread thereof" (bread is sometimes used for the corn, of which it is made, v. 17): i. e. Let us destroy the prophet and his doctrine (see ver. 21). Lud. de Dieu renders it, "Let us destroy the wood in his flesh;" i. e. Let us scourge him with rods, till they are broke, and the ends of them stick in his flesh. I take this to be a forced interpretation: for the Hebrew *lehem*, bread, is never put for flesh, but when it is spoken of the sacrifices offered up to God. The Septuagint render the words, "Let us put wood into his bread," i. e. Let us give

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

him wood instead of bread; which the fathers generally apply to the crucifixion of Christ, whose sufferings were typified in the afflictions of all the saints and prophets of former times.

Ver. 20.] I have laid my cause before thee, and recommended myself to thy protection, who knowest the sincerity and intentions of my thoughts (see xii. 2, 3). When men continue implacable in their malice, we may lawfully expect and desire that God will plead our cause, and judge us according to our righteousness. For the bringing wicked men to condign punishment, tends both to the manifestation of God's glory, and the good government of the world. To pray against our enemies in this sense, viz. not for the satisfying our private resentments, but the setting forth of God's justice, is not disagreeable to the spirit of Christianity. So St. Paul prays against Alexander, "The Lord reward him according to his works" (2 Tim. iv. 14).

Ver. 21.] This was the usage the prophets commonly met with from those who "became their enemies because they told them those truths" they had no mind to hear (see xx. 1, xxxviii. 4, 6, Amos vii. 10). And this treatment they found at the hands of their neighbours, their friends, and relations (see xii. 6, xx. 10): as our Saviour Christ did afterward (see Matt. xiii. 57, John vii. 15).

Ver. 22.] I will make good Jeremiah's prophecies, and bring those evils upon them which he hath foretold.

Ver. 23. *The year of their visitation.*] When I will visit their sins upon them (see xxiii. 12, xlvi. 21, xlviii. 44, l. 27). The words *year* and *day* often signify a set or determined time (see Isa. lxi. 2).

CHAPTER XII.

1 RIGHTEOUS art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

CHAP. XII.

ARGUMENT.—The first six verses relate to the subject spoken of in the latter part of the eleventh chapter, and should not have been divided from it. In the remaining part of this chapter God declares, that although he had forsaken his people for a season, and given them up into the hands of their enemies, yet he would in due time remember them, and execute vengeance upon their oppressors.

Ver. 1.] Though I doubt not of thy justice and holiness, yet suffer me to argue with thee concerning the prosperity of the wicked, and the afflictions

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me: thou hast

of the righteous: a dispensation which hath in all ages been made an objection against providence, and upon that account been a stumbling-block even to good men (see Job xii. 6, xxi. 7, &c. Ps. xxxvii. lxxiii.).

Ver. 2. *Thou art near in their mouth, and far from their reins.*] The true character of hypocrites, who according to the prophet Isaiah's description of them, "honour God with their mouth, but their heart is far from him" (Isa. xxix. 13, Mark vii. 6). The *reins* in scripture signify the thoughts and inward dispositions (see Prov. xxiii. 16, Ps. xvi. 7, lxxiii. 21). In which sense God is said to "try the reins and the heart," xi. 20 of this prophecy.

Ver. 3. *Pull them out like sheep for the slaughter,*]

seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

As sheep are taken out of the flock, in order to be slain (see the note on xi. 20). The Vulgar Latin reads, "Gather them as sheep;" it is probable that the verb *natak* might be used in this sense, though the lexicons take no notice of it; for *atik*, a noun derived from thence, signifies a *chamber* (Ezek. xli. 15); and *netek* a *spot* of leprosy (Lev. xiii. 30), from the gathering of her humours.

Prepare them for the day of slaughter.] The Hebrew reads, "Sanctify them;" i. e. set them apart for destruction (see xxii. 7).

Ver. 4. *The herbs of every field wither.*] The famine hath already consumed the fruits of the earth, together with the birds and beasts of the field: for the infidelity, and atheism of these wretches, who thus prosper in their wickedness (compare xiv. 2, xxiii. 10, ix. 10).

He shall not see our last end.] The words of those who made a mock of Jeremiah and his prophecies, as if he should never see those evils come to pass which he had threatened against them (xi. 23). Some understand the words to this sense, God will never bring that destruction upon us, with which Jeremiah threatens us.

Ver. 5. *If thou hast run with footmen, and they have wearied thee, then how canst thou contend with horses?*] Here God answers the complaints of the prophet, and applies a proverbial expression to his case; the import of which is, that if men find themselves unable to contend with a less power, it is in vain for them to strive with a greater. This sentence being applied to the prophet's case, implies, that if he could not bear with the ill usage of his acquaintance and neighbours at Anathoth, how would he be able to undergo the hardships he must expect to meet with from the great men at Jerusalem, who would unanimously set themselves against him (see xxvi. 8, &c. xxxvi. 26, xxxviii. 4, 6).

How wilt thou do in the swelling of Jordan?] The same sense differently expressed; q. d. If thou enduredst such hardships in thy own country, and among thy own kindred and acquaintance, what must thou expect when those in power shall combine against thee? whose rage shall be like that of the lions who are driven out of their coverts, when Jordan overflows the neighbouring fields, and set upon every one that travels the public road (see the note on xlix. 19).

Ver. 6. *They have called a multitude after thee.*] Or, "against thee," as Noldius observes the particle *aharee* sometimes signifies (see xlix. 37, Isa. xxxvii. 22). They have not been content to vent their own malice against thee, but have also raised the multi-

7 ¶ I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest: it crieth out against me: therefore have I hated it.

9 Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.

12 The spoilers are come upon all high places

tude upon thee, and endeavoured to bring thee under a popular odium: the words may perhaps be more properly translated, "They pursue thee with a great [cry]," as a common malefactor.

Ver. 7. *I have forsaken mine house.*] The place of my especial residence, where I have placed my name (see 2 Kings xxiii. 27). The words are spoken of the desolation of the temple by the Chaldeans, as if it were already brought to pass; a way of speaking usual in the prophets (see the note upon Isa. xxi. 9).

The hand of her enemies.] See xi. 15.

Ver. 8.] My people have used me and my prophets with despite and contempt. They have blasphemed me and my laws, just like a wild beast, that opens his mouth against every one that withstands it. These are just causes of my hatred to them.

Ver. 9.] My people are become wild and savage (see ver. 8), and not to be taught better manners, and like a speckled or taloned bird, are only fit for prey and deeds of violence. And as all the rest of the birds flock about such a one, and are ready to pull it to pieces, so I have stirred up all the enemies of my people, to annoy them on every side; compared here to so many beasts of prey (see ii. 15, Isa. lvi. 9, Hab. ii. 17). The word *tsabuang*, rendered here *speckled*, is of an uncertain signification, being found but in this one place of the bible, unless perhaps 1 Sam. xiii. 13, where some look upon it as a proper name. The Septuagint understand it of the *hyena*, which sense is followed by Bochart. But if we take it in either signification, the sense is much the same.

Ver. 10.] By "many pastors" are meant the generals of the Chaldean army; so the Chaldean paraphrase rightly explains it (see ver. 12, and compare vi. 3). God calls Judea his "vineyard," and "pleasant portion," because of the care he took to cultivate and improve it, and the fruit he might justly have expected from it (see the note on xi. 16).

Ver. 11. *Being desolate, it mourneth unto me.*] It lies in a neglected and doleful condition (see ver. 4, and xxiii. 10), and makes a sort of a silent complaint, and begs to be restored to its former prosperity.

No man layeth it to heart.] No man acknowledgeth God's hand in the calamities he feels, or humbles himself under it (see viii. 6, Isa. xliii. 25).

Ver. 12. *The spoilers are come upon all high places through [or in] the wilderness.*] The Chaldean army; described by the metaphor of a "full wind of the high places in the wilderness," iv. 11 (see the note there).

The sword of the Lord shall devour from the one end of the land even to the other.] When God delivers

through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit; and they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and

pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

up a people to be slain by their enemies, he is said to give commission to a sword to pass through a land (see xlvii. 6, 7, Ezek. xiv. 17).

Ver. 13. *They have sown wheat, but shall reap thorns.*] A proverbial expression, signifying men's loss of time and labour. It is here applied to the Jew's fruitless endeavours to save themselves from the evils that threatened them, by courting the assistance and alliance of idolaters.

They shall be ashamed of your revenues] Or, "be ye ashamed of your increase," &c. God's displeasure shall make all your designs abortive; they shall not bring forth their expected fruit, and you shall be seized with shame and confusion to see yourselves disappointed (compare ii. 36, 37). The word *revenues*, or *increase*, alludes to the *reaping of thorns*, mentioned in the foregoing part of the verse.

Ver. 14. *Thus saith the Lord, against all mine evil neighbours.*] This prophecy threatens chiefly the Idumeans, Moabites, Ammonites, and Philistines, against whom Jeremiah prophesies, ch. xlvii.—xlix. and Ezekiel, ch. xxv. These the text calls *evil neighbours*, because of the spite and ill-will which they showed towards the Jews upon all occasions, at this time especially, when most of them joined with the Chaldeans and Syrians in oppressing them (see 2 Kings xxiv. 2). This sin is particularly laid to their charge by the prophets, and they are threatened with captivity chiefly upon that account (see xlix. 1, 2, Ezek. xxv. 3, 6, 8, 12, 15, Amos i. 11, Obad. ver. 10, Zeph. ii. 8).

Pluck out the house of Judah from among them.] Several Jews were carried captive, or turned voluntary exiles, into these neighbouring countries, before the general captivity by the Chaldeans (see xv. 4, xl. 11). Of these Jews some were translated together with the natives of those countries by the Chaldeans afterward: others went down into Egypt (see ch. xliii. xlv.). Here is foretold the restoration of the Jews from their several dispersions (compare xxxii.

37, Ezek. xxviii. 25, 26). This promise was partly made good in the times succeeding the Babylonish captivity (see Ps. cxlvii. 2); but will more fully be accomplished at the final restoration of that nation, concerning which see xxx. 3, &c. when the fulness of the gentiles will likewise be brought into the church, which the words of the next verse point at.

Ver. 15. *And have compassion on them, &c.*] Or, "I will again have compassion on them;" the verb *shub* being often taken adverbially (see the note on Isa. vi. 13). The captivity threatened to the Jews and their neighbours seems to be confined to the space of seventy years (see xxv. 11, xxvii. 7, Isa. xxiii. 15). We may observe likewise, that after Jeremiah hath threatened severe judgments upon several countries, he concludes with a general promise of returning from their captivity *in the latter days* (see xlviii. 47, xlix. 6, 39): which promise probably relates to their conversion under the gospel, called in scripture, "the latter days."

Ver. 16. *If they will diligently learn the ways of my people.*] If they will learn of my people, who lived among them, to be worshippers of the true God.

To swear by my name,] See the note on iv. 2.

As they taught my people to swear by Baal;] See Zeph. i. 5. As all vice is contagious, it is no wonder to find the Jews particularly fond of the idolatrous practices of their neighbours. For which cause they are often cautioned not to follow their customs; and it is probable, several of the ceremonial laws were made in opposition to the usages received among those nations.

Then shall they be built in the midst of my people.] They shall be joined to them as one church, which is called God's *house* or *building* (see Numb. xii. 7, 1 Cor. iii. 9, 1 Tim. iii. 15, 1 Pet. ii. 5).

Ver. 17.] Those that will not have God and Christ to reign over them shall in the end be punished with everlasting destruction (see Is. lx. 12, Luke xix. 27, compared with Rev. xix. 21).

CHAPTER XIII.

1 Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put it on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

CHAP. XIII.

ARGUMENT.—Under the figures of a linen girdle, and bottles filled with wine, is set forth God's rejection of the Jews, and the severe judgments he would execute upon them for their manifold sins.

Ver. 1. *Get thee a linen girdle.*] See this figure explained, ver. 11.

Put it not in water.] To represent the Jews in their corrupt state of nature, when they had nothing to recommend them to God's grace and favour (compare Ezek. xvi. 4).

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I cause to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every

bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them*: Judah shall be carried

Ver. 4. *Go to Euphrates, and hide it there in a hole of the rock.*] God commanded the prophet to hide the girdle by the bank of Euphrates, to signify the Jews being carried captive over that river, called the "water of Babylon," Ps. cxxxvii. 1. Most commentators are of opinion, that this was performed by the prophet only in a vision: it not being probable that God should send him two such long journeys as are mentioned here and ver. 6, merely upon this errand (see a like instance, xxv. 17). Several things are related in scripture as actually done, which yet were only transacted in a vision: a remarkable instance of which we read, Gen. xv. 5, where the text saith, that God brought "Abraham forth abroad," and bid him "tell the stars;" and yet it appears by ver. 12, that the sun was not gone down. See this question at large discussed by the learned Dr. Pocock, in his commentary upon the beginning of Hosea.

Ver. 9. *After this manner will I mar the pride of Judah,*] I will bring down their pride and stubbornness (see ver. 15, 17), by making them slaves and vassals to strangers (see Lam. v. 5, 8, 13).

Ver. 11. *So have I caused to cleave unto me*] The covenant between God and his people is elsewhere represented by a marriage contract (see the note on ii. 2); whereby the man is said to "cleave to his wife" (Gen. ii. 24).

That they might be unto me for—a name, and for a praise,] That they might have the honour of being called by my name, and I might be glorified by their showing forth my truth and praises to the world (see xxxiii. 9).

Ver. 12. *Every bottle shall be filled with wine:*] God's judgments are often represented under the figure of a cup full of intoxicating liquor (see this metaphor at large pursued, xxv. 15, &c.). To the same purpose God tells them here, that as they have all sinned, so shall every one have his share in the punishment.

They shall say unto thee, &c.] God, that knew the profaneness of their hearts, foretells the reply they

will make to this threatening, that, taking it in a literal sense they will make a jest of it, as if the words were intended to encourage intemperance; either they did not, or would not understand the drift of them (see vi. 10).

Ver. 13.] See the note on xxv. 15, 16.

Ver. 14. *I will dash them one against another,*] I will confound and destroy them all, as earthen vessels are broken to pieces, when they are dashed one against another. The words allude to the earthen bottles which were to be filled with wine, ver. 12 (compare xix. 10, 11, xlvi. 12).

I will not pity, nor spare,] See iv. 28.

Ver. 15.] See ver. 9, 17. Humble yourselves before God, and give glory to him; as it follows:

Ver. 16. *Give glory to the Lord your God, before he cause darkness,*] Confess your faults (compare Josh. vii. 19), and humble yourselves under his mighty hand, before he bring upon you the night of affliction; light is the emblem of joy, and happy times are expressed by bright and pleasant days; as, on the contrary, troubles and calamities are represented by the night and darkness, when everything looks melancholy and dismal (see iv. 23, xv. 9, Isa. v. 30, viii. 22, Joel ii. 10, Amos viii. 9, 10).

Before your feet stumble upon the dark mountains,] Before the time come, when ye shall be forced to fly by night unto the mountains, for fear of your enemies (see xvi. 16, Ps. xi. 1, Ezek. vii. 16, Matt. xxiv. 16).

Ver. 17. *If ye will not hear it, my soul shall weep in secret places*] If ye resolve to harden yourselves against those messages I deliver to you from the mouth of God, I will then lay aside my public character, and have nothing to do, but secretly to bewail your obstinacy and contempt of God's word and threatenings (see ver. 10, 15).

The Lord's flock is carried away] See ver. 20.

Ver. 18.] By the king and queen may probably be meant Jehoiachin and his mother, who was carried captive with him (see xxii. 26, 2 Kings xxiv. 12). The prophet tells them they must both come down

away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north : where is the flock *that* was given thee, thy beautiful flock ?

21 What wilt thou say when he shall punish thee ? for thou hast taught them *to be* captains, and as chief over thee : shall not sorrows take thee, as a woman in travail ?

22 ¶ And if thou say in thine heart, Wherefore come these things upon me ? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

23 Can the Ethiopian change his skin, or the

from their high estate and sit down upon the ground, or in the dust : i. e. in a posture of mourning and lamentation (see Lam. ii. 20, Isa. iii. 26, xlvii. 1).

Ver. 19.] *Shutting up* signifies a state of bondage, and *opening* a state of liberty (see Ps. xxxi. 8, Job xii. 14). The verb *sagar*, here rendered *shut up*, is sometimes taken for delivering or giving up into the power of another ; and is rendered in the Septuagint, by *παρδίδου* (see Deut. xxiii. 15, xxxii. 30, 1 Sam. xxiii. 12, Job xvi. 11, Ps. lxxviii. 48). Taking the words in either sense, they denote that the cities of Judah shall be given up into the enemies' hand, and none shall be able to rescue them. Judah is called the *south*, in opposition to Chaldea, expressed by the *north* in the next verse (see l. 14).

Ver. 20.] The verbs and pronouns in the Hebrew here, and in the following verse, are of the feminine gender ; which supposes the words to be directed to the Jewish state or government, represented under the figure of a woman (see iv. 31, vi. 2). The prophet demands, in a sarcastical manner, into what a miserable condition she hath brought the people committed to her charge ; called the *Lord's flock*, ver. 17, which were formerly in a prosperous and flourishing condition (compare x. 21).

Ver. 21. *What wilt thou say when he shall punish thee?*] What wilt thou plead for thyself, either for the excusing or mitigating thy punishment ?

For thou hast taught them to be captains,] When Ahaz called in the assistance of Tiglath-pileser against Rezin king of Syria, and made himself tributary to the king of Assyria, he taught the Assyrians how they might become masters and conquerors over his own country whenever they pleased (see 2 Kings xvi. 7, 2 Chron. xxviii. 20).

Ver. 22. *Wherefore come these things?*] See v. 19.

For the greatness of thine iniquity are thy skirts discovered,] Thine enormous crimes deserve no less a punishment than that of captivity : when thou shalt be carried away into a strange country, stripped and bare, without any covering to thy nakedness ; for such was the barbarous cruelty of conquerors towards their captives (see Isa. iii. 17, xx. 4, xlvii. 3, Lam. i. 8, iv. 21, Nahum iii. 3). The words likewise allude to the punishment that used to be inflicted upon common harlots and adulteresses, which was to strip them naked and expose them to the eyes of the world : and thus God threateneth he will deal with Jerusalem, upon account of her spiritual fornication (see Ezek. xvi. 37—39, Hos. ii. 10).

Ver. 23. *Can the Ethiopian change his skin,*] The Hebrew word *Cush*, which our translators render by

leopard his spots ? *then* may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD ; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem ! wilt thou not be made clean ? when *shall it* once be ?

Ethiopia, does often signify Arabia in scripture : Ethiopia being by the ancient writers distinguished into the eastern, the same with Arabia, and western Ethiopia (see Ludolphus's Comment. in lib. i. Histor. Æthiop. n. 19). Bochart, indeed, maintains, that the word is never used for Ethiopia, properly so called (see his Phaleg. lib. iv. cap. 2, n. 235). But this text is a good proof to the contrary, which may most probably be understood of the Africans, or black-moors, as they are commonly called. The word *Cush* is likewise joined with the Lubims or Lybians, in other places, as 2 Chron. xii. 3, xvi. 8, Dan. xi. 43, and with *Phut*, another people of Africa (see Jer. xlvi. 9, Ezek. xxx. 5, xxxviii. 5, Nahum iii. 9). In the same sense *Cush* must be understood, Esther i. 1, where Ahasuerus is said to "reign from India to Cush," or Ethiopia ; because the words relate to the conquest of Egypt and Ethiopia by Cambyses : by whose victories, and the successful arms of Darius Hystaspes, the Persian empire was enlarged from one hundred and twenty to one hundred and twenty-seven provinces (compare that text with Dan. vi. 1).

Then may ye also do good, that are accustomed to do evil.] The words import, how extremely difficult it is to overcome ill habits, custom being a second nature. For we are not to explain the words in a strict literal sense (because then it would have been to no purpose for the prophet to have exhorted the people to amendment), but only extend their meaning so far as to denote that a moral change in habitual sinners is almost as impossible as a natural one. Thus our Saviour compares the difficulty of a rich man's entering into the kingdom of God, to a natural impossibility, viz. "to a camel's passing through the eye of a needle" (Matt. xix. 24) : but yet qualifies the comparison, by adding "What is impossible with men, is possible with God," i. e. God's grace can surmount such difficulties as are impossible for nature to overcome : and thus we are to understand the text before us.

Ver. 25. *The portion of thy measures*] Or "of thine inheritance," as the Chaldee paraphrase explains it ; the expression is taken from the division of the land of Canaan, by line or measure.

Trusted in falsehood.] In false gods, who cannot help men in their troubles (see x. 14).

Ver. 26. *Will I discover thy skirts*] See ver. 22

Ver. 27. *I have seen thine adulteries, and thy neighings,*] Compare v. 8. He resembles their violent inclination to idolatry to the rage of lust (compare ii. 20, 23, 24, iii. 2, 6).

CHAPTER XIV.

1 THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 ¶ O LORD, though our iniquities testify

against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldst thou be as a man astonished, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, Pray not for this people for *their* good.

12 When they fast, I will not hear their cry;

CHAP. XIV.

ARGUMENT.—Besides the invasion threatened, God visited the land of Judea with a terrible famine, which Jeremiah earnestly prays God to avert: and withal shows how the false prophets have deceived the people, who foretold nothing but peace and prosperity.

Ver. 1. *The dearth.*] Or, the drought; so the LXX. render the word here, as also the Chaldee and Syriac versions: and thus our translators understand the word, xvii. 8. The Hebrew *batsaroth*, signifies restraint, i. e. “when the heaven is shut up that there is no rain,” as the scriptures express it, Deut. xi. 17, 1 Kings viii. 35. This dearth was the effect of a great drought, like the famine in the time of Elijah (see the third, fourth, and following verses).

Ver. 2. *Judah mourneth, and the gates thereof languish;*] By the gates of Judah are meant the cities thereof (see xv. 7, Deut. xxviii. 52): together with their inhabitants, who have left their cities desolate, to seek out for sustenance. The people look black and ghastly, and cast themselves down upon the ground, out of grief and despair (compare viii. 21, xiii. 18).

The cry of Jerusalem is gone up.] Is gone up to heaven (see 1 Sam. v. 12).

Ver. 3. *They came to the pits.*] Or, “to the cisterns:” Jerusalem was supplied with water by two lakes or pools, called the *upper pool*, and the *lower pool* (see Isa. vii. 3, xxii. 9); from whence the water was conveyed in cisterns for the use of the city.

And were ashamed and confounded.] At the disappointment. So we are to understand the same expression in Ps. xl. 14, lxx. 3, “Let them be ashamed and confounded;” i. e. Let them meet with that confusion which follows a disappointment (compare xx. 11, xlvi. 13 of this prophecy).

And covered their heads.] An expression of great affliction and mourning (see 2 Sam. xv. 30, xix. 4).

Ver. 5. *The hind also calved in the field, and forsook it.*] To seek for sustenance somewhere else.

Ver. 6. *They snuffed up the wind like dragons;*] They gaped after the cool air upon the tops of the mountains, and drew it in greedily with their mouths, as naturalists observe of dragons and great serpents

in hot and dry seasons. But the word *tannim* likewise signifies any great fish (see the note on Isa. xxvii. 1): and particularly a crocodile, as it is plainly taken Ezek. xxix. 3, xxxii. 2, in which sense Ludolphus understands the word here, and tells us, that the crocodiles put their heads above water, to refresh themselves by breathing in the cool air (see his commentary in *Histor. Æth. lib. i. n. 87*).

Ver. 7. *Though our iniquities testify against us, do thou it for thy name's sake.*] Our sins bear witness against us, and condemn us to the severest judgments thy wrath can inflict: but we beseech thee to consider, that we are thy people, and have that regard for thine own honour, as not to cast us off utterly (see ver. 9).

For our backslidings are many;] Or, “although our backslidings are many” (see Noldius's Concordance, p. 399).

Ver. 8. *O the hope of Israel.*] Thou who hast given us so many gracious promises, to encourage us to put our trust in thee (see Ps. xxii. 4).

Why shouldst thou be as a stranger in the land,] Thou hast promised to dwell among us (see ver. 9, Lev. xxvi. 12), why then shouldst thou behave thyself towards us, as if thou wert a mere stranger to us? and as one no more concerned for our welfare than a traveller is for the place where he lodges but one night, and never expects to see it again?

Ver. 9.] Thou canst not want power to save us; but by thy disregard of us, seemest like a mighty man, that through fear or surprise, is not able to make use of his strength.

Ver. 10. *Thus have they loved to wander,*] God returns an answer to the complaints and expostulations of the prophet, and tells the people, that their miseries are owing to themselves, who took pleasure in going astray from the true God, and following the idolatries and corrupt customs of the heathens about them (see ii. 23—26): which sins he now visits so severely upon them.

The Lord doth not accept them;] He will not accept their own prayers or humiliations, nor thine intercessions in their behalf, but will punish them according to their deserts (see ver. 11, 12).

Ver. 11. *Pray not for this people.*] See vii. 16.

and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives,

nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there is no healing for us?* we looked for peace, and *there is no good;* and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

Ver. 12. *When they fast, I will not hear their cry;*] It is likely there was a public fast appointed upon occasion of this dearth, as there was in a like case, in the prophet Joel's time (see Joel ii. 15). And at such times they used to make their prayers with great noise and vehemence (Isa. lviii. 4, Joel i. 14).

When they offer burnt-offering and an oblation.] See vii. 20. The word *mincha*, rendered *oblation*, was the offering of fine flour, mentioned Lev. ii. 1, &c. which always accompanied their sacrifices; and is not so properly translated *meat-offering* by our interpreters; whereas it should rather be rendered a *bread-offering*; for it answers to the *ἐλάχτυς*, and the *mola* or *fartum* of the Greeks and Romans.

I will consume them] See ver. 18, and xv. 2.

Ver. 13.] See note on iv. 10.

Ver. 14.] See xxii. 21.

Ver. 16.] The people contributed to their own delusions, and readily hearkened to such false prophets as confirmed them in their evil ways: so God justly threatens to punish them, because they had not a love for the truth (See 2 Thess. ii. 10—12, and iv. 10 of this prophecy).

Ver. 17.] *Let mine eyes run down with tears.*] However insensible you are of your own condition, yet God commands me to bewail those calamities which I foresee are coming upon you.

The virgin daughter] Those cities are called virgins which never came into a conqueror's hands, as hath been observed upon Isa. xxiii. 12. In the same sense the prophet here calls Jerusalem a virgin, because she had been hitherto under God's immediate protection, and preserved by him from all the attempts of her enemies (compare Amos v. 2; see another sense of this phrase in the notes upon xviii. 13, xxxi. 4).

The dissolution of a government or body politic is called a *breach*, by way of allusion to the breaking or disjoining the limbs of a human body (see viii. 21, Lam. ii. 13).

Ver. 18. *Both the prophet and the priest go about* [or wander] The priests and prophets confirmed the people in their corruptions and impotence, thereby seeking to advance their own interest and authority (see ii. 8, v. 31). To which sense the marginal reading renders the former part of the sentence thus,

"The prophet and the priest make merchandise against the land." And now they receive the due reward of their prevarications, by going into captivity with those whom they have misled (see ver. 15).

Ver. 19. *Hath thy soul loathed Zion?*] Which was formerly thy delight, and the place thou didst choose for thine especial residence (see Ps. lxxvii. 68, lxxxvii. 2, cxxxii. 14).

Ver. 20. *The iniquity of our fathers:*] Which thou mayest justly visit upon us, as thou hast threatened (Exod. xx. 5), especially since we have not only imitated, but also exceeded them in wickedness (see vii. 26, xvi. 12).

Ver. 21. *Throne of thy glory:*] Jerusalem is called the "city of God," Ps. xlviii. 1, lxxxvii. 3, as he was in a peculiar manner king of the Jews, and this was his royal city, or chief seat of his kingdom (see iii. 17). But the words are chiefly to be understood of the temple, and the prophet beseeches God not to give that up to be profaned by infidels, the place which he had chosen for his peculiar residence, where he sat between the cherubims as upon a throne (see the notes upon Isa. lxvi. 1).

Remember [and] *break not thy covenant with us.*] Thou hast promised "to be our God," and that "we should be thy people" (xi. 4); i. e. that thou wouldest take us under thy protection. We have indeed forfeited all our title to thy promises by our sins; yet we beseech thee still to remember the relation we bear to thee (compare Ps. lxxiv. 20).

Ver. 22. *Vanities of the Gentiles?*] Idols are often styled *vanities* (see x. 15, xvi. 19, Deut. xxxii. 21, Acts xiv. 15). The giving rain in its season, is an argument for God's providence, often insisted upon in the scriptures (see the note on v. 24).

Can the heavens give showers?] Are they purely owing to natural causes? on the contrary, God directs them where and when they should fall (see the note on x. 13).

Art not thou he, O Lord our God [that giveth them?] For rain, and the supply of all other our wants. The Hebrew word *hu*, *he*, is often equivalent to the true or eternal God: see Deut. xxxii. 39, Isa. xliii. 10, 13, xlvi. 12, and especially Ps. cii. 27, where the expression is the same with that of the text, *atta hu*, *thou art he*: our English reads *thou art the same*. The

22 Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God?

words express the eternal and unchangeable nature of God. There is another text where the word is plainly taken in this sense, 2 Kings ii. 14, "Where is the Lord God of Elijah," *aph hu*, "even he?"

therefore we will wait upon thee: for thou hast made all these *things*.
for so the words should be translated. Those translations which join that expression of the following sentence, as our English does, put a manifest force upon the syntax.

CHAPTER XV.

1 THEN said the LORD unto me, Though Moses and Samuel stood before me, *yet* my mind *could* not be towards this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity to the captivity.

3 And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

CHAP. XV.

ARGUMENT.—God declares his irrevocable purpose of bringing desolations and captivity upon the Jewish nation; and comforts Jeremiah under those discouragements, which he met with in the discharge of his prophetic office.

Ver. 1.] As God had forbid Jeremiah before to intercede for them, because it would be to no purpose (see the note on xvii. 16), so here he declares, that he would not admit the prayers of any others, though eminent favourites of God, in their behalf. Moses obtained pardon for the people after their sin in making the golden calf (Exod. xxxii. 34), and again, after their despising the promised land (Numb. xiv. 20). Samuel's intercession prevailed for their deliverance out of the hands of the Philistines (1 Sam. vii. 9). And these two persons are mentioned together, as remarkably prevalent by their prayers, Ps. xcix. 8, "Thou answerest them, O Lord our God: thou wast a God that forgavest them, even when thou wast just taking vengeance upon their inventions;" for so the words should be translated. But here God saith, that if these very persons were alive, and in that near attendance to him which they formerly enjoyed (for that is the import of the phrase, "to stand before him:" see ver. 19, xviii. 20, Deut. x. 8, 1 Kings xvii. 1), *yet* even their prayers should not avert his judgments from this people (compare Ezek. xiv. 14).

Ver. 2.] Death here signifies the pestilence, which, together with the sword and the famine, should consume the greatest part of the people (compare xiv. 12, Ezek. v. 12, xiv. 21).

Ver. 3.] These four judgments shall be the executioners of my vengeance upon this people (compare Lev. xxvi. 16). Those whom the sword destroys shall not enjoy the common rites of burial, but their carcases shall be left a prey to the dogs, the birds, and the beasts. This is mentioned as an aggravation of the divine judgments (compare viii. 2).

Ver. 4. *I will cause them to be removed into all kingdoms of the earth,*] Several Jews were carried

4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways.

captive into other countries, besides Chaldea (see the note on xii. 14), others turned voluntary exiles, to avoid the miseries they saw coming upon their country (see xl. 11). The words here are taken out of Deut. xviii. 25, where Moses threatens them with a general dispersion over the world, which received the utmost completion after the destruction of Jerusalem by the Romans.

Because of Manasseh, &c.] His idolatry and other abominations exceeded the wickedness of all the kings that went before him (see 2 Kings xxi. 7, 9, 11). In his time the public worship of God was wholly suppressed, and idolatry introduced into the very temple; the law of God was likewise quite laid aside, and in a manner forgotten, as appears by the surprise Hilkiah was in, when he found the original of the law in the house of the Lord (2 Kings xxii. 8). So it was Manasseh's sins that filled up the measure of the Jews' iniquities (see 2 Kings xxiii. 26, xxiv. 3, 4).

Ver. 5. *For who shall* [or rather, who will] *have pity upon thee.*] Thy sins render thee unworthy of pity, and every body that sees the calamities brought upon thee will own them to be just (see xii. 8, 9).

Who shall go aside to ask how thou doest?] Who will be so much concerned for thee, as to step a little out of his way to inquire after thee, a common instance of respect between persons never so little acquainted. Rather they that pass by will insult over thy calamities (see Lam. ii. 15).

Ver. 6. *Thou art gone backward:*] See vii. 24. *I am weary with repenting.*] When God suspends the execution of his judgments, he is said to *repent* of the evil he had threatened (see xviii. 8). This he had done so often, that he is represented like a man whose patience is at last quite tired out, it being to no purpose to withhold his hand any longer from striking (compare Isa. xl. 24, Hos. xiii. 14, Mal. ii. 17).

Ver. 7. *I will fan them with a fan in the gates of the land;*] "I will scatter them to all the winds," as Ezekiel expresses it, Ezek. v. 12 (see likewise li. 2 of his prophecy, Isa. xli. 16). By the "gates of the land" are meant the cities (see xiv. 2).

8 Their widows are increased to me above the sand of the sea: I have brought upon them against the mother of the young men a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 'The LORD said, Verily it shall be well with

thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest; remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did eat

Ver. 8. *The mother of the young men.*] Compare vi. 4. By the "mother of young men," is meant Jerusalem (see Isa. l. 1, Hos. ii. 2.)

Terrors upon the city.] The Hebrew word *nir* is of a double signification: the Septuagint render the words, "tumult and terrors." This translation of the word *nir*, Abr. à Schultens defends from the sense it still retains in the Arabic, (see his *Animadver.* in Job, p. 53). Some suppose that word to signify a *watchman* here, from the Chaldee sense of it, and translate the latter part of the verse thus, "I have caused (or will cause) a watchman and terrors to fall upon it suddenly."

Ver. 9. *She that hath borne seven languisheth.*] The prophet pursueth the metaphor of the former verse, and describeth the mother-city under the figure of a fruitful woman (compare I Sam. ii. 5), but fainting away, and ready to die with grief for the loss of her children.

Her sun has gone down while it was yet day.] She is as a young man that dies in the midst of his strength: of a sudden she is overwhelmed with misery, when she might have expected a long continuance of happiness (compare Amos viii. 9, and see the note upon iv. 23).

The residue of them] i. e. Those that escape out of the city (see ver. 8, Ezek. v. 12).

Ver. 10. *Thou hast borne me a man—of contention to the whole earth!*] Or, *land*. I am an object of the common hatred, every body takes occasion to quarrel with me, because I speak such truths as they do not care to hear (see xi. 19, &c. xx. 7, 8).

I have neither lent on usury, nor men have lent to me] The Jews were forbid to take usury of their brethren (Deut. xxiii. 19), especially of the poor (Exod. xxii. 25), which was thought so great an oppression, that it made the man who was guilty of it hated and cursed by every one. The prophet saith, this was just his own case, every body was his enemy for delivering those messages he had received from God.

Ver. 11.] If we follow this translation, the sense is, that the prophet himself, his family, and relations, should escape the evils coming upon the Jewish nation, when the remnant or *residue* of them should be delivered to the sword (ver. 9). But others translate the sentence thus, "I will give thee a happy deliverance" [from these evils]: or, "thy habitation shall be happy," or secure; and thine enemies shall use thee well, when they exercise all manner of cruelty towards the rest of the Jews (see xxxix. 11, 12, xl. 4).

Ver. 12.] The northern iron was the hardest in its kind of any, viz. such as the people called *Cha-*

lybes, living near the Euxine sea, prepared. The words, if they are applied to Jeremy, import thus much, that as common iron cannot contend for hardness with the northern iron, or with steel: so the opposition which the Jews make against thee, shall easily be vanquished and disappointed, "because I am with thee to save thee" (ver 20). If the words relate to the Jews, as the following verses plainly do; the sense is, that the Chaldeans coming from the north (i. 15), will be as much too hard for the Jews to engage with, as the northern iron is superior in strength to the common metal of that kind.

Ver. 13.] Compare xvii. 3. God threatens the Jews, that he will give up all their wealth and substance for a prey unto their enemies without receiving any valuable consideration for it, without any regard to his own honour, which will be so far from being increased by it, that it will be thought to suffer in the eyes of the world, by delivering up his own people into the hands of idolaters; he will deal with them as men do with the refuse of their stock or goods, which they are glad to be rid of upon any terms (compare Ps. xlv. 13).

Ver. 14.] Compare xiv. 18. The words may be rendered thus, "I will bring thine enemies [who live] in a land which thou knowest not." The Septuagint and some other interpreters, instead of the present Hebrew reading, *heberti*, read *hecbadhti*, to this sense, "I will cause thee to serve thine enemies," &c. as the sentence is repeated, xvii. 4.

A fire is kindled in mine anger.] See vii. 20.

Ver. 15. *Thou knowest;*] Mine innocency (see xii. 3).

Visit me.] See xi. 20, and the note there.

Take me not away in thy long-suffering.] Suffer not mine enemies to take away my life, while thou forbearst to vindicate and defend me. Verbs active in the Hebrew language, do often signify only *permission* (see iv. 10, and the note upon Isa. lxxiii. 17).

Know [or consider] *that for thy sake I have suffered rebuke.*] See ver. 10, xi. 21, xx. 8. Herein the prophet was a type of Christ, and his sufferings (see Ps. lxxix. 7, and the note upon xi. 19).

Ver. 16.] As soon as I received or understood thy word, and the messages thou didst deliver to me, I treasured them up in my memory; I meditated upon them, and did inwardly digest them. It was a pleasure to me to think I should be an instrument of conveying thy commands to my brethren, and that I should have the honour of being called thy prophet, or messenger. The receiving God's word, by which the soul is nourished is elsewhere compared to corporal food (see Isa-

them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as waters that fail*?

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, *and thou*

lv. 1, 2, Ezek. iii. 1, 3, Amos viii. 11, John vi. 27, Rev. x. 9).

Ver. 17. *I sat not in the assembly of the mockers.*] The word *meshahakim*, here translated *mockers*, is elsewhere rendered, "those that make merry" (see xxx. 19, xxxi. 4), which signification the Chaldee paraphrase follows, and, as I conceive, better suits this place; the sense of which is, that Jeremy quickly found the joy which he had conceived from the honour of being a prophet, was turned into heaviness; all his prophecies containing nothing but terrible denunciations of God's indignation against a sinful people. This makes me, saith he, sit alone, renounce all cheerful conversation, and give myself to solitariness and pensive thoughts (compare Lam. iii. 28). God's judgments, as they were represented to the prophets, often raised such dreadful ideas in their minds, as to effect them in an extraordinary manner, especially if their threatenings concerned their own country, or the church of God (see xxiii. 9, Ezek. iii. 4, Dan. vii. 23, Hab. iii. 2, 16).

Because of thy hand.] God's *hand* may either be understood of his judgments, which, being denounced by the prophet, might be resembled to a hand stretched out, and just ready to strike; or else of the prophetic impulse, which was strong upon Jeremiah, and in a manner forced him to be the messenger of evil tidings (compare 2 Kings iii. 15, Isa. viii. 11, Ezek. i. 4, iii. 14).

Ver. 18. *Wilt thou be altogether unto me as a liar.*] Thou hast promised to be my defence and safe-guard against mine enemies (see i. 18, 19), and wilt thou altogether disappoint and deceive me? like little brooks which are dried up in summer, when they are most wanted, and so disappoint the thirsty traveller (compare Job vi. 15). The prophet here sets down the perplexities he laboured under, by reason of the opposition he continually met with from ungodly men,

shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

in the execution of his office: just as the psalmist relates the misgivings of his mind, when he was under great troubles and temptations (see Ps. xxxi. 22, lxxiii. 13, 14, lxxvii. 7, 10). But then presently he checks such thoughts, calls to mind God's gracious promises, and encourages himself to rely upon him. And the like encouragements are recorded in the following verses of this chapter.

Ver. 19. *Will I bring thee again* [or restore thee], *and thou shalt stand before me.*] To these complaints of the prophet, God returns an answer, the import of which is as followeth: These misgivings of mind are a sort of renouncing the prophetic office: if thou wilt therefore return to thy duty, saith God, I will restore thee to that station thou hast in a manner deserted, and thou shalt still attend upon me, as my servant and messenger (see the note upon ver. 1).

If you take forth the precious from the vile.] If thou encourage the good, and reprove the wicked, thou wilt answer the character of a true prophet, whose office it is to utter the words that God puts into his mouth, without adding thereto, or diminishing from them (see Exod. iv. 16). Whereas the false prophets made the wicked more presumptuous, and discouraged the righteous (see Ezek. xiii. 22, xxii. 26). The expression alludes to that charge given to the priests, to distinguish carefully "between holy and unholy," and "between clean and unclean" (Lev. x. 10).

Return not thou unto them.] Do not thou comply with their humour, or study to soethe them up in their wickedness: but rather endeavour, by wholesome reproofs, to turn them from the error of their ways.

Ver. 20, 21.] If thou wilt faithfully discharge thy duty according to these directions, I will certainly fulfil the promise I made to thee, when I first called thee to the prophetic office (i. 18, 19).

CHAPTER XVI.

1 THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the

CHAP. XVI.

ARGUMENT.—God forbids the prophet the use of such rejoicings as were customary at marriage-festivals, and likewise the solemnities practised at funerals: intimating, that in times of the utmost distraction, such as were coming upon the Jews, all the solemn rites both of joy and mourning should cease. Yct, withal, he adds a promise to

sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous deaths; they

them of such a restoration, as shall be more wonderful than their deliverance out of Egypt.

Ver. 2.] Fruitfulness was promised as a blessing under the law (Deut. xxviii. 4), but ceased to be so in such difficult times as were coming upon the Jewish nation: for parents could not promise to themselves any comfort in their children, who must be exposed to the many miseries that attend a hostile invasion, and a conquering army.

shall not be lamented: neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they

shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favour.

14 ¶ Therefore, behold, the days come, saith the LORD, that it shall be no more said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them; and

Ver. 4. *They shall die of grievous deaths;*] By sword and by famine, as it follows (compare viii. 2, xx. 2, 3).

Ver. 5. *Enter not into the house of mourning;*] Or, "of a mourning-feast," as the margin reads; such as were the *παιδαγωγοί* among the Greeks, and *parentalia* among the Romans (see ver. 7).

I have taken away my peace from this people;] As they are not the object of my compassions; so neither ought they to be of the pity of others. They are to be esteemed as so many criminals or malefactors, at whose funerals men do not use to pay the common respects which are due to the deceased.

Ver. 6. *Neither shall men lament for them;*] Men's thoughts shall be wholly taken up with bewailing themselves: their own calamities shall be so great, it shall make them not concerned for the misfortunes of others.

Nor cut themselves, nor make themselves bald] See the note upon xli. 5. The law did expressly forbid making any "cuttings in the flesh" at funeral obsequies (see Lev. xix. 28, Deut. xiv. 1). Notwithstanding which prohibition, this practice seems to have been taken up by the Jews, among other heathenish customs. Shaving of the head was a usual expression of mourning (see vii. 29).

Ver. 7.] According to this translation, the phrase alludes to another expression of immoderate grief, which consisted in tearing the flesh with their nails:

"Unguibus ora soror fœdans,"

as Virgil describes it. But, according to the marginal reading, the sense is, "neither shall men break [bread] for them; alluding to the mourning-feast mentioned ver. 5 (see likewise Ezek. xxiv. 17, Hos. ix. 4, Tobit iv. 17).

Ver. 9.] In the time of a general desolation all the solemn seasons of mirth and gladness shall cease, as well public as private. The solemn feasts, which

were always observed with great expressions of joy (see Deut. xvi. 11, 14, Isa. xxx. 29), as well as nuptial solemnities, and other private occasions of rejoicing (compare vii. 34, xxv. 10, Hos. ii. 11).

Ver. 10.] See v. 19.

Ver. 12.] See the note on vii. 26.

Ver. 13.] *There shall ye serve other gods day and night;*] The opportunities of frequenting the public worship of the true God shall be taken from you, as a just judgment upon you for your neglect of his service in your own country; and you shall be exposed to the peril of committing idolatry; and being seduced by the Chaldeans to the worship of their idols (compare Deut. iv. 28, xxviii. 36, 1 Sam. xxvi. 19).

Mr. Mede expounds the words of their "serving other gods," in a political sense; i. e. serving those nations who worshipped other gods (see his Apostasy of the Latter Times, par. i. h. iii. ch. 16). The Chaldee paraphrase explains the phrase to the same purpose, "Ye shall serve those people that worship idols day and night."

Ver. 14. *Therefore;*] The particle *laken*, translated *therefore*, sometimes signifies *nevertheless*, or *yet surely*; see the note on Isa. xxx. 18, and so it is translated v. 2 of this prophecy; which sense agrees best with the scope of this place, and connects this verse with the words foregoing. So it should be rendered likewise, xxx. 16, xxxii. 36.

Concerning the import of the promise made here and in the following verse, see the notes upon xxxii. 7, 8.

Ver. 16. *I will send for many fishers,—many hunters;*] Enemies and oppressors are elsewhere represented under the metaphors of fishers and hunters (see Gen. x. 9, Amos iv. 2, Hab. i. 14, 15); because they use all the methods of open force and secret wiles (frequently compared to nets) in order to make men their prey (see Ezek. xii. 13, Hos. v. 1). These two similitudes imply, that the Chaldeans shall

after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress,

make an entire conquest and booty of the whole land, of its inhabitants and their riches; and what shall escape one party, shall fall into the hands of another.

From every mountain,] They shall find them out in all the places whither they flee for refuge, be they never so secret or inaccessible (see xiii. 16).

Ver. 18. I will recompense their iniquity and their sins double;] i. e. Double in proportion to God's usual severity in punishing men's sins (compare xvii. 18, Isa. xl. 2, with the note upon that place).

Because they have defiled my land,] See ii. 7.

With their carcases] With their idols, which are elsewhere called *carcases*, not only because they are without life, but also because of their filthiness and hatefulness in the sight of God (see Lev. xxvi. 30, Ezek. xliii. 7, 9). Some explain the words of the human sacrifices which were offered to idols (see xix. 5).

Ver. 19,] The more emphatically to demonstrate the absurdity of forsaking the true God, and apostatizing to idolatry; the prophet foretells, that the time will come when the gentiles shall be ashamed of the

and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, and they *are* no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name *is* The LORD.

idolatry they and their forefathers have been so long guilty of; shall humbly confess this their sin, and address themselves to the true God in all their wants, as their only refuge and protection.

Ver. 20,] The absurdity of supposing that the work of men's hands can resemble or represent the infinite majesty of God, is often insisted upon by the holy writers (see x. 3, &c., Isa. xlv. 10, 11, &c.).

Ver. 21,] The phrase which our English renders "this once," may be translated, "at this time," as it is 2 Sam. xvii. 7. If we understand the verse of the gentiles, mentioned in the foregoing verse, the sense is, that God will at the time foretold (ver. 19) exert his power in an extraordinary manner for their conversion (compare Isa. lii. 10). If we apply the words to the Jews, they import, that he will manifest his power in bringing upon them all the evils already threatened against them, and they should know that he is the Lord, a fulfiller of his threatenings, as well as a performer of his promises (compare Ezek. vi. 7, xii. 20, xxiv. 24, 27). This sense the Chaldee paraphrase expresses.

CHAPTER XVII.

1 THE sin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their groves by the green trees upon the high hills.

3 O my mountain in the field, I will give thy

substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever.

CHAP. XVII.

ARGUMENT—After having renewed his threatenings against the Jews for their sins, the prophet encourages himself, and other well-disposed persons, to put their trust in God alone. The latter part of the chapter contains a charge to the king and people for the strict observance of the sabbath.

Ver. 1,] It is written in indelible characters, as when things are engraved in tables of stone, to preserve the memory of them to posterity (compare Job xix. 24). In like manner the Jewish altars and other monuments of their idolatry, are undeniable tokens of the corrupt inclinations of their hearts, which are altogether estranged from God and his true worship.

Ver. 2,] They train up their children in the same idolatrous practices (compare vii. 18, ii. 20).

Ver. 3. O my mountain in the field,] A periphrasis of the temple, called elsewhere the "mountain of the Lord's house," and the "holy mountain" (see

Isa. ii. 2). This being the principal part of Jerusalem, is put by way of synecdoche for the whole city (compare xxi. 13).

I will give thy substance, &c.] See xv. 13.

Ver. 4. Shall discontinue from thine heritage] The Hebrew verb *shamattah*, *discontinue*, alludes to the seventh year of *release* enjoined by Moses (Deut. xv. 1), which law the Jews had a long time neglected out of covetousness, and refused to observe, even after a solemn engagement to the contrary (see below, xxxiv. 8, &c.). So here the words imply, that since they would not release their land, nor their servants in the sabbatical years, as God had enjoined them, he would release them from the possessions he had given them; and then "the land should enjoy her sabbath," according to the prescription of the law (see Lev. xxvi. 34).

Which shall burn for ever,] i. e. Till you be consumed (compare vii. 20, xv. 14, xxi. 2).

Ver. 5. Cursed be the man that trusteth in man,] The prophet denounces this curse chiefly with respect to the Jews placing their trust in the assistance the Egyptians, or other their allies, would afford them.

5 ¶ Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

7 Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10 I the LORD search the heart, *I* try the reins,

against the arms of the Babylonians, which he tells them will deceive their expectation, and make them forfeit the divine protection (see the notes on iv. 30, xxii. 20, 22).

And maketh flesh his arm.] By *flesh* is meant a frail mortal man (see Isa. xxxi. 3).

Ver. 6. *He shall be like the heath in the desert.*] Whereas the righteous, and he that trusteth in God, shall be like a fair flourishing tree (see ver. 8).

In a salt land and not inhabited.] *Saltiness* in Hebrew expresses barren ground (see Deut. xxix. 23, Ps. cvii. 34, Zeph. ii. 9).

Ver. 8. *And shall not see when heat cometh.*] Or, "shall not fear when heat cometh:" so the Septuagint render the words, following the reading of the Hebrew text, which is to be preferred before that of the margin.

And shall not be careful in the year of drought.] Shall not be solicitous for fear it should lack moisture (see xiv. 1).

Ver. 9.] An entire confidence in God is one of the chief trials of men's sincerity; and they that pretend to depend wholly upon him, yet in cases of apparent danger, are too apt to mistrust his promises, and have recourse to human succours. Or else the prophet here assigns a reason why we ought to put our trust in God, and not in man, whose heart we cannot look into, and who very often, under great pretences of sincerity, cover over mischievous designs.

Ver. 10.] Since there are so many corrupt inclinations that lurk in the heart, it is very hard for men, without examining themselves very narrowly, to know the sincerity of their own hearts; it being the property of God alone, perfectly to discover the whole bent and frame of men's dispositions (see Ps. cxxxix. 23, 24).

Ver. 11. *As the partridge sitteth on eggs, and hatcheth them not;*] It is very uncertain what kind of bird the Hebrew word *kore* denotes. Bochart thinks the description given of it in the Arabic writers, doth by no means agree to a partridge: so that it is needless to inquire whether the quality here mentioned belong to that bird. The sentence may best be rendered thus, "As the bird *kore* hatcheth eggs which she did not lay; so he that getteth riches," &c. As when eggs are hatched by a bird of a different species, when once the young ones are fledged, they never stay with the dam that hatched and nourished them; so he that increases an estate which he did not come honestly by at first, shall never prosper long with it. Critics observe, that the Hebrew verb *yalad*, translated here *hatcheth*, properly signifies

even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As the partridge sitteth on eggs, and hatcheth them not;* so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, they say unto me, Where *is* the word of the LORD? let it come now.

laying eggs; the hatching them being expressed by the verbs *bakang* and *dagar*, the word used in the text, which our translators render "sitteth on eggs," but doth properly signify *hatching* them.

And at his end shall be a fool.] So God calls the rich man, Luke xii. 20, who was cut off in the midst of his life, when he promised himself the enjoyment of many years.

Ver. 12.] God's kingdom is from everlasting: his throne is in heaven, the place of his peculiar residence, of which his temple at Jerusalem is but an imperfect resemblance; heaven is sometimes called God's temple, or sanctuary (see Ps. xi. 4, xviii. 6, cii. 19, Isa. lvii. 15, Jonah ii. 7). The words instruct the Jews to look up to God in the heavens, and not fancy the temple the only place from whence they may address themselves to him, which made them think he would never forsake that seat of his residence, nor the city where he had placed his name (see vii. 4).

Ver. 13. *All that forsake thee shall be ashamed.*] Thou hast given many gracious promises to thy people to encourage them to trust in thee; and they that forsake their interest in thy goodness will find all other expectations fail and disappoint them.

Shall be written in the earth.] They that forsake my laws, saith God, and their reliance upon me, shall not be registered among my people, nor shall their names be written in heaven, or in the book of life (compare Ezek. xiii. 9, Ps. lxi. 28, Luke x. 20, Phil. iv. 3). The expression alludes to the registers that are kept of the members of every city or corporation, the privileges of which society none can pretend to, but they that have their names entered in such registers (see Ezra ii. 59).

Fountain of living waters.] See ii. 13.

Ver. 14.] It is from thee only that I expect comfort and relief in all my troubles and afflictions (see ver. 15—17). And as I acknowledge that all the blessings I enjoy come from thee, so it is to thee I return all thanks and praise (compare Ps. cix. 1, cxlviii. 14, Deut. x. 21). The expression, "Save me, and I shall be saved," is much the same with that we read, xxxi. 18, "Turn thou me, and I shall be turned:" and both of them import, that it is the divine assistance and blessing only that can crown human endeavours with success (see the note there).

Ver. 15.] This is an objection common in the mouths of infidels and libertines, that God doth not speedily fulfil his promises or threatenings, so as to give them ocular demonstration of their certainty (see Isa. v. 19, Amos v. 18, 2 Pet. iii. 4). This was

16 As for me, I have not hastened from *being* a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 ¶ Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath-day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein;

25 Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

objected against the truth of Jeremy's prophecies by the loose persons of that age.

Ver. 16.] The Geneva translation renders the sense better thus, "I have not thrust in myself for a pastor after thee." The prophet solemnly appeals to God, that he did not intrude himself into this office; nor was he desirous of an employment that foreboded so much evil to others, and brought a great deal of trouble upon himself. The words in the original run literally as our translation expresses them, but the construction is the same with that expression we read, xl. 9, where the words in the Hebrew run, "Fear not from serving the Chaldeans;" but our translation rightly expresses the sense, "Fear not to serve the Chaldeans" (see Noldius's Concordance, p. 567).

Ver. 17.] Amidst all the terrors with which mine adversaries threaten me (see xi. 19, xv. 10), let me still find comfort in thee; and let not any apprehension of being forsaken by thee add a new terror to the rest of my fears.

Ver. 18. *Let them be confounded*] See xi. 20.

Double destruction.] See xvi. 18.

Ver. 19.] In the most public gates of the city, and the common passages for king and people.

Ver. 20.] Compare xix. 3. The words are directed both to the king himself, and likewise to the princes, or those of the royal blood (see ver. 25.) The word *king* in the Hebrew language signifies any person in authority (see xxv. 20, &c., l. 41, li. 28, and the notes upon those texts).

Ver. 21.] See Neb. xiii. 19. Servile work was forbidden upon their solemn festivals (see Lev. xxiii. 8, 35); much more upon the sabbath-day.

Ver. 22.] The sabbath was instituted as a sign or token of God's covenant with his people (see Exod. xxxi. 13, Ezek. xx. 12); the observance of it was the distinguishing character of a Jew, whereby he declared himself a worshipper of the true God, who made heaven and earth, and ordained the sabbath-day as a memorial of the creation. So that the Jews profaning the sabbath, was in effect a re-

nouncing their share in God's covenant (see Ezek. xx. 13, 21).

Ver. 23. *Made their neck stiff.*] A metaphor taken from oxen that draw back, and refuse to put their neck under the yoke (see vii. 26, xix. 15).

Ver. 25.] Compare xxii. 4. From hence it appears, that the judgments denounced against Jerusalem, at least as far as they threatened the city with utter destruction, were not irreversible. And from Jeremy's advice to Zedekiah (xxxviii. 17), it may be concluded that if the king had hearkened to that counsel, the city would not have been destroyed, and he himself might have continued a tributary king under Nebuchadnezzar. It is true, that in several other chapters of this prophecy, God, upon foresight of the Jews' impentence, pronounces a peremptory sentence upon them (see iv. 28).

Ver. 26. *Land of Benjamin.*] See i. 1, vi. 1.

The plain.] The country of Judea, properly so called, i. e. the country allotted to the tribe of Judah, was divided into the hill country (see Josh. xxi. 21, Luke i. 39), and the plain or champaign country; the same word is rendered *valley*, xxxii. 44. This lower part reached down to the lake Asphaltites, called the "sea of the plain," or "the Salt sea," Deut. iii. 17.

The south.] That part of Judah which is called the "wilderness of Judea," Matt. iii. 1, Josh. xv. 61. By reason of this situation of the wilderness, the word itself sometimes is put for the south (see Ps. lxxv. 6).

Meat-offerings, and incense.] See the notes upon vii. 21, xiv. 12. Incense was always laid upon the meat-offerings, (see Lev. ii. 1, 2).

Bringing sacrifices of praise.] The peace-offerings were of three sorts; either vows, voluntary or free-will-offerings, and offerings of praise or thanksgiving (see Lev. vii. 15, 16). These were offered as grateful acknowledgments for deliverances in time of danger, or for other mercies received (see Ps. cvii. 22, cxvi. 17).

Ver. 27.] Compare Lam. iv. 11.

CHAPTER XVIII.

1 THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

7 *At what instant* I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And *at what instant* I shall speak concerning

a nation, and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14 Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten me, they

CHAP. XVIII

ARGUMENT.—Under the figure of a potter, the prophet shows God's absolute power in disposing of kingdoms, and thereupon exhorts the Jews to repentance: he then bewails their obstinacy, and threateneth destruction to those that devised evil against him.

Ver. 6.] God's absolute power over his creatures, both by virtue of his creating them, and having dominion over them, is justly represented by this metaphor (see Isa. xlv. 8, Rom. ix. 20).

Ver. 8. *I will repent of the evil*] If we take repentance in a strict and proper sense, for a change of the inward purposes and resolutions, it cannot be applied to God, according to that saying of Balaam's, "God is not a man that he should repent" (Numb. xxiii. 19). Therefore, whenever repentance is ascribed to God, it must be meant only of a change with respect to the outward administrations of his providence, and his dealing with men otherwise than he did before: and this doth not imply a change in God, but only in ourselves: he still acts by the same rules, but we, according to our different behaviour, become the objects either of his favour, or his displeasure.

Ver. 10. *I will repent of the good, wherewith I said I would benefit them.*] From this and the foregoing verse we may infer, that God's promises in scripture, however uttered in general terms, are yet, for the most part, to be understood conditionally, according as men behave themselves, especially when applied to particular persons (see Numb. xiv. 34). And as God did justly reject those Jews, who refused to embrace the gospel, notwithstanding the general promises he had made to that people; so neither can particular Christians nor churches lay any claim to God's general promise of preserving his church, any farther than they keep close to that rule of faith and manners, which he hath prescribed to them in the New Testament.

Ver. 11.] See the note on xvii. 25. This and the parallel texts show, that God's threatenings are not to be understood as absolute predictions, but such as may be reversed upon men's repentance, as appears in the famous instance of Nineveh, Jonah iii. 4, 10 (see the note iv. 28).

Ver. 12. *There is no hope, &c.*] See ii. 25.

Ver. 13. *Who hath heard such things:*] Such an apostasy as the Jews are guilty of (see ver. 15), is not to be paralleled among the heathen (compare ii. 10).

The virgin of Israel hath done a very horrible thing.] Israel being the name that God gave Jacob, as a peculiar mark of his favour, when he blessed him and told him, that as "a prince he had power with God," Gen. xxxii. 28 (compare 1 Kings xviii. 31), denotes here God's peculiar people, which at that time was confined to the tribes of Judah and Benjamin, God having utterly cast off the ten tribes, to whom the name of Israel was commonly given, after the division of the kingdom. In this sense we find the word Israel used, xlviii. 27, Mal. i. 1, ii. 11. "The virgin of Israel" implies that people which was dedicated to God as "a chaste virgin" (see 2 Cor. xi. 2), but hath since corrupted herself and gone a whoring after idols (compare xxxi. 4, Lam. i. 15, ii. 13; see another sense of that phrase in the notes on xiv. 17).

Ver. 14. *Will a man leave the snow of Lebanon, which cometh from the rock of the field?*] Lebanon derives its name from the whiteness of the snow that covers the top of it, even in summer-time, as travellers assure us (see Maundrell's Travels, p. 138), "Præcipuum montium Lebanon erigit—tantos inter ardores opacum fidumque nivibus" (Tac. Hist. lib. v.). If we follow the translation in the text, the sense is, it is as strange and incredible for men to forsake the true God for idols, as it would be for a thirsty traveller to forego the cold refreshing streams that come in his way (see Prov. xxv. 25). But the word *mitsor*, which our English renders "from the rock," may, probably, signify *dew*, or *moisture*, from whence *Matsor* or *Misrain*, the name of Egypt, is

have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land desolate, and a perpetual hissing: every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for

they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the sword: and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay *me*: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

derived, because of its being watered by the river Nile. And then the words may be translated thus, as a learned friend hath suggested to me: "Shall one leave the moisture of the field [for] the snow-water of Lebanon, or shall the running waters be forsaken for the muddy waters" (see the following note).

Or shall the cold flowing waters that come from another place be forsaken?] Following the translation set down in the former note; the words *majim zarim*, signify *muddy waters*, such as are brought down by a flood, deriving *zarim* from *zerim*, an *inundation*, in which sense Schindler supposes the word to be used, Isa. i. 7. Translating the verse thus, it is exactly parallel with *ii. 13, 18*, "Thou hast forsaken me, the fountain of living waters, to drink the muddy turbid waters of Sihor." The sense is much the same, if we understand *majim zarim*, in its usual signification, for "strange waters," or "waters that come from another place;" that is, waters conveyed in pipes or conduits for common use.

Ver. 15. *Burned incense to vanity.*] Idols are often called *vanity* (see *x. 15, xiv. 22, xvi. 19*), as being the product of men's vain imaginations, and serving to no good end and purpose.

From the ancient paths.] The worship of idols hath perverted them from following the old beaten track, plainly set forth in the law of Moses, and in the examples and practice of former ages (see *vi. 16*); and hath engaged them in such new and untried ways of worship, as will end in their utter ruin (*ver. 16*).

Ver. 16.] A gesture by which the enemies of the Jews and their religion insulted over them, and expressed the satisfaction they took in their calamities (see *Lam. ii. 15, 16, I Kings ix. 8*).

Ver. 17. *I will scatter them as with an east wind.*] The calamities of war, and such-like wasting judgments, are elsewhere compared to an east wind, which is dry and blasting (see *Isa. xxvii. 8, Ezek. xvii. 10, xix. 12, Hos. xiii. 15*).

I will shew them the back, and not the face.] I will show the same aversion to them that they have expressed towards me (see *ii. 27*).

Ver. 18. *Let us devise devices against Jeremiah, &c.*] Let us accuse him for a false prophet: for his threatenings plainly contradict God's promises to his people, whereby we are assured that there shall always be a succession of priests to explain the law;

of scribes or learned men to unfold the difficulties that may arise concerning the more obscure parts of it; and of prophets to instruct the people in the knowledge of what is to come (compare *viii. 8, Matt. xxiii. 34*).

They probably grounded their confidence of a succession of priests, to explain the law, and guide men's consciences, upon that passage of Moses, *Deut. xvii. 9*, where they are commanded to "consult the priests upon any emergent difficulty," and follow their determinations (compare *vii. 4*). Basnage, in his *History of the Jews*, book *iii. ch. 29*, by *wise men*, understands those who were appointed judges of controversies in their synagogues, whose business it was to give *counsel* or determination in such cases as were brought before them; in which sense he understands the *wise man* mentioned by St. Paul, *I Cor. vi. 5*.

Come, and let us smite him with the tongue (or *for the tongue*, that is, for his bold speeches against the government.)] Let us accuse him of crimes against the state, and by that means take away his life, and then all his prophecies will die with him. This expression is parallel to that of Joseph's brethren (*Gen. xxxvii. 20*), "Come now, and let us slay him—and we shall see what will become of his dreams."

Ver. 20. *They have digged a pit for my soul.*] They have laid a design against my life, *ver. 18*, (compare *Ps. xxxv. 7, lvii. 6*).

I stood before thee to speak good for them.] In the execution of my prophetic office, I always interposed with my prayers in their behalf, to avert those judgments which by thy command I denounced against them (see the note on *xv. 1*).

Ver. 21.] Since they are thus incorrigible, I shall not any more intercede for them, but let those calamities of famine and sword, with which thou hast threatened them, overtake them (see *xvi. 4*, and the note upon *xi. 20*).

Ver. 22.] When they are unexpectedly assaulted by a troop of their enemies, that come to plunder and destroy them (see *xx. 6*).

Ver. 23. *Yet, Lord, thou knowest, &c.*] Or rather, "For, Lord, thou knowest," &c.

Forgive not their iniquity.] Compare *xi. 20, xv. 15, Ps. lix. 5*. It redounds to the glory of God's justice, that incorrigible sinners should meet with exemplary punishment.

CHAPTER XIX.

1 THUS saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee,

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the

LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the

CHAP. XIX.

ARGUMENT.—Under the type of breaking a potter's vessel, is foreshown the desolation of the Jews for their sins.

Ver. 1. *Get thee a potter's earthen bottle.*] An earthen pitcher with a narrow neck, made to drink out of; in the Hebrew *bakbuk*, called so from the noise that the draught of liquor made; so the Greek word βαμβυκις, and the old Latin verb *bilbire*, are derived from the like sound (see Casaubon's Comment on Athenæus's sixth book, ch. 8). By this emblem the prophet signified, that the city and people might as easily be destroyed, if God so pleased, as an earthen vessel could be broken (see xviii. 5).

Ancients of the people.] Some of the members of the great Sanhedrin (compare xxvi. 17, Ezek. viii. 11).

Ancients of the priests.] The heads of the four-and-twenty courses (see I Chron. xxiv. 4).

Ver. 2. *Valley of the son of Hinnom.*] See vii. 31.

Which is by the entry of the east gate.] By which men entered into the temple, from whence they have a prospect of the valley of Hinnom, which lay south-east of the temple (see Josh. xv. 8, and Dr. Lightfoot's Description of the Temple). The Hebrew reads, "the gate Harsith," which some interpret the *dung gate*, mentioned Neh. ii. 13. Others the *potter's gate*; the potter's field being near the temple (see Zech. xi. 13, Matt. xxvii. 10).

Ver. 3. *O kings of Judah.*] See xvii. 20.

The which whosoever heareth, his ears shall tingle.] The very report of it shall astonish the hearers (see I Sam. iii. 11, 2 Kings xxi. 12).

Ver. 4. *Have estranged this place.*] Jerusalem was the "city of God" (Ps. xlvi. 1, 2), and the place of his peculiar residence; therefore called the "holy city," Matt. xxvii. 53, but the Jews in a sacrilegious manner have defiled it, by the practice of the worst and most inhuman idolatry.

Nor the kings of Judah.] The good kings of for-

mer times, such as David, Asa, Jehosaphat, Hezekiah, and Josiah.

Blood of innocents.] Of the children sacrificed there to Moloch (compare ii. 34).

Ver. 5. *They have built also the high places of Baal, &c.*] The words were better translated, "they have even built the high places," &c. for the same sin is here expressed which was mentioned in the latter part of the foregoing verse, and the copulative particle *vau* is sometimes used by way of explication (see the note on Isa. li. 19).

To burn their sons with fire for burnt-offerings unto Baal.] The idol to whom these inhuman sacrifices were offered, is elsewhere called Moloch (see Lev. xviii. 21, 2 Kings xxiii. 10). Baal and Moloch were two names promiscuously given to one and the same idol, as appears from xxxii. 35 of this prophecy: "They have built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Moloch."

Baal and Moloch are equivalent words, both signifying *lord*, or *king*; and seem to have been promiscuously given by each idolatrous nation, to that idol they chiefly worshipped. And as the worship of Baal, or Belus, prevailed in several countries, so Moloch was esteemed a principal idol in other nations, as appears by the names of Malcom, Melicerta, Adrammelech, Anammelech, and the like, all derived from the word Moloch (see Dr. Spencer, De Legibus Hebr. lib. ii. cap. 10, n. 1, 2).

Which I commanded not.] See the note on vii. 31.

Ver. 6.] See vii. 32, and the following verse.

Ver. 7.] They shed innocent blood in this place (ver. 4), and God will discomfit them here, and will cause their blood to be shed by the hand of the Chaldeans, who shall lay siege to the city.

Ver. 8.] See xviii. 16.

Ver. 9.] A terrible judgment threatened by Moses, Deut. xxviii. 53, to which place the text plainly alludes; and actually fulfilled in the siege of Jerusalem (see Lam. iv. 10).

LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto

all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns, all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

Ver. 10. *Then shalt thou break the bottle in the sight of the men*] To give them a sensible representation of the ruin threatened against them (see li. 63, 64).

Ver. 11.] The breaking of an earthen vessel is a proper emblem of utter ruin; for such a one, when it is broken, can never be mended or put to any farther use (see Isa. xxx. 14.)

They shall bury them in Tophet.] See vii. 32.

Ver. 12. *Tophet*:] A place of slaughter (see ver. 6, and the following verse).

Ver. 13. *The houses of Jerusalem—shall be defiled as—Tophet.*] Polluted with dead bodies (see the note on vii. 32).

The houses upon whose roofs they have burned incense] The Jews built their houses with flat roofs (see Deut. xxii. 8); and there they dedicated altars to the host of heaven, where they could have the fullest view of them (see 2 Kings xxiii. 12, Zeph. iii. 5).

Ver. 14. *He stood in the court of the Lord's house*:] The great court, which is called the *outer court*, Ezek. xlvi. 21, supposed to be the same with the *new court*, mentioned 2 Chron. xx. 5, as having been built since Solomon's time (see xxvi. 2, and Dr. Lightfoot, of the Temple, ch. 15).

Ver. 15.] See the note on xviii. 23.

CHAPTER XX.

1 Now Pashur the son of Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it*: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

CHAP. XX.

ARGUMENT.—Upon Pashur's ill-treatment of Jeremy, he falls into a grievous complaint of the hardships that attended the discharge of his prophetic office, which made him weary of his life.

Ver. 1.] The family of Immer was the sixteenth in order of the four-and-twenty courses of the priests (see 1 Chron. xxiv. 14). And this Pashur, by being head of his family, had a principal authority in ordering matters relating to the temple, and keeping good orders there: and therefore is called "chief governor," or "a chief governor in the house of the Lord" (see there, ver. 5). So Hilkiah, Zechariah, and Jehiel, are called "chief rulers of the house of God." 2 Chron. xxxv. 8, because the first of them was chief priest, and the two other probably heads of their courses. To the same sense we may understand the "priests of the second order," mentioned 2 Kings xxiii. 4. If we suppose Pashur to have been, in a strict sense, *chief* or supreme "governor in the house of God," he seems to be the same officer that is called "captain of the temple," Acts iv. 1, he that was set over the several watches or guards of the priests and

Levites: for they kept watch and ward in the temple, both day and night (see Ps. cxxxiv. 2, and Lightfoot upon Luke xxii. 4).

Ver. 2.] The Septuagint understand the word translated "the stocks," of a dungeon, or house of correction, which was in one of the outer courts of the temple. This, the text says, was placed in the "high gate of Benjamin," which Dr. Lightfoot explains of the upper gate in the tribe of Benjamin, that led to the temple; the mountain upon which the temple stood, being partly in the tribe of Benjamin, and partly in that of Judah (see his Description of the Temple, ch. 27).

Ver. 3. *The Lord hath not called thy name Pashur, but Magor-missabib.*] The name which I give thee signifies *fear*, or *terror round about*; and thou thyself shalt be a dreadful example of those calamities which are coming upon thy friends, and all the inhabitants of this city (compare vi. 25, xlv. 5, xlix. 29, Lam. ii. 22).

Ver. 5.] All its wealth, and all that the inhabitants have gotten by their industry, shall be a prey to their enemies (compare iii. 24, Ezek. xxiii. 29). The word which we render *strength*, is elsewhere translated *treasures* (see Prov. xv. 6, Ezek. xxii. 25).

6 And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

10 ¶ For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and

we shall prevail against him, and we shall take our revenge on him.

11 But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evil-doers.

14 ¶ Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which

Ver. 6. *To whom thou hast prophesied lies.*] False prophecies of peace and deliverance (see xiv. 14, xxviii. 15, xxxix. 21).

Ver. 7.] The following verses are Jeremy's doleful reflections upon the ill success of his prophecies, which had little good effect upon others, and brought a great deal of harm to himself. The sense is, Thou hast promised to be my safeguard against mine enemies; but yet I find myself disappointed, and left exposed to their malice (compare xv. 18). Some render the words, "Thou hast persuaded me, and I was persuaded;" that is, I was over-persuaded to undertake the office of a prophet. The following words favour this sense.

Thou art stronger than I, and hast prevailed:] It was sore against my will, that I undertook the prophetic office, which I would gladly have declined (i. 6.); but thy commands and inspirations did, in a manner, constrain me to it. I could have no temptation to run upon this errand without being sent, since it procures me nothing but ill usage.

Ver. 8.] Or, "I cried out of violence, and complained aloud of spoil." Since I began to prophesy, I have reason to complain of the hardships I have undergone upon that account (see xi. 19, &c. xv. 15, xviii. 18). This verse may likewise be thus explained: Since I began to prophesy as God commanded me, I have freely expostulated with my countrymen, of the violence and oppression they have been guilty of (see vi. 7): and therefore (so the particle *ki* often signifies) all the requital I have had for the faithful discharge of my office, has been contempt and ill usage.

Ver. 9.] This made me resolve not to prophesy any more, but I found myself "pressed in spirit" (see Acts xviii. 5), and unable to resist the impulses of God's Spirit, urging me to execute his commands (compare Job xxxii. 19, Ps. xxxix. 3).

Ver. 10. *For I heard the defaming of many, fear on every side.*] Or, *Magor-missabib.* Many upbraided me with the ill usage I received from Pashur, and with my prophecy against him, by the name of *Magor-missabib.* If we follow the received translation, as the expression is the same with Ps. xxxi. 13, so the sense seems to be much the same in both places; viz. From the slanderous reports raised upon me, I had reason to apprehend some evil design against my

life, as well from treacherous friends as from open enemies.

All my familiars watched for my halting.] My pretended friends encourage one another in spreading false reports of me; or desire to hear from my mouth more prophecies, in hopes to find some matter of accusation against me, whereby they might take away my life, and so fulfil their revenge on me.

Ver. 11.] After having given free vent to his melancholy reflections (see the note on xv. 18), he begins to recollect himself, and cheer up his spirits by the comfortable remembrance of God's promises to him, by which he was assured that his enemies should be disappointed in all their ill designs they had contrived against him (see xi. 22, 23, xv. 20, xviii. 18).

Ver. 12. *That triest the righteous.*] Who maketh trial of his faith and patience by afflictions (see Ps. xi. 5).

Let me see thy vengeance on them;] See xi. 20.

Ver. 13.] In confidence of his deliverance, the prophet gives thanks beforehand, as we may observe many of the Psalms that beg deliverance end in thanksgiving, as if it were already obtained (see Ps. liv. 16, lviii. 1, 5, &c.).

Ver. 14. *Cursed be the day wherein I was born:*] This and the following verses, represent the melancholy thoughts which oppressed the mind of the prophet, while he was struggling with the reproach and malice of his enemies; and they are written in a poetical strain, as Job's lamentation is, ch. iii. like a *lessus*, or *mournful ditty*; such as the *præfice*, or *mourning women*, used to sing. See ix. 17., wherein he expresses his wishes that he had never been born (compare xv. 10).

Let not the day wherein my mother bare me be blessed.] Let it not be celebrated with those good wishes and expressions of joy, which are wont to be used on birth-days. The heathens in like manner had their *bona verba*, good wishes, proper for their birth-days: so Tibullus (lib. ii. eleg. 2), Dicamus bona verba, venit natalis: and which they abstained from using, when they were under great calamities, as Ovid speaks, Trist. lib. iii. eleg. 13. In tantis subeunt nec bona verba malis.

Ver. 15.] I observed that this lamentation is written in poetical figures, like the ancient *nania*, or funeral songs, wherein all the circumstances are brought

the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb; or that my mother might have been my

grave, and her womb *to be* always great *with me*.

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

in, that are proper to raise the passions; and therefore are not to be looked upon as so many expressions of indignation or malice, but rather of mourning and sorrow. Just such are those figures we read in David's funeral song upon Saul and Jonathan, 2 Sam. i. 21, "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you," &c. And as in the forms of rejoicing upon a birth-day, they blessed every one concerned in the birth, and said, "Blessed be the womb that bare thee," and the like: and he that brought the joyful news was always rewarded: so, in the forms of sorrow for the miserable, they used the quite contrary expressions. I must acknowledge myself indebted to the right reverend and learned Dr. Chandler, now deservedly promoted to the see of Coventry and Litchfield, for the explaining this and the foregoing verse; as likewise for his other judicious remarks upon several difficult texts in this prophecy, and that of Isaiah.

Ver. 16. *Let that man be as the cities which the Lord overthrew.*] O that he had been looked upon with aversion, as a token of ill luck, or a sad spectacle, such as Sodom and Gomorrah are: and let him be esteemed as unfortunate, as he would have been thought, if he had brought tidings of my death instead of my birth.

Let him hear the cry in the morning.] Such a cry as

is made when an enemy comes to plunder the house, or murder the family (compare xviii. 22, xlvi. 3, 4).

The shouting at noontide;] The alarm of war, as the word is rendered, iv. 19, or such a rejoicing as the enemies make over the vanquished. To "hear the cry in the morning, and shouting at noon-day," signifies being perpetually alarmed with the terrors of a hostile invasion (compare vi. 4). The same learned person understands this verse of the lamentations made at funerals, which were performed not only with mournful voices, but likewise with instruments of music, implied in the word *terunah*, shouting (see Matt. ix. 28). It was the custom of the Jews, upon a funeral day, to begin their lamentations early in the morning, and continue them till the afternoon, when the body was carried out to be buried (see Buxtorf Synagog. p. 49). So the sense of the verse will be, "Let this man have every day an occasion of lamentation."

Ver. 17.] Or, "because I was not slain from the womb." For the verb transitive is often taken impersonally (see the note on Isa. xlv. 18). I utter these wishes in the bitterness of my soul, when I consider how much better it had been that I had never been born, or given up the ghost immediately, than led a life of continual sorrow and misery (compare Job iii. 10, 11).

CHAPTER XXI.

1 THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us; for Nebuchadnezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an

CHAP. XXI.

ARGUMENT.—The occasion of Zedekiah's message, mentioned at the beginning of this chapter, seems to be the Chaldeans raising the siege of Jerusalem, in order to meet the Egyptian army that was come to its relief (see xxxvii. 5): which gave Zedekiah hopes of deliverance from the Chaldeans, which were very much quashed by the return of that army, and renewing of the siege: hereupon Zedekiah inquires by messengers concerning the event of the war (compare ver. 9 of this chapter with xxxviii. 2). The latter part of this chapter, from ver. 11, belongs to the same subject with the twenty-second chapter, and relates to the time of Jehoiakim.

Ver. 1.] This Pashur was a different person from him mentioned xx. 1 (see xxxviii. 1). Zephaniah is called the *second priest*, lii. 24, and 2 Kings xxv. 18, that is, he was the high priest's sagan, or deputy (compare Jer. xxix. 25).

Ver. 2. *Enquire—of the Lord for us;*] compare xxxvii. 7.

If so be that the Lord will deal with us according

to all his wondrous works.] If he will show his wonderful power, in giving us a total deliverance from the hands of our enemies the Chaldeans (see the argument of the chapter).

Ver. 4.] Compare xxxvii. 10. Instead of doing execution upon your enemies, they shall hurt yourselves, and be the occasion of your own destruction. God will as visibly appear against you, as if a miraculous wind were to drive back your own artillery, and turn it upon yourselves; as the story is told of the discomfiture of the tyrant Eugenius's army, that came against the forces of the emperor Theodosius (see Soerat. Hist. Eccles. lib. v. cap. 25).

Ver. 5. *I myself will fight against you*] By the executioners of my wrath, the sword, the famine, and the pestilence. I will plainly appear on your enemies' side by the success I will give to their arms.

Ver. 6. *They shall die of a great pestilence.*] A great part of those that continue in the city during the siege shall die of the pestilence; though the sword and the famine shall likewise consume many (see ver. 9).

Ver. 7. *He shall smite them with the edge of the sword;*] Zedekiah himself was not put to death, but carried to Babylon, where he died (see xxiv. 5). But

outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the land of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chal-

deans—his sons and his great men were slain by the command of Nebuchadrezzar (see 2 Kings xxv. 7, 8). It is common in all writers to express that indefinitely, which is true of the greater part of the persons concerned.

Ver. 9. *He that goeth out and falleth to the Chaldeans—shall live.*] God had declared his purpose of giving up the Jews and the neighbouring countries to the dominion of the Chaldeans (xxv. 9, xxvii. 6): so those who would comply with his declared will should have their lives, the rest should be destroyed as fighting against God.

His life shall be unto him for a prey.] He ought to think himself a considerable gainer by escaping with his life, in so general a destruction (see xxviii. 2, xxxix. 18, xlv. 5). For in such a universal calamity, the best men shall save but their own souls by their righteousness, as Ezekiel speaks, xiv. 20.

Ver. 10.] Compare xlv. 11, Amos ix. 4. God's face is sometimes used for his anger, as it is in this and in the parallel texts.

Ver. 11.] This belongs to the same subject with the twenty-second chapter, and should not have been parted from it. Compare this and the following verse with the first, second, and third verses of that chapter.

Ver. 12. *Execute judgment in the morning,*] The king was supreme judge in all causes and controversies (see 2 Sam. viii. 15); what some rabbins affirm, as if the king were subject to the judgment of the

ans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 Behold, I am against thee, O inhabitants of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

Sanhedrin, and might be punished by them, is said without any precedent in holy scripture, and is confuted by Casaub. Exercit. xiii. in Baronium, Numb. 5, and Salmasius, in his Defensio Regia, cap. 2 (see likewise Selden, De Synedr. lib. iii. cap. 9). The courts of judicature usually sat in the morning. See Ps. ci. 8, where the Hebrew reads, "in the morning," or, "every morning, I will destroy all the wicked of the land" (compare Job xxxviii. 13, 14).

Lest my fury go out like fire, &c.] These words are an argument, that this prophecy was antecedent to that at the beginning of the chapter, and before that peremptory decree was published against the king's house, mentioned ver. 7 of this chapter (see the note on iv. 28).

Ver. 13. *O inhabitant of the valley, and rock of the plain,*] A description of Jerusalem: the former expression denoting the lower part of the city, which was surrounded with hills (see Ps. cxxv. 2): the latter describing mount Zion (compare xvii. 3).

Who shall come down against us?] They confided in the strength of their situation, as the Jebusites, the ancient inhabitants of the place, had formerly done (see 2 Sam. v. 6, 7).

Ver. 14. *In the forest*] The word forest is often metaphorically taken for a city, in the prophetic writings; because its stately buildings, or its principal inhabitants, resemble tall cedars standing in their several ranks (see xxii. 7, Isa. xxvii. 24, Ezek. xx. 46, Zech. xi. 1).

CHAPTER XXII.

1 Thus saith the LORD, Go down to the house of the king of Judah, and speak there this word,
2 And say, Hear the word of the LORD, O king

of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

CHAP. XXII.

ARGUMENT.—This discourse, or section, which begins from the eleventh verse of the twenty-first chapter, is a collection of prophecies, wherein Jeremiah foretold the fate of several kings of Judah. The words to the twentieth verse are directed to the king Jehoiakim, and from thence to the end of the chapter to Jeconiah.

Ver. 2. *O king of Judah, that sittest upon the throne of David,*] The prophet directs his discourse to Jehoiakim (see ver. 18); and puts him in mind of the promises God had made to David's family, if they lived in obedience to his will (see 1 Kings viii. 25).

Thou, and thy servants, and thy people] Thy courtiers and other officers who attend continually on thee (see ver. 4); comprehending likewise all the people of the city (see the note on ver. 4).

3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour,

Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and large chambers, and cutteth him out win-

Ver. 3.] Compare ver. 17, where we find Jehoia-
kim taxed with those sins.

Ver. 4.] See the note on xvii. 25. Instead of the "gates of this house," the text reads there, "the gates of this city:" and the context here shows, that the prophecy is directed not only to the king's court in particular, but likewise to the whole city of Jerusalem, one part of which was called the city of David; and the whole looked upon as a royal city, and the place of their king's residence (compare ver. 2, 8).

Ver. 5.] God's confirming his threatenings by an oath, is a sign that the sentence was immutable, and that nothing could reverse it but the people's sincere repentance; which condition is expressed in the foregoing part of the verse (see Heb. vi. 17).

Ver. 6.] Though thou wert never so precious in my sight, wert as valuable for riches and plenty as the fat pastures of Gilead, and thy buildings as beautiful for their stateliness as the tall cedars of Lebanon (see the notes on xxi. 14); yet, unless thy princes and people reform, thou shalt become nothing but ruin and desolation.

Ver. 7. *I will prepare destroyers against thee.*] The Hebrew reads, "I will sanctify destroyers:" so xii. 3, where our translation reads, "Prepare them for the day of slaughter:" it is in the Hebrew, "Sanctify them" (see the note on Isa. xiii. 3).

They shall cut down thy choice cedars.] The prophet compared the king's palace, or the city of Jerusalem, to Lebanon, ver. 6, and here, pursuing the metaphor, he threatens to destroy both houses and inhabitants by the Chaldean army (see the note on xxi. 14).

Ver. 8.] They that had heard that this city had been called the city of God, and the place of his especial residence, would be astonished to find it a scene of his judgments and vengeance. Thus was fulfilled that threatening of Moses (Deut. xxviii. 37), that God would make the Jews an *astonishment* to other nations (see likewise 1 Kings ix. 8).

Ver. 10.] Weep not for Josiah, for he is buried in peace, and "taken away from the evils to come" (see 2 Kings xxii. 20); but rather lament Jehoahaz his successor, whom Pharaoh-nechoh hath carried captive into Egypt, from thence never to return (see 2 Kings xxiii. 34).

Ver. 11.] It is a great dispute among commenta-

tors and chronologers who this Shallum was, there being no person of that name mentioned in the succession of the Jewish kings in sacred history; and the Shallum mentioned as Josiah's son, 1 Chron. iii. 15, is expressly called his *fourth son*, who could not probably succeed his father immediately, as it is said expressly of Shallum here in the text. Without entering far into this dispute, I shall lay this down as most probable, that the Shallum mentioned in the text, is the same with Jehoahaz; for the characters here set down can agree to none else. It was he that "reigned instead of his father Josiah;" he likewise went out of Jerusalem, or was carried away captive, and never returned any more (see ver. 11). The same may be proved from the order of the prophecies set down in this chapter: the eleventh and twelfth verses are concerning Jehoahaz: from the thirteenth to the twentieth relate to Jehoia-
kim, and the remaining part of the chapter regards the reign of Jeconiah. Why he is called Shallum, is not easy at this distance to conjecture; some suppose that name given him by way of reproach, because of the shortness of his reign, in which he resembled that king Shallum mentioned 2 Kings xv. 13. So Jeconiah is called Coniah, by way of contempt, ver. 24. It is farther certain, that this Shallum cannot be the same with him mentioned 1 Chron. iii. 15 (as Archbishop Usher supposed; see his *Annal. V. T. ad An. M. 3371*), because that person is spoken of as younger than Zedekiah, whereas this Shallum being the same with Jehoahaz, was without question older (compare 2 Kings xxiii. 13, with xxiv. 18).

Ver. 13.] The prophet proceeds to denounce God's judgments against Jehoia-
kim (see ver. 18); who it seems built himself a stately palace in those calamitous times, and took no care to defray the wages of his workmen; but maintained his own luxury by the oppression of those who were to live by their labour: a crying sin, and too common among the great men of the world, severely prohibited both in the Old and New Testament (see Deut. xxiv. 14, 15, James v. 4).

Ver. 14. *Cutteth him out windows.*] The word *hallonai* signifies literally *my windows*; and so our margin reads, but the *affix* is elsewhere redundant (see Zech. xiv. 5). Mr. Gregory, in his *Observations upon the Scripture* (chap. 13,) allows the marginal reading

downs; and *it is* ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, and then *it was* well with him?

16 He judged the cause of the poor and needy: then *it was* well with him: was not this to know me? saith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother!

and understands the word of a private oratory, or chapel, which Jehoiakim ordered to be made in his palace; and that God reproves him for a vain ostentation of piety, when at the same time he had no regard to common justice, in making an offering to God out of other men's labours.

Ver. 15. *Shalt thou reign, because thou closest thyself in cedar?*] Will a house, finely adorned and furnished, be a fortress and defence to thee against thy enemies, that come to deprive thee of thy kingdom! This is the sense of the words, if we follow the English translation; but the verb *ticharch*, properly signifies to *vie*, or contend with; and so it is translated, Jer. xii. 5, and then the sense will be, is this a proper method to secure thy kingdom, only to vie with other princes, who shall have the most stately palace!

Did not thy father eat and drink, and do judgment and justice, and then [or therefore, see Noldius's Concordance, p. 7] *it was well with him?*] Thy father Josiah lived in sufficient plenty, and in a state suitable to his character, and yet was a strict observer of justice both in his public and private capacity, and did not betake himself to such sordid methods of injustice, and oppression for the support of his grandeur: the reason was, because the blessing of God was upon him, as a reward of his justice and integrity.

Ver. 16. *Was not this to know me?*] Such a strict regard to justice was the genuine effect of his piety and true knowledge of God.

Ver. 17.] For this cause Jehoiakim is compared to a lion by the prophet Ezekiel, xix. 6.

Ver. 18. *Ah my brother! or, Ah sister!* &c.] The prophet repeats part of the *lessus*, or funeral ditty, which the public mourners used to sing at funerals (see the note on ix. 17, xx. 14, and compare 1 Kings xiii. 30); signifying that Jehoiakim should not be buried with those solemn lamentations, with which the memory of his predecessors, particularly that of his father, had been honoured (see 2 Chron. xxxv. 25).

Ah Lord! or, Ah his glory!] That is, how is his glory departed and vanished! Another burden, or chorus, of the funeral song.

Ver. 19.] Compare xxxvi. 30. Jehoiakim was advanced to the kingdom by Pharaoh-nechoh king of Egypt (2 Kings xxxiii. 34). He followed the fortune of the king that set him up, and upon the conquest of Egypt by the Chaldeans (see Jer. xlvi. 2), after three years' reign, he was taken prisoner by Nebuchadnezzar, and put into irons (see Dan. i. 2, 2 Kings xxiv. 1, 2 Chron. xxxvi. 6); but afterward he released him, and made him a tributary king. After three years' obedience, Jehoiakim rebelled in confidence of assistance from Egypt: in the tenth year of his reign, Nebuchadnezzar's army overran Judea (see 2

or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity; but thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

Kings xxiv. 2); and in the following year they besieged Jerusalem, and probably took Jehoiakim prisoner in some sally that he made upon them; whereupon they killed him, and then cast out his dead body into the highway, like the carcass of an ass, denying him the common rites of burial (see Joseph. Antiq. lib. x. cap. 7, 8). Accordingly, he is said to have "slept with his fathers" (2 Kings xxiv. 6), but not to have been buried with his fathers.

[Ver. 19. *Drawn and cast forth*] The expression is taken from the custom of dogs to draw about a carcass before they tear and devour it. Compare xv. 3, where it is in the Hebrew, "the dogs to draw;" our English reads, *to tear*; but the Hebrew word is the same in both places. See likewise xlix. 20.]

Ver. 20. *Go up to Lebanon and cry; and lift up thy voice in Bashan,*] An ironical expression, directed either to the land of Judea, or the city of Jerusalem; as if he had said, you may go up to the tops of the highest mountains, and make what outcries or signals you can to implore foreign aid and assistance, but all to no purpose.

And cry from the passages:] From the borders, or rivers, which are the bounds of your country: some interpreters suppose the word *abarim* to be a proper name, and understand it of mount Abarim (see Numb. xxvii. 12).

All thy lovers are destroyed.] All thy foreign allies, whose friendship and assistance thou didst seek, and whom thou didst court by complying with their idolatries (compare iv. 30, Lam. i. 19, Ezek. xvi. 33, 37, Hos. viii. 9). The prophet means more particularly the Egyptians, upon whose assistance they chiefly depended, but whose power was very much weakened by the king of Babylon (see xxxvii. 5—7, 2 Kings xxiv. 7, Lam. iv. 17).

Ver. 21. *I spake unto thee in thy prosperity; but thou saidst, I will not hear.*] The common infirmity of mankind, who, being puffed up with prosperity, think themselves too wise to stand in need of good advice, and therefore put off the hearkening to it till they are in extremities, when it will do them little or no benefit.

This hath been thy manner from thy youth, &c.] See ii. 7, iii. 25, vii. 23, &c. xxii. 30.

Ver. 22. *The wind shall eat up all thy pastors,*] God's judgments, like a blasting wind (see iv. 11), shall destroy all thy governors, both ecclesiastical and civil (see the note on ii. 8): their honour and authority shall cease, and the whole frame of government shall be dissolved.

Thy lovers shall go into captivity:] Thy allies (see ver. 20) shall themselves be made captives by the Chaldeans, and shall not be able to preserve them-

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother

selves, much less to give any assistance to thee (see xxv. 9).

Ver. 23. *That makest thy nest in the cedars.*] A metaphorical description of Jerusalem, whose stately buildings are elsewhere compared to the tall cedars of a forest (see the note on xxi. 14).

How gracious shall thou be when pangs come upon thee, &c.] Or rather, "How humble," or "suppliant, wilt thou be" in those pangs of affliction that shall suddenly come upon thee (see vi. 24, xxx. 6); whereas before thou wast too proud to hearken to any advice that was offered (see ver. 21).

The verb *hanan* doth commonly signify to implore mercy or favour, and the noun *tahanunim* is used in the same sense, iii. 21, xxxi. 9. Some render the words, "What grace or favour wilt thou find, when pangs," &c.

Ver. 24.] Though he were never so near and dear to me, such a one as was always under my eye and care (compare Cant. viii. 6, Hag. ii. 23), yet his wickedness should make him forfeit all my favour towards him (see 2 Kings xxiv. 9). Jehoiachin, or Jechoniah, as his name is writ, 1 Chron. iii. 16, is called Coniah here and ver. 28, by way of contempt.

Ver. 26.] See 2 Kings xxiv. 15. This implies that he had no children when he was carried away captive (see ver. 28).

Ver. 27. *But to the land, &c.*] See xlv. 14.

Ver. 28. *Is this man Coniah a despised broken idol?*] An interrogation by way of admiration: q. d. Would any one have thought that this man, that was invested with royal dignity, should come to be no better than a broken image of royalty, divested of all power and authority, and an object of scorn and reproach? Nothing can be more contemptible than a broken idol, which can be put to no farther use, and is no longer an object of worship, but of derision.

Wherefore are they cast out, he and his seed, &c.] The children which he probably had after he was carried to Babylon, where he lived many years a

that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

captive (see 2 Kings xxv. 27), though none of them lived to succeed in the royal authority (see the note on ver. 30).

Ver. 29.] The prophets often bespeak men's attention, by appealing to heaven and earth; that is, to all creatures, and particularly to the inhabitants of this world, to hearken to God's words (see Deut. xxxiii. 1, Isa. i. 2, xxxiv. 1, Mic. i. 2, vi. 1, 2). The word *eretz* may be rendered *land*, as it often is, and applied to Judea.

Ver. 30. *Write ye this man childless.*] Or, "let this man be written childless:" the personal being used for the impersonal (see xx. 17). When God commands a thing to be written, it signifies that such a truth is of great importance, and deserves to be recorded (see the note on xxx. 2, and on Isa. xxx. 9). *Quæ scribuntur, certa sunt*; "The committing things to writing denotes their certainty;" as Castalio observes upon the place. So God would have it taken notice of as a remarkable judgment upon Jechoniah, that in him the direct line of the Jewish kings, derived from Solomon downward, should fail; and the next heir to the crown should be of a collateral branch; viz. Salathiel, who was the son of Neri, and derived his pedigree from Nathan the son of David (Luke iii. 27, 31). Salathiel is indeed called the son of Jechoniah, 1 Chron. iii. 17, and Matt. i. 12, but in both these places he is called so, not with respect to his natural extraction, but to his political succession, as being next heir to the crown: just as, at the sixteenth verse of the same chapter of the Chronicles, Zedekiah is called the "son of Jechoniah," though he was really his uncle, because he succeeded him in the kingdom. And it is plain that St. Matthew did not intend to set down an exact genealogy from father to son, but only to prove, in general, that Christ was the son, both of David and Abraham, as he tells us, ver. 1. In order to which end, he divides the whole series of time, from Abraham to David, into three parts, and then subdivides each portion of time into fourteen generations; to comply with which method, he omits three kings, Ahaziah, Joash, and Amaziah (ver. 8).

CHAPTER XXIII.

1 WOE be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people;

CHAP. XXIII.

ARGUMENT.—The prophet having foretold in the former chapter the utter destruction of the Jewish kingdom and government; in this he foretells the restoration of both under the Messias, and then

proceeds to reprove at large the evil arts of the false prophets, and other pretenders to inspiration.

Ver. 1.] Pastors comprehended both civil and ecclesiastical governors (see the note on ii. 8). This acceptance of the word agrees with the prophet's

Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby

complaint elsewhere; that their rulers, as well as their priests and prophets, were rather corrupters than reformers of the people's manners (see ii. 26, xxxii. 32). And the Messiah himself, whose coming is foretold, ver. 5, for the rectifying these disorders, was both a king and a priest.

Ver. 2.] *That feed my people;*] That undertake the care of my people, though they do not faithfully execute their trust.

Ye have scattered my flock,] Instead of looking after them, you have suffered them to be dispersed: through your ill example they have gone astray to idolatry; and that with your other sins hath brought captivity, and a general dispersion upon them.

I will visit upon you the evil] See xxii. 22.

Ver. 3. *I will gather the remnant*] See ver. 8.

Ver. 4. *They shall fear no more, nor be dismayed,*] They shall live secure from enemies (see ver. 6), nor shall they be consumed by those dreadful judgments of sword, famine, and pestilence, which have of late destroyed so many of them (see xvi. 4, xxxii. 37, and the note there).

Ver. 5. *I will raise unto David a righteous Branch,*] The Messiah is often called the branch, to denote his descent from the stock of David (see Isa. iv. 2, Zech. iii. 8, vi. 12; compare likewise Isa. xi. 1).

And shall execute judgment and justice in the earth.] This character is elsewhere given of the kingdom of Christ (see Ps. lxxii. 2, Isa. xi. 5, xxxii. 1). His laws being the most perfect rule of righteousness, and he himself the most impartial rewarder of every man according to his works (Rev. xxii. 12).

Ver. 6. *In his days Judah shall be saved, and Israel shall dwell safely:*] This prophecy is in part fulfilled in all true believers, the *mystical Israel*, but will receive its utmost completion when the Jewish nation shall be restored; a blessing foretold by most of the ancient prophets (see the note on Isa. xi. 11), who generally join Judah and Israel together, as equally sharers in the blessing, and no more two, but one kingdom (see the note on iii. 18).

Israel shall dwell safely:] This denotes outward peace and freedom from the annoyance of enemies, in opposition to the militant state of the church, when it is always under apprehensions from the designs of its adversaries (compare xxxii. 37, xlvii. 28, Ezek. xxxiv. 28, Mic. iv. 4, Zeph. iii. 13).

[The words may be properly explained to a spiritual sense; importing, that the Messiah shall subdue all our spiritual enemies, and remove those impediments which hindered men from going on in a steady course of obedience. And to this sense of

he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the plea-

the words Zecharias seems to allude in his hymn (Luke i. 74, 75), "That we being safely, or secretly, delivered from the hands of our enemies (for so the sense of the original runs), might serve him in holiness and righteousness."]

He shall be called, THE LORD OUR RIGHTEOUSNESS.] He shall really be what the title imports (see the note on Isa. vii. 14), he shall be JEHOVAH, or the true God, and our righteousness, or the means of our justification (compare Isa. xlv. 24, 25, 1 Cor. i. 30). The title of *Jehovah* is elsewhere given to the Messiah by the prophets (see Isa. xl. 10, xlviii. 17, Hos. i. 7, Zech. ii. 10, 11, Mal. iii. 1).

Ver. 7, 8.] This wonderful work of God's in restoring the Jewish nation after their dispersions all the world over (together with the bringing in the fulness of the gentiles, which will be likewise brought to pass by this means, see the note on Isa. lxvi. 12), will so far exceed the miracles which he wrought in their deliverance out of Egypt, that this latter will not deserve to be compared or mentioned with the former. St. Paul calls this restoration of the Jews, "life from the dead" (Rom. xi. 15), that is, as surprising a wonder, as if a dead body were restored to life again.

Ver. 9.] The prophet describes the terror and concern which was upon him, when he considered the horrible sin of the false prophets, in counterfeiting a divine mission, and the dreadful consequences of such a practice, which increases the sins of the people, and aggravates their punishments. The prophets were sometimes struck with a terrible apprehension of those judgments which they denounced against others (see the note on xv. 18, Isa. xv. 5, Hab. iii. 16). The Vulgar Latin interprets the first word of this verse, *laneyim*, "ad prophetas," *to the prophets*; as if it were the title of the following prophecy.

Ver. 10. *Because of swearing the land mourneth;*] By swearing is chiefly here meant perjury (compare this verse with Hos. iv. 2). The Hebrew word signifies indifferently *swearing* or *cursing*; the Jewish forms of adjuration used in their courts of justice for the discovery of the truth, had usually an imprecation joined to them. So the words import, that men ventured to forswear themselves, and incur the imprecation implied in an oath, rather than discover the truth in the case of theft, and such-like crimes, wherein they were called upon to be witnesses (compare Prov. xxix. 24). This the prophet saith is one of those crying sins for which God hath visited the nation with severe judgments. And the sins here men-

sant places of the wilderness are dried up, and their course is evil, and their force *is* not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

tioned, which did abound so much among the people, were in a great measure owing to the ill example of the priests and prophets (see ver. 11, 14, 15).

The pleasant places] See note on xii. 4.

And their course is evil.] Or, "And their violence is evil," as the margin reads, and so the word is translated xxii. 17. Men abuse their power, to the wronging and oppressing their brethren, and add violence to the power they are possessed of, for the compassing their wicked designs. If this be understood of the prophets and priests, to whom this discourse is chiefly directed (see ver. 9, 11), it implies, that they make use of ill arts to establish the authority they have gained over the people, which they do not employ for the bettering, but rather for the corrupting their manners (compare v. 13).

Ver. 11.] See the note on vii. 30.

Ver. 12. *Their ways shall be unto them as slippery ways in the darkness.*] They shall fail and miscarry in all their designs, like men that stumble and fall in the dark and slippery ways (see Ps. xxxv. 6).

I will bring evil upon them.] See xi. 23.

Ver. 13, 14.] He compares the sins of the prophets of Samaria and Jerusalem together, and pronounces those of the latter to be more enormous: because they pronounced their false prophecies in the name of the true God, and entitled him to all their impostures; the wickedness of their lives also reflected a dishonour upon his name and religion (compare iii. 11).

They commit adultery.] See xxix. 23.

And walk in lies.] Utter their own imaginations, and call them divine visions (see ver. 16).

They strengthen also the hands of evil-doers.] They confirm men in their evil doings, both by their own ill example, and by promising them peace and security (see ver. 17, Ezek. xiii. 22).

They are all of them unto me as Sodom.] See Deut. xxxii. 32, Isa. i. 10, Ezek. xvi. 46, 48.

Ver. 15. *I will feed them with wormwood.*] See the notes on viii. 14, ix. 15.

Is profaneness gone forth] The word *hanupah* is properly rendered *profaneness*; for the word *haneph* signifies a wicked or profane person, Job viii. 13, xiii. 16, xv. 24, Isa. ix. 17. Though our English translates the word a *hypocrite* in all those texts.

16 Thus saith the LORD of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and

Ver. 16. *They make you vain.*] Or rather, "They deceive you;" so Ps. lxxii. 10. Our translation renders the word, "Become not vain in robbery or oppression;" but the sense is, "Deceive not yourselves in robbery," or oppression, as if that would be any real advantage to you.

They speak a vision.] See ver. 21.

Ver. 17.] See the note on vi. 14.

Ver. 18. *Who hath stood in the counsel of the Lord.*] The word *sod* signifies both a secret, and the assembly to which the secret is committed, or where it is debated: the expression here alludes to the privy-counsellors of princes, as if the prophet had said, Who among these false prophets can pretend to have the secret counsels of the Almighty communicated to him! So when the apostle, alluding to Isa. xl. 13, saith "Who hath known the mind of the Lord?" (1 Cor. ii. 16) the context shows, that he designs by that question to exclude only the carnal or natural man from being enlightened from above, or being a competent judge of divine truths.

Ver. 19, 20.] If these prophets had really known God's purposes and intentions, they would not have said, "Peace, peace" to the wicked (ver. 17), but have prophesied a grievous destruction just coming upon them; for that is what will certainly come to pass, and the event will convince you of the truth of what I say. The sudden strokes of God's vengeance are often compared to a whirlwind (see xxv. 32, Ps. lviii. 9, Isa. xxi. 1, Amos i. 4, Zech. vii. 14, ix. 14).

Ver. 20. *The anger of the Lord shall not return.*] "It shall not return to me void," as we read, Isa. lv. 11. The expression is taken from a messenger that comes back without doing his business.

In the latter days ye shall consider [or understand] it perfectly.] When this judgment hath overtaken you, and ye have felt the evils threatened come upon you in your several captivities, then ye shall more fully understand the meaning of this prophecy. These two verses are repeated, xxx. 23, 24 (see the note upon that place).

Ver. 21.] See xiv. 14, xxvii. 15, xxix. 9.

Ver. 22. *Stood in my counsel.*] See ver. 18.

Then they should have turned them from their evil way.] This was the design of all God's messages by

had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, that use their tongues, and say, He saith.

his prophets (see xxv. 5); and therefore all true prophets would make this their principal aim. And the giving encouragement to men's carnal security, is often mentioned as a mark of a false prophet (see vi. 14, Ezek. xiii. 10, 18, 22).

Ver. 23, 24.] Can these false prophets think to impose upon me, or vent their own dreams in my name, and I not discover them? as if either distance or secrecy could place anything out of the reach of my power and knowledge.

Ver. 25, 26.] I know very well the falsehood of their pretences, though they think I take no notice of it, and so continue to act the same counterfeit part over again.

Ver. 27.] Their giving heed to these false prophets is as effectual a method of making my people forget me and my laws, as the setting up an idolatrous way of worship, which hath been too successfully practised by their fathers.

Ver. 28.] Let not these false pretences to dreams or visions discourage the true prophets from the faithful discharge of their office; for the difference between true prophecies and counterfeits, is as evident as that between the chaff and the wheat.

Ver. 29.] These are the properties of my word, by which it may be distinguished from all counterfeits, that it is "quick and powerful," resembled by fiery tongues, Acts ii. 3 (compare Isa. vi. 6). Like fire, it makes its way through all opposition, and the threatenings it denounces will as certainly take hold of the ungodly, as fire does of stubble or dry wood (compare v. 14). And as a hammer breaks to pieces the hardest rock, so is my word, when skilfully applied, able to beat down the confidence of the most hardened sinner.

Ver. 30. *That steal my words*] That imitate, or rather mimic, the true prophets, speaking in my

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say, every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

name as they do, and saying, "Thus sayeth the Lord" (ver. 31), and using their words, but applying them to their own purpose, or it may be, adding their own inventions to them.

Ver. 31. *That use their tongues,*] Like those that said, "Our lips are our own," Ps. xii. 4, and we may use them as we please. Some suppose the Hebrew *lokechim* to signify the same as *cholekim*, the letters being only transposed; and then the phrase denotes speaking "smooth things" (see Isa. xxx. 10).

Ver. 32. *By their lightness;*] By their folly, their rashness, and inconsistency, with themselves (compare Zeph. iii. 4, Judg. ix. 4). Schultens explains the word *pahazuth* to signify vain boasting, that is, a pretence to divine inspiration, which they had not (see his Anim. in Job, p. 144).

Ver. 33. *What is the burden of the Lord?*] The word *massa*, or *burden*, signifies a burdensome prophecy, big with ruin and destruction) see Isa. xiii. 1, xvi. 3, and elsewhere). The false prophets said, "Peace, peace" (see ver. 17), deriding the true ones whose predictions were full of threatenings, as if God's messages were a burden they were weary of bearing; and made a jest of these words, "the burden of the Lord," with which they prefaced their prophecies. Upon this account God forbade the use of that expression; see the following verses.

Ver. 36. *Every man's word shall be his burden:*] You shall be severely accountable for your loose and profane speeches, wherewith you deride and pervert the words and messages of God himself.

Ver. 39. *I will utterly forget you,*] Tollam vos portans, as St. Jerome renders it; and the Septuagint to the same purpose, "I will carry you away," or "remove you" [as a burden]. Taking the verb *nashah* in the sense of the verb *nasa*, as words of a like sound

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you out of my presence*:

are often of a promiscuous signification. This makes the sense more acute, and pertinent to the foregoing verses.

I will forsake you, and the city that I gave you and your fathers, &c.] The Hebrew reads thus. "I

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

will cast you and the city which I gave you and your fathers out of my presence." For the verb *nataash* writ with a *teth*, is equivalent to the verb *nataash* with a *tau*; according to the observation made just now, concerning words of a like sound.

CHAPTER XXIV.

1 THE LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, *even* like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them an heart to know me, that I *am* the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers.

CHAP. XXIV.

ARGUMENT.—Under the emblem of two baskets of figs, the prophet shows the different fates of those Jews who were carried captive with Jeconiah, and those that remained still in their own country with Zedekiah.

Ver. 1.] The vision represented two such baskets of figs, as used to be offered up for first-fruits at the temple (see Deut. xxvi. 2). See an account of Jeconiah's captivity, 2 Kings xxiv. 12—14. This captivity was in the eighth year of Nebuchadnezzar's reign (ibid. ver. 12).

Ver. 2.] Such as were offered for the first-fruits; these were most valued for their goodness and rarity (see Hos. ix. 10).

Ver. 5.] The Jews who were left in their own country thought themselves better beloved of God, than their brethren who were carried away captive: to check this vain confidence, God promises to show the latter particular signs of his favour in a strange land, and to show distinguishing marks of his displeasure upon the former.

Ver. 6. *To this land.*] See xxix. 2, 10.

I will build them, and not pull them down;] This may be understood both of the prosperous estate God would give them in the land of their captivity, where they should both build houses and propagate their families (see xxix. 5, 6), and likewise contains a promise of restoring them and their posterity to their own country (ibid. ver. 10).

Ver. 7.] Compare xxix. 12, 13. To these first captives chiefly those blessings belong, which are promised to the Jews upon their return from captivity; such as were the knowledge and fear of God, and grace to live in obedience to his commandments (compare xxx. 22, xxxi. 33, xxxii. 38, 39). These were in some degree accomplished in the times after the captivity, when the Jews adhered constantly to their religion, and were very careful of falling into idolatry: but I conceive the eminent completion of this prophecy will be at the time of the general restoration of that nation, so often mentioned in the prophets (see xxx. 3).

Ver. 8.] See chap. xliii., xlv.

Ver. 9.] All those judgments denounced against the obstinate and incorrigible shall be fulfilled in them (see Deut. xxviii. 25, 37, 1 Kings ix. 7).

A reproach] See Dan. ix. 6.

And a curse] Men shall use this phrase as a form of execration, "God made thee like Zedekiah" (compare xxix. 22). On the contrary, to make a man a blessing implies, that his name should be mentioned as a signal instance of God's favour (see Gen. xlviii. 20, Zech. viii. 13).

Ver. 10. *Till they be consumed from off the land*] My judgments shall follow them so close, both here and when they are carried into captivity, that neither they nor any of their posterity shall ever enjoy any share of their own country (compare Ezek. v. 12).

CHAPTER XXV.

1 THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your

doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

CHAP. XXV.

ARGUMENT.—This chapter contains a summary of Jeremiah's commission to prophesy the destruction of Judea, and all the neighbouring countries, which should be reduced under the power of the kings of Babylon for seventy years: and then an end should be put to that monarchy by Cyrus, who set up the Persian monarchy. This age is called by Sir John Marsham the *age of the destruction of cities*, by reason of the devastations made by the Babylonian conquests (see his Chron. Canon. Sæculum. 18).

Ver. 1.] The first year of Nebuchadrezzar's reign, according to the scripture account, is coincident with the end of the third, and the beginning of the fourth year of Jehoiakim (compare Dan. i. 1). This reckoning anticipates the computation of Ptolemy's canon by two years, which two years Nebuchadrezzar reigned with his father. According to this account, the scripture reckons his reign to continue five-and-forty years (see the notes on lii. 21): which, according to the common computation, lasted but forty-three. But Daniel, ii. 1, writing in Chaldea, follows the computation in use among the Chaldeans.

Ver. 3.] For Jeremiah prophesied nineteen years under Josiah, who reigned thirty-one years, and this was the beginning of Jehoiakim's fourth year.

Ver. 4. *The Lord hath sent unto you—the prophets.*] There were several prophets contemporary with Jeremiah, two of which are mentioned in scripture; the prophet Zephaniah, and Urijah the son of Shemaiah, concerning whom see xxvi. 20. From the time of Samuel, when God's answers by *Urim* began to cease, there were appointed *schools* or seminaries for training men up, and fitting them for the prophetic office (see I Sam. x. 5, xix. 20, compared with Acts iii. 24). And God usually made choice of such persons of this education, to exercise this function, as appears by the words of Amos (vii. 14), "I was no prophet, neither was I a prophet's son," and consequently not qualified for that office by my education: but I was a herdman, and the Lord took me as I followed the flock, and said unto me, Go, prophesy unto my people Israel. From the time of the schools of the prophets being thus settled, there

was a succession of prophets continued till the captivity; and then the office began by degrees to fail, which is the reason of that complaint, "that the prophets see no visions;" which we find mentioned Lam. ii. 9, Ezek. vii. 26, Ps. lxxiv. 9.

Rising early] See the note on vii. 13.

Ver. 6. *Go not after other gods*] Though the Jews were guilty of many other sins, yet their crying sin was idolatry, as being a plain renouncing God's authority, who had by so many miracles of mercy set them apart to himself and his own service.

Ver. 9. *Families of the north.*] See i. 15.

Nebuchadrezzar the king of Babylon, my servant.] Kings and princes are the great instruments of providence with respect to human affairs. Some of them God raises up to be executioners of his judgments upon sinful people; such was he of whom God saith (Hos. xiii. 11), "I gave thee a king in mine anger." Such was Nebuchadrezzar here spoken of, whom God calls his *servant*, because he wrought for him, as God speaks concerning him, Ezek. xix. 20, that is, he executed God's judgments upon Tyre; God making use of his ambition and desire of conquest, and prospering his arms, in order to the punishment of the neighbouring countries for their sins: see a like instance in the king of Assyria, whom God calls the *rod of his anger*, Isa. x. 5, &c. And in later times, Attila the Hun called himself *Flagellum Dei*, the *scourge of God*, ordained by him to punish that corruption of manners which had overrun the Christians in the western part of the Roman empire.

Against all these nations round about.] See ver. 19, &c. Some of these, particularly Egypt, were the Jews' confederates; upon whose assistance they relied; and the subduing them made way for the easier conquest of Judea (see xxxvii. 5, 8).

Perpetual desolations.] It is a common observation, that the Hebrew word *olam* doth not always signify *eternity*, or perpetuity in a strict sense, but is sometimes taken for such a duration as had a remarkable period to conclude it: so it is said of a servant, that *he shall serve his master for ever*, Exod. xxi. 6, which the Jews expound till the next jubilee. So here the sense of the word is to be restrained to the period of seventy years, mentioned ver. 11 (see the note on xxxii. 40).

10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recom-

pense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the Lord God of Israel unto me: Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me:

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the

Ver. 10. *Voice of mirth, &c.*] See vii. 34, xvi. 9.

The sound of the millstones, and the light of the candle.] There shall be no marks of trade for the carrying on the common necessities of life; such as is the grinding of bread-corn: there will be no use of candle where the inhabitants are dispersed and destroyed, nor will there be occasion for such illuminations as are usual upon festival solemnities, in the time of general desolation (ver. 11). Compare Rev. xviii. 22, 23, where we may observe, that St. John exactly follows the Hebrew text, whereas the LXX. in this place, instead of "the sound of the millstones," read ἰσχυρὴν μύρω, "the smell of ointment." From which, and several other places of the New Testament, it appears that the apostles and evangelists did not implicitly follow the Greek translation, but only when they thought it agreeable to the original text (see St. Jerome's preface to the 15th book of his Commentaries upon Isaiah, and his commentary upon Jer. xxxi. 31, and Zech. xii. 10.)

Ver. 11. *The king of Babylon.*] That is Nebuchadnezzar and his successors. The word *king* is elsewhere used collectively, for a succession of kings in the same family or kingdom (see the note on Isa. xxiii. 13).

Seventy years.] This computation of seventy years' captivity, is to be reckoned from the first year of Nebuchadnezzar, which is coincident with the third ending, and the fourth beginning of Jehoiakim (see ver. 1); when the king of Babylon made his first attempt upon Judea (see Dan. i. 1, 3). From which time to the first year of Cyrus's reign over the Assyrian monarchy is just seventy years. Whereas the prophet Zechary, who reckons the seventy years' captivity completed in the second year of Darius (see Zech. i. 12), commences his computation from the besieging the city; and when he prolongs his computation to the fourth year of Darius (vii. 1, 5), he dates it from the destruction of the city and temple.

Ver. 12. *I will punish the king of Babylon.*] God often punishes the persons whom he makes instruments of his vengeance upon others, for those very things which they did by his appointment; because their intent was purely to carry on their own ambitions and cruel purposes, and not at all to fulfil God's will, or advance his glory. So that the evil they did was altogether their own, and the good that was produced out of it was to be ascribed to God. See a remarkable passage to this purpose, relating to Sennacherib, Isa. x. 5, 16.

Perpetual desolations.] See the note on l. 40.

Ver. 13. *All that is written in this book,*] Particu-

larly in the fiftieth and fifty-first chapters. The book here mentioned, is that collection of prophecies against the countries round about Judea, which in the Greek copies follows immediately after this verse; but in the Hebrew copies are placed by themselves at the latter end of the book, from the forty-sixth chapter to the end of the fifty-first. This verse seems to justify the order in which the Septuagint have placed these prophecies.

Ver. 14.] He means those kings and nations who were Cyrus's confederates (see l. 9, 41, li. 27).

Ver. 15.] God's judgments are metaphorically represented by a cup of intoxicating liquors; because they fill men with astonishment, and bereave them of their common judgment and discretion. See the note on Isa. li. 17, and compare Ps. lxxv. 8, Jer. xlviii. 26, xlix. 12, li. 31, Hab. ii. 16, Rev. xiv. 10, xvi. 19. In both which places, St. John plainly alludes to this place, and expresses the sense of the original more fully and exactly than the Septuagint do (see the note upon ver. 10).

Ver. 16.] That astonishment, and those unsettled counsels and resolutions, which are here the effects of God's judgments, are elsewhere compared to drunkenness (see li. 57, Lam. iv. 21, Isa. xix. 14, Nahum iii. 11, Hab. ii. 16).

Ver. 17.] The words, in pursuance of the same metaphor, import the prophet's obeying God's command, and denouncing his judgments upon all the several nations hereafter mentioned (compare ver. 28). The prophets are said to do that which they declare it is God's purpose to do (see the note on i. 10). If we explain the words more strictly to the letter, we may suppose the cup of God's wrath represented to the prophet in a vision (as mystical Babylon was represented to St. John, with a *golden cup* in her hand, Rev. xvii. 4), which he was commanded to hand round to the nations here specified.

Ver. 18. *To wit, Jerusalem, &c.*] The Jews are mentioned first, because Jeremiah, as well as the rest of the prophets, was in the first place sent to them (see ver. 3, 4); and they were to have the greatest share in the judgments denounced (see Dan. ix. 12, Amos iii. 2).

As it is this day;] This relates to the desolation of Judea and Jerusalem, when all that Jeremy had foretold against them was fulfilled; and therefore must have been added, either by Baruch's amanuensis, or else by Ezra; or whoever it was that collected Jeremy's prophecies into one volume, who, it is likely, added the fifty-second chapter.

kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea,

23 Dedan, and Tema, and Buz, and all that are in the utmost corners,

24 And all the kings of Arabia, and all the

kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel;

Ver. 19. *Pharaoh king of Egypt.*] See ch. xlvi.

Ver. 20. *All the mingled people.*] The word is *Ereb* in the Hebrew, which occurs again in the twenty-fourth verse. Some understand it of the Arabians, the name of that people being written *Ereb*, as well as *Arab* (see 1 Kings x. 15), but Arabia being mentioned (ver. 24) as distinct from these people, that sense of the word doth not seem probable. So I rather take the word in the sense our translators understood it, for a mixture of several nations, who dwelt either upon the coasts of the Mediterranean, or of the Red sea.

All the kings of—Uz.] There are three persons called by the name of Uz in scripture, who gave this appellation to three several countries, as Bochart observes in his Phaleg. lib. ii. cap. 8. First, the son of Aram (Gen. x. 23) whom he supposes to have settled in Syria, near Damascus. Second, the son of Nahor (Gen. xxi. 21) who settled in Arabia Deserta; from whom Job descended. Third, the son of Esau (Gen. xxxvi. 28) from whom Idumea was so called, which is here meant; and mentioned again by our prophet, and its destruction foretold, Lam. iv. 21.

The kings mentioned here and in the following verses, were petty princes of several clans or colonies. The title of *king* is given in scripture to any ruler or governor (see l. 41, li. 28, Deut. xxxiii. 5, Judg. xvii. 6, Dan. vii. 17).

The kings of the land of the Philistines.] The Philistines had five lords over their several divisions (see Josh. xiii. 3, 1 Sam. vi. 6, and the foregoing note): each division having their particular prince or governor (see Numb. xxxi. 8); a custom still observed in the more rude and barbarous parts of the world.

Azzah.] A noted city of the Philistines, commonly rendered *Gaza*, according to the Greek pronunciation, which usually expresses the Hebrew letter *ain* by a *gamma*.

The remnant of Ashdod.] Ashdod, or Azotus, was first besieged and taken by Tartan, according to the prophecy of Isaiah, xx. 1, afterward by Psammitichus, according to Herodotus (lib. ii. cap. 157) who so far ruined it, and impaired its ancient greatness, that it is here called the *remnant*, or poor remains, of *Ashdod* (compare xlvi. 4).

Ver. 21, 22. *Edom, and Moab.*] See ch. xlvii—xlix.

Ver. 22. *Which are beyond the sea.*] Or, rather, “the region by the sea-side,” as the words are translated in the margin of our bibles. For so the word *beneber* signifies, as hath been observed in the notes upon Isa. ix. 1. The phrase denotes the people living upon the coast of the Mediterranean sea. The word *island* in the Hebrew signifies any region or country (see the note on Isa. xx. 6).

Ver. 23. *Dedan, and Tema, and Buz.*] These were Arabians, who descended from Abraham and his brother Nahor (see Gen. xxii. 21, xxv. 3, 15), whose destruction is foretold, Jer. xlix. 8, 28.

All that are in the utmost corners.] See ix. 26.

Ver. 24. *The mingled people that dwell in the desert.*]

A mixture of people in that part of Arabia, properly called the *Desert*, consisting of the Nabatheans, Amalekites, Midianites, and other nations, called in scripture by the general name of the “children of the east” (see Judg. vi. 3, viii. 12, vii. 10). So Diodor. Sic. lib. de Arabia Nabatea, *αὐτὴ κείται μεταξὺ Συρίας τῆς Αἰγύπτου πολλοὶ δὲ καὶ παντοδαπῶς ἔθνεσι διτίθεται.* “That part of Arabia is divided among several nations.” The learned Dr. Pocock is of opinion, that the word *Arabia* is derived from the Hebrew *Arab*, signifying *mixture*: because the country was inhabited by a medley of several nations (see his notes upon Specim. Histor. Arab. p. 33).

Ver. 25. *Zimri.*] A people of Arabia, descended from Zimram, Abraham’s son by Keturah (Gen. xxv. 2).

Elam, and—Medes.] See the note on xlix. 34. The Medes and Persians were commonly confederates, and partakers of the same good or ill fortune.

Ver. 26. *The kings of the north.*] The kings of Syria, and the neighbouring parts (see xlix. 27).

[*All the kingdoms of the world.*] This may only denote the kingdoms within the extent of the Babylonish empire; which called itself empress of the world. So *Οικουμένη*, in the New Testament, is put for the Roman empires. See Luke ii. 1.]

The king of Sheshach shall drink after them.] By *Sheshach* is meant Babylon, as appears by comparing li. 41. Some think *Sac* was the name of an idol worshipped there, from whence the Hebrew name *Misael* was changed by the Chaldeans into *Meshak*. This idol gave the name of *Sacchæa* to a public festival celebrated at Babylon, and mentioned by Athenæus, lib. xiv. cap. 10. St. Jerome mentions upon the place a sort of cypher commonly used, which consisted in putting the last letter of the alphabet first, and so writing on; by which inverted order of the Hebrew letters *Sheshack* is equivalent to *Babel*. The prophets sometimes express the places they prophesy against by dark circumlocutions: so Babylon is called “the desert of the sea,” Isa. xxi. 1; Jerusalem, “the valley of vision,” Isa. xxi. 1; the Roman empire is expressed by “that which withholdeth,” 2 Thess. ii. 6. And some commentators suppose the names mentioned Micah i. 10, &c. to be names of noted places in Judea, disguised and altered from their true sound. Mr. Basnage, in his History of the Jews, b. iii. ch. 25, thinks that *Sheshack*, the victorious king of Egypt (the same who is called *Sesostris* by Herodotus), was afterward worshipped as a God over all the eastern countries which he subdued; and that Babylon is here represented by the name of this idol that was worshipped there. But it is not at all probable, that the Chaldeans should call their city or country by the name of a foreign conqueror, whose yoke they had long ago shook off.

Ver. 27.] See ver. 16. The imperative is here put for the future (see the like figure, Isa. ii. 9, vi. 9, xxiii. 16).

Ver. 28.] If they either do not believe thy threat-

Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give

enings, or else disregard them, as thinking themselves sufficiently provided against any hostile invasion, you shall let them know, that the judgments denounced against them are God's irreversible decree.

Ver. 29. *I begin to bring evil on the city which is called by my name.*] Judgment often "begins at the house of God," for the correction of God's people, and to be a warning to others; but the heaviest strokes of it are reserved for the ungodly (compare xlix. 12, 1 Pet. iv. 17, 18, Luke xxiii. 31).

Utterly unpunished!] Concerning the import of the Hebrew phrase in this place, see the note on xxx. 11.

Ver. 30. *The Lord shall roar from on high.*] God speaks by his judgments; and those, when they are very terrible, may be fitly compared to the roaring of a lion, which strikes a consternation into those that hear it (compare Amos i. 2, iii. 8, Joel ii. 11, iii. 16).

He shall mightily roar upon his habitation;] He shall pronounce and execute a terrible judgment upon his temple, the place on earth which he hath chosen for his residence (see 1 Kings viii. 29). Upon which account, the same expressions are indifferently applied to heaven and the temple, as in this verse; and heaven itself is called God's temple or sanctuary (see xvii. 12, Ps. xi. 4, cl. 1). Some translate the latter part of this sentence to the same sense with the former: "from his habitation," the preposition *nal* being sometimes the same with *menal*, *from* (see Ps. lxxxii. 5, Dan. ii. 1, vi. 18).

He shall give a shout, as they that tread the grapes.] "He shall utter his voice before his army," as Joel expresses it, ii. 11, that is, like a leader or general, he shall encourage them to give the onset upon their enemies, which is usually performed with a shout, as great as that which the treading of grapes use at the time of the vintage (see xlvi. 33, Isa. xvi. 9).

Ver. 31. *A noise [of God's voice or judgment] shall come even to the ends of the earth.*] God enters into judgment with men for their impieties, as being so many injuries to his honour, and for which he demands satisfaction by his judgments (compare Hos. iv. 1, Mic. vi. 2).

He will plead with all flesh;] He will plead with them "with fire and sword," as Isaiah expresses it, lxvi. 16.

them *that are wicked* to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl, ye shepherds, and cry; and wallow yourselves in *the ashes*, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD hath spoiled their pasture.

Ver. 32. *A great whirlwind*] God's vengeance is often compared to a whirlwind (see the note on xxiii. 19). This the text says shall come from a far distant country, as Chaldea was esteemed (see v. 15).

Ver. 33. *From one end of the earth even unto the other*] See the note on ver. 26. Or the words may be rendered, "from one end of the land to the other end of the land," meaning Judea, the following words chiefly regarding that country.

They shall not be lamented.] See note on xvi. 6.

Neither gathered, nor buried.] See note on viii. 2.

Ver. 34. *Howl, ye shepherds, and cry.*] The imperative is put for the future (see ver. 27). Shepherds are here the same with princes or generals (see the note on ii. 8, vi. 3). In pursuance of the same metaphor, by the "principal of the flock," are meant the great and rich men of each nation, which is here prophesied against. Of them it is foretold, that they "shall wallow themselves in the ashes," as a token of their great mourning and lamenting over their misfortunes (see vi. 26).

The days of your slaughter and of your dispersions are accomplished;] The time is come when you shall be either slaughtered or dispersed, and carried captive into foreign countries.

Ye shall fall like a pleasant vessel.] Ye shall be utterly destroyed as a crystal glass, when it is dashed against the ground.

Ver. 36.] See notes on vi. 2, 3.

Ver. 37. *The peaceable habitations are cut down*] Or *destroyed*: in the Hebrew it is, *neoth shalem*, alluding to Salem, the same with Jerusalem.

Ver. 38. *He hath forsaken his covert, as the lion.*] As a lion forsakes his covert to go in quest of his prey, so God hath forsaken Jerusalem his habitation, from whence he used formerly to utter his voice like a lion, and exert his power for the defence of his people (see Isa. xxxi. 4); but now he hath made both city and country the object of his anger and judgments.

[*Because of the fierceness of the oppressor.*] The word *jonah*, rendered *oppressor*, signifies likewise a *dove*: so some understand the word as denoting the Assyrians or Chaldeans, who succeeded in that monarchy, who had that bird for a symbol of their nation given to them by Semiramis (compare xlvi. 16; see Selden, De Diis Syris, lib. ii. cap. 3). Though it must be granted, the word is used where

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion:

it cannot be understood of the Chaldeans. See 1.

for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

16, Zeph. iii. 1.]

CHAPTER XXVI.

1 IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like Shiloh,

and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

CHAP. XXVI.

ARGUMENT.—Jeremiah, denouncing destruction to the city and temple, unless the people repented, is apprehended and arraigned before the great council, or Sanhedrin: upon which he makes his apology, and, after the debating the case by the judges of that court, he is acquitted.

Ver. 1.] See note on ver. 3.

Ver. 2. *The court of the Lord's house,*] See note on xix. 4. The great court was the place where both men and women did ordinarily worship, when they brought no sacrifice, saith Dr. Lightfoot, in his Description of the Temple, ch. 18, for when they offered a sacrifice, they were to bring it into the inner court, otherwise called the "court of Israel," or of the priests, as the same learned author hath observed in his treatise concerning the Temple Service, ch. 8, sect. 1.

Which come to worship in the Lord's house,] Archbishop Usher, in his Annals ad A. M. 3395, conjectures, that this was at the feast of tabernacles, when all the males were obliged to appear before the Lord (Deut. xvi. 16).

Diminish not a word:] Either out of fear, favour, or flattery.

Ver. 3.] See note on xxxvi. 3.

Ver. 5. *To hearken to—my servants*] See xxv. 4.

Ibid. and ver. 6. *Rising up early,*] See vii. 12, 13.

Ver. 6.] See note on xxiv. 9.

Ver. 7. *Prophets*] The Septuagint rightly understand the word of the false prophets, such as was Hananiah, mentioned ch. xxvii. (compare xxix. 1, xxxvii. 19). So the word prophet is taken, Hos. ix. 8.

In the house of the Lord.] That is, in the court before the house of the Lord, ver. 2 (compare vii. 10). The outer courts being holy ground, and dedicated to God's worship, are called by the name of the temple. So the treasury, where Christ preached, is called the temple, John viii. 20, though it stood in

the outer court of it. St. Paul is said to have entered "into the temple," that is, into the court before the temple, and the Jews to have laid hold on him there, Acts xxi. 26, 27.

Ver. 8. *Thou shalt surely die.*] As a disturber of the government, and a discourager of the people, from defending their country against the enemy (compare xxxviii. 4, and see the note on ver. 14 of this chapter).

Ver. 10. *The princes of Judah*] These are the same who are called the "princes of the land," ver. 17. The king's counsellors, or chief officers of state, who were likewise members of the great Sanhedrin. It is uncertain when the great council, called the Sanhedrin, was instituted. Selden, and most other writers from the Jewish authors, date the rise of it from Moses's appointing the seventy elders, Numb. xi. 16 (see Selden, lib. ii. De Synedriis, cap. 4. 16, Grotius in Matt. v. 22). After several intermissions of this authority, which was sometimes laid aside by the calamities or corruptions of the times, or else superseded by that sovereign power which was invested in the judges and kings, Jehosaphat, when he set about a general reformation, restored this ancient tribunal (see 2 Chron. xix. 8). This being the supreme court of the nation, the persons that sat in it are called here the "princes of Judah" (compare xxix. 2, xxxiv. 19): and the "elders of the land," ver. 17 of this chapter; and the "elders of the people," xix. 1, and in the evangelists (see Matt. xxvii. 1, Luke xxii. 66); and the "senate of the children of Israel," Acts v. 21 (compare 1 Macc. xii. 6, Judith xi. 14). The same are probably meant by the "seventy men of the ancients of the house of Israel," mentioned Ezek. viii. 11. The word Sanhedrin is, without doubt, of Greek original, derived from *συνεδριον*, which often signifies this great council in the New Testament; and from thence is adopted into the Jewish language by the rabbinical writers, as many other Greek words are; but the council may still have been of much more ancient date, and expressed in the

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I *am* in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the Lord our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morasthite prophesied in the

Old Testament by *rulers, princes, or elders, or senate of the people.*

The new gate of the Lord's house.] The Chaldee calls it the "east gate of the sanctuary of the Lord." It was called the *new gate*, because it was repaired by Jotham (see 2 Kings xv. 35).

Ver. 14.] Compare xxxviii. 5. It was the proper business of the Sanhedrin to pass sentence upon prophets. And if they found them guilty of making false pretences to prophecy, to put them to death, the punishment which the law had provided in that case (Deut. xviii. 20). To this sense those words of Christ are to be understood, Luke xiii. 33, "It cannot be that a prophet perish out of Jerusalem," where the Sanhedrin sat, whose office it was first to try, and to condemn him.

Ver. 16. *The princes.*] The Sanhedrin (see ver. 17); or at least some considerable men among them (compare ver. 21, xxxvi. 12, xxxvii. 15, xxxviii. 4).

And all the people.] They who before were forward to condemn him (ver. 8), now, upon hearing his apology, were as ready to acquit him.

Ver. 17.] See ver. 10, 16. From ver. 17, to the end of the chapter, are rehearsed the debates that passed in the Sanhedrin upon this subject, and the arguments offered on both sides; as St. Luke gives an account of a like conference with relation to the apostles. Acts v. 33, 34.

Ver. 18. *Micah the Morasthite prophesied in the days of Hezekiah, &c.*] They allege this precedent, taken from the practice of a good king, in favour of Jeremiah.

Zion shall be plowed like a field.] The Jews suppose this prophecy to be fulfilled in the utter destruction of the second temple by Titus: when Terentius, or, as some of the modern Jews call him, Turnus Rufus, razed the very foundations of the city and temple, and so fulfilled the prediction of our Saviour, "that there should not be left one stone

days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the Lord, Urijah the son of She-maiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

upon another" (see Joseph. Bell. Jud. lib. vii. cap. 7). When conquerors would signify their purpose, that a city should never be rebuilt, they used to break up the ground where it stood (see Judg. ix. 45). Horace alludes to this custom,

—"Imprimeretque muris

Hostile aratrum exercitus insolens."—Lib. i. Od. 16.

The mountain of the house.] The temple stood upon mount Moriah (see 2 Chron. iv. 1, and xvii. 3, of this prophecy).

Ver. 19. *Did Hezekiah—and all Judah put him at all to death?*] Did the people come together in a body to accuse Micah, and demand sentence against him, as they had now done in the case of Jeremiah?

Did he not fear the Lord.] See 2 Chron. xxxii. 25.

Ver. 20.] This seems to be an instance alleged by others of the Sanhedrin, in favour of the priests and prophets, who were for condemning Jeremiah.

Ver. 22. *Jehoiakim—sent men into Egypt.*] There was a strict alliance between him and Pharaoh-nechoh king of Egypt (see 2 Kings xxiii. 24).

Ver. 23. *Cast his dead body into the graves of the common people.*] Thereby to put a mark of infamy upon him after his death, by burying him among the common people; for persons of quality and character had sepulchres belonging to their own families (see 2 Sam. xvii. 23, 1 Kings ii. 24).

Ver. 24. *The hand of Ahikam—was with Jeremiah.*] Both he and his father Shaphan were chief ministers under Josiah (2 Kings xxii. 12, 14). And the brothers of Ahikam, Gemariah, Elasah, and Jaazaniah, were considerable men in those days with Ahikam, and members of the great council (see Jer. xxix. 3, Ezek. viii. 11): so Ahikam made use of his interest with them, to deliver Jeremiah from the danger that threatened him.

That they should not give him into the hand of the people.] The common people are inconstant in their

24 Nevertheless the hand of Ahikam, the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

opinions: they joined at first with Jeremiah's accusers (ver. 10); after hearing his apology, they took his part (ver. 16); but afterward, upon hearing the instance of Urijah alleged on the other side, they were incensed against him, and were zealous for putting him to death.

CHAPTER XXVII.

1 IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying,

2 Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their mas-

ters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land

CHAP. XXVII.

ARGUMENT.—This prophecy seems to have been uttered at the beginning of Zedekiah's reign (see the following note), and foreshows the conquest of Judea, and the neighbouring countries, by the king of Babylon, as was more largely set forth in the twenty-fifth chapter.

Ver. 1.] There is a difficulty in the date of this prophecy, because it plainly relates to the times of Zedekiah (see ver. 3, 12, 16). Some suppose that Jeremiah might have it in charge to declare this decree of God's in the reign of king Jehoiakim, which yet he was not to execute, till the time of Zedekiah. Others think that the prophet did presently execute some part of his orders, viz. that of putting on bonds and yokes upon his neck, which he wore, during the reigns of Jehoiakim and Jeconiah, till the fourth year of Zedekiah. There are other ways of solving this difficulty, which are less probable: but the answer which seems to me the least forced, is to say, that Jehoiakim is crept into the text, by the negligence of the scribes (who might have their eyes upon the beginning of the last chapter or section), instead of Zedekiah. This emendation is confirmed, by comparing this verse with the third, twelfth, and twentieth verses of this chapter, and with the beginning of the next. Such little verbal mistakes must be allowed by all impartial readers, to have sometimes happened in transcribing the holy scriptures, as well as in other books, and may easily be corrected, by comparing the suspected reading with other parts of the sacred text, which admit of no difficulty or uncertainty.

Ver. 2.] The prophets foreshadowed things by actions as well as words. So Isaiah went "naked and barefoot" (Isa. xx. 3). Ezekiel prophesied in like manner by signs (Ezek. iv. 1, &c., xii. 3, xxiv. 17, 19).

Ver. 3. *Send them to the king of Edom, &c.*] These were some of those countries which God had given into the hand of the king of Babylon (see xxv. 21, 22, and ch. xlviii. xlix.).

By the hand of the messengers which come to Jerusalem unto Zedekiah] Their business was either to congratulate Zedekiah upon his accession to the throne; or else to engage him in a league against the king of Babylon.

Ver. 6. *Now have I given all these lands into the hand of Nebuchadnezzar*] God is the sole lord and proprietor of the world, and, by virtue of his absolute sovereignty and dominion, has a right to give the kingdoms of the earth to whomsoever he pleases (Dan. iv. 17), and he exercises this authority, by "changing times and seasons," by "removing kings, and setting up kings" (ibid. ii. 21). It is the business of human laws, to establish every government in that method wherein it is already settled: but as this is no bar to providence, which still has a right to alter governments, and, for great and wise reasons, often changes the scene of worldly affairs: so neither ought it to be an objection against submitting to any persons, whom God's providence hath placed over us, and put into their hands the full power of exercising all those acts of government in which sovereignty consists. But although the people are bound in such cases to obey, yet this does not lessen the guilt of usurpers themselves (see the note on xxv. 12).

King of Babylon, my servant;] See xxv. 9.

The beasts of the field have I given him also to serve him.] Compare Dan. ii. 38. An instance of that absolute sovereignty which God hath given to the king of Babylon, whereby men, and all their goods and fortunes, which chiefly consisted in cattle in those days, were entirely at his disposal.

Ver. 7. *All nations shall serve him, and his son, and his son's son,*] Belshazzar, the last king of the Babylonian monarchy (Dan. v. 30, 31), was grandchild to Nebuchadnezzar, who is called his father, Dan. v. 2, that is, his grandfather, by a usual Hebraism (see 1 Kings xv. 3, compared with ver. 10, and 2 Kings viii. 26, compared with ver. 18). For the two kings mentioned in Ptolemy's Canon, between Evil-merodach and Belshazzar (called there Nabonedus; viz. Neriglissarus and Laborosarchodus, had no right by lineal descent: for Neriglissarus was only husband to Evil-merodach's daughter, and Laborosarchodus was son to Neriglissarus. Compare Isa. xiv. 22, where God saith, "I will cut off from Babylon the name and remnant, son and nephew," or rather, "son and grandson;" that is, all that should lineally succeed king Nebuchadnezzar (compare Job xviii. 19).

Until the very time of his land come:] The Vulgar Latin translates the words thus, "Until the time of his land, and of himself come;" i. e. the time of his punishment or visitation, as it is elsewhere ex-

come: and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD had spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD,

yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

pressed; that is, at the end of seventy years (see xxv. 12). The word *time* is used in the same sense, Ezek. vii. 7, xxx. 3.

Kings shall serve themselves of him.] See xxvi. 14.

Ver. 8. *That will not put their neck under the yoke*] Will not submit to that servitude represented by the yokes mentioned ver. 2, 3.

That nation will I punish.] Those punishments are elsewhere denounced against Zedekiah, and all the Jews who joined with him in resisting the king of Babylon's forces (see xxiv. 9, xxxviii. 8, Ezek. xii. 13, 14, xvii. 20, 21).

Ver. 9.] The Jews, together with the idolatrous rites of their neighbours, learned their arts of divination, and foretelling future events, the use of which was expressly forbidden, Deut. xviii. 11, &c. and for which practices they are severely reprov'd, Isa. ii. 6. The word *nomen*, which is here translated *enchanter*, is rendered there *soothsayer*, and is supposed to be the same with a stargazer, or astrologer.

Ver. 10.] See xiv. 14, xxiii. 21, xxix. 8.

Ver. 11.] They that make no opposition against the king of Babylon's forces, but willingly submit

themselves to him, shall continue in their own country and possessions, being only tributaries to the king of Babylon (see xxxviii. 17, xlii. 10, 11).

Ver. 12.] See the note on ver. 1. What the prophet saith here to Zedekiah, hath a particular weight in it, because he was made king of Judea by Nebuchadnezzar, and took an oath of being faithful to him, and never resisting his authority (see xxxviii. 1, 2 Kings xxiv. 17, 2 Chron. xxxvi. 13, Ezek. xvii. 15, 18).

Ver. 16.] Several of the vessels belonging to the temple were carried away by the Chaldeans, in the reigns of Jehoiakim and Jeconiah (see 2 Chron. xxxvi. 7, 10, Dan. i. 2).

Ver. 19.] See lii. 17, 20, 21.

Ver. 20. *When he carried away captive Jeconiah*] See 2 Kings xxiv. 13, 14.

Ver. 22. *They shall be carried to Babylon.*] See 2 Kings xxv. 13, 2 Chron. xxxvi. 18.

There shall they be until the day that I visit them.] Till the prefixed time of seventy years be expired, when I shall visit the iniquity of the Chaldeans upon them, and restore the Jews from their captivity (see xxv. 11, 12, Ezra i. 7).

CHAPTER XXVIII.

1 AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gideon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the vessels of the LORD's house, that Neduchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place,

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all na-

CHAP. XXVIII.

ARGUMENT.—This chapter contains an account of Hananiah's false prophecy, and the judgment Jeremiah denounced against him upon it; which accordingly came to pass.

Ver. 1. *In the beginning of the reign of Zedekiah*] This plainly refers to the time specified at the beginning of the last chapter, and confirms the conjecture there made, that Jehoiakim is put there by a mistake of the copies for Zedekiah.

In the fourth year.] There is a difficulty in the expression, how the prophet should call that the beginning of Zedekiah's reign, which was really the *fourth year* of it. Therefore Scaliger understands it of the fourth year in course, reckoning from the last sabbatical year, which we know was to be every seventh year, from Lev. xxv. 3, 4 (see his *Canones Isagog.* p. 294, 295), and Kinchi speaks of it as a tradition received among the rabbins, that the temple was destroyed in a sabbatical year; which falling in with the eleventh year of Zedekiah, the first year of his reign must be the fourth in course from the last sabbatical (see the notes on xxxiv. 1, 17).

It is probable, that the observation of these sabbatical years had been intermitted for a great while before the captivity; but the king and people, warned by the prophet Jeremiah of the great neglect in this matter, had entered into a solemn covenant for the observing this part of the law (see xxxiv. 8, &c). But after all, there is no ground for this solution of Scaliger's; for it is plain, that if they had any regard for this computation of time, the ninth year of Zedekiah was the sabbatical year (see the forementioned place).

To avoid this difficulty, Noldius translates the words to this sense, "When it had been so [that is, when I had continued prophesying with a yoke about my neck from that year] in the beginning of the reign

of Zedekiah, until the fourth year" (see his *Concordance*, p. 143, 164).

The LXX. read this part of the verse thus, "In the fourth year of the reign of Zedekiah king of Judah, in the fifth month."

Ver. 2. *I have broken the yoke of the king of Babylon.*] That tyrannical power which Nebuchadnezzar exercises, of which the bonds and yokes which Jeremiah wore are the figures (see xxxvi. 1, 12).

Ver. 3. *Within two full years*] See note on ver. 16. *Will I bring again into this place*] See xxvii. 16, 20.

Ver. 4.] This was grateful news to the people, who looked upon Zedekiah only as Nebuchadnezzar's deputy, or viceroy (see the note on xxvi. 12).

Ver. 6. *Even the prophet Jeremiah said, Amen.*] Thereby expressing his hearty concern for the good of his nation, and wishing that God would repent him of the evil wherewith he had threatened them by his ministry.

Ver. 8, 9.] Jeremiah offers two several reasons in defence of his own prophecies, and against the truth of Hananiah's. First, that many other prophets agreed with himself in prophesying evil against the Jews, and other neighbouring countries, such as Hosea, Joel, Amos, Isaiah, Micah, Habakkuk, Zephaniah, &c. Whereas Hananiah, being single in his prophecy, nothing but the punctual answering the event could give him the authority of a true prophet. Secondly, that considering the general corruption of the people's manners, it was so much the more likely God should inflict severe punishments upon them, their iniquities being now ripe for judgment. To this the Jews add a third explication of the words, viz. that when a true prophet foretells peace, his prophecy must certainly be fulfilled, and the event would prove him to be a true prophet: whereas when a prophet foretold evil, which was Jeremiah's case, the event might be suspended by the repentance of the persons concerned (see Bishop Kidder's *Dem. of the Messias*, par. i. p. 377).

tions within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they

shall serve him: and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

Ver. 10. *Hananiah took the yoke*] See xxvii. 2.

Ver. 11. *The neck of all nations*] See *ibid.* ver. 7.

Ver. 13. *Thou shalt make for them yokes of iron.*] Such as no human strength can break: to signify that no human force shall be able to cope with the king of Babylon.

Ver. 14.] He renews in stronger terms the prophecy that he delivered before, xxvii. 6, 7.

Ver. 16. *This year thou shalt die.*] As Hananiah limited the accomplishment of his prophecy to the

space of *two years* (ver. 3), to gain credit with the people, by such a punctual prediction; so Jeremiah confines the trial of his veracity to a much shorter time: and the event exactly answering, evidently showed the falsehood of the other's pretences.

Thou hast taught rebellion against the Lord.] Thou hast taught the people to disbelieve his word, and to act contrary to his decrees.

Ver. 17. *In the seventh month.*] Two months after he had uttered his false prophecy (see ver. 1).

CHAPTER XXIX.

1 Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zede-

kiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

CHAP. XXIX.

ARGUMENT.—This chapter contains a message sent by Jeremiah, at the beginning of Zedekiah's reign, to the captives in Babylon, who were carried away with Jeconiah, exhorting them to live quietly there, and not hearken to the prophets among them, who deluded them with a vain hope of a speedy return home: against two of which prophecies he denounces God's judgments; as he did afterward against Shemaiah, who sent a threatening letter against Jeremiah, at the return of those very messengers who carried this letter to Babylon.

Ver. 1. *Residue of the elders which were carried away captives.*] These were those probably that survived of the Sanhedrin, that were carried away captive in the third year of Jehoiakim's reign (Dan. i. 3), or else who remained of Jeconiah's captivity (see 2 Kings xxvi. 14); many of whom might die by the hardships they suffered in their transportation. These being persons of authority, were more likely to influence the rest of the people, and induce them to hearken to the prophet's advice.

To the prophets.] We do not read of any true prophet that was carried away captive with Jeconiah,

beside Ezekiel. So the Septuagint rightly understand the word here of false prophets, who flattered the people with hopes of a speedy restoration (see xxvi. 7, xxxviii. 19). So Hananiah is often called the *prophet* in the foregoing chapter; and compare ver. 8, of this chapter.

Ver. 2. *After that Jeconiah—and the queen,*] By the *queen* is meant Jeconiah's mother (see 2 Kings xxiv. 12, 14, 15, where an account is given of this captivity; and compare xxii. 26, xxvii. 10, xxviii. 4 of this prophecy).

And the eunuchs.] See xxxiv. 19.

The princes of Judah and Jerusalem,] If these be persons of a distinct rank, we may understand the princes of Judah to be the same with the elders, or Sanhedrin, ver. 1 (compare xxvi. 10, 16, 17, xxxiv. 19). By the "princes of Jerusalem" are meant the rulers of that city, called the lesser Sanhedrin, consisting of twenty-three.

Ver. 3. *By the hand of Elasah*] See xxvi. 24

Gemariah the son of Hilkiah,] A distinct person from Gemariah, mentioned xxxvi. 10.

Whom Zedekiah—sent unto Babylon to Nebuchadnezzar] To renew his promises of fidelity to him (see the note on xxvii. 3, 12).

Ver. 5, 6.] The prophet gives them this advice to check their hopes of a speedy return from Babylon,

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;

16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all

the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, the LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

with which the false prophets flattered them (see ver. 8, 28).

Ver. 7.] It is the duty of all private persons to submit to the government that protects them, and to pray for the prosperity of it (see Ezra vi. 10, 1. Tim. ii. 1, 2). And if they are persecutors or enemies to the truth, they are to leave it to God to execute upon them the judgments he has denounced against tyrants and oppressors: which threatenings the Jews expected God would execute upon Babylon in due time (see Ps. cxxxvii. 8, 9).

Ver. 8. *Neither hearken to your dreams which ye cause to be dreamed,*] Which you encourage your false prophets to pretend to.

Ver. 10. *After seventy years be accomplished*] These seventy years of the captivity are to be computed from the fourth year of Jehoiakim, which, in the scripture account, is the first year of Nebuchadrezzar's reign (see the notes on xxv. 1. 11).

I will visit you,] There were but few in comparison of those captives, that returned in person into their own country (see Ezra iii. 12). So this promise was chiefly fulfilled in their posterity; and it is common in scripture to speak of blessings bestowed upon the children, as if they had been actually made good to their progenitors (see xxxii. 5, and compare Exod. vi. 4, Mic. vii. 20).

Ver. 12.] A sure token of God's favour (see xxxiii. 3), as his rejecting men, and casting them off, is expressed by "his hiding his face from them," and refusing to hear their prayers (see xiv. 12, Lam. iii. 8, 44).

Ver. 13.] According to the promises made, Lev. xxvi. 39, 40, Deut. xxx. 1, Ps. xxxii. 6.

Ver. 14.] These words are directly spoken to those that were carried captives with Jeconiah, and were fulfilled in their restoration under Cyrus: yet the expressions being so large and general, may be supposed to relate to that general restoration of the whole nation which is often foretold in the prophecies of the Old Testament (see xxiii. 3, 8, xxxii. 37, and the notes there).

Ver. 15. This is meant of the false prophets, who foretold nothing but peace and prosperity (see ver. 8, 21).

Ver. 16—18.] See xxiv. 8, 10.

Ver. 19.] When at the same time they readily gave ear to the false prophets, that flattered them with promises of peace and safety (see xiv. 14, xxvii. 15, xxviii. 2).

Ver. 21. *He shall slay them before your eyes;*] As persons that disturbed the minds of the Jews, his subjects, and made them unwilling to submit to his government, by giving them hopes of a speedy deliverance from under it (see ver. 7, 8).

Ver. 22. *Taken up a curse*] See note on xxiv. 9. *Whom the king of Babylon roasted in the fire;*] Casting into the fire was a punishment used in that country, as appears from the history of the three children, Dan. iii. There was likewise a way of roasting by a gentle fire, to make men die by a more lingering death, such as Antiochus practised upon the seven brethren (2 Macc. vii. 5); and was often used in the Dioclesian persecution, as Lactantius describes it, De Mortib. Persecutorum, cap. 21. The word here properly denotes this sort of punishment.

Ver. 23. *And have committed adultery with their neighbours' wives,*] Compare xxiii. 14. The Jewish

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

24 ¶ Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is mad*, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity* is long: build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

writers will needs have these to have been the two elders that attempted Susannah's chastity. For they have a traditional account of that story; though they do not look upon the history of it, that is still extant in the Greek, to be authentic.

Ver. 24. *Shemaiah the Nehelamite.*] Or, "the dreamer," as the word is rendered in the margin (see ver. 8). This was done after the messengers who delivered the former message to the captives at Babylon were returned home, who brought along with them the letter of Shemaiah mentioned in the following verse (see ver. 27).

Ver. 25. *To Zephaniah.*] See note on xxi. 1.

Ver. 26. *The Lord hath made thee priest in the stead of Jehoiada.*] Shemaiah directs the words of his letter to Zephaniah, in the first place, as being next in order to the high-priest, and therefore called the *second priest*, lii. 24, and tells him, that God has appointed him to supply the place of the high-priest, being probably absent at that time, who was either Azariah, or Seraiah his son; but might be called by the

name of Jehoiada, a person so remarkable for his zeal and courage, 2 Chron. xxxiii. xxxiv.

It is certain, some of the high-priests had several names, as is taken for granted frequently by Selden, Lightfoot, and other learned men, who have endeavoured to give us an account of their succession, out of the histories of the Kings and Chronicles (see Selden, *De Success. in Pontificat.* lib. i. cap. 5, Lightfoot's *Temple Service*, ch. 4).

For every man that is mad.] See xx. 1, 2, and the note there. The prophets and inspired persons, were often accused of madness, or being possessed with an evil spirit, by their enemies (see 2 Kings ix. 11, Hos. ix. 7, John x. 20, Acts xxvi. 24).

Ver. 28. *For therefore* [or, *because*, see Noldius, p. 728] *he sent unto us in Babylon.*] See ver. 5.

Ver. 32. *He shall not have a man to dwell among this people.*] None of his posterity shall remain to see my people restored to their own land again (compare ver. 11).

Because he hath taught rebellion.] See xxviii. 16.

CHAPTER XXX.

1 THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

CHAP. XXX.

ARGUMENT.—This and the following chapter contain general promises of God's mercy to the Jews, and assurances that he will never forget the covenant that he made with their fathers: those were partly fulfilled in their restoration under Cyrus, but more fully to be accomplished in the times of the Messias; and by the gracious terms of that new covenant, which he will establish with the spiritual Israel. At, or before, whose second appearing, we may expect a general conversion and restoration of God's ancient people: a blessing implied in those prophecies of the Old Testament, where the joint restoration of Israel and Judah is foretold; as has been observed upon Isa. xi. 11, 13.

Ver. 2. *Write thee all the words.*] The words that follow contain a promise of the Jews' restoration from their captivity (compare ver. 4). These God commands should be committed to writing for the use of posterity, to be a support to the Jews, and an encouragement for them to trust in God, and a proof of God's prescience and overruling providence, when the event shall be brought to pass (see the note on xxii. 30).

Ver. 3.] Israel and Judah having been carried away by two distinct captivities, into different parts of the world, several prophecies of the Old Testament not only foretell the restoration of each of them, but likewise their reunion after their restoration (see above, iii. 18, Ezek. xxxvii. 6, 21, 22, Hos. i. 11). Now, though it be granted that some of every tribe

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

did return to their own country under Cyrus and Artaxerxes, and are therefore called by the name of *all Israel* (Ezra ii. 73, vi. 17, vii. 13, x. 5, Neh. xii. 47), yet the far greatest part of these were of Judah and Benjamin, together with the Levites (see Ezra i. 5). So that it is a great question what is become of the main body of the ten tribes, which Shalmaneser carried away into Assyria, and the neighbouring countries: from all which we may infer, that this and the like prophecies of the Old Testament refer to a farther restoration of the Jews that is yet to come.

Ver. 5. *A voice of trembling,*] Such a one as discovers great fear, and apprehensions of impending evils.

Ver. 6.] All men seem to carry that concern in their looks, and discover such an uneasiness in their behaviour, under their apprehension of approaching evils, as women do when the time of their travail draws near (compare vi. 24, Nah. ii. 10).

Ver. 7. *Alas! for that day is great,*] The word *day* often comprehends a succession of time, in which a whole series of events is transacted: so it here contains the whole time of the siege and taking of Jerusalem, the destruction of the city and temple, and the carrying away the people captive. This is described as a time of great tribulation, in which it was an earnest of the day of judgment, called the "great and terrible day of the Lord," Joel ii. 31.

Ver. 8. *In that day—I will break his yoke*] In the day when Jacob shall be saved out of all his troubles (ver. 7). The phrase *that day*, often denotes an extraordinary or remarkable time, for some signal events of providence (see the note on Isa. iv. 2).

Strangers shall no more serve themselves of him:] This promise has not yet received its accomplishment: since, after the return of the Jews under Cyrus, they were reduced into servitude by the Greeks and Romans; and at present there is no place in the world where they can be said to be their own masters.

Ver. 9. *They shall serve the Lord*] They shall steadily adhere to the true religion and service of God, expressed elsewhere thus, "I will be their God and they shall be my people" (see ver. 22).

David their king,] That is, the Messiah, who is often called by the name of David in the prophets, as the person in whom all the promises made to David were to be fulfilled (see Isa. lv. 3, 4, Ezek. xxxiv. 23, xxxvii. 24, Hos. iii. 5).

Whom I will raise up unto them.] An expression elsewhere used by the holy writers, when they speak of the coming of Christ (see Luke i. 69, Acts ii. 30, xiii. 23).

Ver. 10. *Fear thou not, O my servant Jacob,*] As

10 ¶ Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the Lord, Thy bruise *is* incurable, and thy wound *is* grievous.

13 *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they

if God had utterly forsaken thee, or cast thee off (compare Isa. xli. 15, xlv. 2).

I will save—thy seed from the land of their captivity;] I will deliver thee from thy captivity, though thou shouldst be dispersed into the most distant countries: and this, though it be not accomplished in the Jews of the present age, shall be made good to their posterity, who "are beloved for their fathers' sake," as St. Paul speaks, Rom. xi. 28. National blessings are promised in common to parents and children, who, as they are called promiscuously by the same name, as Jacob here denotes his posterity: so they are looked upon in such cases as one aggregate body, or race of people (see the note on xxix. 10).

Jacob—shall be in rest, and be quiet,] These expressions denote external peace and freedom from the annoyance of enemies, as hath been observed upon xxiii. 6.

Ver. 11. *Though I make a full end of all nations whither I have scattered thee,*] Such as the Assyrians, Chaldeans, Egyptians, &c. yet I will not make a full end of thee (see the note on xxxi. 36).

But I will correct thee in measure [see x. 24], and *will not leave thee altogether unpunished.*] This latter part of the verse some render, "and not utterly destroy thee:" which sense, as it suits very well with this place, so it agrees much better with the scope of those two texts in the pentateuch, where we first meet with it, Exod. xxxiv. 7, and Numb. xiv. 18, than the common translation, which renders the words there, "and will by no means acquit" the guilty.

The sense which our translation gives here of this phrase, "I will not leave thee altogether unpunished," agrees very well with the context of some other places, where this phrase is used, as particularly xxv. 29, xlix. 12, of this prophecy, as also Nah. i. 3.

Ver. 12.] In all human appearance, and therefore it is none but God can heal thee, and recover thee out of this desperate condition.

Ver. 13.] There is none that, by the reformation of their lives, or their intercessions with God, endeavour to avert his displeasure (see Ezek. xxii. 30). Or else the words may be rendered, "There is none to judge thy cause" (see vi. 28, xxii. 6). None knows the true nature of thy malady, or what medicines are fit to be applied to thy case. Their calamitous state is compared to a distempered body (see ver. 17, viii. 22, Isa. i. 5, 6); and the false prophets, instead of applying proper remedies, "have healed the wounds of my people slightly;" as we read, vi. 14.

Ver. 14. *All thy lovers have forgotten thee;*] See xxii. 20, 22.

seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because thy sins were increased.*

15 Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because thy sins were increased, I have done these things unto thee.*

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, *saying, This is Zion, whom no man seeketh after.*

18 ¶ Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiv-

I have wounded thee with the wound of an enemy,] Thy iniquities have provoked me to punish thee with that severity, as looks like cruelty, and as if I had declared myself an utter enemy to thee.

Ver. 15.] Yet why shouldest thou expostulate with me, as if I had dealt unjustly with thee? Whereas, if thy condition seems desperate, it is owing to thine own iniquities, which have still been increased with new aggravations of guilt.

Ver. 16. *Therefore [or yet surely, see the note on xvi. 14] all they that devour thee shall be devoured;]* See ver. 11, Isa. xxxiii. 1.

Ver. 17. *I will restore health]* See ver. 12, 13.

Ver. 18.] *I will bring again the captivity of Jacob's tents,]* The expression alludes to the ancient custom of dwelling in tents or tabernacles (compare Isa. xxxiii. 20, liv. 2). This was in some degree fulfilled under Zerubbabel.

The city shall be builded upon her own heap,] Or *hill*, as it is in the margin, as that part of Jerusalem particularly was, which was called mount Zion. And generally there was a castle or citadel, in the middle of the ancient cities, upon a rising ground, for the greater strength and security of the place (see Josh. xi. 13).

The palace shall remain [or be placed] after the manner thereof,] By the palace may be understood either the temple or the king's house; which the prophet foretells shall be built upon its former foundation and dimensions.

Ver. 19.] See xxxi. 4, 13, 18, xxxiii. 11, Zech. x. 8.

Ver. 20.] Their church and commonwealth shall be restored to their former state (compare xxxiii. 7, 11, Isa. i. 27).

Ver. 21. *Their nobles shall be of themselves,]* The Hebrew word *addiro*, is in the singular number, and literally signifies their *mighty one*, a title given to God himself, Ps. xciii. 4, and to a mighty angel, Isa. x. 34, probably the *Angel*, or Son of God. The sense is, they shall no more be governed by strangers, but shall have a ruler of their own nation; such as was Zerubbabel, a figure of Christ.

I will cause him to draw near,] He shall have a near attendance upon me: for I will make him a priest to me as well as a king, according to that prophecy concerning the Messiah, Ps. cx. 4, "Thou art a priest for ever, after the order of Melchisedec."

ing and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the Lord.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of the Lord shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

This phrase of *coming, or drawing near*, to God is particularly applied to the office of the priests and Levites, Numb. xvi. 5.

Who is this that engaged his heart to approach unto me?] For who is there but the Messiah, that is so entirely devoted to my service (see Ps. xl. 8, John iv. 34, xiv. 31). The words *mihu ze*, "who is this," have an emphasis in the original, that cannot be expressed in another language, and are spoken by way of admiration: the very same phrase is used Ps. xxiv. 10, where the altering the phrase from that which was used in the eighth verse is designed to denote some extraordinary person, and is generally expounded of the Messiah.

Ver. 22.] You shall continually adhere to my religion and worship, and I will take you into my favour and protection (see Ezek. xi. 24, xxxvi. 26, xxxvii. 27, Hos. ii. 23, Zech. xiii. 9, Rev. xxi. 3).

Ver. 23, 24.] We find the same judgment denounced xxiii. 19, 20. And with respect to the context here, and the *latter days*, to which it does particularly relate, it may best be explained with regard to the general conversion of the Jews, when God will make a remarkable discrimination among them; will bring back those that repent and believe into their own country, and punish the refractory with utter destruction, as he did the rebels in the wilderness (see Ezek. xi. 17, 21, xx. 34, 38, and the notes upon Isa. iv. 11, lxx. 12).

Ver. 24. *Fierce anger of the Lord]* See xxiii. 20.

In the latter days ye shall consider [or understand] it,] The *latter days, or last days*, as the phrase is sometimes translated, may signify, in general, the time to come; and so perhaps it is to be understood, Gen. xlix. 1, Deut. iv. 30, xxxi. 29, but it commonly signifies the times under the gospel, as being the last dispensation, and such as should continue to the end of the world (see the note on Isa. ii. 2). And taking the phrase in this sense, the words import that when all these evils are come upon you, which God has threatened against your disobedience, and particularly for that heinous sin of yours in rejecting the Messiah: and you have found the denunciations of the prophets verified in the several captivities you have undergone; then you will understand the import of this and several other prophecies, and the event will perfectly instruct you in their meaning (see xxiii. 20).

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

did return to their own country under Cyrus and Artaxerxes, and are therefore called by the name of *all Israel* (Ezra ii. 73, vi. 17, vii. 13, x. 5, Neh. xii. 47), yet the far greatest part of these were of Judah and Benjamin, together with the Levites (see Ezra i. 5). So that it is a great question what is become of the main body of the ten tribes, which Shalmaneser carried away into Assyria, and the neighbouring countries: from all which we may infer, that this and the like prophecies of the Old Testament refer to a farther restoration of the Jews that is yet to come.

Ver. 5. *A voice of trembling.*] Such a one as discovers great fear, and apprehensions of impending evils.

Ver. 6.] All men seem to carry that concern in their looks, and discover such an uneasiness in their behaviour, under their apprehension of approaching evils, as women do when the time of their travail draws near (compare vi. 24, Nah. ii. 10).

Ver. 7. *Alas! for that day is great.*] The word *day* often comprehends a succession of time, in which a whole series of events is transacted: so it here contains the whole time of the siege and taking of Jerusalem, the destruction of the city and temple, and the carrying away the people captive. This is described as a time of great tribulation, in which it was an earnest of the day of judgment, called the "great and terrible day of the Lord," Joel ii. 31.

Ver. 8. *In that day—I will break his yoke*] In the day when Jacob shall be saved out of all his troubles (ver. 7). The phrase *that day*, often denotes an extraordinary or remarkable time, for some signal events of providence (see the note on Isa. iv. 2).

Strangers shall no more serve themselves of him:] This promise has not yet received its accomplishment: since, after the return of the Jews under Cyrus, they were reduced into servitude by the Greeks and Romans; and at present there is no place in the world where they can be said to be their own masters.

Ver. 9. *They shall serve the Lord*] They shall steadily adhere to the true religion and service of God, expressed elsewhere thus, "I will be their God and they shall be my people" (see ver. 22).

David their king.] That is, the Messiah, who is often called by the name of David in the prophets, as the person in whom all the promises made to David were to be fulfilled (see Isa. lv. 3, 4, Ezek. xxxiv. 23, xxxvii. 24, Hos. iii. 5).

Whom I will raise up unto them.] An expression elsewhere used by the holy writers, when they speak of the coming of Christ (see Luke i. 69, Acts ii. 30, xiii. 23).

Ver. 10. *Fear thou not, O my servant Jacob,*] As

10 ¶ Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the Lord, Thy bruise *is* incurable, and thy wound *is* grievous.

13 *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they

if God had utterly forsaken thee, or cast thee off (compare Isa. xli. 15, xlv. 2).

I will save—thy seed from the land of their captivity;] I will deliver thee from thy captivity, though thou shouldst be dispersed into the most distant countries: and this, though it be not accomplished in the Jews of the present age, shall be made good to their posterity, who "are beloved for their fathers' sake," as St. Paul speaks, Rom. xi. 28. National blessings are promised in common to parents and children, who, as they are called promiscuously by the same name, as Jacob here denotes his posterity: so they are looked upon in such cases as one aggregate body, or race of people (see the note on xxix. 10).

Jacob—shall be in rest, and be quiet.] These expressions denote external peace and freedom from the annoyance of enemies, as hath been observed upon xxiii. 6.

Ver. 11. *Though I make a full end of all nations whither I have scattered thee,*] Such as the Assyrians, Chaldeans, Egyptians, &c. yet I will not make a full end of thee (see the note on xxxi. 36).

But I will correct thee in measure [see x. 24], and will not leave thee altogether unpunished.] This latter part of the verse some render, "and not utterly destroy thee:" which sense, as it suits very well with this place, so it agrees much better with the scope of those two texts in the pentateuch, where we first meet with it, Exod. xxxiv. 7, and Numb. xiv. 18, than the common translation, which renders the words there, "and will by no means acquit" the guilty.

The sense which our translation gives here of this phrase, "I will not leave thee altogether unpunished," agrees very well with the context of some other places, where this phrase is used, as particularly xxv. 29, xlix. 12, of this prophecy, as also Nah. i. 3.

Ver. 12.] In all human appearance, and therefore it is none but God can heal thee, and recover thee out of this desperate condition.

Ver. 13.] There is none that, by the reformation of their lives, or their intercessions with God, endeavour to avert his displeasure (see Ezek. xxii. 30). Or else the words may be rendered, "There is none to judge thy cause" (see vi. 25, xxii. 6). None knows the true nature of thy malady, or what medicines are fit to be applied to thy case. Their calamitous state is compared to a distempered body (see ver. 17, viii. 22, Isa. i. 5, 6); and the false prophets, instead of applying proper remedies, "have healed the wounds of my people slightly;" as we read, vi. 14.

Ver. 14. *All thy lovers have forgotten thee;*] See xxii. 20, 22.

seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving

I have wounded thee with the wound of an enemy.] Thy iniquities have provoked me to punish thee with that severity, as looks like cruelty, and as if I had declared myself an utter enemy to thee.

Ver. 15.] Yet why shouldst thou expostulate with me, as if I had dealt unjustly with thee? Whereas, if thy condition seems desperate, it is owing to thine own iniquities, which have still been increased with new aggravations of guilt.

Ver. 16. *Therefore [or yet surely, see the note on xvi. 14] all they that devour thee shall be devoured;]* See ver. 11, Isa. xxxiii. 1.

Ver. 17. *I will restore health]* See ver. 12, 13.

Ver. 18.] *I will bring again the captivity of Jacob's tents,]* The expression alludes to the ancient custom of dwelling in tents or tabernacles (compare Isa. xxxiii. 20, liv. 2). This was in some degree fulfilled under Zerubbabel.

The city shall be builded upon her own heap,] Or hill, as it is in the margin, as that part of Jerusalem particularly was, which was called mount Zion. And generally there was a castle or citadel, in the middle of the ancient cities, upon a rising ground, for the greater strength and security of the place (see Josh. xi. 13).

The palace shall remain [or be placed] after the manner thereof.] By the palace may be understood either the temple or the king's house; which the prophet foretells shall be built upon its former foundation and dimensions.

Ver. 19.] See xxxi. 4, 13, 18, xxxiii. 11, Zech. x. 8.

Ver. 20.] Their church and commonwealth shall be restored to their former state (compare xxxiii. 7, 11, Isa. i. 27).

Ver. 21. *Their nobles shall be of themselves,]* The Hebrew word *addiro*, is in the singular number, and literally signifies their *mighty one*, a title given to God himself, Ps. xciii. 4, and to a mighty angel, Isa. x. 34, probably the *אֱלֹהִים*, or Son of God. The sense is, they shall no more be governed by strangers, but shall have a ruler of their own nation; such as was Zerubbabel, a figure of Christ.

I will cause him to draw near,] He shall have a near attendance upon me: for I will make him a priest to me as well as a king, according to that prophecy concerning the Messiah, Ps. cx. 4, "Thou art a priest for ever, after the order of Melchisedec."

ing and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

This phrase of *coming*, or *drawing near*, to God is particularly applied to the office of the priests and Levites, Numb. xvi. 5.

Who is this that engaged his heart to approach unto me?] For who is there but the Messiah, that is so entirely devoted to my service (see Ps. xl. 8, John iv. 34, xiv. 31). The words *mihu ze*, "who is this," have an emphasis in the original, that cannot be expressed in another language, and are spoken by way of admiration: the very same phrase is used Ps. xxiv. 10, where the altering the phrase from that which was used in the eighth verse is designed to denote some extraordinary person, and is generally expounded of the Messias.

Ver. 22.] You shall continually adhere to my religion and worship, and I will take you into my favour and protection (see Ezek. xi. 24, xxxvi. 26, xxxvii. 27, Hos. ii. 23, Zech. xiii. 9, Rev. xxi. 3).

Ver. 23, 24.] We find the same judgment denounced xxiii. 19, 20. And with respect to the context here, and the *latter days*, to which it does particularly relate, it may best be explained with regard to the general conversion of the Jews, when God will make a remarkable discrimination among them; will bring back those that repent and believe into their own country, and punish the refractory with utter destruction, as he did the rebels in the wilderness (see Ezek. xi. 17, 21, xx. 34, 38, and the notes upon Isa. iv. 11, lxx. 12).

Ver. 24. *Fierce anger of the Lord]* See xxxiii. 20.

In the latter days ye shall consider [or understand] it.] The *latter days*, or *last days*, as the phrase is sometimes translated, may signify, in general, the time to come; and so perhaps it is to be understood, Gen. xlix. 1, Deut. iv. 30, xxxi. 29, but it commonly signifies the times under the gospel, as being the last dispensation, and such as should continue to the end of the world (see the note on Isa. ii. 2). And taking the phrase in this sense, the words import that when all these evils are come upon you, which God has threatened against your disobedience, and particularly for that heinous sin of yours in rejecting the Messias: and you have found the denunciations of the prophets verified in the several captivities you have undergone; then you will understand the import of this and several other prophecies, and the event will perfectly instruct you in their meaning (see xxxiii. 20).

CHAPTER XXXI.

I AT the same time, saith the LORD, I will be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

CHAP. XXXI.

ARGUMENT.—See the argument of the foregoing chapter, the same subject being continued in this: together with a more explicit declaration of the nature and terms of that new covenant which God will reveal by Christ.

Ver. 1. *At the same time,*] In the “latter days,” mentioned xxx. 24.

Will I be the God of all the families] See xxx. 22.

Ver. 2.] I saved the Israelites from that terrible destruction designed against them by their persecutors, Pharaoh, the Amalekites, and Amorites: I led them in the wilderness, and took care for them that they wanted for nothing, in a place destitute of all conveniences of life: I went before them in a pillar of cloud, to mark out a place for them where they should pitch their tents (compare Numb. x. 33, Deut. i. 33): I conducted them to the land that I had provided for them (see Deut. xii. 9, Ps. xc. 11); and after such evidences of my kindness to them, how can they doubt of the continuance of my favours?

Ver. 3. *The Lord hath appeared of old unto me,*] These words are spoken in the person of the Jewish nation, the people spoken of in the foregoing verse.

I have loved thee with an everlasting love:] The mercies I promised you when I made the covenant with your fathers shall never fail; “for the gifts and calling of God are without repentance” (Rom. xi. 29).

With loving-kindness have I drawn thee,] I have taken all opportunities of bringing thee to myself by preventing acts of grace and mercy. The word *draw* is used in scripture of God’s preventing grace (see Cant. i. 4, Hos. xi. 4, John vi. 44).

Ver. 4. *I will build thee, and thou shalt be built, O virgin of Israel*:] Thy inhabitants shall be again restored to thee, who shall rebuild their cities and habitations, that lay desolate during the time of their captivity (see xxxiii. 7). The Jews have the title of “*virgin of Israel*” bestowed upon them, to imply that, by their repentance and reformation, they have washed away the stains of their former idolatries, so often compared to whoredom in the scriptures (see the note on xviii. 13).

The “*virgin of Israel*” is of the same extent with “all the families of Israel” (ver. 1). For the blessings here promised shall receive their utmost completion, when Israel and Judah shall again be united into one people (see ver. 31, and the notes upon xxx. 3).

Thou shalt again be adorned with thy tabrets,] All the signs both of religious and civil joy shall be restored to thee (see Exod. xv. 20, Ps. cxlix. 3, Judg. xi. 34).

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; Sing with glad-

Ver. 5. *Thou shalt yet plant vines upon the mountains of Samaria*:] Building and planting are commonly joined together (see Isa. lxx. 21, Amos ix. 14). Samaria, being the metropolis of the ten tribes, seems to be put for the kingdom of Israel, as it was distinct from that of Judah, expressed often by Samaria in the books of Kings. According to which interpretation, the “*mountains of Samaria*” are equivalent to the “*mountains of Israel*” (Ezek. xxxvi. 8, xxxvii. 22). Taking Samaria in this sense, it implies, that the deliverance here spoken of shall extend to Israel as well as Judah (see ver. 6, and the argument on ch. xxx.).

The planters shall plant, and shall eat them as common things.] After they have planted them, they shall eat the fruits thereof, according to the promise contained in the parallel texts, Isa. lxx. 21, Amos ix. 14. Whereas God had threatened them as a curse, that when they had “planted their vines, another should eat the fruit,” Deut. xxviii. 30. The verb *hillelu*, translated “eat them as common things,” alludes to that law that forbade the fruit of any young trees to be eaten, till the fifth year of their bearing, when the fruit was lawful, or *common*, for every one to eat (see the margin of our bibles upon Deut. xx. 6, xxviii. 30).

Ver. 6.] They that were to publish any proclamation used to get to the top of some high hill, from whence their voice might be heard a great way off (see Judg. ix. 7, 2 Chron. xiii. 4, Isa. xl. 9). Watchmen gave the same kind of warning if they saw an enemy approach, which is now done more commonly by beacons. The Jews took much the same method in proclaiming their festivals (see Dr. Lightfoot’s Temple Service, ch. 11): in allusion to which customs the prophet here saith, that the time shall come when there shall be a general summons throughout all the ten tribes (Ephraim being often put for the whole kingdom of Israel; see the note on Isa. vii. 2) to repair to the temple at Jerusalem, and join themselves to the true church, from which they had made so long a separation.

When the prophets foretell the general conversion of the Jews, they often speak of Judah and Israel as no longer in a state of separation, but united together under one king, the Messias (see above, iii. 18, xxx. 3, Isa. xi. 13, Ezek. xxxvi. 6, 22, Hos. ii. 11). The expressions *arise ye*, &c. allude to the Jews going in companies to Jerusalem, at the three solemn feasts of the year (see Isa. ii. 3, and the notes there). The prophets being styled *watchmen* (see vi. 17), the word may be applied to those evangelical preachers, who should be instruments in converting the Jews, and bringing them into the church. And the word *notzerim* may allude, as Grotius observes, to the title of *Nazarene*, given to Christ and his disciples at the first preaching of Christianity (see Matt. ii. 23,

ness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way,

wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my first-born.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine,

Acts xxiv. 5). We find that names often carry some mystical allusion in them, by several instances of scripture, and particularly Jacob's blessings to his sons do, for the most part, allude to their proper names (Gen. xlix).

Ver. 7. *Sing with gladness for Jacob, and shout among the chief of the nations:*] When you see some dawning of these blessed times, express your joy for the restoration of Jacob's posterity in the most public manner that can be, in the sight of the chiefest of those potent nations from whence you are to be delivered (see ver. 11). The phrase which we translate "among the chief of the nations," may otherwise be rendered, "in the sight of the nations."

Publish ye, praise ye.] Publish those good tidings with the highest expressions of praise and glory to God: and likewise pray that God, who hath begun so glorious a work, would go on to complete and perfect it (compare Ps. cxviii. 25).

Ver. 8. *I will bring them from the north country.*] This promise relates to the ten tribes, as well as to the other two who were carried captive to Babylon: for Assyria and Media, whither they were removed, lay north of Judea, as well as Babylon (compare iii. 12, 18). And the following words speak of a general restoration of the Jews from their several dispersions (see xxiii. 8).

With them the blind and the lame, &c.] God will conduct them with all imaginable care and tenderness, and furnish the most feeble and indigent with suitable accommodations. The words allude to God's conducting his people of all ages and conditions through the wilderness, compared to the care with which a parent or a nurse carries a tender child, Deut. i. 31 (compare Isa. xl. 11, xli. 18, xlix. 10).

Ver. 9. *They shall come with weeping, and with supplications will I lead them:*] The Septuagint render the words thus, "They went forth with weeping, but with comfort will I bring them back:" which sense exactly agrees with the words of the hundred and twenty-sixth Psalm, which was composed upon the return from captivity (ver. 5, 6), "He that sows in tears, shall reap in joy; he that goeth forth weeping, shall come again with rejoicing." But I conceive the sense which our translators give of the words more agreeable to the original; and it is withal confirmed, by comparing this verse with iii. 21, where we read, "A voice was heard, weeping and supplications of the children of Israel:" the prophet speaking upon the same subject, and in the same words which are here made use of. Compare likewise l. 4, where it is said, that "the children of Israel and Judah shall come together, going and weeping—and seek the Lord their God:" implying that the Jews, at the time of their general restoration, shall have their joy tempered with tears of repentance for their former miscarriages. The same thing is more fully expressed Zech. xiii. 10, where God promises to "pour upon them the spirit of grace

and supplications:" the Hebrew word is *tahanunim*, the same which is used in the text.

I will cause them to walk by the rivers of waters.] So that they shall not be afflicted with thirst, or want of any accommodation in their journey. The words allude to God's miraculously supplying the Israelites with water in the wilderness (compare Isa. xxxv. 6, 7, xli. 17, 18, xlix. 10).

In a straight way, wherein they shall not stumble:] This phrase is an allusion to God's leading the Israelites through the Red sea, and afterward in the wilderness (compare Isa. xxxv. 8, xlii. 16, xlix. 11, lxiii. 13).

For I am a father to Israel, and Ephraim is my first-born.] Ephraim is often equivalent to Israel; especially when Israel denotes the ten tribes, as distinct from Judah (see ver. 6). God calls himself Israel's father here (see iii. 4, 19, Deut. xxxii. 6, 1 Chron. xxix. 10, Isa. lxiii. 16), and Ephraim the first-born among the tribes of Israel: because the birth-right which Reuben had forfeited, was conferred upon the two sons of Joseph, of whom Ephraim had the precedence (see Gen. xlviii. 20, 1 Chron. v. 1). This implies that God will restore the nation of the Jews to their primitive state, as it stood before their separation into two kingdoms (see the note upon ver. 6).

Ver. 10. *Declare it in the isles afar off.*] The Jews call all countries islands, which they go to by sea: so the isles are the same with the gentiles, or heathen nations (see Isa. xli. 1, xlv. 5, 10, 12, xlix. 1, li. 5, lx. 9, lxvi. 19).

He that scattered Israel will gather him.] He that hath dispersed the Jewish nation over all parts of the earth, will again gather them into one body or people (Isa. xi. 12, xxvii. 12, liv. 7).

Keep him, as a shepherd doth his flock.] As God's care over his people is often resembled to that of the shepherd (see Ps. xxiii. 1, lxxx. 1), so the office of the Messiah is described under the same character (Isa. xl. 11), and particularly with respect to the Jews after their conversion and restoration (see Ezek. xxxiv. 23, xxxvii. 24).

Ver. 11. *Ransomed him from the hand of him that was stronger than he.*] From those who had by force and power conquered him, and detained him captive (see Isa. xlix. 24, 25). An emblem of that redemption which Christ will obtain for us by vanquishing the devil, called the *strong one* in scripture (see Matt. xii. 29, Luke xi. 21, 22).

Ver. 12. *They shall come and sing in the height of Zion.*] Or, "They shall come singing to the height of Zion" (see the note on ver. 6). By the "height of Zion," is meant the temple built upon a hill, adjoining to mount Zion (compare Ezek. xvii. 23, xx. 40); and it is here taken metaphorically, as it is frequently in the prophetic writings, for the church, which is compared by Christ to a "city set on a hill" (Matt. v. 14), as being remarkable for the excellency of its laws and institutions (see the note on Isa. ii. 2).

and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not.

For wheat, and for wine,] Spiritual blessings are elsewhere described under the emblems of fruitfulness and plenty (see the note on Isa. iv. 2).

Their soul shall be as a watered garden;] God's grace and blessing are often compared to waters that refresh and enrich dry ground (see Isa. xlv. 3, lviii. 11).

They shall not sorrow any more] Compare Isa. xxxv. 11, lxv. 19, Rev. xxi. 4. Taking this promise in its full extent, it implies a happiness too great to be expected, while the present state of things continues.

Ver. 13. There shall be signs of a universal joy which all ages shall unanimously join in (see ver. 4).

Ver. 14.] The former expression alludes to that plentiful provision that was made for the priests under the law, who were maintained by the sacrifices and offerings brought to the temple (see 1 Sam. ii. 28). And the whole verse implies, that both the priests and people shall rejoice in the abundance of God's blessings (compare Ps. cxxii. 16).

Ver. 15. *A voice was heard in Ramah,]* The prophet describes the lamentations in and about Jerusalem, at the time of the several captivities mentioned lii. 15, 28—30, under the resemblance of a mother lamenting over her dead children. The mournful scene is laid in Ramah, in the land of Benjamin, not far from Jerusalem (see Judg. xix. 10, 13), part of that city itself being in the tribe of Benjamin (see vi. 1.) And Rachel, the mother of Benjamin, is introduced as chief mourner upon so sad an occasion.

This figurative representation was, in a great measure, literally true, when Herod slew the infants at Beth-lehem, not far from Ramah (see the forementioned place in Judges); and therefore St. Matthew tells us, that this prophecy was fulfilled in that event, ii. 17, 18. Several other instances may be alleged, where the mystical sense of the prophecies, or that which relates to the times of the gospel, is the interpretation that most exactly answers the natural and genuine import of the words. This particularly appears in those prophecies concerning Christ's sufferings contained in the twenty-second and sixty-ninth Psalms. If David's afflictions were the occasion of penning those Psalms, yet it is plain that the literal sense of several passages of those Psalms was never fulfilled in him.

Because they were not.] An expression denoting those who were dead, as being cut off from the land of the living, and excluded from any farther concern in the things of this world (see Gen. xlii. 13, Lam. v. 7.) This was literally true, according to St. Matthew's interpretation of the text, but only metaphori-

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to thine own border.

18 ¶ I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

ically so in the sense that was first intended; being spoken of those who were removed into a foreign country, and for ever deprived of the conversation of their relations, as if they had been naturally dead.

Ver. 16. *For thy work shall be rewarded,]* God will have a regard for the tender affection which the mothers bear to their children. Their prayers and tears shall be heard and accepted by him.

Ver. 17. *There is hope in thine end,]* Or, "to thy posterity," as the word in the original may be rendered; though these of the present age do not see a return from captivity, yet their posterity shall enjoy that blessing. This was particularly fulfilled with respect to the tribe of Benjamin in their return under Cyrus (see Ezra i. 5).

Ver. 18. *I have surely heard Ephraim bemoaning himself thus;]* Or, "When he was led into captivity, saying thus;" so the word *mithnoded* signifies, xlviii. 27, and in this sense the Vulgar Latin understands it here.

I was chastised as a bullock, unaccustomed to the yoke:] Or, I was instructed by thy discipline; whereas, before, I was as an untamed bullock, or heifer, that is not to be managed but by stripes and corrections.

Turn thou me, and I shall be turned;] Do thou turn my heart by thy preventing grace, and then I shall be effectually reformed (compare Lam. v. 21). Sometimes the scripture ascribes the whole work of man's conversion to God, because his grace is the first and principal cause of it. But yet to make it effectual, man's concurrence is necessary, as appears particularly from those words, l. 9, of this prophecy; where God saith, "We have healed Babylon, but she is not healed;" that is, God did what was requisite on his part for her conversion, but she refused to comply with his call. To the same purpose he speaks to Jerusalem, Ezek. xxiv. 13, "I have purged thee, and thou wast not purged."

Ver. 19. *Surely after that I was turned, I repented;]* As soon as God's grace touched my heart, and gave me a due sense of my duty, and the many deviations from it I had been guilty of, I straightway became a true penitent, and expressed my repentance, by all the outward and inward signs of an unfeigned sorrow.

Because I did bear the reproach of my youth.] The burden of my former sins lay heavy upon my mind, and I became sensible, that all the calamities and reproaches I have undergone, were the due deserts of my offences. The prophet, representing a whole nation as a single person, speaks of their former sins, as if they were the extravagances of their younger years.

20 *Is Ephraim my dear son? is he a pleasant child?* for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up way-marks, make thee high heaps: set thine heart toward the highway, even the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

Ver. 20. *Is Ephraim my dear son? is he a pleasant child?* The interrogative particle *he*, is in sense the same with *habeo*: and so it is plainly taken, 1 Sam. iii. 27, which place should be translated, "Did not I plainly appear to thy father's house," &c. and 2 Sam. xxiii. 17, where our English translators render it to the same sense, "Is not this the blood of the men that went in jeopardy of their lives?" Taking that particle in this sense, the text here should be rendered, "Is not Ephraim my dear son? is he not a pleasant child?" that is, Is he not one that I have set my affections upon, as a parent does upon a child in whom he delights?

For since I spake against him [or of him, see xlvi. 27], I do earnestly remember him still:] Ever since I have so severely reprov'd and chastised him, I have still retained a fatherly kindness and affection for him.

Therefore my bowels are troubled for him:] Or "yearn upon him;" I am moved with pity and compassion towards him, just as parents sympathize with the calamities of their children (compare Isa. lxiii. 15, Hos. xi. 8): and will in due time pardon and receive him into favour (compare Isa. lviii. 18).

Ver. 21. *Set thee up way-marks, make thee high heaps:* He bids them think of preparing for their return to their own country, and in order to that end, to set up way-marks to direct travellers in the right road (see Isa. lvii. 14, lxii. 10). The word *tamrurim*, *high heaps*, is used here in a different sense from that in which it is taken ver. 15, and signifies such pillars or obelisks as used to be set up on the road-side, for the direction of travellers: in which sense Schindler understands it, Hos. xii. 14, and renders that place thus, "Israel provoked him to anger by his heaps;" that is, his altars, which stood as "heaps in the field," as it is said there, ver. 11.

O virgin of Israel,] See note on ver. 14.

Ver. 22. *How long wilt thou go about.*] Or go out of the right way, or follow thine own imagination (compare ii. 18, 19, 26).

O thou backsliding daughter?] Compare vii. 24. Thou that wast formerly backward in obeying God's laws, and now seemest to linger and loiter when God calls thee to return homeward out of a strange country. This expression is often used of Israel, or the ten tribes (see iii. 6, 8, 11, 12); and of Judah and Israel together (ibid. ver. 14, 22), both being comprehended under the title of "The virgin of Israel," in the foregoing verse. In which sense it may most properly be understood here.

The Lord hath created [or doth create] a new thing in the earth, A woman shall compass a man.] As it is a new thing, and unheard of, that a woman should court a man, so God will bring as strange a thing to pass, that the Jewish nation shall return to God their husband (see iii. 14). So most of the modern Jews, and some Christian expositors, understand the words;

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

but several ancient Jews expounded the text of the Messias (see bishop Pearson on the third article of the Creed, Dr. Pocock's miscellany notes on Maimon. p. 345, and Dr. Jackson's discourse upon the place); and most Christian interpreters understand it of the miraculous conception of the Virgin Mary, without the operation of man. The Hebrew *sabab* is used in a sense near akin to this, Deut. xxxii. 10, where it signifies carrying in the arms, and cherishing as a mother does a child: to the same sense it is said, "Thou shalt embrace a son," 2 Kings iv. 16, *Habebis in utero*, as the Vulgar Latin renders it; though the word in the original is not the same as it is here. Taking the words in this sense, they properly import a new creation, and such as is the immediate work of God. That such a prophecy concerning the conception of Christ may not be thought to come in here abruptly, it is to be observed, that as the coming of the Messias is the foundation of all promises both of the first and second covenant (see 2 Cor. i. 20); so it contains the most powerful arguments to persuade men to obedience. And that covenant of which Christ was to be the Mediator, is plainly foretold and described at the thirty-first and following verses of this chapter. A learned friend thinks the phrase, "a woman shall compass a man," to be a proverbial speech; as much as to say, A woman, i. e. the most feeble, despicable persons, compared elsewhere to women (see Isa. iii. 12, xix. 6, xxvii. 11, Jer. l. 37, Nahum iii. 11), even such a one shall turn back or discomfit a mighty warrior, as the word *geber* properly signifies. He supposes the expression to be equivalent to those promises, that "one should chase a thousand," and the like; which promises should again be fulfilled at the general restoration of the Jewish nation (see ver. 8 of this chapter, Joel iii. 10, Zech. xii. 8): he farther supposes, that the word *woman* alludes to the virgin of Israel, ver. 21, called also a "backsliding daughter," ver. 22, and compared to Rachel, ver. 15.

Ver. 23. *O habitation of justice, and mountain of holiness.*] The giving up of the city and temple into the hands of the heathen, was a profanation of the peculiar place of God's residence (see Lam. ii. 7). But when the captivity should be restored, and the temple rebuilt, Jerusalem shall enjoy its former privileges, and be called the seat of justice, because there the supreme courts of justice should be re-established (compare Ps. cxxii. 5); and the temple shall be styled the "holy mountain," or place dedicated to God's service (see the note on ver. 12, and compare Isa. i. 26, Zech. viii. 3).

Ver. 24.] The country shall be reinhabited as well as the city (see xxxiii. 12, Isa. lxx. 10).

Ver. 25. *I have satiated [or I will satiate] the weary soul.*] I will comfort them after their sorrows and afflictions.

Ver. 26.] The words of the prophet, when he re-

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by

flected upon the vision which he had seen, which was so agreeable to him, that it gave him as great comfort and satisfaction as men feel when they have been refreshed with a sweet sleep and undisturbed rest.

Ver. 27.] Under the captivity the land lay desolate "without man and beast" (xxxiii. 12), but now it shall be inhabited and replenished with both. Israel and Judah are here joined together, as in many places before (see the notes on xxx. 2).

Ver. 28.] I will show the same care and vigilance (see xlv. 27) in restoring them, as I have formerly done in destroying them: according to the promise that I made to them upon their repentance and reformation (see xviii. 7, 8, compare xxxii. 22).

Ver. 29.] God hath often declared, that he will "visit the sins of the fathers upon the children:" and particularly threatened to execute judgment upon the present generation, for the idolatries and other sins of their forefathers (see xv. 4). This gave occasion to the proverb mentioned in this verse, which they that were in captivity applied to their own case; as if the miseries they endured were chiefly owing to their fathers' sins (see Lam. v. 7, Ezek. xviii. 2). But when this judgment should be removed, then there would be no farther occasion to use this proverb, as Ezekiel speaks in the forementioned place.

Ver. 30.] These national judgments ceasing, every one should suffer only for his own faults. This promise will be remarkably verified, when God shall cease to visit upon the Jewish nation that imprecation which they laid upon themselves for the death of Christ: "His blood be upon us, and upon our children" (Matt. xxvii. 25).

Ver. 31.] This must be meant of the evangelical covenant, as the text is expounded by St. Paul (Heb. viii. 8, x. 16). The benefits of this covenant were first offered to the Jews, as being the completion of that covenant God made with their fathers (see Acts iii. 26, xiii. 46).

Ver. 32. *Not according to the covenant that I made with their fathers*] The old covenant, as it is opposed to the new, signifies that system of laws and ordinances, which were the condition of that covenant made with the Jews upon mount Sinai; and in this sense the word *law* is usually taken in the New Testament, when it is opposed to the gospel (see Acts xv. 5, Rom. iii. 19, Gal. iii. 17).

I took them by the hand to bring them out of—

the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me,

Egypt;] God's care over his people in bringing them out from thence, and conducting them through the wilderness, is compared to a parent's leading a tender child (see Deut. i. 31, Hos. xi. 3).

Although I was an husband unto them,] See the note on ii. 2. The LXX. render the latter part of the sentence, "And I regarded them not:" which interpretation St. Paul follows, Heb. viii. 9, and the learned Dr. Pocock, in his miscellany notes upon Porta Mosis, chap. 1, confirms this sense of the verb *baalli*, from the use of the word in Arabic.

Ver. 33.] This may be meant of God's renewing their minds by his grace, which is called "giving them a new heart, and a new spirit, that they may walk in his statutes" (see Ezek. xi. 19, xxvi. 26, 27). Or else the words denote the difference between this and the former covenant, viz. that it should require inward purity, instead of external obedience, and a reasonable service in the place of the ceremonial ordinances; which is one reason why the gospel is called, in the New Testament, "the law of the spirit" (Rom. viii. 2), in opposition to the "law of a carnal commandment" (Heb. vii. 16).

And will be their God,] See the note on xxx. 22.

Ver. 34. *They shall teach no more every man his neighbour,*] The laws of the new covenant shall be so plain and agreeable to the dictates of reason, that there shall be no need still to be putting men in mind of their duty, as was the case of the former covenant, where a great part of its ordinances were purely positive and ceremonial. And God will now give a greater measure of his grace both to instruct men in the knowledge of his will, and engage them to practice accordingly, as the following words import.

They shall all know me,] "They shall be all taught of God," as Isaiah speaks, lvi. 13. There shall be an extraordinary effusion of God's Spirit, both in the ordinary and extraordinary effects of it, at the time when the gospel is published (see the notes upon that place of Isaiah, and compare Joel ii. 28, with John vii. 39).

I will forgive their iniquity,] God will deal with them with that grace and favour, as if they had never offended him (see Rom. iii. 25); and will set forth Christ to be a full, perfect, and sufficient sacrifice and propitiation for the sins of all that truly repent and turn to him (compare xxxii. 18, and see Acts x. 43, xiii. 39, Rom. xi. 27).

Ver. 35.] See xxxiii. 20, Ps. lxxxix. 36, 37.

saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate in the corner.

Ver. 36.] God will preserve a remnant of them where they are led captive, and restore them to their own country and government, as is foretold in several verses of this chapter. He will likewise preserve another remnant at the beginning of the gospel, called the *Σαζιμενοι*, Luke xiii. 23, Acts ii. 47, who, by embracing the faith of Christ, should escape those terrible judgments that should be inflicted upon the main body of that nation: and providence doth still continue them in a distinct body from all other people in the world, in order to their conversion in God's due time. To this place St. Paul, speaking of the conversion of the Jews in the latter times, seems to refer, when he saith, "The gifts and calling of God [to the Jews] are without repentance" (Rom. xi. 29).

Ver. 37. *I will also cast off all the seed of Israel*] Though their sins have deserved that God should utterly reject them, yet, out of a regard to the promises made to their fathers, he will, in due time, receive them to mercy (see Rom. xi. 25, 28).

Ver. 38. *The city shall be built to the Lord*] The following prophecy might, in some sense, be fulfilled, in the rebuilding of the city after the captivity: but I conceive the mystical sense of the words relate to a more perfect state of the church, which is elsewhere called *the city of God*, and the *New Jerusa-*

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be holy* unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

lem: and whose dimensions are figuratively described, Ezek. xlviii. 20, &c. Rev. xxi. 10, &c.

From the tower of Hananeel unto the gate of the corner.] The ancient limits of the city, from the south-east part to the south-west (see Neh. iii. 1, Zech. xiv. 10, and Dr. Lightfoot's description of Judea, chap. 26).

Ver. 39. *Go forth over against it*] Or, "just before it;" viz. before the corner gate, going on to the west part of the city.

Upon the hill Gareb,] By which Dr. Lightfoot understands mount Calvary, situate on the west side of Jerusalem.

Ver. 40. *The whole valley of the dead bodies, &c.*] The valley of Tophet, which was made a common burying-place (see vii. 32), and the receptacle of the filth of the city, even this place shall be cleansed, and set apart as holy unto the Lord. This may be mystically understood of the holiness of the New Jerusalem, when the church shall be thoroughly purged from all corruption (compare Zech. xiv. 20, 21, Joel iii. 17, Isa. lii. 1, lx. 21, Rev. xxi. 27).

It shall not be plucked up [see ver. 28]. *nor thrown down any more*] This probably denotes such a settled and immovable state of the church, as is not to be expected in this world (compare Isa. xxxv. 8, li. 16, lii. 1, lx. 15, lxii. 8).

CHAPTER XXXII.

1 THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and

say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon,

16, xxxviii. 6): but now was not under so severe a restraint (compare ver. 26, 28 of that chapter).

Ver. 3, 4.] This refers to the prophecy set down xxxiv. 2, &c. The particulars there mentioned being in order of time, before the passages related in this chapter. Jeremiah's prophecies are put together without any regard to the order of time, as hath been observed at the beginning of this Commentary.

Ver. 5. *There shall he be until I visit him.*] In his posterity, whom I will restore to their own country. So God tells Jacob, "I will go down with thee into Egypt, and will also surely bring thee up again" (Gen. xlv. 4), which promise was made good only to his posterity. So God is said to "deal mercifully with our fathers," for so the sense runs in the original Παρισαι ἕλεος μετὰ τῶν πατέρων ἡμῶν (Luke i. 72), by per-

CHAP. XXXII.

ARGUMENT.—Jeremiah being put in prison, for foretelling the taking of Jerusalem by the Chaldeans, doth there, by God's direction, purchase a field from his uncle's son, to foreshow that God will restore again the Jews to their country, where they shall enjoy their former possessions.

Ver. 1.] Compare lii. 12.

Ver. 2. *The king of Babylon's army besieged Jerusalem*:] The siege lasted from the tenth month of the ninth year of Zedekiah's reign to the fourth month of the eleventh year (see xxxix. 1, 2).

Jeremiah—was shut up in the court of the prison.] He was afterward put in the dungeon (see xxxvii.

and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this was the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver.

10 And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, both that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maa-

seiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing too hard for thee:

18 Thou showest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, *is* his name,

19 Great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the

forming his promises to their children (see the note on xxix. 10 of this prophecy).

Ye shall not prosper.] See xxi. 4, 9, xxxvii. 7, 10.

Ver. 8. *Buy my field—that is in Anathoth.*] Near Jerusalem (see ver. 44); and consequently at this time actually in the possession of the Chaldean army.

For the right of inheritance is thine.] As being next of kin (see Lev. xxv. 25), the fields in the suburbs of the Levites being unalienable (see ver. 24 of that chapter); this seems to have been a field that came into the family either by purchase (see Deut. xviii. 8), or by their marrying a wife of another tribe: for their rabbins agree, that the ordinance mentioned Numb. xxxvi. 7, which forbids the possession of lands "being removed from one tribe to another," did only take place at their first settlement in the land of Canaan (see Selden, De Synedriis, lib. iii. cap. 4, n. 1, et De Successione in Bona, cap. 18).

[On the other side, several good reasons may be alleged to prove those ordinances perpetual. For this was the chief design of instituting the year of jubilee, viz. to restore the lands to their ancient owners. Out of regard to this law Naboth refused to alienate his field to Ahab, at the peril of his life (1 Kings xxi. 3): the same law is renewed Ezek. xlvi. 17. See Dr. Alix's Reflect. upon the books of Moses, par. ii. ch. 19.]

Then I knew that this was the word of the Lord.] I knew that this offer was made to me by God's especial direction, thereby to give a sensible assurance that the nation should return from their captivity, and be restored to their ancient possessions (see ver. 15. 14).

Ver. 9. *Seventeen shekels of silver.*] Which in our money is not much above forty shillings: a small price for a field or piece of ground. The reason of the lowness of the price might be, because it was only buying the reversion of the ground, the purchaser or his heirs not coming into possession till the seventy years of captivity were expired. And the

purchase itself, like other prophetic signs, was rather a declaration of what should come to pass, than the conveyance of a present benefit: but our margin reads, "Seven shekels, and ten pieces of silver:" and the ten pieces may stand for a larger sum than a shekel, as the *seventy pieces* mentioned Judg. ix. 4, certainly do. The Chaldee paraphrase renders it *Seven minas, and ten shekels of silver*: each *mina*, according to Ezekiel's computation (xlv. 12) amounting to sixty common shekels, which is nine pounds sterling, according to Dr. Prideaux's computation; by which reckoning the whole sum amounts to above sixty-four pounds of our money.

Ver. 10. *Weighed him the money*] In ancient times all money went by weight (see Gen. xxiii. 16, Zech. xi. 12); a custom still used in several countries.

Ver. 11.] The open or unsealed writing, was either a copy of the sealed deed, or else a certificate of the witnesses in whose presence the deed of purchase was signed and sealed.

Ver. 12. *Mine uncle's son.*] The word *son* is not in the Hebrew, but it is to be understood by a usual ellipsis (see Matth. x. 2, 3). But the Hebrew word *dod*, signifies any relation or near kinsman; see Amos vi. 10, where the Septuagint very properly render it, *Ouisio*.

Ver. 14. *Put them in an earthen vessel, that they may continue many days.*] When hid under ground for greater security, to be produced when the land is reinhabited.

Ver. 17.] This prayer begins with an acknowledgment of God's infinite power, which is made manifest, both in the works of creation and providence, whereby he shows himself wonderful in his mercies, and terrible in his judgments.

There is nothing too hard for thee.] Or, "hidden from thee," as the Hebrew word literally imports; i. e. out of the reach of thy wisdom to compass, or bring to pass (see the same phrase, Gen. xviii. 14).

Ver. 19. *Great in counsel, and mighty in work.*]

sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day;

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandest them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the Lord unto Jeremiah, saying,

27 Behold, I *am* the Lord, the God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord; Behold, I

will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar, king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord.

31 For this city hath been to me *as* a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass

Who art infinitely wise in ordering all events, and as powerful in putting thy decrees in execution.

Ver. 20. *Even unto this day,*] The remembrance of which is preserved unto this day.

Among other men;] The word *other* is in like manner understood, 2 Chron. xxxii. 22, Isa. xxvi. 13.

Hast made thee a name.] Compare 1 Chron. xvii., Dan. ix. 15, where the margin reads, "Hast made thee a name," as it is here in the text.

Ver. 23.] Compare xi. 4, 8.

Ver. 24. *Behold the mounts,*] The ramparts which are raised against the walls, for placing "engines of shot," as the margin interprets the word *mesoloth*, in order to the making a general assault, and taking the city (compare xxxiii. 4).

Because of the sword,] See ver. 36, xiv. 12.

Ver. 25. *Thou hast said unto me—Buy thee the field*] In this posture of affairs, when the city and the country round about it is in the hands of the enemy, thou commandest me to make this purchase, which I have no prospect of ever enjoying.

For the city is given] Or rather, "Although the city be given," &c. (see Noldius's Concordance, p. 292).

Ver. 27.] The difficulties which thou thinkest are not to be surmounted, are not so to me, who can do all things, and have the lives and actions of men wholly at my disposal. *All flesh* is the same with *all men* (see Ps. lxx. 2, Isa. xl. 5).

Ver. 29.] See note on xix. 13.

Ver. 30. *The children of Israel and—Judah*] The title of Israel and Judah is sometimes given to the Jews, after the captivity of the ten tribes (see ver. 32, xxxvi. 2); because there were still some remains of those tribes left, who joined them-

selves to the tribes of Judah and Benjamin (see 2 Chron. xxix. 24, xxx. 1, 11, 15, xxxiv. 33, Ezra vi. 17).

Done evil before me] See ii. 7, 25, vii. 23, 28, xxii. 21).

Ver. 31. *From the day that they built it*] Or, "that it was built," the personal being often used for the impersonal (see the note upon Isa. xlv. 18). David was the builder of that part of Jerusalem that is called Zion, therefore styled the "city of David" (see 2 Sam. v. 9). He likewise enlarged the whole city of Jerusalem, making it the seat of the kingdom: for which reason Jerusalem is sometimes called the "city of David" (see Isa. xxix. 1). But we do not read that idolatry, the sin here spoken of, was committed there in David's time: so that the expression seems to be hyperbolic, like that of Isa. xlviii. 8, where God, speaking of the Jews' proneness to idolatry, saith, "Thou wast called a transgressor from the womb:" meaning from the very time of their living in Egypt (compare Ezek. xx. 8, xxiii. 3, 19, 27). If we take the words in a stricter sense, they must be understood of the times of Solomon, who beautified the city with the temple, and other stately buildings, but afterward defiled it by idolatry (see 1 Kings xi. 7, compared with 2 Kings xxiii. 13).

That I should remove it from before my face,] I should withdraw my protection from it (see 2 Kings xxiii. 27, xxiv. 3).

Ver. 32.] See ii. 8, 26.

Ver. 33. *Turned unto me the back,*] See ii. 27.

Rising up early, &c.] See vii. 13.

Ver. 34.] See note on vii. 30, 31.

Ver. 35. *High places of Baal,*] See note on xix. 5.

through *the fire* unto Moloch; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away from them,

To pass through the fire] The words "through the fire" are not in the Hebrew; but in other places which speak of the same thing, the words are expressed at full length (see Deut. xviii. 10, 2 Kings xxiii. 10). Elsewhere, the same thing is expressed by "burning their sons and their daughters in the fire," and "offering them for burnt-offerings:" see vii. 31, xix. 5 of this prophecy, Deut. xii. 38. The idolatrous Jews are often upbraided with the practice of this inhuman rite (see Ps. cvi. 37, Isa. lvii. 5). And the phrase of *making children pass* through the fire, is certainly taken in this sense, Ezek. xvi. 20, 21, xxiii. 37, where it is explained by slaying them, sacrificing them, and giving them to be devoured.

But some critics are of opinion, that the exposition is taken in a milder sense in other texts, particularly 2 Kings xvi. 3, and denotes only holding children over the fire, or making them pass through the flame, by way of lustration or dedication to some idol. To confirm this interpretation, they observe, that the verb *henebir*, used in the text, signifies to *dedicate*, or *consecrate* (see Exod. xiii. 12). See the reasons on which this interpretation is grounded, at large explained in Dr. Spencer, De Legib. Hebr. lib. ii. cap. 10, sect. 2.

Which I commanded them not,] See vii. 31.

Ver. 36. *And now therefore thus saith the Lord,*] In this and the following verses, God gives an answer to the doubt proposed by the prophet, ver. 25. Or the words may be thus translated, "But now, notwithstanding [all this], thus saith the Lord." So the particle *laken* is often taken (see note on xvi. 14).

Ver. 37. *I will gather them,*] See xxiii. 3, 8, xxix. 14.

I will cause them to dwell safely:] Compare xxiii. 4. St. Jerome observes in his notes upon the place, that this promise, taken in its full extent, was not made good to those that returned from captivity, because they were frequently infested with wars, as well by the kings of Syria and Egypt, as by the rest of their neighbours, as appears from the history of the Maccabees, and were finally subdued and destroyed by the Romans.

Ver. 38. *They shall be my people,*] See xxx. 22.

Ver. 39.] This must be understood, at least as to its ultimate completion, of the reunion of Judah and Israel after the general restoration (see the note on iii. 18, xxx. 3). When the ten tribes set up a distinct kingdom from that of Judah, they stood divided, not only in their civil interests, but also with respect to their religious worship. These distinctions, God

to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, *It is desolate* without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

saith, he will entirely abolish at the time of their conversion (compare xxiv. 7, Ezek. xi. 19). The same blessing is more fully expressed in these words (Ezek. xxxvii. 22), "I will make them one nation, and one king shall be king over them." At the same time we may expect the fulness of the gentiles to come in, and then "all nations shall serve the Lord with one consent" (Zeph. iii. 9), and "there shall be one Lord, and his name one" (Zech. xiv. 9).

Ver. 40. *I will make an everlasting covenant with them,*] The Jewish covenant, with respect to the ceremonial ordinances contained in it, is sometimes called an *everlasting* covenant (see Gen. xvii. 13, Lev. xxiv. 8, Isa. xxiv. 5). *Berith olam* in the Hebrew; because those ordinances were to continue for a long succession of time, called *olam* in that language (see the note upon xxv. 9), and to last till the new *olam*, or "age of the Messias," called *אילן מלאות*, "the age," or "world to come," Heb. ii. 5, vi. 5. But when this expression is applied to the gospel-covenant there is a peculiar emphasis contained in it, implying that it should never be abolished, or give way to any other dispensation (see Jer. l. 5, Isa. lv. 3, compared with Ps. lxxxix. 34, 35).

I will put my fear in their hearts,] "They shall all know me," xxxi. 34, and "shall be all taught of the Lord," Isa. liv. 13 (see the notes upon those places).

Ver. 41. *I will rejoice over them to do them good,*] I will take pleasure in doing them good, according to my promise, Deut. xxx. 9, whereas before, the "Lord rejoiced over them to destroy them," Deut. xxviii. 63, which God is never said to do, but when men have filled up the measure of their iniquities (see the note upon Isa. i. 24).

With my whole heart and with my whole soul,] With a true and lasting affection (compare xxiv. 6, xxxi. 28, Amos ix. 15).

Ver. 42.] Compare xxxi. 28.

Ver. 43. *And fields shall be bought in this land,*] So that it was not without good reason that I sent Hananeel unto thee, ver. 8.

It is desolate without man or beast;] Words spoken by the Jews, by way of despair, as if they had no hopes that their land should ever be inhabited again.

Ver. 44. *In the land of Benjamin,*] See xvii. 26.

I will cause their captivity to return,] The return of their captivity under Cyrus shall be an earnest of those greater blessings I will bestow upon them at their general restoration (compare ver. 37, 41, xxxiii. 7, 26).

CHAPTER XXXIII.

1 MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying.

2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name;

3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounds, and by the sword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be

CHAP. XXXIII.

ARGUMENT.—God renews his promises of restoring the Jewish nation, and repeats the same gracious assurances thereof which he gives them in the two foregoing chapters; the completion of which is to be expected under the kingdom of the Messias; whose coming is plainly foretold at the fifteenth and sixteenth verses of this chapter.

Ver. 1.] See xxxii. 2.

Ver. 2. *The maker thereof,*] i. e. Of the city Jerusalem, a figure of that church, spoken of before (see xxxii. 36, 44, compared with the fourth, sixth, and ninth verses of this chapter).

Ver. 3. *Call unto me, and I will answer thee,*] An expression betokening God's favour and loving-kindness: that he is ready to comply with the first intimations of his servant's desires (compare xxix. 12, Ps. xci. 15, Isa. lxxv. 24). As, on the contrary, God's rejecting men is expressed by his refusing to answer when they call (Prov. i. 24). God's thus directing his discourse to Jeremiah, doth not only denote his kindness towards the prophet, but likewise implies the affection he still bore to his people, for whom the prophet did so earnestly intercede, and whose welfare he had so much at heart.

And shew thee great—things, which thou knowest not.] Not only what relates to the return of thy people from the Babylonish captivity, but likewise the blessings to be conferred upon them in the times of the Messias.

Ver. 4. *Thrown down by the mounds,*] By the battering engines placed upon the mounds, that are raised against the walls of the city (see xxii. 24).

By the sword;] By the violence of war. But the Hebrew word is sometimes taken for such instruments as are used in demolishing any building. Accordingly, it is rendered a *mattock* by our translators, 2 Chron. xxxiv. 6. See likewise Ezek. xxvi. 9, where it is translated *aces*.

Ver. 5. *But it is to fill them, &c.*] To fill them, i. e. the houses mentioned ver. 4. This verse comes in by way of parenthesis, between the fourth and sixth, to show, that at present God will not prosper any efforts which are made for the defence of the city, though he will restore it hereafter to its former

splendour. Lud. De Dieu renders the words thus, "The Chaldeans come to fight, and to fill," &c., and he proves, by several instances, that the Hebrew particle *eth* sometimes goes before a nominative case: a plain instance of which syntax is to be seen, xxxvi. 22 (see likewise Noldius's Concordance, p. 121).

Ver. 6. *I will bring it health and cure,*] I will restore this place to its former prosperity, and deliver it out of that calamitous state into which the sins of the inhabitants have brought it (compare xxx. 12, 13, 17).

Ver. 7. *I will cause the captivity of Judah and—Israel to return*] See the note on xxx. 3.

And will build] Comp. xxiv. 6, xxxi. 4, 28, xliii. 10.

Ver. 8.] I will not impute their sins any longer to them, but remit the punishments I have inflicted upon them for their iniquities. The word *cleanse* may be here taken in a legal sense for acquitting or "pronouncing clean," as the word is translated, Lev. xiii. 28. In the same sense, the Greek verbs ἀγιάζω and καθαρίζω (which answer to the Hebrew *tahar* in the text) are used by St. Paul and St. John, for taking away the guilt of sin (see Heb. ix. 13, 14, x. 14, 29, xiii. 12. 1 John i. 7, 9). The whole verse implies that general promise of pardon of sins which is elsewhere spoken of, as the peculiar blessing of the gospel (compare xxxi. 34, Ezek. xxxvi. 25).

Ver. 9. *It shall be—a praise and an honour before all the nations of the earth,*] God's especial providence over the Jews, in restoring their city and temple, shall be taken notice of by the heathen world, and make them give glory to that God whom they worship (See Ezra i. 2, vi. 12). To the same sense God is said to make "Jerusalem a praise in the earth" (Isa. lxvii. 7), i. e. the subject of men's praise and admiration, the glory of which redounds to God, who is her protector. This promise is more signally fulfilled in the Christian church, which the heathens resorted to, as the seat and temple of truth (see Isa. ii. 3, Zech. viii. 21, 23).

They shall fear and tremble for all the goodness—that I procure unto it.] These surprising effects of my goodness shall produce an astonishment like that which arises from fear (compare Ps. cxxxix. 14, Isa. lx. 5).

Ver. 10. *Which ye say shall be desolate, &c.*] See note on xxxii. 43.

heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD,

14 Behold, the days come, saith the LORD, that

Ver. 11. *The voice of joy, and—gladness, &c.*] The contrary to which is threatened in the times of captivity and desolation, (see xvi. 9).

Praise the Lord, &c.] We read that those who returned from captivity used this very hymn, Ezra iii. 11.

Of them that shall bring the sacrifice of praise] Such as was offered upon any great deliverance (see Lev. vii. 12, Ps, cvii. 22, cxvi. 17). The word here used signifies praise and thanksgiving in general, and is used for those choirs or companies who made a solemn thanksgiving procession upon the dedication of the new wall at Jerusalem (Neh. xii. 31, 38, 40). This is called by St. Paul the "sacrifice of praise, even the fruit of our lips," Heb. xiii. 15, to distinguish it from the oblations commanded by the law, which consisted of the fruits of the ground or of the flock and herd. [Kimchi observes upon the place, that none but eucharistical sacrifices shall be in use in the times of the Messias.]

I will cause to return the captivity] See xxx. 20, 21.

Ver. 12.] Compare l. 19, Isa. lxx. 10.

Ver. 13. *The cities of the mountains,*] See xvii. 26. *Shall the flocks pass again under the hands of him that telleth them,*] That is, of their shepherds, who number their cattle by striking every one with their rod, as it comes out of the fold (see Lev. xxvii. 32).

Ver. 14. *I will perform that good thing*] Or, "good word," as it is in the original (compare xxix. 10, Zech. i. 13); i. e. those gracious promises which relate to the gospel-state, and are called "the good word of God," Heb. vi. 5.

Ver. 15.] See notes upon xxiii. 5, 6.

Ver. 16. *This is the name wherewith she shall be called, The Lord our righteousness.*] The name which properly belongs to the Messias (see xxiii. 6) shall be given to Jerusalem, that is, to the church; to betoken that it is in a peculiar manner dedicated to him, he having chosen it for the place of his residence (compare Ezek. xlvi. 35); and that all the righteousness of the faithful, both their justification

I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness.

17 ¶ For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel:

18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also my covenant be broken with David my servant, that he should not have a son

and sanctification, is derived from him. This seems to be the genuine sense of the words, as may appear to any that will compare the original phrase here, *Yikkare lah*, with Isa. lxii. 4, 12, where it is said of Zion, the person only being changed, "Thou shalt be called Hephzi-bah," and "Sought out." Nor is there any greater impropriety in giving the name of Jehovah to a city, than in calling an altar *Jehovah-nissi* (Exod. xvii. 15), and *Jehovah-shalom* (Judg. vi. 24), in token that the Lord was author of those mercies, of which the said altars were designed to be monuments. So the servants of God are described in the Revelation, as having his name written upon their forehead (Rev. iii. 12, xiv. 1). But several interpreters, particularly Huetius (Demonstr. Evang. prop. vii. cap. 16), and our learned Bishop Pearson, in the notes upon his Exposition of the Creed, p. 165, render the words thus, "He that shall call her [to be his peculiar people] is the Lord our righteousness."

Ver. 17.] The promise of perpetuity made to David's kingdom shall be fulfilled in Christ, "whose kingdom shall have no end" (see 2 Sam. vii. 16, Ps. lxxxix. 29, 36, Luke i. 32, 33).

Ver. 18.] This, as it may be applied to the Christian church, imports that there shall never want a succession of men set apart to God's service, to perform the public offices of religion. As the prophets often describe the Christian worship, by representations taken from the temple-service, and speak of the one as succeeding the other (see the notes on Isa. xix. 19, lvi. 7, lxvi. 23), so the apostles prove the rights and privileges belonging to the ministers of the gospel, from the prerogatives given to the Jewish priesthood (see Rom. xv. 16, 1 Cor. ix. 13, 14). The phrase "to stand before me," is explained in the note upon xv. 1.

Ver. 20. *My covenant of the day,*] Called the ordinances of the day and night, xxxi. 35, 36.

Ver. 21.] The words contain a promise, that the kingdom and priesthood shall always continue in the church. For as Christ's "kingdom shall have no end," so the saints that shall reign with Christ in

to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus

glory shall be *priests unto God* (compare Isa. lxvi. 22, Rev. xx. 6).

Ver. 22.] This relates to the promise made to Abraham, of "multiplying his seed as the stars of heaven, and as the sand which is upon the sea-shore" (Gen. xxii. 17): which promise was fulfilled in his posterity (Deut. x. 22, 1 Kings iv. 20). And the text here affirms, that the same promise shall again be made good in aftertimes, and especially in the true Israelites, the spiritual seed of Abraham (see Rom. iv. 16, 17).

If we consider the literal sense of this promise, as it was fulfilled, when the Jews first peopled the land of Canaan; it is matter of wonder to reflect upon the vast numbers of inhabitants who dwelt in Judea, a country not above a hundred and sixty miles in length, and about a hundred and twenty in breadth, if we take in all the country on the other side of Jordan, to the borders of Arabia; and yet, in David's time, there were reckoned above fifteen hundred thousand fighting men (1 Chron. xxi. 3).

they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

And afterward in Jehoshaphat's time, it appears from the muster-roll, that the soldiers in the kingdom of Judah only amounted to eleven hundred thousand (see 2 Chron. xvii. 14, &c.).

Ver. 24.] By the *two families* are meant the tribes or families of Judah and Levi, mentioned ver. 22 (compare Zech. xii. 12, 13). The words are spoken by those who thought the Jews would never be restored to their former condition, or again enjoy their ancient government in church and state. [The expression may more probably denote the two kingdoms of Israel and Judah (see ver. 26, and compare Ezek. xxxvii. 16, &c). The word *family* is equivalent to *kingdom* (see the note upon i. 15): so it is used, Micah ii. 3.]

Ver. 25, 26. *The ordinances of heaven and earth,* &c.] i. e. The vicissitude of day and night, and of summer and winter, upon which the seasons of the year, and fruitfulness of the earth depend (see xxxi. 36).

Ver. 26. *Their captivity to return,*] See xxxii. 44.

CHAPTER XXXIV.

1 THE word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will

give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zede-

CHAP. XXXIV.

ARGUMENT.—The king of Babylon and his army threatening to besiege Jerusalem (which gave occasion to the prophecy related at the beginning of the chapter), the Jews, being terrified under these apprehensions, entered into a solemn covenant of serving God, and obeying his laws: particularly that which enjoined them to let their servants go free after six years' service (Exod. xxi. 2, Deut. xv. 12). But the king of Egypt coming with an army to the relief of Zedekiah, and thereupon Nebuchadnezzar raising the siege of Jerusalem to march against him (see ver. 21, and xxxvii. 5): their present fears being over, the people repented of their reformation, and made their servants, whom they had set at liberty, return into bondage again, contrary to the law of God, and the covenant they themselves had lately agreed to. For which inhuman and unjust act, Jeremiah proclaims liberty to the sword, the famine, and the pestilence, to execute God's vengeance upon them.

Ver. 1. *When Nebuchadnezzar*] See i. 15.

Fought against Jerusalem.] The siege was begun in the ninth year of Zedekiah, and the tenth month, and tenth day of the month, which answers to the latter end of December (see lii. 4). A learned friend supposes, that what is here recorded, did not happen till sometime after the siege was begun, and concludes from xxviii. 1, and the seventeenth verse of this chapter, that the sabbatical year was coincident with the last year of the siege, which was the eleventh year of Zedekiah (see the notes upon these two places).

Against all the cities thereof,] See ver. 7. The lesser cities of Judea, which were subject to Jerusalem as their metropolis, called elsewhere the "daughters of Judah," by way of distinction from the mother-city (compare xlix. 2, li. 43).

Ver. 2, 3.] This prophecy, which threatened the king in particular, as well as the city and nation in general, so much displeased Zedekiah, that he shut up Jeremiah in prison (see xxxii. 2, 3).

kiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so they shall burn *odours* for thee; and they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty unto them;

9 That every man should let his man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and

every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their

Ver. 5. *Thou shalt die in peace:*] By a natural death.

So shall they burn odours for thee:] It was customary among the Jews at the funeral of their kings, especially of those whose memory they honoured, to prepare a *bed of spices*, as it is called, 2 Chron. xvi. 14, which they made a perfume of by burning them, and therein to deposit the body of the deceased prince (compare the forementioned place with 2 Chron. xxi. 19).

They will lament over thee:] In these and the foregoing words, God promises Zedekiah an honourable interment, and suitable to his quality: a favour he did not vouchsafe to Jehoiakim (see xxii. 18).

Ver. 7. *Lachish, and—Azekah:*] Compare 2 Kings xviii. 13, xix. 8. Those two cities were not far from Jerusalem, and had been fortified by Rehoboam for the defence of his kingdom (see 1 Chron. xi. 9.)

Ver. 8. *Zedekiah had made a covenant with all the people:*] See the argument of the chapter. Archbishop Usher supposes, that this covenant was entered into at the beginning of the year, which he computes to be a sabbatical year, upon the first news of the king of Babylon's intended invasion: whereas the Chaldean army did not actually besiege Jerusalem, till the latter end of the year, as hath been observed upon ver. 1 (see Annales V. T. ad. A. M. 3414).

To proclaim liberty unto them:] That they should grant liberty to all their servants, who had served them six years. The seventh is called "the year of release," Deut. xv. 9, the same was also the sabbatical year, Lev. xxv. 4. This week or circle of years, the Jews called *shemittah*, and seven times seven years, i. e. forty-nine years, make the jubilee, when a general liberty was proclaimed throughout the land (Lev. xxv. 8, 10).

Ver. 9. *Let his man-servant—go free:*] See ver. 14.

Ver. 10.] The verse may be thus translated, "And all the princes—consented that every one should let

his man-servant—go free; they consented, I say, and let them go." Concerning the *princes*, see the notes on xxvi. 10, xxxvi. 12, xxxviii. 4.

Ver. 11.] Upon the king of Egypt's advancing with an army, and raising the siege of Jerusalem (see ver. 21, and xxxvii. 5).

Ver. 14. *At the end of every seven years*] The seventh year was the year of release (Deut. xv. 9), consequently servants were to continue in service but six years, and at the beginning of the seventh were to be let go free (see *ibid.* ver. 12). For this reason some critics render the phrase here, "Within the term of seven years." And the words mean no more, as appears by a like form of speech, Deut. xiv. 28, where it is said, "At the end of three years thou shalt bring forth all the tithe of thy increase that year:" which is to be explained by what is said, xxvi. 12, where every third year is called "the year of tithing." So Christ is said to rise again "after three days," Mark viii. 31, which is elsewhere explained by his rising the *third day*.

Your fathers hearkened not unto me:] It appears from hence, and other passages of scripture, that the sabbatical years were wholly neglected for several ages before the captivity. The author of the second book of Chronicles assigns this reason of the captivity, "that the land might enjoy her sabbaths" (xxxvi. 21), i. e. those years of rest of which it had been wrongfully deprived, by the neglect of the law of God in this particular. And if we reckon the whole seventy years' captivity as a punishment of this neglect, it will prove that the observation of those sabbatical years had been disused for four hundred and ninety years before. Wherefore, after the return from captivity, this was one branch of God's law, which Ezra and Nehemiah engaged the people to observe by a solemn vow and covenant (Neh. x. 31).

Ver. 15. *Ye had made a covenant before me*] This was probably such a covenant as Josiah and all the people had made formerly (see 2 Kings xxiii. 2, 3): whereby they obliged themselves to serve God, and

pleasure, to return, and brought them into subjection, to be unto you for servants and for hand-maids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all

obey his laws in general, and this concerning giving freedom to their servants in particular.

Ver. 17. *Proclaiming liberty,*] Though you made proclamation of such a liberty, yet you have not performed it.

I proclaim a liberty for you,—to the sword,] I will now make public proclamation, or declare that I give free commission and liberty for the sword, the famine, and the pestilence, to invade and make havoc among you (see xxxii. 24, 26). These judgments shall lay the land desolate, whereby it “shall enjoy its sabbaths,” which you would not suffer it to do, as long as you dwelt upon it (see Lev. xxvi. 34, 35). The expressions here used do farther import, that these calamities come upon men, by direction and commission from God, as the executioners of his justice (compare Ezck. xiv. 17).

I will make you to be removed] See xxiv. 9.

Ver. 18—20. *When they cut the calf in twain, and passed between the parts thereof,*] Implying by that ceremony, that they wished themselves might be cut in sunder, in like manner, if they broke their solemn vow and promise. The same rite was used in ancient times, and appears from Gen. xv. 10, and conveyed down to after-ages, as may be seen in

the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes’ will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon’s army which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

those forms recorded by Livy: “Tu Jupiter populum Rom. sic ferito, ut ego hunc agnum,” lib. i. cap. 24, and lib. xxi. cap. 35, “Si falleret, Jovem cæterosque precatus Deos, ita se mactarent, quemadmodum ipse agnum mactasset.” So the Greeks in Homer, when they had entered into a solemn league or agreement with the Trojans, to put an end to the war, by the single combat of Paris and Menelaus, at the pouring out the wine upon their sacrifice, make the like imprecation upon those who did not observe their part of the treaty in that remarkable passage, *Iliad*. Γ. ver. 298.

Ζεῦ κούρῳσι, κίρῳσι, καὶ εὐχόμενοι θεοὶ ἄλλοι,
Ὅσπότεροι πρότεροι ἴσπε θεοὶ καὶ πηρόμενοι,
ὡδὲ σφ’ ἐγκέφαλος χαμάδι; ἴσαι, ὡς εἶπὲ εἶνος.

The sense of which a late English translation thus expresses,

Almighty Jove, and all ye other powers,
Whoever first shall dare to break this treaty,
May their warm blood be poured upon the earth,
As is this wine.—

Ver. 19. *The princes of Judah,*] See xxix. 2.

The eunuchs,] The officers belonging to the court (see xxix. 2, xxxviii. 7, 2 Kings xxiv. 12).

Ver. 22.] See the notes on xxxvii. 5, 8.

CHAPTER XXXV.

1 THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and

speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah,

CHAP. XXXV

ARGUMENT.—By the obedience of the Rechabites to their fathers’ commands, the Jews’ disobedience to God’s commands is condemned.

Ver. 1.] This may most probably be referred to the fourth year of Jehoiakim’s reign, when Nebuchadnezzar, having beaten the king of Egypt’s army at Euphrates (see xlvi. 2), marched towards Syria and Palestine, to recover those provinces again which the king of Egypt had conquered (see 2 Kings xxiii. 33, 34, compared with xxiv. 7): in which expedition he laid siege to Jerusalem (see Dan. i. 1, and ver. 11, of this chapter).

Ver. 2. *Rechabites,*] The Rechabites were descended from the Kenites (1 Chron. ii. 55): they

never were incorporated with the Jewish nation (see below, ver. 7); but yet were looked upon as their friends and allies (see 1 Sam. xv. 6): and a respect was paid to them for the sake of Hobab, Moses’s father-in-law, who was of that nation (*Judg.* iv. 11). They were worshippers of the true God, though they were not circumcised (see the following verse, and 2 Kings x. 15, 16).

Bring them into the house of the Lord,] Into one of the chambers which join the temple (see ver. 4). By this it appears that the Rechabites were not idolaters, for it was not lawful for such persons to come within the precincts of the temple.

Ver. 4. *Into the chamber of—Hanan,*] There were several chambers adjoining to the temple, for the use of the priests and Levites, during the time of their ministration; and as repositories for laying up the

the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites ;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door :

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine : for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever :

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any* : but all your days ye shall dwell in tents ; that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters ;

9 Nor to build houses for us to dwell in : neither have we vineyard, nor field, nor seed :

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians ; so we dwell at Jerusalem.

holy vestments and vessels, and whatever stores were necessary for the daily sacrifices, and the other parts of the temple-service (compare xxxvi. 10, 1 Kings vi. 5, 1 Chron. ix. 27, 30).

Which was by the chamber of the princes.] Where the Sanhedrin, or great council, used to assemble (see xxvi. 10). The Sanhedrin always sat in some great room adjoining to the temple (see Dr. Lightfoot's description of the temple, chap. 9, 22).

Above the chamber of Maaseiah--keeper of the door.] i. e. One of the keepers : for there were several Levites appointed for that office, both to open and shut the gates of the temple in due time, and likewise to attend at them all day, for preventing anything that might happen to the prejudice of the purity or safety of that holy place (see 1 Chron. ix. 18, 19, xxvi. 12, 13, &c., 2 Chron. viii. 14, 2 Kings xii. 9, xxv. 18). Some of these officers had likewise the custody of the holy vessels (see lii. 24, 1 Chron. ix. 26).

Ver. 6.] Jonadab was a considerable man of this family (see 2 Kings x. 15) : and his design was to reduce his family to the primitive manner of life, which was that of shepherds, living in tents, having no certain habitation, and taking care only for a supply of what was barely necessary to support nature. These rules he might probably give them, to put them in mind that they were strangers in Judea, and had no original right of inheritance there (see the following verse). Such voluntary austerities, in aftertimes, came into great repute among several sects of the Jews, particularly the Pharisees and Essenes (see Joseph. de Bell. Jnd. lib. ii. cap. 7).

Ver. 8.] We have conformed ourselves to his in-

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel ; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words ? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed ; for unto this day they drink none, but obey their father's commandment : notwithstanding I have spoken unto you, rising early and speaking ; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers : but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them ; but this people hath not hearkened unto me :

17 Therefore thus saith the LORD God of hosts, the God of Israel ; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them : because I have spoken unto them, but they have not heard ; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the

junctions, and governed our lives by them, during the space of near three hundred years.

Ver. 11. *When Nebuchadrezzar—came up into the land.*] If the words be understood of his coming with an army in person, then they must refer to his invading Judea, in the fourth year of his reign (see the notes on ver. 1).

For fear of the army of the Syrians.] Berosus mentions Nebuchadrezzar's conquest over Syria and Phœnice, as he is quoted by Josephus (lib. i. contra Appion. p. 1045. B). Out of these conquests he probably recruited his army.

So we dwell at Jerusalem.] Upon the Chaldean invasion we retired to Jerusalem, where, during the siege of the place, we are forced to continue. In such a case, they did not think themselves obliged to a strict observance of the injunctions of Jonadab ; because all human laws admit of an equitable construction, and may be superseded in cases of necessity ; or when the observance of them is attended with such great inconveniences, as the law-maker himself, if he could have foreseen, would probably have excepted.

Ver. 14. *Rising early and speaking ;*] See vii. 13.

Ver. 15. *I have sent—prophets.*] See xxv. 4.

Ver. 19. *Jonadab—shall not want a man to stand before me*] When the main body of the Jewish nation are dispersed in their several captivities, some of that family shall remain to attend upon my service, and enjoy the privileges of worshipping in my temple at Jerusalem (compare vii. 10). Some branches of this family returned from the captivity, as appears from 1 Chron. ii. 55. Benjamin Tudelensis, who lived in

God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

the twelfth century, pretends, in his Itinerary, that he found a city inhabited by the Rechabites; but he is too fabulous a writer to be relied upon.

Ver. 19. *For ever.*] This expression is not always

19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab, shall not want a man to stand before me for ever.

to be taken in a strict sense, but often means only a long continuance, and is used comparatively with respect to a shorter duration (see the notes on xxv. 9, xxxii. 40).

CHAPTER XXXVI.

1 AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon the roll of a book.

5 And Jeremiah commanded Baruch, saying,

I am shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting-day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the

CHAP. XXXVI.

ARGUMENT.—The prophet, by God's command, orders his amanuensis, Baruch, to write all the prophecies which he denounced against Israel and Judah, in one volume: which Baruch first read to the people on two solemn fast-days, and afterward to the chief ministers of the state. They inform the king of the matter, who orders Jehudi to read it before him; but before he had read far, out of indignation commands it to be cut in pieces, and burnt. Whereupon, God directs Jeremiah to indite it over again.

Ver. 1. *Fourth year of Jehoiakim*] See xxv. 1.

Ver. 2. *Take thee a roll of a book,*] Compare Isa. viii. 1, Ezek. ii. 9, Zech. v. 1. The ancient manner of writing was upon long scrolls of parchment, which they afterward rolled upon sticks.

Against Israel, and—Judah,] Jeremiah prophesied against Israel, as well as against Judah (see ii. 4, iii. 12, 14, &c., ix. 26, xxiii. 13, xxxii. 30, 32). The kingdom of Israel was indeed destroyed by Shalmaneser before the time of Jeremiah; but yet the prophet was ordered to reprove their sins, both to make the justice of God appear in punishing them so severely, and withal to warn the rest of the Jews by their example. Besides, there were some remains of these tribes still left, who joined themselves to the tribe of Judah (see the note on xxxii. 30).

Against all the nations.] See xxv. 15, 16, &c.

From the days of Josiah,] From the thirteenth year of his reign (see i. 2, xxv. 3).

Ver. 3. *It may be that the house of Judah will hear*] See the like expression, ver. 7, xxvi. 3, Ezek. xii. 3, Amos. v. 15, Zeph. ii. 3. In which places God is introduced, as speaking after the manner of men,

and using such methods, as in human probability may be most likely to prevail (compare viii. 6). These and such-like expressions do likewise import, that God's foreknowledge of future events doth not put any force upon men's will, nor take away the liberty of human actions, as Origen hath acutely observed, in his Philocalia, cap. 23.

Ver. 5. *I am shut up;*] He was under confinement, probably for having given offence to the king, or the great men, by his prophecies. A calamity which often befell him (see xx. 2, xxxii. 2, xxxvii. 15, xxxviii. 6).

Ver. 6. *Go thou and read—in the ears of the people,*] The prophets usually published their sermons in the audience of the people (see vii. 2, xi. 6, xvii. 20): which were afterward delivered in writing for common use: as the law itself was written for that purpose, as God tells the Israelites by his prophet Hosea, viii. 12.

Upon the fasting-day;] The great day of expiation, which was kept upon the tenth day of the seventh month (Lev. xxiii. 27, 29), called by way of eminence the *fast*, Acts xxvii. 9.

In the ears of all Judah that come out of their cities.] Who came to the feast of tabernacles, which followed five days afterward (Lev. xxiii. 34).

Ver. 7. *Present their supplication*] See ver. 3.

Ver. 9. *They proclaimed a fast*] It was customary among the Jews to proclaim anniversary fasts upon certain days, in memory of some great calamities which had befallen them at that time. Of this kind were the fasts of the fourth, fifth, seventh, and tenth months, mentioned Zech. vii. 5, viii. 19. The first instituted in remembrance of the city's being taken by Nebuchadnezzar: the second in memory of the temple's being burnt in that month: the third for the murder of Gedaliah: the fourth in memory of the

ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

siege then begun. The fast mentioned in the text, was occasioned by the taking of the city by Nebuchadnezzar at that time, in the fourth year of Jehoiakim, as Archbishop Usher conjectures, ad A. M. 3398, 3399 (see the note on xxxv. 1).

Ver. 10. *Then read Baruch in the book*] This was the second time of Baruch's reading this book, almost a year after the first reading of it (ver. 6).

In the chamber of Gemariah—the scribe,] Compare xxxv. 4. That chamber opened into the higher court, so that Baruch might read there in the audience of all the people (ver. 13). The scribe is the same with the secretary of state (see 2 Kings xviii. 37). Some understand the scribe to be the same that is called the "principal scribe of the host," lii. 25, or in the modern language, the "secretary of war."

In the higher court,] There were two courts before the temple (see 2 Kings xxi. 5); the higher court was that of the priests; between which and the court of the Israelites there was only a partition: but this whole platform was parted from the court of the *women*, by a wall, and an ascent of fifteen steps. From whence some derive the title of a "Song of Degrees," which is given to the hundred and twentieth Psalm, and those that follow to the hundred and thirty-second (see Dr. Lightfoot's Description of the Temple, ch. 20).

At the entry of the new gate] See xxvi. 10.

Ver. 11.] Shaphan's family were all great men at court (see the note on xxvi. 24).

Ver. 12. *All the princes sat there,*] The chief officers of state, who were probably members also of the great Sanhedrin (see xxvi. 10, xxxviii. 4).

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Az-

Ver. 16. *When they had heard all the words, they were afraid*] The judgments denounced were so terrible, as to make the "ears of them that heard them to tingle" (see xix. 3).

Ver. 19.] They thought it their duty to acquaint the king with the matter (ver. 16), but yet were unwilling that Jeremiah and Baruch should feel the effects of his displeasure. [Jeremiah was a prisoner when he commanded Baruch to read this roll to the people (ver. 5); but what is here said relates to the year following. Compare ver. 1, with ver. 9.]

Ver. 22. *The king sat in the winter-house*] The great men had distinct houses or apartments, fitted for the several seasons of the year (see Amos iii. 15).

In the ninth month:] Which answers partly to our November, partly to December.

Ver. 23. *Three or four leaves.*] Their books were made in form of a roll (see ver. 2), and therefore were not divided into leaves or pages, as ours are: so that by leaves we are to understand the columns, or several partitions, into which the breadth of the parchment was divided. This sense the Septuagint have expressed by the word *σπίδες*, which is used for the columns in Origen's edition of the Hexapla, by Epiphanius, lib. De Ponderib. et Mensuris, cap. 19.

Ver. 24. *Yet they were not afraid, nor rent their garments.*] A custom observed among the Jews at the hearing any dreadful news (see 2 Sam. i. 11, 2 Kings xxii. 11). The fear they were seized with at their first hearing these threatenings (ver. 16), quickly wore off, or else they durst not discover it in the king's presence, who did not show any concern himself.

riel and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim the king of Judah, Thus saith the LORD; Thou has burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

Ver. 26. *The Lord hid them.*] By the direction of providence, they were concealed in such a place where they were not discovered.

Ver. 29. *Thou shalt say to Jehoiakim*] Or, of Jehoiakim, so the same expression is translated, ver. 30. For this command seems to have been given to Jeremiah during the time of his concealment.

Why hast thou written therein.] This probably was part of the message which was to have been delivered to Jeremiah by the king's command, if he could have been found.

Ver. 30. *He shall have none to sit upon the throne*] "None of his seed shall prosper, sitting on the throne of David," as God threatens his son Jehoia-

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

chin (xxii 39), who reigned but three months, and left none to succeed him in a direct line (see the note upon that place).

His dead body shall be cast out] See xxii. 19.

Ver. 32. *There were added besides unto them many like words.*] From hence we may infer, that God's Spirit did not always indite the very form of words which the holy writers have set down, but directing them in general to express his sense in proper words, left the manner of expression to themselves. From whence proceeds that variety of style which we may observe in the scriptures, suitable to the different genius and education of the writers.

CHAPTER XXXVII.

1 AND king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land,

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not your-

CHAP. XXXVII.

ARGUMENT.—The king of Egypt coming with an army to the relief of Zedekiah, obliged Nebuchadrezzar to raise the siege of Jerusalem. Upon which Zedekiah and his people conceived hopes of a deliverance from the Chaldeans. But the prophet foretelling that they would certainly return, and take the city, he is accused of siding with the enemy, and put in prison: but afterward released by Zedekiah.

Ver. 1. *Zedekiah—whom Nebuchadrezzar—made king in the land of Judah.*] Made him a tributary king, he having taken an oath of homage to the king of Babylon (see 2 Chron. xxxvi. 13, Ezek. xvii. 13).
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Ver. 3. *The king sent—Zephaniah*] See xxi. 1.

Ver. 4. *They had not put him into prison.*] As they did afterward (see ver. 15, and xxxii. 2).

Ver. 5.] Zedekiah, contrary to the oath that he had given to Nebuchadrezzar, made an alliance with the king of Egypt, and contracted with him for assistance against the king of Babylon: whereupon the king of Egypt sent an army to his relief (see Ezek. xvii. 15); which obliged the Chaldeans to raise the siege of Jerusalem, that they might go and fight this army.

Ver. 7. *Pharaoh's army—shall return to Egypt*] They shall be discomfited by the Chaldeans, and forced to retreat without giving any assistance to Zedekiah (see 2 Kings xxiv. 7, Ezek. xvii. 17).

Ver. 8.] See xxxiv. 22.

Ver. 10.] God himself will fight against you, so

selves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army;

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is false*; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered into the

dungeon, and into the cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

that there will be no need of any opposition from your enemies (compare xxi. 4, 5).

Ver. 12. *Land of Benjamin.*] To Anathoth (see i. 1).

To separate himself thence in the midst of the people.] Or rather, "from the midst of his people," or "from among his people:" for the preposition *in* is to be taken as belonging in common to the latter part of the sentence. And so the French translation, published for the use of the reformed churches, understands it to this sense, that Jeremiah purposed to leave the city, and retire into his own country.

Ver. 13. *When he was in the gate of Benjamin.*] The gate that leads towards the country of Benjamin.

Irijah—the son of Hananiah;] Probably of that Hananiah whose death Jeremiah foretold, xxvii. 17. So this nephew of his thought to revenge his grandfather's quarrel.

Thou fallest away to the Chaldeans.] Compare xxviii. 4. The ground of this accusation was, because the prophet had foretold that they should take the city, and had exhorted the Jews to submit to them (see ver. 10 of this chapter, xxvii. 6, &c. xxviii. 14, xxxiv. 2, 3).

Ver. 14. *It is false; I fall not away to the Chaldeans.*] His foretelling the calamity that should come

upon the nation, by the means of the Chaldeans, did not prove him to take their part, because at the same time he gave advice both to king and people, how they, in some measure, might escape the judgments he had denounced against them (xxii. 2, 3, xxxviii. 17, xviii. 11, xxxvi. 3, and the note upon iv. 28).

Brought him to the princes.] To the chief officers of state (see xxxvi. 12).

Ver. 16. *When Jeremiah was entered into the dungeon.*] See xxxviii. 6).

Had remained there many days;] Till the Chaldean army had renewed the siege (see ver. 19).

Ver. 19. *Where are now your prophets?* i. e. Your false prophets (compare xxvi. 7, xxix. 1). The event hath now convinced you how much they have deceived you: for you see the siege renewed, and the city in imminent danger of being taken.

Ver. 21. *Into the court of the prison.*] A more favourable restraint (see xxxii. 2).

Until all the bread in the city were spent.] Till the famine forced the city to surrender (see lii. 6). This was the king's first order, but afterward it was reversed, by the importunity of the princes and great men (xxxviii. 6), when Jeremiah was again thrown into the dungeon: though after that he was released from that place, and returned to his former confinement (ibid. ver. 28).

CHAPTER XXXVIII.

1 THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah,

heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, He that remaineth in

CHAP. XXXVIII.

ARGUMENT.—Upon the princes' informing the king against Jeremiah, he is again thrown into the dungeon: but afterward released, upon Ebed-melech's

supplication to the king, whom he advises to submit to the Chaldeans.

Ver. 1.] Some of those who were sent by Zedekiah to Jeremiah, to inquire of the Lord concerning the

this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done

evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the Lord: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king swore secretly unto

event of the siege (see xxxvii. 3, xxi. 1, 9). The answer which Jeremiah returned by them to the king, he afterward published to all the people, which was the occasion of the new troubles he fell into, recorded in this chapter.

Ver. 4. *The princes said*] See xxxvi. 12, 21.

For thus he weakeneth the hands of the men of war] By making them despair of success.

Ver. 5.] The king speaks as one who in such difficult times durst not contradict the great men about him: or else his answer implies, that it was properly the business of the Sanhedrin to take cognizance of the prophets (see Luke xiii. 33, and Selden, De Synedriis, lib. iii. cap. 9, n. 1).

Ver. 6. *Into the dungeon of Malchiah*] Near the place where he was before, under a more gentle restraint (see xxxii. 2, xxxvii. 21).

So Jeremiah sunk in the mire.] Some think that when he was in this dismal place, he made those mournful meditations which are set down in the third chapter of the Lamentations (see the fifty-third and fifty-fifth verses of that chapter).

Ver. 7. *Now when Ebed-melech the Ethiopian,*] Huetius, in his Treatise De Navigatione Solomonis, cap. 7, n. 7, observes out of Josephus, that Solomon, in his voyage to Tarshish, mentioned 1 Kings x. 22, amongst other merchandise, brought slaves from Ethiopia; which was likewise the practice of the Greeks and Romans in aftertimes, as he there proves by several testimonies: such a slave he supposes this Ebed-melech to have been, called here a eunuch, or officer of the king's house (compare xxix. 2, xxxiv. 19). In the Hebrew he is called the *Chucite*, which may likewise signify the Arabian (see the note on xiii. 23).

The king then sitting in the gate of Benjamin;] Princes and magistrates usually heard causes in the

gates of the city (see Deut. xxi. 19, xxii. 15, Ruth iv. 1, 11, Ps. lxxix. 12, Amos. v. 10, 12, 15). Concerning the gate of Benjamin, see xxxvii. 13.

Ver. 9. *These men have done evil*] This person, though only a proselyte, had a greater regard for God's word, and the messenger that published it, than any of the great men of his own nation (see xxxix. 15).

[Whom they have cast into the dungeon; and he is like to die for hunger] They needed not to have put him into the dungeon, he would have died of hunger, without adding the cruelty of that punishment).

There is no more bread] See xxxvii. 21, lii. 6.

Ver. 14. *Then Zedekiah—took Jeremiah—into the third entry that is in [or by] the house of the Lord:*] Dr. Lightfoot explains this of the third passage or gate which lay between the king's palace, where the prison was, and the temple, whither the king now retreated for fear of the Chaldean army (see his description of the temple, ch. 23).

Ver. 15. *If I declare it unto thee, wilt thou not surely put me to death?*] The prophet had so much experience of the unsteadiness of the king's temper, of his backwardness in following good counsel, and want of courage to stand by those that durst advise him well, that he might with good reason resolve not to venture his life to serve a man that was in a manner incapable of being directed. And although God had shown him what would be the effect of his advice, if it were followed (ver. 17), yet it doth not appear that he had commanded him to make this known to Zedekiah.

Wilt thou not hearken unto me?] The latter part of the sentence may be translated without an interrogation, "thou wilt not hearken unto me." So the prophet might well conclude from his former behaviour (see xxxvii. 2). If we follow our English

Jeremiah, saying, *As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.*

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee

on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

translation, the sense is the same as if the words were rendered, "Wilt thou hearken unto me?" Noldius observes in his Concordance, p. 256, that the negative interrogation *halo*, is sometimes equivalent to an affirmative; of which he gives this example (1 Kings i. 11), "Nathan spake unto Bathsheba, saying—Hast thou not heard that Adonijah doth reign?" Where the sense is the same as if he had said, "Hast thou heard?" See a like instance, Zech. iv. 13. This observation will help to explain that difficult place in Job (iv. 6), "Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?" So interpreters generally render the words: but the sense would be much plainer, if we translate them, "Is this thy fear?" &c. i. e. Are thy great pretences to piety, and thy assurance of God's favour, of so little force, that they cannot afford thee any support in thy troubles? To this sense the Vulgar Latin translates the verse, *Ubi est timor tuus, fortitudo tua, &c.*

Ver. 16. *As the Lord liveth, that made us this soul,*] i. e. The author of our life and being, and may he preserve it or take it away as I speak truth or falsehood. For such-like oaths had always some good or ill wish understood to go along with them; like that form of asseveration, 2 Kings ii. 2, "As the Lord liveth, and as thy soul liveth;" or "As I wish thy soul may live:" for so the expression may be translated.

Ver. 17. *The king of Babylon's princes.*] Those mentioned, xxxix. 3, and submit thyself to them.

[*Thy soul shall live, and this city shall not be burned with fire;*] It has been before observed, that the judgments denounced against Jerusalem were not irreversible. See note upon iv. 28, xvii. 25.]

Ver. 18. *Thou shalt not escape*] See xxxix. 5.

Ver. 19. *They mock me.*] When I am in the power of the Chaldeans, I fear that they will treat me with scorn and contempt, without any regard to

my royal character. This he said as conscious to himself, that he had broken that oath of homage and fidelity he had before given to the king of Babylon, so that he might justly be treated as a man of no faith or honour (see note on xxxvii. 5).

Ver. 20.] God foresees all possible events, and what will be the different success of the several counsels men propose to themselves.

Ver. 21. *This is the word*] Namely, that both the king and city shall be delivered into the hand of the Chaldeans (see ver. 18).

Ver. 22. *All the women that are left in the king of Judah's house, &c.*] The king's wives, his daughters, and the other women that belong to the king's court and family, shall become a prey to the chief officers of the king of Babylon's army (see xli. 10, xl. 6).

Those women shall say, Thy friends have set thee on,] These very women shall then reproach thee for having suffered thyself to be ensnared by the ill advice of thy friends, and brought under insuperable difficulties.

They are turned away back.] Even thy friends, who advised thee not to submit to the Chaldeans, will forsake thee in thy distress, and take the first opportunity of going over to them.

Ver. 24.] Keep what hath passed between us secret, and I will keep my promise to thee of preserving thy life (see ver. 16).

Ver. 26.] Jeremiah had been formerly kept prisoner there (xxxvii. 15). But the last time he was imprisoned, was in the dungeon of Hammelech (ver. 6 of this chapter); a place which at this time might, perhaps, be put to some other use.

Ver. 27. *He told them according to all these words*] He told them part of the truth, but not all, concealing from them the advice he had given the king, with relation to the questions he had proposed to him.

Ver. 28. *Court of the prison*] See xxxix. 21.

CHAPTER XXXIX.

1 IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon,

8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan,

CHAP. XXXIX.

ARGUMENT.—This chapter contains an account of the taking and burning Jerusalem by the Chaldeans, who also took Zedekiah, and carried him to Babylon: but had particular orders from their king to use Jeremiah well, who a little before had, by God's direction, made a promise to Ebed-melech of the divine favour and protection, as a reward of the kindness he had shown to the prophet.

Ver. 1.] See lii. 4, 2 Kings xxv. 1, 2.

Ver. 2. *The city was broken up.*] Such breaches were made in the walls, that the army of the Chaldeans, with their commanders, entered, and took possession of the city (see the following verse).

Ver. 3. *Sat in the middle gate.*] The gate between the wall that encompassed the city, and that which enclosed the temple.

Even Nergal-sharezer, Samgar-nebo.] It was customary among the Chaldeans to give the names of their idols, as an additional title, or mark of honour, to persons of distinction (see the note on Isa. xxxix. 1). Nergal was the name of an idol among the Cuthites (2 Kings xvii. 30). Nebo was a considerable deity among the Chaldeans (Isa. xlvi. 1).

[Ver. 4. *When Zedekiah—saw them, and all the men of war.*] When the king, and the armed men that were with him, saw that the Chaldeans were entered into the city, and had made themselves masters of it; instead of submitting himself to them, as Jeremiah advised him (xxxviii. 17, 18), he endeavoured to make his escape.]

Betwixt the two walls:] Betwixt the wall and the outworks: or betwixt the old wall of the city, and that new one which Hezekiah built (see 2 Chron. xxxii. 5).

Ver. 5. *Plains of Jericho.*] Compare Josh. v. 10.

This is called the "way of the plain," or wilderness, Josh. viii. 15, and the "plain of the wilderness," 2 Sam. xv. 28, xvii. 16, and elsewhere the "wilderness of Judea" (see Matt. iii. 1).

To Riblah] See the note on xlix. 23. Most interpreters suppose this city to be the same which was called Antioch, in after times, when it was re-edified by Seleucus. In this sense the Jerusalem Targum, upon Numb. xxxiv. 11, understands the word.

Where he gave judgment upon him.] Pronounced sentence upon him, as one who had broken his oath of fidelity to the king of Babylon, which he took when he made him king of Judea (see 2 Chron. xxxvi. 10, 13, 2 Kings xxiv. 20, Ezek. xvii. 15, 18).

Ver. 7.] See lii. 11, where the text adds, that he "put him in prison till the day of his death." And thus were fulfilled two prophecies that seemed at first hearing to contradict one another; the first that of Jeremiah, that "Zedekiah's eyes should behold the eyes of the king of Babylon," Jer. xxxii. 4, and the other that of Ezekiel, that "he should not see Babylon, though he should die there," Ezek. xii. 14.

Ver. 9.] Compare 2 Kings xxv. 11. He carried away the fugitives, or deserters, that fell away to the Chaldeans during the siege, as well as those whom he took that were shut up in the city.

Ver. 11, 12. *Nebuchadrezzar—gave charge concerning Jeremiah*] He was informed that the prophet had exhorted both king and people to submit themselves to his authority (see xxviii. 11, xxxviii. 17, 18); whose advice if it had been hearkened to, would have prevented the charge and labour of so long a siege, and the bloodshed which attended it.

Ver. 14. *Took Jeremiah out of the court of the prison.*] Where he was when the city was taken (xxxviii. 28).

Committed him unto Gedaliah] After he had first

that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and

been carried out of Jerusalem, with the rest of the captives, as far as Ramah (see xl. 1, 5).

Ver. 15. *While he was shut up*] Before the taking of the city (see the foregoing verse).

they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

Ver. 18. *Thy life shall be for a prey*] See xxi. 9.

Because thou hast put thy trust in me,] See note on xxxviii. 9.

CHAPTER XL.

1 THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him, being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

CHAP. XL.

ARGUMENT.—Jeremiah is directed by Nebuzar-adan to repair to Gedaliah, whom the king of Babylon had made governor of the land, and to whom the dispersed Jews from all parts repair. Johanan informs the governor of Ishmael's conspiracy, but is not believed.

Ver. 1. *The word that came to Jeremiah*] This relates to the prophecy set down xlii. 7, which was occasioned by the story that here follows, concerning Ishmael's conspiracy against Gedaliah.

After that Nebuzar-adan—had let him go from Ramah,] He was taken out of the court of the prison (see xxxix. 14), and carried with the other captives as far as Ramah, a town not far from Jerusalem (see Judg. xix. 10, 13).

Ver. 5. *While he was not yet gone back,*] The words in the Hebrew are very perplexed, and by the different translations of the ancient interpreters, one might guess that some Hebrew copies had a different reading from the present. The Vulgar Latin reads, "And come not along with me;" as if he read, in the Hebrew, *imance for odenu*. Some of the ancient Greek copies read, "Before I go away, go back thou to Gedaliah." The Chaldee seems to in-

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which were in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the

terpret it to the plainest sense, "If thou wilt not abide [here], go back to Gedaliah:" understanding the verb *yashub*, as if it were derived from *yashab* to abide. Words of a like sound having often a promiscuous signification, see note on xxxiii. 39.]

Go back also to Gedaliah] This Gedaliah was a person of a considerable family, for interest and authority (see note on xxvi. 24).

So the captain of the guard gave him victuals and a reward,] This kind usage was shown to the prophet, by the particular order of Nebuchadnezzar (see xxxix. 11, 12).

Ver. 6. *Then went Jeremiah unto Gedaliah—to Mizpah;*] A town in the confines of Judah and Benjamin (see Josh. xv. 28, xviii. 26), where Gedaliah kept his residence, being a place of note in the times of the Judges (see Judg. xx. 1, 1 Sam. vii. 5, 6), and afterward rebuilt by king Asa (1 Kings xv. 22).

Ver. 7.] By the taking of Jerusalem, the Chaldeans made a complete conquest of Judea: whereupon the Jewish army with its commanders fled (see xxxix. 4), and dispersed themselves into several parts of the country: but upon the news of Gedaliah's being appointed governor of the land, they repaired all to him.

Ver. 8. *The Netophathite,*] Of Netophah, a town mentioned Ezra ii. 22.

Netophathite, and Jezeiah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan swore unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land

Jezeiah the son of a Maachathite,] Descended from Maachah, Caleb's concubine, (1 Chron. ii. 48.) The same person is called Jezeiah the son of Hoshaiah, (xlii. 1).

Ver. 9. *Fear not to serve the Chaldeans:*] The same advice Jeremiah had formerly given the Jews (see xxvii. 11, xxix. 7).

Ver. 10. *I will dwell at Mizpah, to serve the Chaldeans, which will come unto us:*] I keep my residence here to be ready to obey any orders that the king of Babylon sends me by his servants (see xli. 3).

of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

Gather ye wine, and summer fruits, and oil,] Wine and oil are put by a metonymy for grapes and olives. It was now about the month of August (compare xli. 1), the proper season for gathering in the summer fruits in that country (see Deut. xvi. 13).

Ver. 11.] See notes upon xii. 14, xv. 4.

Ver. 14.] The king of the Ammonites had concerted this matter with Ishmael, with a design to make the Jews, who still remained in their own country, his vassals (see xli. 10).

CHAPTER XLI.

1 Now it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan

with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from

CHAP. XLI.

ARGUMENT.—Ishmael treacherously killeth Gedaliah and his companions, with an intent to carry away the Jews that were with him captives into the country of the Ammonites. But Johanan recovers the captives, and purposeth to fly into Egypt.

Ver. 1. *Seventh month,*] Answering partly to our September, and partly to October. The murder of Gedaliah gave occasion for the fast of the seventh month, which the Jews observed after their return from captivity (see Zech. vii. 5, viii. 19).

Ishmael of the seed royal,] He valued himself upon his extraction, and bare a grudge against Gedaliah, because he was set above him.

The princes of the king,] Some of the chief officers of state belonging to Zedekiah (see xxxvi. 12, 21, xxxviii. 4); these brought a great number of others with them as their retinue, or else they could not have made such destruction as they did (ver. 3).

Ver. 3. That is, all those that joined in opposing Ishmael, and assisting Gedaliah: for several of the commanders, as well as the greatest part of the

people, were still left alive, as appears by the sequel of the story (see ver. 10, 11).

Ver. 5. *Having their beards shaven, and their clothes rent, &c.*] These were tokens of great mourning, by which these persons expressed their grief for the destruction of the city and temple. Such expressions of sorrow were forbidden to be used at funeral obsequies (see Lev. xix. 27, 28), but might be lawfully used upon other mournful occasions; as hath been observed upon Isa. xv. 2.

With offerings and incense in their hand, to bring them to the house of the Lord,] Some understand this as if devout persons brought their oblations to the place where the altar formerly stood, which they looked upon as consecrated ground: and this custom they think countenanced by the words of Baruch, i. 10, where the exiles at Babylon are supposed to “send money to buy offerings for the altar of the Lord,” after that Jerusalem “was taken and burnt” (compare ver. 2): others understand the “house of the Lord,” of an altar, or place of worship, erected by Gedaliah at Mizpah, in imitation of that which was formerly set up there by Samuel (1 Sam. vii. 7,

from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, *he*, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, *was* it which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them* that *were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah,

and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they *were* glad.

14 So all the people that Ishmael had carried away captive from Mizpah east about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt.

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

9), which place continued to be a proseucha, or place of worship, in aftertimes, as appears from 1 Macc. iii. 46. There were many such sanctuaries or places of worship, both in Judea and elsewhere, among the Jewish dispersions, as Dr. Prideaux hath shown at large, in his Connect. of Scripture History, p. 387, &c.

Ver. 6. *Weeping all along as he went:*] As if he had sympathized with them.

Ver. 7. *Ishmael—slew them, and cast them into the midst of the pit.*] The Hebrew reads, “slew them into the midst of a pit.” We find the very same expression, 1 Macc. vii. 19, a book translated out of Hebrew, as St. Jerome tells us, in Prologo Galeato. Of the same kind are the following expressions (Ps. lxxiv. 7), “They have defiled the dwelling-place of thy name unto the ground;” as our old translation reads out of the Hebrew. So Ps. lxxxix. 39, “Thou hast profaned his crown by casting it to the ground,” as the new translation supplies the sense.

Ver. 8. *We have treasures in the field,*] Or, “in the country,” as the word is elsewhere used, by way of distinction, from a town or city (see xl. 7, 13). They promised to make him master of what they were worth, if he would spare their lives.

Ver. 9.] This pit was the ditch which Asa cast up against the walls of Mizpah, when he rebuilt and fortified it against the attempts of Baasha (see 1 Kings xv. 22).

Ver. 10. *Go over to the Ammonites.*] See xl. 14.

Ver. 12. *By the great waters that are in Gibeon.*] Called the “pool of Gibeon,” 2 Sam. ii. 13.

Ver. 16. *The eunuchs.*] See xxxiv. 19, xxxviii. 7.

Ver. 17. *Dwelt in the habitation of Chimham.*] A parcel of ground which David had settled upon Chimham the son of Barzillai (see 2 Sam. xix. 38, 40).

Ver. 18.] They were afraid, lest they should impute this insurrection to the whole body of the Jews that were left in the land, as if they were desirous of restoring the government to the royal family.

CHAPTER XLII.

1 THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son

of Hoshaiah, and all the people from the least even unto the greatest, came near,

CHAP. XLII.

ARGUMENT.—Johanan and the other captains desire Jeremiah to inquire of God what they should do,

promising obedience to his will. The prophet assures them of safety in Judea, and destruction in Egypt, and reproves their hypocrisy in promising what they meant not to perform.

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom you sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 ¶ But if ye say, we will not dwell in this

land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Isreal; If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.

20 For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

Ver. 1. *Jezeanah the son of Hoshaiah,*] See xl. 8.

Ver. 2, 3. *Pray for us—that the Lord thy God may shew us the way wherein we may walk,*] It is the constant method of hypocrites to pretend a profound submission to the will of God till that comes to cross their inclinations or interest.

Ver. 10. *Then will I build you up, and not pull you down,*] See xxiv. 6, xxxi. 28, xxxiii. 7.

For I repent me of the evil that I have done unto you] God is said in scripture to repent, when he alters the outward methods of his providence, as hath been observed upon xviii. 11. So the expression here implies a declaration from God, that the punishments the Jews have already undergone have made satisfaction to his justice, as far as concerns this world, and that he will not continue the same severity towards them unless they give him a new provocation.

Ver. 12.] I will incline the heart of the king of Babylon to take pity on you (see Ps. cvi. 46): and so settle you in your own country, from whence you were driven during the late wars and distractions (see xl. 11).

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Ver. 15. *If ye wholly set your faces to enter into Egypt,*] If you are fully resolved to go thither (compare Luke ix. 51).

Ver. 16.] See xlv. 14, 18.

Ver. 18.] See note on xxiv. 9.

Ver. 19.] God commanded the Jews, by Moses, not to have any commerce with Egypt (see Deut. xvii. 16): that they may not practise the idolatrous customs of that country (see Lev. xviii. 3); with whose idolatries they had been defiled during their sojourning there (see Jesh. xxiv. 14, Ezek. xx. 8): afterward he often reproved them by his prophets, for making alliances with Egypt (see Isa. xxx. 2, &c. Ezek. xvii. 15). There were particular reasons at this time for so severe a prohibition, as the words here and in the context import, viz. because the Jews either learned several of their idolatrous practices from the Egyptians, or at least were confirmed in those evil customs by their example (see xlv. 8, 15, Ezek. xxix. 16). Besides, it was the rival kingdom that contended for empire with the Babylonians (see xxxvii. 5, xlv. 2). So the Jews going into Egypt for protection, was in

2R2

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pes-

tilence, in the place whither ye desire to go and to sojourn.

effect refusing to submit themselves to the king of Babylon, to whom God had decreed the government

of Judca, and all the neighbouring countries (xxvii. 6).

CHAPTER XLIII.

1 AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in clay in the brick-kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, *and deliver such as are* for death

CHAP. XLIII.

ARGUMENT.—The leading men, discrediting Jeremiah's prophecy, carry the people into Egypt, contrary to his advice: whereupon he foretells the conquest of Egypt by Nebuchadnezzar.

Ver. 2. *Azariah the son of Hoshaiah.*] Called Je-zaniah, xlii. 1. We may observe many like instances in the books of Kings and Chronicles, of the same persons being called by two different names.

All the proud men.] Who refused to obey Almighty God, when his commands crossed their own inclinations.

The Lord—hath not sent thee.] The constant method of hypocrites and infidels, who pretend they are not satisfied of the truth of divine revelation, when the true cause of their unbelief is, that God's commands contradict their own lusts and appetites.

Ver. 3. *But Baruch—setteth thee on against us.*] They would not directly accuse Jeremiah of partiality towards, or confederacy with, the Chaldeans, as his enemies had done formerly (xxxvii. 13), but they lay the blame upon Baruch, whom they knew to be an intimate companion of Jeremiah's, and to have been kindly used by the Chaldeans upon Jeremiah's account.

Ver. 5, 6.] Chap. xl. 11, xli. 10.

Ver. 7. *Thus came they even to Tahpanhes.*] See ii. 16, one of the principal cities of Egypt, and a place of residence for their kings (see ver. 9). The word is contracted to *hanes*, Isa. xxx. 4, and joined with Zoan, the chief city of the kingdom. Tahpanhes gave a name to a queen of Egypt (1 Kings xi. 19), and is supposed by many to be the same city which was afterward called Daplinæ Pelusiacæ.

St. Jerome tells us from an ancient tradition, that in this place the prophet Jeremiah was stoned to death by the Jews.

This tradition may receive some confirmation from that passage in the gospels (Matt. xvi. 14, Luke ix. 19), where, among other opinions concerning Christ, it is said some thought him to be the prophet Jeremiah, "risen from the dead." Dr. Lightfoot observes that the Jews thought the kingdom of the Messias should begin with the resurrection of the dead: and particularly, that some of the ancient prophets should rise again, and appear as harbingers to the Messias (see his *Horæ Hebr.* on Matt. xvi. 13, xxvii. 52, and on Luke ix. 8). And then, who could better pretend to that privilege than the prophet Jeremiah! who beside his remarkable zeal and piety, sealed the truth with his blood. And the Jews were persuaded that the martyrs had a title to the resurrection above all others, as appears from 2 Macc. vii. 9, 18. An opinion countenanced by St. John, Rev. xx. 4, 5, and afterward universally received in the Christian church.

Ver. 9. *Hide them in clay in the brick-kiln, which is at the entry of Pharaoh's house.*] Bricks were the chief materials which the Babylonians used in most stately buildings (see Gen. xi. 3, and Priccaux's *Script. Hist. ad. an. A. C. 570*). So there was constant occasion for such a brick-kiln near Pharaoh's palace, yet this might be a great way from the palace itself: the courts of great kings being almost equal to a city for extent in ancient times: particularly the palace in Babylon was four miles in compass, according to Diodorus Siculus, lib. ii.

Ver. 10.] See note on i. 15, xxv. 10.

Ver. 11. *He shall smite—Egypt.*] See xlvi. 13.

Deliver such as are for death to death;] See xv. 2. *Death* signifies here the pestilence, which the pro-

to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd

putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Bethshemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

phet foretells will overspread the country of Egypt, by reason of the famine, occasioned by sieges and other desolations of war.

Ver. 12. *I will kindle a fire in the houses of the gods of Egypt;*] When God punisheth a heathen nation; as idolatry is one of the principal sins for which he visits, so he in a remarkable manner executes his vengeance upon their idols, who can neither save themselves, nor their worshippers (see xlv. 25, xlvi. 7, l. 2, li. 44, Exod. xii. 12, Isa. xix. 1, xxi. 9, xlv. 1).

He shall array himself with the land of Egypt, as a shepherd putteth on his garment;] He shall invest the land of Egypt, and take entire possession of it, just as a shepherd's garment covers his body all over. So calamities, when they surround men on every side, are compared to a garment, Ps. cix. 19. And this destruction shall come upon Egypt suddenly,

and as it were in a moment; in which sense the verb *nut* or *natah* is taken, 1 Sam. xiv. 32, xv. 19.

A learned friend gives the text another turn: he supposes Nebuchadnezzar's army to have endured hard service before they invaded Egypt: this conjecture he grounds upon the words of Ezekiel, xxix. 18—20. So the prophet here promises, that Egypt should furnish them with all manner of necessaries, and defend them from the hardships they had been exposed to, just as a shepherd is secured from the injuries of the weather by a thick garment.

Ver. 13. *Bethshemesh,*] The same place that is called by Isaiah (xix. 18), *Nir heres*, which our margin rightly translates, "The city of the sun" (see the note upon that place).

The houses of the gods—shall he burn] See Ezek. xxx. 13.

CHAPTER XLIV.

1 THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of

Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled *even* unto this day, neither have they feared, nor walked in my law,

of Thebais, as Bochart proves by several arguments (Phaleg. lib. iv. cap. 27).

Ver. 3. *To serve other gods whom they knew not,*] Compare Deut. xiii. 6, xxxii. 17. These idols are opposed to the true God, called elsewhere "the God of their fathers;" i. e. He that had made himself known to them by so many miracles of mercy, and had promised to show the same favour to their posterity, if they continued steadfast in their obedience.

Ver. 4.] See vii. 13, xxv. 4.

Ver. 5.] See ver. 17, 21, xix. 13.

Ver. 7. *To cut off—man and woman, child and suckling,*] God designed that this remnant should have kept possession in Judea, when the rest of their brethren were carried away captive (see xlii. 10). But by their going into Egypt, and defiling them-

CHAP. XLIV.

ARGUMENT.—Jeremiah reproves the Jews in Egypt, for their continuance in idolatry, notwithstanding the exemplary judgments of God upon their own country and nation for that sin. Upon their obstinate refusal to reform their evil practices, he denounces utter destruction to them, and the king of Egypt, to whose protection they had betaken themselves.

Ver. 1. *Jews—*which dwell at Migdol,] A place near the Red sea (see Exod. xiv. 2).

At Noph,] Commonly called Memphis, a royal seat formerly: near this place stands one of the pyramids, which is yet remaining.

In the country of Pathros,] That is, the country

nor in my statutes, that I set before you and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

15 ¶ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings

selves with the idolatries of that nation, they have provoked God to make an utter destruction of them (see ver. 11, 12, 14, 27).

Ver. 11.] See xxi. 10, Lev. xvii. 10, xx. 5, Ps. xxxiv. 16.

Ver. 12, 13.] See xlii. 15—18.

[Ver. 14. *None of the remnant—shall escape—that they should return into the land of Judah.*] Scaliger observes out of Eusebius, that Artaxerxes Ochus, making an expedition into Egypt, removed a considerable colony of Jews out of that country, and carried them away as far as the Caspian sea, and there settled them. These he thinks were the remainder of those Jews that went down into Egypt at this time. They were called by the other Jews, the Median captivity. See his notes on Euseb. numb. 1658.]

For none shall return but such as shall escape.] See the note on iv. 27. None shall return but the remnant mentioned ver. 28, to whom I will grant that peculiar favour of being saved, or escaping out of the common destruction (compare I. 20). This is the import of the word *peliti*, commonly rendered by the Septuagint, *σῴζονται* and *ἠναστασμένοι* (see li. 50, Isa. x. 20, xxxvii. 32, xlv. 20, lxvi. 20): from whence the word *σῴζονται* is applied in the New Testament to signify those who embrace the gospel, and thereby are rescued from that destruction

which is threatened to unbelievers (see Acts ii. 47, 1 Cor. i. 18, 2 Cor. ii. 15).

Ver. 17. *We will certainly do whatsoever thing goeth forth out of our own mouth.*] That which we have solemnly vowed to perform (see ver. 25). So the phrase is used, Numb. xxx. 12, Deut. xxiii. 23, Judg. xi. 36.

To burn incense unto the queen of heaven.] To the moon and the rest of the host of heaven (see notes on vii. 18, xix. 13).

For then had we plenty of victuals, and were well.] They compare their former condition before the invasion of Judea, and the siege of Jerusalem, with their present state: and argue, from the fallacious topic of worldly prosperity, that then they must needs have been in the right.

Ver. 19. *When we burned incense*] These are the words of the women, who were the most zealous promoters of this idolatry (see ver. 15).

Did we make her cakes] See the note on vii. 18.

Ver. 22. *So that the Lord could no longer bear.*] God's patience is elsewhere said to be wearied out by men's continued provocations (see Isa. vii. 13, xliii. 24, Mal. ii. 17).

Ver. 25. *We will surely perform our vows that we have vowed.*] They insist upon their unlawful vow as an obligation in conscience, which could not be

unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt: Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword

dispensed with; just as Herod did upon his unlawful oath, Matt. xiv. 9.

Ver. 26. *I have sworn by my great name.*] I also have made a solemn vow, in opposition to that wicked one of yours, ver. 25.

That my name shall no more be named in the mouth of any man of Judah in—Egypt.] These Jews seem to have joined the worship of the true God with that of idols, as the Samaritans did before them (2 Kings xvii. 33), thereupon God declares he will not receive any such polluted worship at their hands (compare Ezek. xx. 39), nor suffer his name to be any longer profaned by such hypocrites, but will consume them by a sudden and general destruction; or will deliver them up to impenitence and utter apostasy.

Ver. 27. *I will watch over them for evil.*] See xxxi. 28.

shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

29 And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD; Behold, I will give Pharaoh-hopra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

Ver. 28. *A small number—shall return*] See ver. 14.

The remnant of Judah—shall know whose words shall stand, mine, or theirs.] Since they are so peremptory in abiding by their own vows and resolutions (see ver. 16, 17, 25), they shall see whose words shall stand good, or take effect, mine or theirs.

Ver. 30. *Pharaoh-hopra*] Pharaoh was a common name to all the kings of Egypt. As the predecessor of this king was called Pharaoh-nechoh by way of distinction (2 Kings xxiii. 29), so this king was called Pharaoh-hopra, or Apries, as Herodotus calls him: he engaged in a battle with Amasis, by whom he was overcome and strangled (see Archbishop Usher's Annals, ad A. M. 3435).

CHAPTER XLV.

I THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch:

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

CHAP. XLV.

ARGUMENT.—This prophecy was occasioned by the danger Baruch had incurred, by copying out a collection of all Jeremiah's prophecies, by his direction (see xxxvi. 4, 26). The design of it is to comfort Baruch against the apprehensions his fears suggested to him, by letting him know, that in these general calamities which should involve his own nation together with the neighbouring countries, God would take him into his especial protection. The Septuagint, according to the Vatican copy, place this prophecy at the conclusion of the book, immediately before the fifty-second chapter.

Ver. 1.] See xxxvi. 1, 4, 32.

4 ¶ Thus shalt thou say unto him, The LORD saith thus: Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

Ver. 3. *The Lord hath added grief to my sorrow*;) The sorrow which I felt for the threatenings denounced against my country and religion, are increased by my own troubles, being sought after by the king's commands, in order to be put to death (see xxxvi. 26).

Ver. 4.] The land and people which have so long flourished under the peculiar care of my providence, I resolve now to give up to utter destruction (compare xxxi. 28).

Ver. 5. *Seekest thou great things for thyself?*] Dost thou aspire to honour and dignity in a time of common calamity (compare 2 Kings v. 26).

I will bring evil upon all flesh.] See xxv. 26.

Thy life will I give unto thee for a prey] See xxxi. 9.

CHAPTER XLVI.

1 THE word of the LORD which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear was round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who is this *that* cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians that handle *and* bend the bow.

10 For this *is* the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou

CHAP. XLVI.

ARGUMENT.—This chapter contains two prophecies against Egypt; the first fulfilled immediately after the publication; the other foretelling the entire conquest of Egypt by Nebuchadrezzar, which was fulfilled six-and-thirty years afterward.

Ver. 1.] This title belongs to this and the five following chapters: and refers to that general denunciation of God's judgments upon the countries round about Judea, contained in the twenty-fifth chapter of this prophecy, from the thirteenth verse to the end of the chapter. For which reason, in the Vatican and Alexandrian copies of the Septuagint, these six chapters follow immediately after xxv. 13, where express mention is made of the book which Jeremiah had prophesied against the nations: which book is contained in this and the following chapters of this prophecy.

Ver. 2. *Against the army of Pharaoh-necho*] This was the second battle which the king of Babylon (called the king of Assyria, 2 Kings xxiii. 29), fought with Pharaoh-necho, near this city. In the former of those expeditions was Josiah killed (see 2 Chron. xxxv. 20).

Which Nebuchadrezzar—smote in the fourth year of Jehoiakim] This is coincident with the first year of Nebuchadrezzar's reign, according to the scripture account, which begins his reign two years before his father's death (see the note on xxv. 1). For Nebuchadrezzar went upon this expedition by his father's command; and upon this victory, Jehoiakim, who had been made a king of Judea by Pharaoh-necho (2 Kings xxiii. 34), became tributary to Nebuchadrezzar (see 2 Kings xxiv. 1, 7, and the notes upon Jer. xxii. 19).

Ver. 2, 3.] The prophet ironically encourages the Egyptians to make ready all warlike preparations, which yet he foresees will in the end signify nothing (see the following verse, and ver. 14, and compare li. 12, Nahum ii. 1, iii. 14).

Ver. 5. *For fear was round about.*] A panic fear seized the whole army (compare xlix. 29, l. 37, li. 30, Isa. xix. 16).

Ver. 6. *Let not the swift flee away.*] The words imply, that it was God's command that none of the

Egyptian army should escape. Or else the imperative may be taken for the future, by a usual enallage (see note on xxv. 27).

Fall toward the north, by the river Euphrates.] The river Euphrates was northward from Judea. So Babylon is described as lying northward, being situate upon that river (see i. 14, iv. 6, vi. 1).

Ver. 7, 8.] In order to raise an expectation of some mighty enterprise, the prophet describes, by way of vision, the march of the Egyptian army, coming on like a flood, and carrying all before it: which expressions allude to the overflowing of the river Nile (compare likewise xlvii. 2, Isa. viii. 7, 8, Dan. xi. 26, xi. 22, Amos viii. 8).

Ver. 9. *The Ethiopians and the Libyans—and the Lydians, that handle and bend the bow.*] These names in Hebrew are Cush, and Phut, and Lud, who were the Egyptians' allies, and are mentioned together as such, Ezek. xxx. 5, which makes it probable that they are all Africans. *Cush*, though it often signifies Arabia, yet sometimes denotes Ethiopia, as hath been shown upon xiii. 23. *Phut* is rendered Lybia, by our interpreters here, and Ezek. xxx. 5. But Phut and Lubim are spoken of as a distinct people, Nahum iii. 9. Phut may probably signify Mauritania, and Lud, or Lubim, the people of Meroe. These were famous for the use of the bow, as it is expressed both here and Isa. lxvi. 19.

Ver. 10. *The day of the Lord*] The "day of the Lord" often signifies the day of his vengeance (see Isa. xiii. 6, Joel i. 15, ii. 1, Amos v. 18, Zeph. i. 14, 15). From thence it comes to signify the day of judgment in the New Testament, of which all other days of vengeance are the earnest and forerunners.

That he may avenge him of his adversaries.] Of the idols of Egypt, and their worshippers (see ver. 25, xliii. 12, 13).

The sword shall devour.] See Isa. xxxiv. 6.

The Lord God hath a sacrifice] The slaughter of men is called a sacrifice, because it makes some kind of satisfaction and atonement to God's justice (Isa. xxxiv. 6, Ezek. xxxix. 17, Zeph. i. 7).

Ver. 11. *Go up into Gilead, and take balm.*] Gilead was famous for producing balm, and such-like healing gums (see the note on viii. 22). The prophet alluding to the custom of men's going thither for relief in dangerous infirmities, ironically advises the Egypt-

use many medicines; *for thou shalt not be cured.*

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and they are fallen both together.*

13 ¶ The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and smite the land of Egypt.*

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the Lord did drive them.

16 He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

tians to try all the methods they can think of, to prevent that destruction that threatens them: but all their endeavours will be in vain (compare li. 8).

O virgin, the daughter of Egypt:] Those cities or countries are called *virgins* which never were conquered (see the note on xiv. 17, and compare Isa. xlvii. 1). Egypt was grown great by its conquests, particularly by the former battle at Carchemish (see ver. 2), and did not apprehend itself in any danger of being conquered. "The daughter of Egypt," is the same with Egypt (see ver. 19, and the notes on iv. 11).

Ver. 12. *Have heard of thy shame,]* Of thine armies being shamefully beaten, and running away.

The mighty man hath stumbled against the mighty,] When an army is once broken and disordered, multitudes are a hindrance one to another, and one part helps to destroy another (see ver. 16, 21).

Ver. 13.] Compare xliii. 10. This is a distinct prophecy from the former, as was observed in the argument to that chapter. The same destruction of Egypt is at large foretold and described by Ezekiel ch. xxix.—xxxii.

Ver. 14. *Publish in Migdol,]* See xlv. 1.

Stand fast, and prepare thee;] Prepare for war, and resolve to keep your ground, and not yield to the enemy (compare ver. 2, 3).

Ver. 15.] The Hebrew word *abbir*, rendered *valiant*, is sometimes spoken of God, as Gen. xlix. 24, sometimes is a title given to angels, Ps. lxxviii. 25, and here the Septuagint understand it of Apis, the idol of Egypt (compare ver. 20, 25), who may properly be said to be conquered, when the nation that put themselves under his protection was subdued (see xliii. 12).

Ver. 16. *Let us go again to our own people,]* The words of the Egyptian allies (see ver. 9, 21).

Ver. 17.] He brags what great things he will do, but he does not bring his forces together till the season of the year for action is over (compare viii. 20).

Ver. 18.] Some think the expression compares Nebuchadnezzar, a lofty and aspiring conqueror, to Tabor and Carmel, two of the highest mountains in Judea. Others understand it thus: He will as surely come, as that part of Judea which is joined to Tabor is enclosed with mountains, and as Carmel is encompassed with the sea (see 1 Kings xviii. 42, 43). Or lastly, the verse may be expounded thus,

17 They did cry there, Pharaoh king of Egypt *is but a noise*; he hath passed the time appointed.

18 *As I live*, saith the king, whose name is the Lord of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so shall he come.*

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like a very fair heifer*, but destruction cometh; it cometh out of the north.

21 Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and are fled away together*: they did not stand, because the day of their calamity was come upon them, *and the time of their visitation.*

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the Lord, though it cannot be searched; because

Though Egypt were as inaccessible as the top of mount Tabor, and begirt with the sea like Carmel, yet the enemy should come upon her, and make an entire conquest of her.

Ver. 19. *O thou daughter dwelling in Egypt,]* Compare xlviii. 18. Countries and cities are usually compared to women (such representations being very common, particularly on medals), and sometimes to young women, when their wealth makes them soft and effeminate (see Isa. xlvii. 1).

Furnish thyself to go into captivity:] The expression is ironical, implying, that instead of the rich and goodly furniture wherein she did pride herself, she should be carried away captive, naked and bare, and wanting all manner of conveniences (see Isa. xx. 4, xlvii. 2, 3).

Ver. 20. *Egypt is like a very fair heifer,]* In the foregoing verse, the prophet compared Egypt to a delicate young woman, here he resembles her to a fat and well-favoured heifer (compare l. 11). In which comparison, as Grotius not improperly conjectures, there is an allusion to their god Apis, who was a bull remarkable for his beauty, and the fine spots or marks he had about him.

It cometh out of the north,] See ver. 6, 10.

Ver. 21. *Her hired men are in the midst of her like fatted bullocks;]* The auxiliary troops which the king of Egypt had hired (see ver. 9, 16), are like bullocks fatted up, and fit for the slaughter (see l. 27, Isa. xxxiv. 7, Ezek. xxxix. 18).

They did not stand, [in the fight, see ver. 15,] because the day of their calamity was come upon them,] Their "day was come, even the time of their visitation," as it is expressed, l. 27.

Ver. 22. *The voice thereof shall go like a serpent;]* They shall not shout like conquerors, but make a feeble noise, like the hissing of a serpent when it is pursued: and shall speak in a very submissive and humble tone (see Isa. xxix. 4, Micah vii. 16, 17).

Come against her with axes, as hewers of wood,] The destruction of Egypt is described by the metaphor of cutting down the trees of a forest (compare Isa. x. 33, 34, xiv. 8, xxxvii. 24).

Ver. 23.] Cities, and their stately buildings, are elsewhere compared to the trees of a forest (see the note on xxi. 14), so here the text imports, that though the cities of Egypt were never so numerous and large yet the Chaldean army should plunder and destroy them, because their number is proportionable to such

weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like the heath in the wilderness.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity *with* his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed *be* he that doeth the work of the LORD deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the

LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 ¶ How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out of* her cities, and his chosen young men are gone down to the slaughter, saith the king, whose name *is* the LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down:

nothing grows but barren shrubs (see xvii. 6): and where no enemy can find you out.

Ver. 7. *In thy works*] Or, "In thy possession:" for so the word is translated, 1 Sam. xxv. 2.

Chemosh] The idol of the Moabites, Numb. xxi. 29 (see the note on xl. 12).

Ver. 8. *The valley also shall perish,*] Those that live in the country, with their flocks and pastures, shall be involved in the same calamity with the inhabitants of the cities.

Ver. 9. *Give wings unto Moab, that it may flee*] It is not a common speed that can deliver him from that imminent danger which threatens him (see ver. 28, and compare Ps. lv. 6).

Ver. 10.] God executes his judgments upon sinners, by the ministry of men, and those oftentimes as great sinners, as those that suffer by them. He had declared by Jeremiah his purpose of making the Chaldeans his instruments in punishing the Jews, and the neighbouring countries (see xxv. 9). Their success answered the prediction, and Nebuchadnezzar seems to have looked upon Jeremiah as a prophet, and had a particular regard to his character (see xxxix. 11). Being thus assured that he had a commission from God, he might confidently proceed in his conquests, and it would have been a fault to have shown mercy to those whom he had good reason to believe, that God had marked out for destruction. Such an unseasonable act of mercy is highly blamed in Saul, 1 Sam. xv. 11, and in Ahab, 1 Kings xx. 42. God's judgments are often denounced in form of imprecation (see Dent. xxvii. 15, &c., Judg. v. 23, Gal. i. 8, 1 Cor. xvi. 22, 2 Tim. iv. 16).

Ver. 11. *Moab hath been at ease from his youth,*] He hath never felt any calamity, since that judgment foretold by Isaiah, and inflicted by Salmanser. So that there were forty years between that captivity and this here spoken of (see Archbishop Usher's Annals ad An. M. 3280, and 3419).

He hath settled on his lees,] He hath flourished in peace and grown rich, as wine that feeds on its lees (compare Zech. i. 12); when the Jews during that time have suffered several captivities.

His taste remained in him,] As generous wines re-

tain their strength as long as they continue in the lees; so he retained his wonted pride and luxury, and doth not depart from any of those vices which a long prosperity has occasioned (see Isa. xvi. 6).

Ver. 12.] The Chaldean soldiers that came out of a foreign country: these shall make a prey of him, and shall carry off as much of his wealth as they can, and spoil the rest (compare xiii. 14).

Ver. 13.] They shall be disappointed in their expectations of succours from their tutelary idol (see Judg. xi. 24, 1 Kings xi. 7); as the ten tribes have been in the trust they reposed in the calf they worshipped at Beth-el (see Hos. viii. 5, x. 6).

Ver. 15. *Moab is spoiled, and gone up out of her cities,*] Or, [the spoiler] "is gone up against her cities" (compare ver. 18).

Gone down to the slaughter,] Compare l. 27. The same thing is otherwise expressed, by bringing down to the grave, or the pit.

Ver. 17. *All ye that are about him, bemoan him;*] His calamities are so great, as must needs make all that see him, or have heard of his former fame and glory, bewail his misfortunes.

How is the strong staff broken, and the beautiful rod!] Compare Isa. xiv. 5. A staff or rod is an emblem of authority, and thence comes to signify a kingdom, or government, especially such a one as oppresses its subjects, or neighbours (see Isa. ix. 4, x. 5).

Ver. 18. *Thou daughter that dost inhabit Dibon,*] Thou that art softened with luxury and effeminacy (see xlvi. 18). Dibon was one of the chief cities of Moab (see Numb. xxi. 30, Isa. xv. 2).

Come down from thy glory and sit in thirst;] Submit to a mean condition, wherein thou shalt feel the want of all conveniences of life. The Hebrew language expresses a barren land, which yields no food or sustenance, by a thirsty ground (see Ps. lxxiii. 2, Isa. xxxv. 7, Ezek. xix. 13).

Ver. 19. *O inhabitant of Aroer* [a town in the borders of Moab; see Deut. ii. 36], *stand by the way, and espy;*] The prophet describes the great concern and fear that was upon them, which made them hearken to every little report that was stirring.

howl and cry; tell ye it in Arnon, that Moab is spoiled.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the Lord.

26 ¶ Make ye him drunken: for he magnified himself against the Lord: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippest for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove

that maketh her nest in the sides of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogance, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the Lord; but it shall not be so; his lies shall not so effect it.

31 Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; their shouting shall be no shouting.

34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their

Ver. 20. *Howl and cry*;] There will be just occasion for a general lamentation.

Tell ye it in Arnon.] A country which took its name from the river Arnon, which was upon the border of Moab (see Numb. xx. 28).

Ver. 21. *Plain country*;] See ver. 8.

Ver. 24. *Upon Kerioth*.] See ver. 41, Amos ii. 2. *Bozrah*.] The same town that is called Bezer, Deut. iv. 43, Josh. xxi. 36. A different place from Bozrah, which belonged to the land of Edom (xlix. 13).

Ver. 25.] Strength is often expressed by the horn, wherein the strength of bulls, and such-like creatures, consists; and by the arm, wherein human strength doth chiefly discover itself.

Ver. 26. *Make ye him drunken*.] God's judgments are represented under the metaphor of a cup of intoxicating liquors (see the note on xxv. 15).

Moab also shall wallow in his vomit, and—be in derision.] The judgments which God sends upon him shall expose him to the scorn of his enemies: just as a drunken man is the object of men's laughter and derision (compare Hab. ii. 16).

Ver. 27. *For was not Israel a derision unto thee*?] Didst not thou insult over the calamities of the Jews, when they were carried away captive? (see the note on xii. 14, and compare Ezek. xxv. 8, Zeph. ii. 8). Israel is here put for Judah (see note on xviii. 13).

Was he found among thieves! &c.] Though the sins of Israel were great in the sight of God, yet he had done no injury to the Moabites; so there was no reason they should use him with the same despite and contempt as if he had been a common thief taken in the very fact, whom every one thinks they have a right to abuse (compare ii. 26). The latter part of the verse may be thus rendered, "For the words thou hast spoken against him, thou shalt be carried captive." This interpretation of the words the Vulgar Latin follows, and the verb *thithnoded* may very well be rendered to this sense (see the note on xxxi. 18).

Ver. 28. *Leave the cities, and dwell in the rock*.] Flee away, and hide yourselves, if you can, from these calamities which are coming upon you (see ver. 9, and compare Ps. lv. 6, 7).

Ver. 29.] Whereby he hath "magnified himself

against the Lord" (ver. 26), and "against the people of the Lord" (Zech. ii. 10).

Ver. 30. *His lies shall not so effect it*.] Or, "his strength shall not avail" answerably to his wrath; his power shall not be answerable to his malice (see the note on Isa. xvi. 6). The latter part of the sentence may be thus rendered, "But it is not right, his lies do not that which is right." The word *baddim*, sometimes signifies those that pretend to the arts of divination, or foretelling what is to come (see l. 36). If we take the word in this sense, the meaning of the sentence is, That although the soothsayers and magicians, upon whose skill Moab relies, promise him good success, and thereby encourage his pride and arrogance; yet, in the event, it will appear that there was nothing of truth in what they said.

Ver. 31. *Will I howl*?] See Isa. xv. 5.

For all Moab.] The whole country of Moab: the phrase is the same with that of *whole Palestina*, Isa. xiv. 31.

For the men of Kir-heres.] See Isa. xvi. 7, 11.

Ver. 32. *O vine of Sibmah, I will weep for thee with the weeping of Jazer*.] The expressions denote the destruction of the fruitful vineyards of Sibmah. The loss of which the neighbouring places of Jazer would have reason to lament (compare Isa. xvi. 9).

They reach even to the sea of Jazer.] The words, pursuing the metaphor of a vineyard, imply that the principal inhabitants (compare Nahum ii. 2) are carried away, or forced to fly their country, and pass over the sea, that is, the river of Jazer—a stream that runs into the river Arnon, the border of Moab (Numb. xxi. 13). All lakes and rivers are called *seas* in the Hebrew language.

Ver. 33.] The gathering in the harvest, and other fruits of the earth, is usually accompanied with great expressions of joy (see Isa. ix. 3, Joel i. 12); for which there will be no occasion, when the enemy has spoiled or carried away their crop and vintage (compare Isa. xvi. 10).

Ver. 34. *From the cry of Heshbon even unto Elealeh, and—Jahaz, have they uttered their voice*.] When Heshbon was taken by the enemy (see ver. 2, 15), the cry of the inhabitants reached as far as Elealeh and Jahaz: the same was likewise heard from Zoar to Horonaim (see Isa. xv. 4, 5).

voice, from Zoar *even* unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches that he hath gotten are perished.

37 For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.

38 There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.

39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, he shall

fly as an eagle, and shall spread his wings over Moab.

41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD.

43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

As an heifer of three years old:] See the note on Isa. xv. 5. Dr. Lightfoot, in his Chorographical Inquiries before his *Horæ Hebraicæ* upon St. John, ch. 3, n. 8, proposes another rendering of these words, *Eglah shelishia*, and interprets the sentence thus, "From Zoar unto Horonaim, even to the third Eglah." He supposes several places might be called by the name of Eglah, particularly there is one of them mentioned, Ezek. xlvii. 10, and this in the text might be called the *third Eglah*, by way of distinction.

For the waters also of Nimrim] See Isa. xv. 9.

Ver. 35.] See ver. 7, and Isa. xvi. 12.

Ver. 36. *Mine heart shall sound for Moab like pipes.]* My bowels are moved within me, I groan inwardly for trouble and anguish (compare iv. 19, Job xxx. 27, see Isa. xvi. 11, Lam. i. 20, and the notes upon xv. 15). The music of pipes was used at funerals (see Sir Norton Knatchbull's notes on Matt. ix. 23).

Ver. 37.] See note upon xli. 5, and compare xlvii. 5, Isa. xv. 2.

Ver. 38. *Housetops of Moab,]* See Isa. xv. 3.

For I have broken Moab like a vessel wherein is no pleasure.] As earthen vessels, if they are not fit for the use to which they were designed, are broken to pieces, without any concern or regret (compare xix. 11), so as never to be repaired: thus God will deal with Moab.

Ver. 39. *How is it broken down!]* Or "broken to pieces," as the word is rendered, l. 2. The prophet persists in the allusion to the breaking of an earthen vessel.

Ver. 40.] Conquerors are often compared to eagles, and other birds of prey (see xlix. 22, Deut. xxviii. 49, Dan. vii. 4); and the encamping their armies is represented by spreading their wings (see Isa. viii. 8, and the note there).

Ver. 41.] They shall be dismayed at the apprehension of the evils that are coming upon them, and shall lose their wonted courage and resolution (compare vi. 24, xxx. 6, xlix. 22, 24, l. 37, 43, li. 30, Isa. xliii. 8, Lam. i. 6, Nahum iii. 33).

Ver. 43, 44. *Fear, and the pit, &c.]* The words are taken out of Isa. xxiv. 17, 18 (see the notes there).

The year of their visitation,] See xi. 23.

Ver. 45.] *They that fled stood under the shadow*

of Heshbon because of the force:] They that fled for fear of the enemy's forces, thought to find shelter and safeguard in Heshbon, a strong fenced city (see ver. 2). But the Hebrew *miccoah*, "because of the force," may be rendered "for want of force or strength" (compare x. 14). And so the preposition *min* is translated by our interpreters, Ps. cx. 24, Lam. iv. 9, according to the old translation; and Micah iii. 6, where we read in the Hebrew, "Therefore night shall be unto you from a vision," or "because of a vision:" which our translators rightly render, "That ye shall not have a vision."

A fire shall come forth out of Heshbon, and a flame from—Sihon,] That is, of the city of Sihon, meaning Heshbon (see Numb. xxi. 28). When the enemies once possessed themselves of Heshbon, the principal city of Moab, they quickly spread like fire over the rest of the country. So that the prophet fitly applies to the present case the words of an ancient poem, or *epinikion*, made upon Sihon's conquests over Moab, and recited by Moses, Numb. xxi. 27, 28, &c.

And shall devour the corner of Moab, and the crown of the head of the tumultuous ones.] By the *corner* may be meant the borders, or extreme parts of the country. So the Hebrew word signifies, Numb. xxxiv. 3, Neh. xi. 22, or it may mean the *nobility*, who are the stay and support of the government, expressed likewise by the "crown of the head," in the following sentence: or else both expressions may allude to the custom practised in those countries, of polling and cutting round the corners or forepart of their hair, concerning which see the note on xxv. 26. By the *tumultuous* are meant those that through pride indulge themselves in their state and plenty, and insult over their inferiors.

Ver. 46. *Woe be unto thee, O Moab!]* This verse is likewise taken out of Numb. xxi. 19.

The people of Chemosh perisheth:] People are sometimes denominated from the god they worship. So the Jews are called the people of the Lord, or Jehovah.

Ver. 47.] The Moabites were afterward restored to their country, as appears from Josephus, Antiq. lib. xiii. cap. 17, *versus finem*. But these and such-like promises of mercy after judgment, are chiefly to be understood of the conversion of the gentiles under

46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

the gospel, called the *latter days* in the prophets (compare xii. 15—17, xlix. 6, 39, Isa. xviii. 7, xix. 18, &c. xxiii. 18). The conversion of idolaters is

expressed by "returning from their captivity," Ezek. xvi. 53.

CHAPTER XLIX.

1 CONCERNING the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?

their king shall go into captivity, and his priests and his princes together.

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me?

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

CHAP. XLIX.

ARGUMENT.—This chapter is a collection of prophecies against several of those nations, against which Jeremiah had a general commission to declare God's judgments, xxv. 3. Concerning the time when they were fulfilled, see the argument of the foregoing chapter.

a city of the Ammonites is destroyed: then it is time for Heshbon, the chief city of Moab, to lament her danger, for her turn comes next (see xlviii. 2).

Cry, ye daughters of Rabbah, gird you with sackcloth;] Ye tender women, inhabitants of Rabbah, that are not used to hardships, bemoan yourselves with the deepest expressions of mourning and sorrow (compare Isa. xxxii. 11, Jer. iv. 8, vi. 26).

Lament, and run to and fro by the hedges;] Try to hide yourselves in the thickets, and remove from one place to another, for fear of being discovered: or the words may be expounded thus: Lament, ye inhabitants of the lesser towns, and run to and fro in your villages, as uncertain reports shall prompt you to flee from the enemy. So Schindler expounds the word *gederath*, Ps. lxxxix. 40 (see iv. 29).

For their king shall go into captivity,] Or, "Milcom shall go into captivity:" so the word may likewise be rendered in the first verse. Milcom was the idol of the Ammonites (see 2 Kings xxiii. 13). The idols always shared in the prosperity or calamities that befell their worshippers (compare xlviii. 7, and see the note on xliii. 12).

Ver. 4. *Wherefore gloriest thou in thy—flowing valley,*] That is, in the riches of thy fat and plentiful valleys, which overflow with abundance of all things (compare Isa. xxviii. 1, 4).

O backsliding daughter!] See note on vii. 24.

That trusted in her treasures,] Though she had money enough to furnish herself with all things necessary for her defence. Such a confidence and carnal security as this, is elsewhere severely threatened (see xxi. 13, Isa. xlvi. 7, 8).

Ver. 5. *Behold, I will bring a fear upon thee,*] When God gives up a people to destruction, he commonly takes from them their usual courage, so that a "thousand shall flee at the rebuke of one" (compare ver. 29, xlviii. 43). This the heathens expressed by a *panic terror*. Or the word *fear* may denote a hostile army, the cause of fear and terror (compare xv. 8).

Ye shall be driven out every man right forth;] So as not to dare look back, but fly for their lives that way which lies next (see xlv. 5, Amos iv. 3).

None shall gather up him that wandereth.] None shall bring him that flies from the enemy to his house,

Ver. 1.] The Septuagint read Gilead, which agrees with the words of Amos in his prophecy against the Ammonites (Amos i. 13). But the sense is all one; for in Amos we are to understand that part of Gilead which belonged to the tribe of Gad. God sorely afflicted those parts of the kingdom of Israel that lay eastward of Jordan, first by Hazael, (2 Kings x. 33), afterward by Tiglath-pileser (xv. 29), and then delivered up the whole kingdom to be carried captive by Shalmaneser (ch. xvii.): after which time, it is probable, the Ammonites took occasion to possess themselves of Gilead, that lay near their territories: but God's dispossessing the Israelites gave them no right to invade their inheritance (see Zeph. ii. 8); especially when they had been so tender of the Ammonites' right, as not to invade their possession in their march towards the land of Canaan (see Deut. iv. 19, 2 Chron. xx. 10).

Ver. 2. *Rabbah of the Ammonites;*] The principal city of that country (see Amos i. 14, Ezek. xxv. 5.)

Her daughters shall be burned with fire;] That is, the lesser cities, which are reckoned as so many daughters to the mother-city. To the same sense the "daughters of Judah" are joined with Zion, as the metropolis, Ps. xlviii. 11, xvii. 8, and see the following verse.

Then shall Israel be heir unto them that were his heirs.] The Jews made themselves masters of the Ammonites, and the neighbouring countries under the Maccabees (see Macc. v. 6, 7, and compare Ezek. xxv. 14). The words *heir* and *inheritance*, in the Hebrew, signify any real and lasting possession (see Ps. lxxxii. 8): the expression being taken from the usual manner of conveying land among them, which was by inheritance.

Ver. 3. *Howl, O Heshbon, for Ai is spoiled;*] When Ai (not the place mentioned Josh. viii. but)

7 ¶ Concerning Edom, thus saith the LORD of hosts; *Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?*

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time *that I will visit him.*

9 If grape-gatherers come to thee, would they not leave *some gleaning grapes?* if thieves by night, they will destroy till they have enough.

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is not.*

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it.*

13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, *saying.* Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in

or afford him any shelter or accommodation (compare Isa. xvi. 3).

Ver. 6.] See 1 Macc. v. 5, and note upon xlvi. 47.

Ver. 7. *Is wisdom no more in Teman?*] The eastern part of the world (by which is chiefly meant Arabia, and the adjacent countries, see the note on Isa. xi. 14) was famous for the study of wisdom, or philosophy, as it was called in later times (see 1 Kings iv. 30). The Edomites put in their claim to this prerogative, as appears from the text, and the parallel place of Obediah (ver. 8), as also from the book of Job, where Eliphaz, one of the disputants, is called the Temanite, as being descended from Teman, Esau's grandson, who gave name to the city or country of Teman elsewhere mentioned (see Amos i. 12, Obad. ver. 9, Hab. iii. 3). Unless we suppose it the same Tema mentioned xxv. 23, Isa. xxi. 14, which took its name from Tema, Ishmael's son, Gen. xxv. 15.

Is counsel perished from the prudent?] When God designs a people for destruction, he deprives them of that common prudence and foresight which is requisite for the due management of their affairs (see Isa. xix. 11, &c.).

Ver. 8.] The Dedanites were Arabians of the posterity of Dedan, the grandson of Abraham (Gen. xxv. 3). They seem by this place to have been in latter times subdued by the Idumeans, and incorporated with them: the prophet exhorts them to flee, and turn their backs from an enemy they are not able to encounter; and hide themselves in the deepest caves and dens they could find (compare ver. 10, and Judg. vi. 2).

Ver. 9.] The vintage can hardly be gathered in so clean, but that there will be a gleaning left (compare Isa. xvii. 6). Nay, the house-breakers commonly leave something behind them. But the desolation that is coming upon thee will be so entire, that scarce a remnant shall be preserved (compare Obad. ver. 5).

Ver. 10. *I have uncovered his secret places.*] Or *treasures*, as the word signifies, Isa. xlv. 3. I have taken from him every thing that might be a refuge or defence to him in the time of a general calamity.

His seed is spoiled, and his brethren, and his neighbours.] The divine judgments extend not only to his children, but even to his brethren and neighbours: such as the Ammonites, Moabites, and all about him, from whom he might expect some succour and assistance.

And he is not.] He is utterly ruined and destroyed (compare Isa. xvii. 14). Some join this word *enenna* to the following verse, and render it, "And there is none left [that may say] leave [to me] thy

father's children," &c. that is, there is none left to take care of the fatherless and widow.

Ver. 11.] The Chaldee paraphrase understands this of the Jews, to whom the following words do certainly belong, as if it contained God's promise to take care of their families, under that distressed and forlorn state, to which the captivity had reduced them. If we understand the words of the Edomites, the sentence seems to be ironical (see a like instance, Isa. xvi. 4); as if the prophet had said, Thou needest not to be concerned for thy helpless children, and thy widows thou must leave to the mercy of the enemy, for none of them shall survive or escape. This sense agrees very well with that expression of ver. 10, "His seed is spoiled," and with ver. 13, 17.

Ver. 12. *They whose judgment was not to drink of the cup have assuredly drunken;*] The Jews, who in all human appearance might have expected mercy at God's hands in regard to the gracious promises made to them, and to their fathers (see xxv. 29). Concerning the phrase of "drinking God's cup," see note on xxv. 15.

Altogether go unpunished?] Concerning the Hebrew phrase used in this place, see note on xxx. 11.

Ver. 13.] See the note on xxiii. 9. Bozrah was one of the chief cities of Idumea (see Isa. xxxiv. 6, lxiii. 1). It is usual in the prophets to describe the destruction of a whole nation, by the ruin of some one or more of its principal cities (see ver. 23, Amos i. 8, 12, 14, ii. 3, 5).

Ver. 14.] The prophets often represent God as summoning armies, and setting them in array of battle against those people whom he has decreed to destroy (see l. 9, 21, li. 11, Isa. xiii. 2, 3, xviii. 3). God's stirring up men's spirits to invade such countries, is described here, as if he had sent an ambassador to the Chaldeans and their confederates, to engage them in a war against the Idumeans: according to the methods which earthly princes use to engage their allies (compare li. 27, 28).

Ver. 16. *Thy terribleness hath deceived thee.*] Thou hast been formerly terrible to all about thee: the confidence thou hast in this thy strength hath made thee careless and secure, and thereby given thine enemies an advantage against thee.

O thou that dwellest in the clefts of the rock.] Compare Obad. ver. 4, Numb. xxxiv. 3, 4. St. Jerome, who lived in the neighbourhood, tells us, in his Commentary upon Obadiah, that Idumea was a rocky mountainous country, and that the inhabitants dwelt in caves dug out of the rocks and hills.

Though thou shouldst make thy nest as high as the eagle, I will bring thee down] The greatest height or

the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.

17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah and the neighbouring cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it.

19. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

20 Therefore hear the counsel of the Lord, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants

of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are faint-hearted; there is sorrow on the sea; it cannot be quiet.

24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her

strength cannot place thee out of the reach of the divine vengeance (compare li. 53, Amos ix. 2). The eagle is remarkable for its flying high (see Job xxxix. 27).

Ver. 17.] See note on xviii. 16.

Ver. 18. *As in the overthrow of Sodom and Gomorrah*] A proverbial expression, denoting an utter desolation (see l. 40, Isa. xiii. 19).

Ver. 19. *He shall come up like a lion from the swelling of Jordan*] A description of Nebuchadnezzar marching with his army against Idumea, whom the prophet compares to a lion coming out of his den, near the river Jordan. When that swells in the time of harvest (see Josh. iii. 15, I Chron. xii. 15), the lions that lie in the thickets on the river-side, are raised out of their coverts, and infest the country (see Maundrell's Travels, p. 81, and compare Zech. xi. 3).

I will suddenly make him run away from her:] I have observed in my notes on Isa. li. 4, that the words should be rendered "I will rouse him up, and make him run," or *seize upon her*. The preposition *menal*, here translated *from*, doth likewise signify *upon*, and is so rendered by our interpreters, I Kings ix. 5 (see Noldius's Concordance, p. 635).

Who is a chosen man [or warrior] that I may appoint over her?] That is, I will single out a man remarkable for his prowess, viz. Nebuchadnezzar, and place him at the head of the army, that shall execute my vengeance upon Edom.

Who will appoint me the time? and who is that shepherd?] Who will challenge me to meet him in the field, as if we were upon equal terms? or what leader or general can enter into the lists with me? The word *shepherd* often signifies a prince or commander (see vi. 3, xxv. 34). But here it is used in opposition to the lion mentioned before; as if he had said, a shepherd may as well encounter a lion, as the best appointed warrior contend with God Almighty, or those whom he makes the instruments of his vengeance.

Ver. 20. *Surely the least of the flock shall draw them out:*] The prophet having given the name of *shepherd* to the generals of the army, in pursuance of that metaphor, he expresses the common soldiers by "the least of the flock," as the commanders are called "the principal of the flock," xxv. 34. These he saith shall have strength and courage enough to draw out or devour the Idumean forces. The verb *sahab*, "to draw out," alludes to the custom of dogs,

who draw about a carcass before they devour it. So it is used xv. 3, where our interpreters read, "and the dogs to tear."

Ver. 21. *The earth is moved at the noises of their fall,*] The neighbouring countries are astonished at it. The prophet compares the destruction of a nation to the fall of a great building, the noise of which frights those that are near it (see Ezek. xxvi. 15, xxxi. 16). Horace uses the same metaphor, Ode i. lib. ii.

—"auditumque Medis

Hesperie sonitum ruinae." —

At the cry the noise thereof was heard in the Red sea.] Or, "the noise of their cry was heard in the Red sea;" which was a considerable distance from the land of Edom.

Ver. 22. *Come up—as the eagle,*] See xlvi. 40, 41.

Ver. 23. *Concerning Damascus.*] The judgment denounced against Damascus, the principal city of Syria, is to be supposed to extend to the whole country (see the note on ver. 13). Nebuchadnezzar had subdued Syria at the beginning of his reign (see the notes on xxxv. 1), but he might upon some new provocations overrun that country afterward, during the siege of Tyre, which lasted thirteen years (see the argument to the chapter, and the notes upon xxv. 26).

Hamath is confounded, and Arpad:] Hamath and Arpad are elsewhere joined together (see 2 Kings xviii. 34). Hamath is supposed to be the same with Riblah "in the land of Hamath," xxxix. 5, called "Hamath the great," Amos vi. 2. It is a frontier town, lying upon the borders of Judea towards Syria, thence called the "entrance of Hamath," I Kings viii. 65, Isa. x. 9, Amos vi. 14. Arpad is otherwise called Arvad, the habitation of the Arvadites, Gen. x. 18, called the Aradites by the Septuagint, that is, the inhabitants of the isle of Aradus.

There is sorrow on the sea;] Or, "as on the sea," as the margin reads: the particle *as* is frequently understood (see xlvi. 34, and the note on Isa. xxi. 5). "They are like the troubled sea, when it cannot rest," as the prophet Isaiah speaks, lvii. 20. If we follow the reading of the text, we may interpret the words of the Aradians, who lay upon the sea-coast (compare xxv. 22).

Ver. 24. *Sorrows have taken her.*] See xlvi. 41.

Ver. 25.] A city of praise, is a city of fame and renown (compare xxxiii. 9, li. 41, Isa. lxii. 7). This

streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.

30 ¶ Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost

corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass in the latter day, that I will bring again the captivity of Elam, saith the LORD.

is spoken in the person of the king, or some other inhabitant of Damascus, bewailing the lot of so famous and pleasant a city, that it should not be spared or left untouched by the enemy.

Ver. 26. *Therefore*] Or, "Surely her young men," &c. See the particle *lahen* is rendered, v. 2.

Ver. 27. *Ben-hadad*] The name of several kings of Syria (see 1 Kings xv. 28, 2 Kings xiii. 3).

Ver. 28. *Concerning Kedar, and concerning the kingdoms of Hazor,*] The kingdoms whose metropolis is Hazor or Petra; so called, because it is *κίραρος πύργος αερωσπιών*, Strabo, lib. xvi. So Vitranga explains it upon Isa. xxi. 13. Kedar was that part of Arabia, which was inhabited by the posterity of Kedar, Ishmael's son (Gen. xxv. 13); called likewise the kingdoms or provinces of Hazor: each division having anciently a petty prince or king over it (see the note on xxv. 20).

Spoil the men of the east.] The Arabians are called in the scripture dialect, *the men*, or, *children of the east* (see the note on Isa. xi. 14).

Ver. 29. *Their tents and their flocks shall they take away.*] Their substance consisted in their cattle and their tents, from whence the country itself is called the "tents of Kedar," Ps. cxx. 5. With these they removed from place to place for the convenience of pasture (see Isa. xliii. 20).

Fear is on every side.] The very noise of the enemies shall fright them, and bring a panic fear upon them (see xlvii. 5).

Ver. 30. *Flee, get you far off, &c.*] See ver. 8.

Ver. 31. *Get you up unto the wealthy nation.*] The prophet gives the Chaldeans a commission from God to undertake this expedition, and seize upon the wealth of the inhabitants of Kedar.

Which have neither gates nor bars,] A description of those that live securely, without walls or ramparts for their defence (see Ezek. xxxviii. 11).

Which dwell alone.] That do not combine into cities or communities for their mutual defence: but live scattered about the country, where they have room enough for their flocks, without any apprehension of danger (compare Numb. xxiii. 9, Deut. xxxiii. 28, Mic. vii. 14).

Ver. 32. *Their camels shall be a booty.*] See ver. 29. *I will scatter—them*] See note upon ix. 26.

Ver. 33.] See note upon ix. 11.

Ver. 34. *Against Elam*] The promise of Elymais, which, together with Susiana, Nebuchadnezzar subdued, and took from Astyages king of Media, as Archbishop Usher gathers, by comparing Jer. xxv. 25 with Dan. viii. 1, 2, where, in the reign of Belshazzar, Daniel speaks of himself, as residing in "Shushan the palace, in the province of Elam:" which therefore at that time must be a province belonging to the king of Babylon (see his *Annals*, ad A. M. 3405, and 3451). Xenophon gives this account of the matter, how Elam came afterward under the power of Cyrus: "That Abradates being viceroy of Susa, under the king of Babylon, his wife Panthea, a very beautiful woman, was taken prisoner in the first war against the Babylonians: Cyrus having used her kindly, and kept her chastely for her husband: the sense of this generosity drew this prince over to Cyrus's party: whereupon Elam was joined to the empire of the Medes and Persians" (Vid. Cyri *Pæd.* lib. v). Accordingly, we find the Elamites come with them to the siege of Babylon (see Isa. xxi. 2).

Ver. 35. The Elamites were famous archers (see Isa. xxii. 6).

Ver. 36. *The four winds*] I will bring enemies upon them from every quarter: wars and commotions are metaphorically denoted by winds (see iv. 11, 12, li. 1, Dan. vii. 2).

Ver. 37. *I will send the sword after them.*] Even after they are driven out of their own country, my vengeance shall pursue them (compare x. 16).

Ver. 38.] Nebuchadnezzar shall place his throne, or his royal pavilion, in Elam. in token of his entire conquest over that country (see i. 15. xliii. 10). This is called God's throne, as Nebuchadnezzar is called his servant: one that had an especial commission from God, to conquer this and the neighbouring countries (see xxvii. 6, 7).

Ver. 39.] The Elamites joined with Cyrus to subdue the Babylonians (see the note upon ver. 34): upon which Shushan, the chief city of Elymais, was made the metropolis of the Persian empire.

CHAPTER L.

1 THE word that the LORD spake against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces: her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place.

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

CHAP. L.

ARGUMENT.—This and the following chapter contain a large description of the downfall of Babylon, and of that empire of which that city was the seat: it follows the rest of the prophecies of Jeremiah against the neighbouring countries, according to the method of God's judgments laid down before, xxv. 12, 13, where the prophet declares, that after Nebuchadnezzar and his successors had fulfilled God's purposes, in being executioners of his vengeance upon other countries, they themselves should drink of the same cup.

This prophecy has a farther aspect upon the mystical Babylon, mentioned in the Revelation, and many expressions of it are applied by St. John to the downfall of antichrist, as shall be more particularly observed under the several verses there referred to.

Ver. 2. *Declare ye among the nations and publish.*] The downfall of Babylon was an event in which many nations were concerned, that empire having been a common oppressor.

Set up a standard;] To call people together, and impart to them these good tidings. The destruction of Babylon would be likewise a sort of signal to the Jews, to assemble together in order to their return home: the time of their captivity being then to expire.

Bel is confounded, Merodach is broken in pieces.] When God punisheth an idolatrous nation, he asserts his own authority, to the confusion of all idols and their worshippers (see the note on xl. 12). *Bel* is the same with Baal, a name common to the idols of the eastern countries, and at first probably given to some of the heavenly bodies. Afterward, when the worship of the deified men came into practice, Bel, or Belus, the idol of the Assyrians, is supposed to be the same with Nimrod: and when Daniel saith that Nebuchadnezzar carried the vessels of the temple of Jerusalem "into the house of his god" (Dan. i. 2), he is generally supposed to mean the idol Bel; who was worshipped as the tutelary deity of that country. Merodach might be the name of one of their kings, that was afterward deified by his subjects (see Isa. xxxix. 1).

Ver. 3. *Out of the north there cometh up a nation*] The Medes, who lay north of Babylon (see ver. 9, 41).

Which shall make her land desolate,] See ver. 40.

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Ver. 4.] This may, in some sense, be meant of the Jews' return from the captivity, upon the destruction of the Babylonish monarchy. But I conceive this verse, among many others, is a proof that this prophecy has a farther aspect upon that general restoration of the Jews, which should be the consequent of the downfall of antichrist. For, first, here Israel and Judah are spoken of as partakers of the same restoration of the Jews, and reunited in the worship of the true God: a blessing not yet brought to pass, but reserved for aftertimes (compare ver. 10; see the argument upon ch. xxx., and the note upon iii. 18): and, in the second place, they are described as weeping, and troubled with a true compunction for their former sins: another circumstance to be hereafter fulfilled (see the note on xxxi. 9).

Ver. 5. *They shall ask the way to Zion with their faces thitherward.*] The words allude to the custom of the Jews going in companies up to Jerusalem at the solemn festivals (compare ch. xxxi., Isa. ii. 3).

Let us join ourselves to the Lord in a perpetual covenant] The gospel is styled an "everlasting covenant," xxxii. 40. The Hebrew phrase is the same in both places. The words may allude to that solemn covenant Josiah and the people entered into after the general corruption of religion and morality, which had overspread the nation under the reign of Manasseh (see 2 Kings xxiii. 3).

Ver. 6. *Their shepherds have caused them to go astray.*] The rulers of my people, both civil and ecclesiastical, have been the occasion of their idolatry, and other sins, by which they have gone astray from God's commandments (see notes on ii. 8, and compare Ezek. xxxiv. 4—6).

They have turned them away on the mountains.] They have turned them aside from the right worship of God performed at Jerusalem, to sacrifice to idols upon the mountains and high places (see ii. 20, iii. 23).

Ver. 7. *We offend not, because they have sinned against the Lord.*] The heathen took advantage against the Jews from those remarkable judgments God had brought upon his people; and concluded from thence, that he cast them off utterly for their sins, and, being out of his protection, they might use them as they pleased (compare Isa. xl. vii. 6, Zech. i. 15).

The habitation of justice.] A refuge and protection for those that are good and just: and, consequently,

9 ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord.

11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate:

one that would not have cast off the Jews, if they had not first forsaken him (compare Ps. xci. 1).

Ver. 8. *Remove out of the midst of Babylon.*] An exhortation often used by the prophets upon this subject (see li. 6, 45, xlvi. 20, see the notes there, lii. 11); and renewed by St. John, Rev. xviii. 4.

This exhortation Dr. Prideaux supposes to relate to the siege of Babylon, carried on by Darius Hystaspes, in the fifth and sixth years of his reign. Before which time God had warned the Jews, by their prophet Zechariah (ii. 6, 7), to “flee out of Babylon,” and to deliver themselves from the miseries that should befall that city during the siege (see his Connex. of Script. Hist. p. 188).

Be as the he goats before the flocks.] Let every one strive to lead the way to others, and give them an example of speedily obeying God’s call, without showing any fondness to the place, or the idolatries there practised.

Ver. 9. *An assembly of great nations from the north country.*] See ver. 41, li. 27.

Their arrows.] See ver. 14, 29, Isa. xiii. 18.

Ver. 10.] They shall revenge themselves upon her, and shall have as much spoil and plunder as they can desire.

Ver. 11. *Because ye were glad.—O ye destroyers of mine heritage.*] Ye insulted over the miseries of my people, after you had destroyed them. Though the Chaldeans were the executors of God’s judgments upon the Jews; yet he punished them for what they did by his appointment, because they were carried on purely by their own ambition and covetousness, though providence directed their cruelties and oppressions to the fulfilling its own ends and purposes. In like manner, God threatens to punish the king of Assyria, after he had been the executioner of his judgments upon Jerusalem, Isa. x. 12 (compare Isa. xlvi. 6).

Because ye are grown fat as the heifer at grass.] The insolence and rudeness of oppressors is often compared to the wantonness of full-fed cattle (see Ps. xxii. 12, lxviii. 31, Amos. iv. 1). For *dasha*, which our translation renders, “at grass” some read *dosha*, and understand it of a heifer that treads out the corn, and by being fed all that time, grows fat and wanton (see Hos. x. 11).

Ver. 12. *Your mother shall be sore confounded.*] Babylon, the metropolis, or mother-city of the empire (compare xlix. 2).

Behold, the hindermost of the nations shall be a wilderness.] The Vulgar Latin renders the words to this sense, “Behold, she shall be the hindermost of the nations, a wilderness,” &c. (see ver. 40).

Ver. 13.] See note on xviii. 16.

every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* a scattered sheep; the lions

Ver. 14. *All ye that bend the bow, shoot at her.*] The Elamites were famous for their skill in archery: which people were part of Cyrus’s army (see note on xlix. 34, 35; see ver. 9, 29, 42).

For she hath sinned against the Lord.] She hath been in a remarkable manner an enemy to God’s truth and people. This may be especially applied to mystical Babylon (see ver. 29, 31).

Ver. 15. *Shout against her round about.*] As conquerors do when a city is taken.

She hath given her hand.] She has submitted herself, and promised obedience to the conqueror. *Giving the hand* is a token of consenting to any conditions offered (see 2 Kings x. 15, 1 Chron. xxix. 24, 2 Chron. xxx. 8, Ezra x. 10); and was sometimes a ceremony used in taking an oath, to fulfil what is required by a superior (compare Gen. xxiv. 2, Lam. v. 6, Ezek. xvii. 18).

As she hath done, do unto her.] See ver. 29.

Her foundations are fallen.] See li. 58.

Ver. 16. *Cut off the sower from Babylon.*] Babylon was more like a country walled in than a city: her walls being sixty miles in compass, as Herodotus testifies: forty-eight miles according to Strabo (lib. xvi. p. 738). Within this large circuit, a great deal of ground was taken up in corn-fields. So that they had corn sufficient growing within the walls to maintain a siege, as Q. Curtius affirms (lib. v. cap. 1). Whereupon the husbandmen suffered as well as others, in a general destruction of the inhabitants: which our learned Dr. Prideaux refers to the taking of Babylon by Darius Hystaspes, after a siege of twenty months (see his Connex. of Script. Hist. p. 187, &c.). Where he applies several parts of this prophecy, relating to the utter overthrow of Babylon, to this reduction of it: for there is no necessity of supposing the destruction of Babylon here foretold should come to pass all together. The prophet only foretelling what should be the conclusion of God’s judgments upon that place.

The same learned writer observes, that the punishment of Babylon kept pace with the restoration of the Jews. And as there are two ways of computing the seventy years of the Jewish captivity, one used by Jeremiah, the other by Zechariah (see the note on xxv. 11): so, if we reckon these seventy years ended in the fourth year of Darius, as Zechariah does, the desolation of Babylon was in a great measure completed about the same time.

They shall turn every one to his people.] This is spoken of the Babylonish allies (compare xli. 15, Isa. xiii. 14).

Ver. 17. *Israel is a scattered sheep; the lions have driven him away.*] Compare ver. 6. As a lion coming among a flock of sheep scatters them one from an-

have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones.

18 Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee.

other; so have these foreign invaders, elsewhere compared to lions (see ii. 15, v. 6), served my people: first Shalmaneser carried away the ten tribes, and then the king of Babylon made a final destruction of the whole nation.

Ver. 18. *I have punished the king of Assyria.*] This may most probably be understood of the destruction of Nineveh, the chief seat of the Assyrian empire, by Nebuchadnezzar and Ahasuerus, or Astyages, as it is related in Tobit, xiv. 5. At the taking of this great city, foretold by Jonah, Nahum, and Zephaniah, Chynaladanus, the last king of the Assyrian race, was killed: and the seat and title of the empire removed to Babylon, which was no longer called the Assyrian, but the Babylonian monarchy (see Dr. Prideaux, p. 47, 48).

Ver. 19.] I will take care of them as a shepherd does of his flock, and restore them to their ancient habitations, and their former peace and plenty. As several parts of this prophecy relate to that mystical Babylon, whose destruction is foretold, Rev. xviii. so these promises of grace and favour to the Jewish nation, are chiefly to be understood of the general restoration of the Jewish nation, which we may expect after the downfall of the antichristian empire (compare xxxiii. 12, Isa. lxx. 13, Ezek. xxxiv. 13, 14).

Ver. 20. *The iniquity of Israel shall be sought for, and there shall be none;*] I will be perfectly reconciled to them, as if they had never offended. The Hebrew language expresses the utter ceasing of anything, by "seeking and not finding" (see Ps. x. 15, xxxviii. 36, Isa. xli. 12). Israel and Judah are here joined together, as ver. 4 (see the note there).

I will pardon them whom I reserve.] In all the judgments God brings upon his people, he still promises to reserve a *remnant* (see the note on xlv. 14, and on Isa. i. 9). St. Paul calls it a "remnant according to the election of grace," Rom. xi. 5. This place is chiefly to be understood of that remnant of the Jews, which should be converted in the latter times of the world, when the unbelievers and incorrigible shall be destroyed (compare li. 50, Isa. xlv. 20, Amos ix. 9, 10, see the notes on Isa. iv. 2).

Ver. 21. *Go up against the land of Merathaim,*] Or, of *rebels*, as the margin expounds the word. Others understand by it that part of the Babylonian dominions called *Mardi* by the heathen writers. This command is directed to Cyrus and his confederates.

22 A sound of battle *is* in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her from the utmost border, open her store-houses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the

Against the inhabitants of Pekod.] This was a country belonging to the Babylonian empire (see Ezek. xxiii. 23): it is mentioned here, because the word signifies *visitation*. This being the time when God will visit Babylon (see ver. 27, 31, and the note upon xlviii. 2).

Waste and utterly destroy after them,] Or, "destroy their posterity." Cut off from Babylon "the name and remnant," as God threatens in the parallel prophecy, Isa. xiv. 22. The word *ahar* signifies the same with *aharith*, which commonly denotes posterity (see Dan. xi. 4).

Do according to all that I have commanded thee.] Those persons whom God raises up to fulfil the decrees of his providence are said to perform his commands (see xxxiv. 22, Isa. x. 6); and therefore are called his *servants* (see xxv. 9, xxvii. 6). Such a commission was, in a particular manner, given to Cyrus by the prophet Isaiah, xlv. 28, xlv. 11, xlviii. 14.

Ver. 23.] That oppressive empire which "smote the nations with a continual stroke," as it is described Isa. xiv. 6.

Ver. 24.] Cyrus took the city by surprise, and unexpectedly, by draining the river Euphrates (see ver. 38, compare li. 8).

Ver. 25.] He hath raised up enemies to subdue the Chaldeans, Cyrus and his confederates: and hath furnished them with all necessary provisions for such an undertaking.

Ver. 26. *Come against her from the utmost border,*] From distant parts, "from the ends of the earth," as it is expressed ver. 40. Some render it "from all parts," or from every quarter, as the word *miktse* is rendered, Gen. xix. 4.

Cast her up as heaps,] The word *naremim* properly signifies "heaps of corn;" taking it in this sense, the marginal reading is to be preferred, "tread her as heaps;" that is, as the corn is trodden down when it is thrashed. The phrase alludes to the way of thrashing used in the eastern parts of the world, which was to beat the wheat out of the husk, by drawing heavy drays or planks over it (see the note upon Isa. xxviii. 28).

Destroy her utterly, &c.] See ver. 40.

Ver. 27.] Some of those that were more than ordinarily zealous for the welfare of God's church and people, were ready upon the first news of the taking of Babylon to bring the glad tidings thereof into Judea, how God had avenged the cause of his

vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon : all ye that bend the bow, camp against it round about ; let none thereof escape : recompense her according to her work ; according to all that she hath done, do unto her : for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I am against thee, O thou most proud, saith the Lord GOD of hosts : for thy day is come, the time that I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up : and I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts ; The children of Israel and the children of Judah were oppressed together : and all that took them

captives held them fast ; they refused to let them go.

34 Their Redeemer is strong ; the LORD of hosts is his name : he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword is upon the liars ; and they shall dote : a sword is upon her mighty men : and they shall be dismayed.

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her ; and they shall become as women : a sword is upon her treasures ; and they shall be robbed.

38 A drought is upon her waters ; and they shall be dried up : for it is the land of graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert, with the wild beasts of the islands shall dwell

people and executed his judgments on those who destroyed his temple, and profaned the holy vessels of it that were dedicated to his service (Dan. v. 1—3, 5, 30, and compare li. 51).

Ver. 29. *Call together the archers against Babylon* :] This is chiefly meant of the Elamites, who were famous archers, and were part of Cyrus's army which he brought against Babylon. See xlix. 3, 4, 35, and the note there, compared with Isa. xxi. 2.]

Recompense her according to her work ;] Which will be "a manifest token of the righteous judgment of God," as St Paul speaks, 2 Thess. i. 5, at which all good men ought to rejoice, to express their approbation of it, and give glory to God when they see it done (compare Rev. xviii. 6, Ps. xxviii. 4, lviii. 9, 10).

For she hath been proud :] See ver. 14, 31.

[Ver. 30. Xenophon relates (lib. vii.), that Gatas and Gobryas, with their soldiers, when they were got into the town, marched directly towards the palace, and killing all they met, became masters of the place, and slew the king himself.]

Ver. 31.] Who hast been "proud against the Lord" (ver. 29), and exalted thyself against God, saying, "I am ; and there is none besides me" (see Isa. xlvi. 7, 8, and the notes upon that place).

[Ver. 32. *I will kindle a fire in his cities*.] This may be meant of the destructions made in the Babylonian territories in the several expeditions Cyrus undertook against that monarchy, during the space of twenty years before the taking of Babylon. See Dr. Prideaux, from the year before Christ 559, to the year 539.]

Ver. 33.] It was the same government that oppressed them both, though under different denominations : sometimes called the kingdom of Assyria, and afterward the kingdom of Babylon : the latter succeeded the former in its oppression, as well as in its empire.

Ver. 34.] God will thoroughly plead the cause of his injured truth and people (see the note on ver. 11). This will be more remarkably fulfilled in the destruction of mystical Babylon (compare Isa. xlvii. 4, Rev. xviii. 8).

Ver. 35. *A sword is—upon her princes*.] Who were slain, together with their king Belshazzar, at a feast (see li. 39, Dan. v. 2, 30).

Upon her wise men.] The Chaldeans were famous for their skill in astrology and other arts of divination : and yet the learned in these sciences were

not able to foresee or prevent the dangers coming upon themselves in the common calamity (see Isa. xlvii. 13, 14).

Ver. 36. *A sword is upon the liars ; and they shall dote* :] The false pretenders to the knowledge of what is to come. Compare xlviii. 30, Isa. xlv. 25, where the prophet, speaking of the Chaldeans, saith, "He frustrateth the tokens of the liars [*bad-dim* in the Hebrew is the same word that is used here], and maketh diviners mad."

Ibid. and ver. 37.] See notes on li. 30.

Ver. 37. *The mingled people that are in the midst of her* ;] Her auxiliaries, made up of several nations (see Ezek. xxx. 5).

Become as women :] See note xlviii. 41.

They shall be robbed.] They shall be a prey to such as come with sword in hand to rifle them : as Solon said to Cræsus, who by way of ostentation showed him his treasures, "Sir, if any one come that has better iron than you, he will be master of all your gold" (compare Isa. xlv. 3, and see the note there).

Ver. 38. *A drought is upon her waters* ;] God opened a way for Cyrus to take Babylon, by suggesting to him a method of draining the river Euphrates, and making it passable for his army (compare li. 36, Isa. xlv. 27).

For it is the land of graven images.] This vengeance comes upon them, because they have been the great encouragers and supporters of idolatry (see ver. 2, li. 44, 47, 52). And the executioners of the divine judgments were the Persians, who, in opposition to the Sabeans, whose notions the Chaldeans embraced, followed the ancient discipline of the magi, or wise men among them, and had neither altars nor images : as Strabo testifies, lib. xv. The same thing is affirmed by Herodotus also, whose words are quoted in Origen's 7th book against Celsus, p. 373 (see likewise Dr. Prideaux's Connex. of Script. His. p. 177, &c.).

They are mad upon their idols.] It looks as if men had lost the use of their reason, that they should place the whole of their religion in image-worship, and put an extraordinary value upon one image more than another. So as to deck them with the most costly ornaments, and make long pilgrimages and processions to them. For which reason idolatry is called in scripture by the name of *sozcery* and *witchcraft*.

Ver. 39.] The desolation of Babylon is expressed

there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbor *cities* thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they are cruel, and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish

in much the same words, Isa. xiii. 21, compare xxxiv. 11, 15, of the same prophecy, and Rev. xviii. 2.

St. Jerome assures us, in his commentary upon the parallel text of Isaiah, that, in his time, the place where Babylon stood was turned into a park, where the king of Persia used to hunt.

Ver. 40.] See Isa. xiii. 19, xlvii. 5, and notes there. Upon the Persians removing the seat of empire from Babylon, the glory of it was much diminished. And when Alexander proposed to restore it to its ancient greatness, he was prevented by death, before he could make any progress in that work. Under his successors it still decayed more and more, first by the neighbourhood of Seleucia, built upon the Tigris, by Seleucus Nicator: afterward by the building of Ctesiphon, on the other side of that river: so that at last it was reduced to utter solitude, and continued so in Strabo (lib. xvi.) and Pliny's time (see his Nat. Hist. lib. vi. cap. 26).

Ver. 41. *A people—from the north,*] See ver. 9. *Coasts of the earth.*] See ver. 26, i. 15, li. 27.

took hold of him, and pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen *man*, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

45 Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

Ver. 42. *They shall hold the bow and the lance:*] See vi. 23 (compare ver. 9, 14 of this chapter).

They are cruel,] See Isa. xiii. 17, 18.

It is a common observation, that in those extraordinary commendations Xenophon gives of Cyrus's clemency and other virtues, he rather wrote an exact character of a perfect prince, than a narrative of matter of fact. However, in the taking of cities, several outrages are usually committed contrary to the will and intent of the chief commanders.

Their voice shall roar like the sea.] The noise of an army is fitly compared to the roaring of the sea, when it rages and is tempestuous (see Isa. v. 30).

Ver. 43.] Belshazzar was of himself a weak and dissolute prince, and dismayed upon the first apprehension of danger (see Dan. v. 6), when he understood that Cyrus's army laid siege to the city.

Ver. 44—46. *Come up like a lion.*] See xlix. 19—21.

The cry is heard among the nations.] Who shall be astonished at the unexpected downfall of so great a city and potent an empire (compare Rev. xviii. 9).

CHAPTER LI.

1 THUS saith the Lord; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3. Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up

in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For Israel *hath not been* forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel.

6 Flee out of the midst of Babylon, and deliver

make a perfect riddance of everything that is valuable (compare xv. 7).

Ver. 3. *Let the archer bend his bow,*] See l. 14.

Ver. 5. *For Israel hath not been* [or shall not be] *forsaken.*] Though God was justly displeased with his people, yet he will not cast them off utterly, or deprive them of his protection.

Ver. 6.] God's people are exhorted to flee out of Babylon with all haste, as Lot did out of Sodom, lest they be consumed in the iniquity of that place (see l. 8).

Ver. 7.] She has recommended her idolatries to the world by several specious pretences, as well as

CHAP. LI.

See the Argument of the foregoing chapter.

Ver. 1. *Against them that dwell in the midst of them that rise up against me,*] Or, "them that dwell in the midst of mine enemies;" that is, them that dwell in the metropolis or chief city of the Chaldeans.

A destroying wind;] See iv. 11.

Ver. 2.] He persists in the metaphor of the foregoing verse: as the wind drives and scatters chaff in a thrashing floor, so shall the Persian armies

every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence.

7 Babylon *hath been* a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God.

11 Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon, to

by her authority and example. So that they have been like poison set off by a golden cup, which hath enticed men to drink without being aware of the danger; and all this by God's permission, in order to the accomplishing some great ends of his providence. The expressions allude to the practice of harlots, in giving love-potions to their gallants, which were made up of such ingredients as disturbed their brains, and made them run mad. The sense of this verse is plainly applied by St. John to *spiritual* Babylon, which has used the most plausible methods to disguise her idolatrous practices (see Rev. xiv. 8. xvii. 4).

Ver. 8. *Babylon is suddenly fallen.*] It is one aggravation of the punishment of Babylon, that her destruction should come upon her suddenly and unexpectedly (compare l. 24) *in one day*, as the prophet Isaiah expresses it, xlvii. 9 (see the note upon that place, and compare Rev. xviii. 8, 10, 17, 19).

Howl for her;] Compare xlviii. 20. So the kings, the merchants, and other factors, are described as lamenting the destruction of Babylon, Rev. xviii. 9, 11, 17.

If so be she may be healed.] This is spoken ironically, implying that her ruin is irrecoverable (see the note on xlvii. 11).

Ver. 9.] This is spoken in the name of God's prophets, and the other witnesses of his truth, importing that they had sufficiently testified against her errors and idolatries, but she was irreclaimable: and therefore it was time for all the lovers of truth to depart out of her, lest they be involved in her punishments (see ver. 6).

[*Her judgment reacheth unto heaven.*] As sin is sometimes used for the punishment due to sin, by a metonymy of the cause for the effect: so here judgment is taken for sin which brings down God's judgments, by a metonymy of the effect for the cause.]

Ver. 10.] He hath declared our cause to be just (compare Ps. xxxvii. 6), by bringing such remarkable judgments upon our enemies: and therefore we ought to give glory to him in the assemblies of his church, and in the most public manner imaginable.

Ver. 11. *Make bright the arrows;*] Prepare the instruments of war (see xlv. 6).

The Lord hath raised up the spirit of the kings of the Medes:] [Neriglissor king of Babylon having

destroy it; because it is the vengeance of the Lord, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, make the watch strong; set up the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 The Lord of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee.

15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth *his voice*, *there is* a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth:

formed an alliance against the Medes, Cambyses sent his son Cyrus with an army of thirty thousand Persians to join the Medes commanded by Cyaxares. See Xenophon Cyropæd. lib. i.] This Cyaxares king of Media, called *Darius the Mede* in scripture, was Cyrus's uncle; and it was properly his army that made the expedition against the Babylonians, he employing Cyrus as his general. Persia was then a small part of the empire of Media, and was of little account till Cyrus made a figure in the world: and even then it was called the kingdom of the Medes and Persians, the Medes having still the preference. And, in aftertimes, the Greek historians style those wars in which their country encountered with Xerxes, by the name of the Median wars, *ἡ Μεδικὴ*, because the Medes were the founders of that empire.

It is the vengeance of the Lord.] See l. 28.

Ver. 12. *Set up the standard upon the walls of Babylon, &c.*] Give a signal to the inhabitants of Babylon to come together speedily for the defence of their walls and ramparts. To this sense some understood those words of Isaiah (xiii. 2), "Lift ye up a banner upon the high mountains," meaning Babylon, called so in the twenty-fifth verse of this chapter (see the note there). In these and the following words the prophet ironically encourages the Babylonians to use their best skill and courage for the defence of their city: which yet he foresees will be to no purpose (see the like figure, ver. 8, and xlv. 4).

For the Lord hath both devised and done that which he spake, &c.] Or, "For as the Lord hath devised, so hath he done:" and thus the particle *gam*, being repeated, is translated ver. 29 of this chapter.

Ver. 13. *Dwellest upon many waters.*] Upon the river Euphrates, which encompassed Babylon, and ran through it, and by means of which it thought itself secure and impregnable. "Many waters" do likewise mystically signify the many people over which this was the reigning city (see Rev. xvii. 15).

The measure of thy covetousness.] God has put a bound to thy covetousness, which it shall not go beyond.

Ver. 14. *As with caterpillars;*] Or, *locusts*, as Borchart saith the word properly signifies. Armies are often compared to caterpillars, locusts, and such-like devouring insects (see Nahum iii. 15, 16, Joel ii. 2, 3, &c.).

he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.

20 Thou *art* my battle-ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

Ver. 17—19.] An elegant and lofty description of God Almighty's power and wisdom, in opposition to the weakness and unprofitableness of idols: the same which he had before, x. 12, where see the notes. This is a powerful argument to encourage our trust in God, and to assure us, that he will in due time assert his own authority against all the encroachments of idol-worship and false religions.

Ver. 20.] God speaks here to Cyrus, and tells him, that he will make use of him as an instrument of providence, for the destroying of the whole power of the Babylonian empire, and of all orders and degrees of men in it; as he had formerly made that empire the executioner of his judgments upon other countries (see l. 23): or else the words may be understood of the church, and imply, that God will destroy all those earthly powers and kingdoms, which are adversaries to God's truth and people, in order to establish and advance his church. This will be fulfilled at the fall of mystical Babylon, when God's kingdom shall "break in pieces all the kingdoms of the earth," in the destruction of that remnant of the fourth monarchy, according to Daniel's prophecy, ii. 44 (compare Obad. ver. 18, Mic. v. 10, &c., Hag. ii. 21—23, Zech. xii. 3, 6, and see below the note on ver. 24).

Ver. 24. *I will render unto Babylon—all their evil*] See ver. 11, and l. 28.

In your sight,] This expression confirms the latter interpretation given of ver. 20, the same persons being spoken of here in the plural number, which are there mentioned in the singular, that is, God's church or faithful servants. The enallage or change of numbers is frequent in scripture (see Ps. xii. 7), and indeed in all writers when they speak of collective bodies.

Ver. 25. *O destroying mountain—which destroyest all the earth:*] Or, as the words may be more fitly rendered, "O corrupting mountain, that corruptest the whole earth." Babylon was situate in a plain (see ver. 13, and Gen. xi. 2), but is called a mountain here, by reason of its lofty edifices, walls, and towers (compare Isa. xiii. 2, Zech. iv. 7). It is called here the "mountain of corruption," a name given by way of reproach to the mount of Olives, after it was defiled by idolatry (2 Kings xxxiii. 13), by a slight changing of the Hebrew name, *Har Mischah*, into *Har Maschith*. The same appellation is here given to Babylon, because it was the seat of idolatry;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

from whence it was derived into other countries under its government and jurisdiction. Which is remarkably true of mystical Babylon (see Rev. xvii. 5).

I will—roll thee down from the rocks, and will make thee a burnt mountain.] I will dismantle all thy walls and forts, and then destroy thee with fire (compare ver. 58, 59); that thou shalt appear like a great mountain covered with fire and smoke (compare Rev. viii. 8). We do not find that Babylon itself was ever destroyed by fire, but that mystical Babylon shall be so destroyed is plain from Rev. xvii. 16, xviii. 8, 9.

Ver. 26.] There shall not be left an entire stone fit to use (see l. 40).

Ver. 27. *Set ye up a standard—blow the trumpet*] These were common signals for assembling armies together (see Isa. xiii. 2, xviii. 3).

Call together against her the kingdoms of Ararat, Minni and Ashchenaz;] These were countries under the dominion of the Medes. The two former are probably the same with the greater and lesser Armenia. Cyrus's first expedition in this war, was for reducing the Armenians, who had revolted from the government of the Medes, who upon this conquest were obliged to send their usual quota of auxiliaries to the carrying on the war against the Babylonians (see Xenophon, Cyropæd. lib. iii.). Ararat is a place noted for the resting of the ark after the deluge, which is commonly supposed to be the same with the Gordiæan mountains: Minni is the country called Mynias, by Nic. Damascenus, in Josephus (lib. i. cap. 4), and Mylias by Strabo and Pliny: and is described by Damascenus as situate under the mountain Baris: that word signifies a ship in the Persian language, and was a name given to mount Ararat, from the ark's resting there (see Huetius's Demonstr. Evan. prop. iv. cap. 2, n. 40). By Ashchenaz, Bochart understands Phrygia and Troas, where there were footsteps of the name remaining in aftertimes: part of that country being called Ascania by Homer, and a lake and haven of the same name is mentioned by Strabo and Pliny. And since Cyrus had conquered Cæsus, and subdued several nations, from the Ægean sea to Euphrates, before he marched against Babylon, as both Herodotus (lib. i.) and Xenophon (Cyropæd. lib. vii.) testify, it is very probable that a great part of his army might consist of such troops as followed him out of Asia. [Xenophon informs us

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwelling-places; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end,

32 And that the passages are stopped, and the

that there were both Phrygians and Cappadocians in Cyrus's army. Cyropæd. lib. 7, p. 188, 189, edit. Leunclav.]

Appoint a captain against her;] Compare l. 44. The word *tiphsar*, captain, is supposed by Grotius to be derived from the Persian word *satrapas*; the letters being transposed.

Cause the horses to come up as the rough caterpillars.] Or, "the rough locust," as Bochart renders it, who observes that there are some insects of that kind rough and hairy (Hierozoicon, p. 456). Locusts represent horses, not only in their swiftness, but likewise in the shape of their heads: the figure of which may be seen in Ludolphus's note on his Ethiopic History, p. 177 (compare Rev. ix. 7, 8). [The war-horse may be compared to caterpillars, because their backs were bristled with sheaves of arrows.]

Ver. 28.] The several princes or viceroys of the provinces belonging to the Median empire with their people (compare l. 41). All princes and governors are called kings in the Hebrew language (see Isa. x. 8, and note on xxv. 10).

Ver. 29. *The land shall tremble and sorrow;*] An expression commonly used to denote the confusion of the inhabitants under some great calamity (see viii. 16, x. 10, Joel ii. 10, Amos. viii. 8).

Babylon a desolation] See notes on l. 16, 39, 40.

Ver. 30. *The mighty men of Babylon have forborne to fight, they have remained in their holds;*] The year before the siege of Babylon, Cyrus overthrew Belshazzar in battle, whereupon his army retreated within the walls, where they were shut up by him and besieged. Afterward, when Cyrus entered the city, he ordered public proclamation to be made, that all persons should keep within their houses, and whoever was found abroad should be put to death: and threatened to set their houses on fire, if any offered to hurt the soldiers from the tops of their houses (see Xenophon Cyropæd. lib. vii. p. 171, 192).

They became as women;] See note on xlvi. 41.

They have burned her dwelling-places;] See ver. 25.

Her bars are broken.] All her fortresses, and what she confided in as her chief defence against the enemy (compare Lam. ii. 9, Amos i. 5, Nah. iii. 13).

Ver. 31. *One post shall run to meet another, &c.*] Babylon was taken by surprise, by unexpectedly draining the river Euphrates, and entering through the channel into the city, as Herodotus (lib. i.) and Xenophon (lib. vii. Cyropæd.) relate.

For the carrying on this stratagem, Cyrus took the opportunity of a public festival, when the whole

reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* like a threshing-floor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath sawallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, I

night was usually spent in revellings, and all manner of disorders (see ver. 39). In this time of riot, the gates leading down to the river, that used to be shut every night, were left open, and gave a passage to Cyrus and his army into the city: which he became master of, while they thought themselves in the utmost security, both from the height and strength of their walls, and depth of the river: Cyrus having as yet made little progress in the siege, though he had invested the city with his army two years before. This surprise caused so many messengers to run one after the other, to acquaint the king with this unexpected news. The vast compass of this city has been observed in the notes on l. 16.

Herodotus takes notice, that the extreme parts of the city were taken before they who dwell in the middle of it were sensible of the danger (lib. i. n. 191).

Aristotle mentions it as a common report, that one part of the city had been taken three days before the other end knew it (Politic. lib. iii. cap. 3), which may probably be understood of this surprise by Cyrus.

Ver. 32. *The passages are stopped,*] Or rather *surprised* (see ver. 41 of this chapter). Cyrus's forces made themselves masters of the gates and passages that led from the river to the city.

The reeds they have burned with fire,] The word *agammin*, translated *reeds*, properly signifies marshes or lakes; and the phrase here imports, that the enemies have burnt up all the outworks belonging to the marshy grounds about the river Euphrates.

Ver. 33. *The daughter of Babylon is like a threshing-floor.*] God's people have been sorely bruised by the Babylonians, and trodden under foot by them as corn in a floor (see the notes on Isa. xxi. 9).

It is time to thresh her;] It is time for her to feel the same miseries she has made others suffer (see l. 15, 29). The word *thresh* often signifies to subdue by force and power (see Isa. xli. 15, Hos. i. 3, Mic. iv. 13, Hab. iii. 12).

The time of her harvest shall come.] There shall be a clear riddance made of her inhabitants and their treasures, as the harvest clears the fields, and leaves them empty and bare (see Isa. xvii. 5, Hos. vi. 11).

Ver. 34.] A pathetic description of the calamities brought upon the Jews by Nebuchadnezzar and his forces, who, after they had devoured the wealth, and laid waste the beauty of their country, then turned them out of it, and led them captives into a strange land.

Ver. 35.] Let God return upon herself the violence she has done to me and to my children (see

will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Ba-

bylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for

the note on l. 29). Our nearest relations are called *our flesh* in scripture (see Judg. ix. 5, 2 Sam. v. 1, Neh. v. 5). To this sense the Hebrew word *shear*, which signifies remainder, or posterity, is used, Lev. xviii. 12, 17, xxi. 2, xxv. 49.

Ver. 36. *I will plead thy cause,*] See note on l. 11, 34.

I will dry up her sea,] I will exhaust her multitudes and their wealth (see ver. 13, compare Isa. xix. 5). This was likewise literally fulfilled in Cyrus's draining the river, and thereby gaining an entrance into the city. All great waters are called *seas* in the Hebrew language.

Ver. 37.] See i. 39, 40.

Ver. 38.] Either for grief and anguish of mind (compare Isa. lix. 11, Zech. xi. 3): or else the prophet describes the revels and riotous noise that they made upon the night of that public festival, on which the city was taken (see the following verse).

Ver. 39. *In their heat I will make their feasts, and I will make them drunken,*] While they are feasting themselves, I will provide them another cup to drink; viz. that of my fury and indignation (see the note on xxv. 15). Babylon was taken upon a night of a public festival, as hath been observed upon ver. 31.

That they may rejoice, and sleep a perpetual sleep,] That in the midst of their jollity and security they may sleep the sleep of death: not such a sleep as proceeds from wine, which refresheth and enliveneth.

Ver. 40.] I will cut off both great and small (see note on l. 27, and compare Isa. xxxiv. 6).

Ver. 41. *How is Sheshach taken!*] Some commentators suppose Babylon called here by the name of *Sheshach*, because the city was taken at the time of the festival called *Sacchata* (see the note xxv. 26).

How is the praise of the whole earth surprised!] Compare xlix. 25, Isa. xliii. 19, Dan. iv. 30. Babylon was esteemed the wonder of the world, for the height, breadth, and compass of her walls, and the palace and hanging gardens belonging to it, for the temple of Belus, for the banks and facing of the river, and the artificial lakes and canals made for the draining of it.

Ver. 42.] Multitudes are resembled to waters (see ver. 13 of this chapter), especially an army is fitly represented by an inundation which carries all before it (see Ps. xviii. 16, exliv. 7, Isa. viii. 7, Dan. ix. 26). There is likewise an opposition elegantly implied in the words between the inundation of Cyrus's army, and the draining the river Euphrates, which was one of the chief defences of the city.

The words may be taken in a more literal sense (see the note on ver. 64).

Ver. 43.] When the seat of the empire was removed from Babylon to Shushan, the consequence of that translation was the decay of Babylon itself, and all the lesser cities within its territories (see likewise the notes upon l. 39, 40): or else the words may be understood of the cities belonging to the Babylonish empire, which Cyrus took in his expedition from Asia to Babylon.

Ver. 44. *I will punish Bel in Babylon,*] See ver. 47, and note on l. 2.

I will bring forth out of his mouth that which he hath swallowed up,] The heathens ascribed the honour of all their successes to their idols, and upon any great victory offered the best part of the spoils to their gods, and deposited them in their temples, as a grateful acknowledgment that the success was owing to their assistance. So Nebuchadnezzar, upon every victory over the Jews, carried away part of the furniture of the sanctuary, and put it in the temple of his idol (see 2 Chron. xxxvi. 7, Dan. i. 3, 2 Kings xxv. 13, &c.). The restoring of the holy vessels to their right owner, and their former use, is what is here particularly foretold; which was done by Cyrus upon his proclamation for rebuilding the temple, Ezra i. 7 (compare ver. 11, 31 of this chapter, and l. 28).

The farther accomplishment of this prophecy, Dr. Prideaux places in Xerxes's demolishing the temple of Belus, and plundering it of its vast wealth; which, from Diodorus Siculus's account of it, he computes to amount to twenty-one millions of our money (see his Connect. of Script. Hist. p. 100, 101).

[The words may be explained from the apocryphal history of Bel and the Dragon, where the idol is supposed to have been daily fed with the choicest provisions, which his priests pretended were devoured by him: ver. 6, 11, &c. Here the prophet saith, there shall be no more such provisions made for him, and the idol itself shall be broken in pieces, to make him restore, if it were possible, what he has consumed.]

And the nations shall not flow together any more unto him,] There shall be no more costly presents brought by foreign nations unto the temple of Bel, as a compliment to that monarchy: just as, under the Roman empire, people that were conquered by them, sent golden crowns to Jupiter Capitolinus.

The wall of Babylon shall fall,] See ver. 58

Ver. 45. *Go ye out, &c.*] See note on l. 8.

Ver. 46. *And ye fear for the rumour that may be heard,*] Lest the rumours of new forces ready to join themselves to the Babylonians, dishearten you

the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year shall come a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her gra-

and make you despair of seeing so great an empire subdued by any human power.

A rumour shall both come one year, and—another year] The prophet gives these tokens, whereby they may know the time of the dissolution of that empire drawing near: viz. that the first rumour of war denounced against the head of that empire shall be the year before the siege, when Cyrus and Nabonidus (or Belsazzar) shall engage in a battle; and the latter shall be overcome, upon which defeat the conqueror should in the following year lay siege to the city itself (see Archbishop Usher, ad. An. M. 3464).

Violence in the land, ruler against ruler.] This should be a time of hostile depredations and invasions: Cyrus and the king of Babylon should now appear at the head of two contending armies.

Ver. 47. *I will do judgment upon the graven images of Babylon.*] See l. 2. Dr. Prideaux supposes this prophecy fulfilled, when Xerxes pillaged and destroyed the Babylonish temples (see his Connect. of Script. Hist. p. 242). Taking this prophecy in its full extent, it comprises the fall of mystical Babylon, which is represented here, and in the parallel places of Isaiah and the Revelation, as a decisive stroke, which should thoroughly vindicate the cause of oppressed truth and innocence, and put a final period to idolatry, and to all the oppressions of God's people.

All her slain shall fall] See l. 35, 36.

Ver. 48. *Then the heaven and the earth—shall sing*] God's mercy to his church, and his judgments upon idolaters, shall be matter of joy and thankfulness to all God's faithful servants (compare ver. 10. and l. 28, 29, Isa. xlv. 23, xlviii. 20, Rev. xviii. 20).

For the spoilers shall come unto her] See l. 3, 40.

Ver. 49.] God will reward her according to her works (see l. 29).

Ver. 50.] The verse may, in the first place, relate to those Jews who had undergone all the hardships and dangers that attended a long captivity in an enemy's country: but I conceive it is to be understood of those who are elsewhere called *the remnant* (see the note on l. 20). These are exhorted to flee as fast as they can to Babylon, and join

ven images: and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.

54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompenses shall surely requite.

57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the king, whose name is the LORD of hosts.

58 Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and

themselves in heart and mind with God's church and people.

Ver. 51. *We are confounded, because we have heard reproach.*] The prophet represents the words of these pious exiles, when they reflected upon the desolation of God's people and sanctuary, whereby they were not only exposed themselves to the scorn and reproach of their enemies, but God's name and truth were blasphemed by strangers and heathens, who profaned his sanctuary, as if he were not able to protect his temple and worshippers (compare Ps. xlv. 15, 16, lxxix. 4, Lam. ii. 15, 16).

Into the sanctuaries] The word *sanctuaries*, in the plural, is likewise used Ps. lxxiii. 17, though our English reads there *sanctuary*; and the word is either an allusion to the several courts of the temple, or else it may comprehend those private oratories, which religious persons built for performing their devotions, who lived at a distance from the temple (see Ps. lxxiv. 8, and the notes upon xli. 5).

Ver. 52. *Behold, the days come.*] See ver. 47.

Ver. 53.] Though she prides herself in the glory of her empire, placed above the common height of human greatness (compare Isa. xlvii. 7, 8); though she thinks herself never so secure in her high gates (ver. 58), and strength of her walls, which were three hundred and fifty feet high, according to Herodotus (lib. i. cap. 178); yet this shall not place her out of the reach of my vengeance (compare xlix. 16).

Ver. 55.] As multitudes are compared to waters (see ver. 13), so the noise and stir that are heard in populous cities are resembled to the waves of the sea (compare Isa. xxii. 2), and when they are depopulated, they are reduced to silence (see Isa. xv. 1, lvii. 5). The same is expressed, xxv. 10, by "taking away the voice of mirth, and the voice of gladness," &c. A judgment threatened to mystical Babylon, Rev. xviii. 23. Some render the latter part of the verse thus, *When their waves roar, &c.* and explain it of the Medes and Persians coming up like a flood against Babylon (see ver. 42).

Ver. 56. *Her mighty men are taken.*] See ver. 30. *For the Lord God—shall surely requite.*] See l. 29.

Ver. 57.] See ver. 39, and l. 35.

Ver. 58. *The broad walls of Babylon shall be utterly*

her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou

broken.] The walls were eighty-seven feet in breadth, according to Herodotus (lib. i. cap. 178). Ctesias saith, they were so wide, that six chariots might meet upon them (apud Diodor. Sicul. lib. ii.); their height was three hundred and fifty feet, as was observed before: on each square of the walls were twenty-five gates of brass, mentioned Isa. xlv. 2. These were taken away by Darius, when he took the city (see the notes upon 1. 16), who likewise brought down their walls to the height of fifty cubits only. Berosus affirms, that Cyrus ordered the outward walls of the city to be pulled down (see his words in Josephus, lib. i. contra App. p. 1045); though Herodotus and Xenophon take no notice of this circumstance.

The people shall labour in vain, and the folk in the fire, and they shall be weary.] If the Chaldeans take never so much pains to quench the fire, it shall be to no purpose (compare ver. 64). And all their efforts to preserve their empire and city shall be as insignificant, as if men wrought in the fire, which immediately destroys all the fruits of their labours. The words may be better translated, "And the people shall labour for a thing of nought, and the folks shall weary themselves for that which shall be fuel for the fire:" that is, the works which have been erected with such incredible labour and expense shall at last fall to ruin, and be a prey to the flames (compare ver. 25, Hab. ii. 13, and see Noldius's Concordance, p. 185).

Ver. 59. *When he went with Zedekiah*] Or rather, "from Zedekiah," or, "on the behalf of Zedekiah," as our margin reads (see Noldius's Concordance, p. 114).

comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to eut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink and shall not rise from the evil that I will bring upon her; and they shall be weary. Thus *far* are the words of Jeremiah.

Seraiah was a quiet prince.] "The chief chamberlain," as the margin reads, with a better sense: the chief of those that waited upon the king in his bed-chamber.

Ver. 60.] Compare xxx. 2. He might perhaps make use of Baruch as his amanuensis (see xxxvi. 2, 4).

Ver. 61. *And shalt read all these words;*] He was enjoined to read this prophecy to the Jews that were carried away to Babylon in Jehoiakim's captivity (see xxix. 1, 2): to comfort them under their exile.

Ver. 63.] The prophets sometimes gave sensible representations of the judgments they foretold (see xix. 10). This was a significant emblem of Babylon's sinking irrecoverably under the judgments here denounced against her (compare Rev. xviii. 21). This threatening was in a literal sense fulfilled, by Cyrus's breaking down the head or dam of the great lake, that was on the west side of the city, in order to turn the course of the river that way: for no care being afterward taken to repair that breach, the whole country about it was overflowed and drowned: and that prophecy of Isaiah (xiv. 23), of making the country of Babylon *a possession for the bittern and pools of water*, was literally fulfilled (see Dr. Prideaux, p. 104, 123, 124).

Ver. 64. *They shall be weary.*] They shall be like men that strive against an enemy that is too hard for them, where all their labour is but in vain (see ver. 58).

Thus far are the words of Jeremiah.] This is added, to shew, that the next chapter was added by Ezra or Baruch, or whoever collected this prophecy into one volume.

CHAPTER LII.

1 ZEDEKIAH *was* one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

CHAP. LII.

ARGUMENT.—Grotius judiciously observes, that this chapter could not be added by Jeremiah, because a great part of it is a repetition of what he himself had related in the thirty-ninth and fortieth chapters of his prophecy. Therefore it is much more probable, that this chapter was added by Ezra, who is commonly supposed to have collected the holy writings into one body after the captivity; who designed this brief history of the desolations of the Jewish nation, as an introduction to the book of Lamentations that follows, and was anciently joined to the prophecy of Jeremiah,

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came

as appears from St. Jerome's epistle to Paulinus. This chapter is briefly taken out of the latter part of the second book of Kings, with some few additions, which Ezra might supply out of the public records, from whence the books of Kings were compiled: which books were written either in or after the captivity, as may be collected from the Chaldee names, which are given to the months in those books, which were never used by the Jews till after the captivity.

Ver. 1—3.] This is word for word the same with 2 Kings xxiv. 18—20.

Ver. 4—11. *It came to pass*] See xxxix. 1, &c.

to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho: and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah: and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

12 ¶ Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem,

13 And burned the house of the Lord, and the

king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:

14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left certain of the poor of the land for vine-dressers and for husbandmen.

17 Also the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these.

Ver. 11. *And put him in prison till the day of his death.*] See note on xxxix. 7.

Ver. 12. *In the fifth month.*] This gave occasion to that solemn fast of the fifth month, observed in the times of the captivity (see Zech. vii. 3, 5, viii. 19).

In the tenth day of the month.] It is said, 2 Kings xxv. 7, that Nebuzar-adan came to Jerusalem on the seventh day of the month, but did not set the city and temple on fire till the tenth. Josephus, De Bello Jud. lib. viii. cap. 27, relates this remarkable circumstance that attended the burning of the temple, both under Nebuchadrezzar and Vespasian, that it happened both times on the same day of the year.

Ver. 13. *And burned the house of the Lord.*] After it had stood, saith Josephus, four hundred and seventy years (Antiq. lib. x. cap. 11). Archbishop Usher reckons it four hundred and twenty-four years from the laying the first foundation, by Solomon.

Ver. 15.] See the note on xxxix. 9.

Ver. 17, 18. *Also the pillars of brass, &c.*] See 2 Kings xxv. 14, &c. The temple was rifled of its riches and furniture at several times: the first was when Nebuchadrezzar came up against Jehoiakim, Dan. i. 2, the second time was at the captivity of

Jeconiah (see xxvii. 19, and 2 Kings xxiv. 13); and now at the final destruction of the city and temple, they made a clear riddance of all its ornaments.

Ver. 20. *Twelve brasen bulls that were under the bases.*] Or rather, "which were instead of bases," to support the brazen sea (see 1 Kings vii. 25). So the Septuagint understand it. The Hebrew word *tachath*, elsewhere signifies *instead*, or *in the place of* another (see Lev. xvi. 32, Esth. ii. 17, 2 Chron. vi. 10).

Ver. 21. *The height of the one pillar was eighteen cubits.*] The same account is given of the height of these pillars, 1 Kings vii. 15; but in 2 Chron. iii. 15, it is said, that both the pillars made thirty-five cubits; which two texts may easily be reconciled, by allowing one cubit for the basis.

A fillet of twelve cubits did compass it.] So that the diameter was almost four cubits.

The thickness thereof was four fingers.] The pillar being hollow, the thickness of the work that encompassed the hollow space was four fingers over.

Ver. 22. *The height of one chapter was five cubits.*] With this account agrees the text in 1 Kings vii. 16, and 2 Chron. iii. 15; but in 2 Kings xxv. 17, it is said, "the height of the chapter was three cubits;" which

23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and

put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This is the people whom Nebuchadnezzar carried away captive: in the seventh year three thousand Jews and three and twenty:

29 In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

30 In the three and twentieth year of Nebuchadnezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach

difference commentators reconcile, by saying, that the chapter with the net-work and pomegranates here mentioned, was five cubits high, but without them it was but three.

Ver. 23. *There were ninety and six pomegranates on a side; and all the pomegranates—were an hundred round about.* That is, there were four-and-twenty on each side, or quarter, and one in each angle (compare 2 Chron. iii. 16). We read, 1 Kings vii. 20, that there were two hundred pomegranates in each chapter, and the text in 2 Chron. iv. 13, agrees with that account: which texts are reconciled, by supposing that there were two rows of pomegranates one above another, and each row consisted of a hundred, and the words in 1 Kings vii. 20 intimate as much. Dr. Lightfoot understands the words in Jeremiah in this sense: When the pillars were set to the wall, only ninety-six pomegranates could be seen; the other four being hid behind the pillar, as it stood up close to the wall: so he translates the former part of the verse thus, “And there were ninety-six pomegranates on the open sides,” or “towards the open air:” which sense he conceives the word *ruchah* to import (see his Description of the Temple, ch. 13, sect. 2).

Ver. 24. *Seraiah the chief priest.* See 1 Chron. vi. 14. He was the father of Ezra (see Ezra vii. 1).

And Zephaniah the second priest. The high-priest's substitute, in his absence, to oversee the affairs of the temple (see xxix. 25). This person is called the sagan by the Chaldee paraphrast here, and in the parallel place, 2 Kings xxv. The latter Jews tell us, it was an especial part of his office to supply the place of the high-priest, on the great day of expiation, if any accident should render him unqualified for officiating himself: of which Josephus gives an instance, Antiq. lib. xvii. cap. 8.

The three keepers of the door. There were a great many porters belonging to the temple, as has been observed upon xxxv. 4, but these probably had the custody of the holy vessels, or of the treasury (see 1 Chron. ix. 26, and Dr. Lightfoot's Description of the Temple, ch. 5, sect. 3).

Ver. 25. *An eunuch.* The word is better rendered an officer, 2 Kings xxv. 19 (see Jer. xxxiv. 19).

Seven men—near the king's person. “Who saw the king's face;” as it is in the Hebrew: the same character which is given to the seven princes of Persia, Esth. i. 14. In 2 Kings xxvi. 19, there is mention made but of five.

The principal scribe of the host. The muster-master-general, as we style him; or the secretary of war.

Threescore men—that were found in the midst of the city. These were eminent persons who had concealed themselves, but were afterward discovered.

Ver. 28. *This is the people whom Nebuchadnezzar carried away captive.* Archbishop Usher, in his Chronolog. S. p. 36, supposes, that this and the two following verses give an account of the lesser captivities which the Jews suffered under Nebuchadnezzar: whereas, there were three others, in which many more persons were carried away, viz. in the first year of his reign (Dan. i. 3), in the eighth year mentioned 2 Kings xxiv. 12, and in the nineteenth, when the city was destroyed, an entire riddance was made of the inhabitants which were left after the former captivities.

In the seventh year three thousand Jews and three and twenty. Upon Jehoiachin's rebelling against Nebuchadnezzar, he ordered the governors of the neighbouring provinces to make war upon him, who invaded his kingdom from every quarter. The Ammonites, Moabites, and other subjects to the Babylonish empire, infesting Judea with frequent incursions (see 2 Kings xxiv. 2, 3): and in the last year of Jehoiachin's reign, which is coincident with the seventh year of Nebuchadnezzar (see Jer. xxv. 1), the captivity here mentioned happened.

Ver. 29.] This was when Nebuchadnezzar raised the siege of Jerusalem, to march against the king of Egypt, who came with a great army to the relief of the place (see xxxvii. 5). At which time he sent all the captive Jews which were in his camp to Babylon (see Archbishop Usher's Chronolog. S. p. 38).

Ver. 30.] When Nebuchadnezzar had laid siege to Tyre, which was in the borders of Judea, Nebuzar-adan made this expedition into the country, and carried with him the captives here mentioned; who seem to be no others than the poor people, that he himself had left to manure the ground (ver. 1). And this he probably did by way of revenge for the murder of Gedaliah.

Ver. 31. *In the seven and thirtieth year of the captivity of Jehoiachin, &c.* This note of time confirms the observation already made upon xxv. 1, viz. that the scripture computation of the beginning of Nebuchadnezzar's reign, anticipates that of Ptolemy's canon by two years, which two years he reigned with his father. For if we add the thirty-seven years of his reign here mentioned, to the eight years of it which preceded Jehoiachin's captivity (see 2 Kings xxiv. 12), that sum will amount to five and forty years: whereas, according to the common account, he reigned but three and forty.

king of Babylon in the *first* year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his prison garments: and he

In the five and twentieth day of the month,] It is the twenty-seventh day, in 2 Kings xxv. 27. This advancement might be resolved upon the twenty-fifth day, but not brought to pass till the twenty-seventh.

Evil-merodach] His name was Merodach, a name common among the kings of Babylon (see Isa. xxxix. 1). But he had this mark of distinction given him by way of reproach, for the word implies as much as *foolish Merodach*, because he was a profligate and vicious prince.

In the first year of his reign] The words are better rendered in 2 Kings xxv. 28, "In the year when he began to reign."

Lifted up the head of Jehoiachin—and brought him forth out of prison,] St. Jerome, in his commentaries upon Isa. xiv. reports, from an ancient

tradition of the Jews, that Evil-merodach having had the government of the Babylonish empire during his father's distraction, used his power so ill, that as soon as the old king came to himself, he put him in prison for it, where he contracted a particular acquaintance with Jehoiachin, who was his fellow-prisoner, and that this was the cause of the great kindness he expressed towards him.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

Ver. 32 *Above the throne of the kings*] Who had the title of kings reserved to them after their captivity, as Porus had after he was vanquished by Alexander.

Ver. 33. *He ate bread before him*] Sat with him at his own table (compare 2 Sam. ix. 7, 11).

Ver. 34.] This allowance was for his attendants and family (see *ibid.* ver. 10).

THE

LAMENTATIONS OF JEREMIAH.

CHAPTER I.

1 How doth the city sit solitary, *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, and princess

among the provinces, *how* is she become tributary!

2 She weepeth sore in the night, and her tears

CHAP. I.

ARGUMENT.—I observed in the argument to the fifty-second of Jeremiah, that that chapter was added, at the end of his prophecy, as a prologue or introduction to his book of Lamentations: which was originally joined to the former, but is now divided from it in the modern Jews' copies, which place this book, among other smaller tracts, such as the Canticles, Ruth, &c. at the end of the Pentateuch. This is a plain proof, that the order of the books of the Old Testament, in which the Jewish copies at present place them, is but of later date, and differs from that order in which Ezra placed the holy writings, when he collected them into one body. In which collection, Daniel had a place among the prophets: though the Jews, since the time of Christ, have thrust him down among the Hagiographa, contrary to the character their forefathers gave of him, as appears from Josephus, who calls him a prophet, *nay, one of the greatest of the prophets* (Antiq. lib. x. cap. 12), in agreement with which opinion our Saviour gives him the same title, Matt. xxiv. 25.

Instead of that ancient preface to the Lamentations,

the Greek and Latin copies have a short introduction, briefly setting forth the subject of the book, which may be thus translated: "It came to pass, that after Israel was carried captive, and Jerusalem desolate, the prophet Jeremiah sat weeping, and bewailed Jerusalem with this Lamentation, and bitterly weeping and mourning, said, as follows." This argument was occasioned, as Huetius probably conjectures (Demonstrat. Evang. prop. iv. cap. 14), by removing the fifty-second chapter from the place where it first stood, and placing it as a conclusion to the prophecy of Jeremiah.

Archbishop Usher, in his annals, ad A. M. 3394, and some other learned men, following the opinion of Josephus, and St. Jerome, have supposed the Lamentations to have been written on occasion of Josiah's death (see Lam. iv. 20): which was an introduction to the fatal catastrophe of their church and nation. But whoever carefully reads this pathetic description of the miseries of Judah and Jerusalem, may be easily convinced, that this is not so much a prediction of evils to come, as a lively representation of a present calamity. In which kind of writing the prophet Jeremiah was a great master, according to the character Grotius

are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant

things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

gives of him, Mirus in affectibus concitandis Jeremias; "that he had a wonderful talent in exciting the passions."

Ver. 1. *How is she become as a widow!*] Cities are commonly described as the mothers of their inhabitants, and their kings and princes as their husbands. So, when they are bereaved of these, they are said to be widows and childless (compare Isa. ii. 26, xlvii. 8). Jerusalem, under these circumstances, is described as sitting alone (the multitude of her inhabitants being dispersed and destroyed), and in a pensive condition (compare iii. 28).

She that was great among the nations, and princes among the provinces.] The kings of Judah, in their flourishing state, made conquests over the Philistines, Edomites, and other neighbouring countries: and by thus enlarging their dominions, advanced the power of the metropolis of their kingdom (see 2 Sam. viii., 2 Chron. xxvi. 6—8, 2 Kings xviii. 8).

Ver. 2. *She weepeth sore in the night.*] The darkness or solitude of the night doth naturally promote melancholy reflections (see Ps. vi. 6, xvi. 7, lxxvii. 6).

Among all her lovers she hath none to comfort her: All her allies, whose friendship she courted by sinful compliances (see Jer. iv. 30, xxii. 20, 22), have forsaken her in her affliction, and join with her enemies in insulting over her.

Ver. 3. *Judah is gone into captivity because of affliction, &c.*] Her miseries have received their finishing stroke, in a total captivity and bondage to a foreign power of infidels and idolaters.

All her persecutors overtook her between the straits.] A metaphor from those that hunt a prey, which they commonly drive into some strait and narrow passage, from whence there is no making an escape.

Ver. 4. *The ways of Zion do mourn, because none come to the solemn feasts:*] The highways that lead to Jerusalem are unfrequented, because there are none that come up thither at the solemn feasts of the year, the temple and altar being destroyed.

Her virgins are afflicted.] Her calamities afflict the young as well as the old, and spoil all their mirth and gaiety (see ver. 18, ii. 21, v. 14).

Ver. 5. *Her adversaries are the chief.*] They have got the advantage over her, and she is become their

vassal: and thus the judgment that Moses threatened the Jews upon their disobedience is fulfilled (Deut. xxviii. 43, 44), "That their enemies should be the head, and they should be the tail."

Her children are gone into captivity before the enemy.] Her inhabitants (see the note upon ver. 1) are forced into captivity by the enemies, as cattle are driven in herds by them that sell them.

Ver. 6. *From the daughter of Zion all her beauty is departed:*] All the glory of God's sanctuary, and comely order of his worship, called "the beauty of holiness," Exod. xxviii. 2, Ps. vi. 9, ex. 3.

Her princes are become like harts that find no pasture.] They are become dispirited, they have lost their courage, and tamely submitted to the conqueror (see note on Jer. xiv. 5).

Ver. 7. *Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things.*] The benefits she enjoyed from God's favour and protection, the honour of his peculiar presence in the temple, and the manifestation he gave of his will by the prophets (compare ver. 10). The Hebrew word *merudim*, translated *misery*, signifies banishment and captivity: to which sense the LXX. translate it.

The adversaries saw her, and did mock at her sabbaths.] The heathen writers commonly ridicule the Jewish sabbaths, as a mark of their sloth and idleness; without considering the excellent uses that day was designed for, viz. to give men leisure to attend upon the service of God, and learn the duties of religion.

Ver. 8. *They have seen her nakedness:*] She is stripped of all her ornaments, and carried naked and bare into captivity. As she has defiled herself with idolatry (called spiritual adultery in scripture), so God has ordered her to be exposed to shame, like a common harlot (see the note upon Jer. xiii. 22).

Ver. 9. *Her filthiness is in her skirts;*] She carries the marks of her sins in the greatness of her punishments. The phrase alludes to a woman in the state of her separation (compare ver. 17).

She remembereth not her last end;] Or rather, "She hath not remembered her latter end;" that is, what would be the effect and consequence of her sins (compare Isa. xlvii. 7).

Ver. 10.] See ver. 7.

12 ¶ *Is it nothing to you, all ye that pass by?* behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, *as* in a wine-press.

16 For these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17. Zion spreadeth forth her hands, *and there*

Ver. 11.] See ii. 12, iv. 4, 10, Jer. lii. 6.

Ver. 12. *Is it nothing to you, all ye that pass by?*] The words may be rendered, "O all ye that pass by," or, "Oh, I appeal to all ye that pass by." The word *lo* or *lu*, is sometimes used for entreating or conjuring: as if the prophet had said, let any indifferent person judge, whether any calamity is like to mine.

Ver. 13.] He hath consumed my habitations by fire, as if he struck me with a blast of lightning, which immediately pierces into the vitals; and he has prevented my making any escape from my enemies, as if he had spread a net under my feet to hinder my flight.

Ver. 14.] He has laid upon me the burden of my iniquities, and inflicted such heavy punishments on me, that I must sink under them. The Septuagint and the Vulgar Latin, with very little variation, read, "He watcheth over my transgressions." To the same sense Daniel saith, "the Lord hath watched over the evil," Dan. ix. 14, and Job xiv. 16, "Thou watchest over my sin:" that is, thou diligently markest every sin I commit, that thou mayest in due time requite it with a proper punishment.

Ver. 15. *The Lord hath trodden under foot*] The destruction that is made by war is elsewhere expressed by treading under foot (see the note on Jer. i. 26).

He hath called an assembly against me] The army of the Chaldeans.

The Lord hath trodden the virgin,—as in a wine-press.] That people that was formerly betrothed to him as a chaste spouse, and secured from all violent attempts by his immediate protection (see the notes on Jer. xiv. 13, xviii. 17), God has now given up to the fury of their enemies, who have made such an effusion of their blood, as may be fitly represented by the squeezing out of the red juice of grapes by a wine-press: to which God's vengeance is often compared in the prophetic writings (see Isa. lxiii. 3, Rev. xiv. 19, 20, xix. 15).

Ver. 16. *Because the comforter*] See ver. 2, 9.

Ver. 17. *Spreadeth forth her hands.*] A gesture of entreating and importunity (see Jer. iv. 31).

is none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death.

21 They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it*: thou wilt bring the day *that* thou hast called, and they shall be like unto me.

22 Let all their wickedness come before thee; and do unto them as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

The Lord hath commanded concerning Jacob,] It is the divine decree and pleasure.

Jerusalem is as a menstruous woman] Whom every body loathes or disdains: she is looked upon as abominable in the sight of God, and therefore men think they have a right to use her with despite and scorn (see Jer. 1. 7).

Ver. 18. *Behold my sorrow*:] See ver. 12.

Ver. 19. *I called for my lovers.*] See ver. 2.

My priests and mine elders gave up the ghost] The famine hath consumed the most honourable, as well as the meaner part, of the people (see ver. 11).

Ver. 20. *My bowels are troubled;*] Compare Jer. iv. 19, xlvi. 36, Job. xxx. 27.

At home there is as death.] Compare Deut. xxxii. 25. The latter part of the sentence may better be rendered, "At home there is certain death;" for the particle of similitude doth sometimes strongly affirm, as commentators have observed upon those words of St. John, i. 14, "We beheld his glory, the glory as of the only-begotten of the Father;" such a glory as could belong to none but the Son of God.

Ver. 21. *They have heard that I sigh*:] That is, mine enemies, as it follows.

They are glad that thou hast done it:] They please themselves with the thought, that our God, of whose favour and protection we used to boast, should forsake us, and give us up as a prey to our enemies (see ii. 15, 16).

Thou wilt bring the day that thou hast called, &c.] The day when thou wilt execute thy judgments upon the Babylonians, will certainly come at the time thou hast determined for that purpose.

Ver. 22. *Let all their wickedness come before thee*:] Let it appear, that "though thou chastenest us, thou punishest our enemies a thousand times more:" as the author of the book of Wisdom speaks, Wisd. xii. 22 (compare Jer. x. 25).

Do unto them as thou hast done unto me] Some render the words, "Glean them as thou hast gleaned me;" that is, make an entire riddance or destruction of them (compare Jer. vi. 9).

CHAPTER II.

1 How hath the LORD covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The LORD was an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and

hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as *if it were* of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no more; her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up

CHAP. II.

Ver. 1. *The beauty of Israel,*] The temple, and all its glory (see i. 6).

And remembered not his footstool in the day of his anger!] And even spared not the ark itself, the footstool to the Shechinah, or divine glory, which sat between or upon the cherubims, as in a throne (see 1 Chron. xxviii. 2, Ps. xcix. 5, cxxxiii. 7).

Ver. 2. *And hath not pitied:*] Without showing any pity or concern for them (see ver. 17, and iii. 43).

He hath polluted the kingdom] He hath shown no regard to the kingdom, which himself hath settled upon the family of David, but involved the royal family in one common destruction with the rest of the people. The expression is much the same with that of Ps. lxxxix. 39, "Thou hast profaned his crown by casting it to the ground."

Ver. 3. *The horn of Israel:*] By the horn of Israel, is meant his strength and glory, Job. xvi. 15, Ps. lxxv. 5, especially his kingly dignity (see Ps. lxxxix. 24, xcii. 10, cxxxii. 18).

He hath drawn back his right hand] He hath withdrawn his wonted assistance, and given us up into the hands of our enemies (compare Ps. lxxiv. 11).

Ver. 4. *Pleasant to the eye*] The chiefest in worth and dignity: those who were in the flower of their age, the joy and delight of their parents (see i. 15, Ezek. xxiv. 25).

Ver. 5. *He hath swallowed up Israel,*] As a lion devoureth his prey. The verb rendered to *swallow up*, signifies in a general sense, to destroy (see Isa. iii. 12).

Ver. 6. *He hath violently taken away his tabernacle, as if it were of a garden:*] He hath destroyed the temple, the place of his residence, and of our religious assemblies, as if it had been no better than a tabernacle or cottage, set up in a garden or vineyard, just while the fruit is gathering, and then to be taken down again (compare Isa. i. 8). The margin reads, "He hath taken away his hedge, as of a garden;" that is, he hath withdrawn his protection,

and left us exposed to the fury of our enemies (compare Isa. v. 5).

Solemn feasts—to be forgotten] See i. 1.

And hath despised—the king and the priest.] And shown no regard for either of those honourable offices, but hath suffered the kingdom to be destroyed, and the temple laid waste.

Ver. 7.] Instead of the joyful sound of praises and thanksgivings to God, such as used to be solemnly performed in the temple at the public festivals; there was nothing to be heard but the noise of soldiers, and rudeness of infidels, profaning that sacred place, and insulting over the God that was worshipped there (compare Ps. lxxiv. 4).

[Ver. 8. *To destroy the wall*] Dr. Lightfoot explains this of the wall which encompassed the temple and its outward courts. See his description of the temple, chap. 17.]

He hath stretched out a line,] The instruments designed for building, are in some places applied to destroying, because sometimes men mark out those buildings they intend to pull down. So 2 Kings xxi. 13, God saith, "I will stretch over Jerusalem the line of Samaria;" and "the line of confusion," is mentioned Isa. xxxiv. 11 (see likewise Amos vii. 7, 8).

[Ver. 9. *Her king and her princes are among the Gentiles:*] The king of Babylon's officers carried away captive all the royal family, and likewise all the men of note for valour or quality, and left none behind but the poorest people of the land. See 2 Kings xxiv. 14—16, xxv. 7, 11, 12.]

[*The law is no more;*] The priests and Levites, whose office it is to instruct the people in the law, are dispersed among the heathen: and that part of the law which regards the public worship of God, is rendered impracticable by the temple's being destroyed.]

Her prophets also find no vision from the Lord.] The prophets are either dead, or those that are alive in captivity, as Ezekiel, Daniel, and Jeremiah himself; these are not favoured with divine revelations as they were wont to be, and so cannot resolve the doubts of those that come to them for advice (compare Ezek. vii. 26).

dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

Ver. 10.] Expressions of the deepest mourning and sorrow (see iii. 23, Job ii. 12, 13, Isa. iii. 26, xlvii. 15).

Ver. 11. *Mine eyes do fail with tears,*] I have lost my sight with weeping (compare v. 17, Ps. vi. 7, xxxi. 2).

My liver is poured upon the earth,] My vitals seem to be dissolved, and have lost all their strength (compare Job xvi. 13, Ps. xxi. 14).

The children and the sucklings swoon] For want of sustenance (see ver. 19, and iv. 4).

Ver. 12. *When they swooned as the wounded*] Who are not presently dispatched, but die of a lingering death (see iv. 9).

Ver. 13. *What thing shall I take to witness for thee?*] What instance can I bring of any calamity like thine, that such an example may be some mitigation of thy complaints?

For thy breach is great like the sea:] It is like the breaking in of the sea, that overflows a whole country, where no stop can be put to the inundation.

Ver. 14. *Thy prophets—have not discovered thine iniquity, to turn away thy captivity;*] They have not given the people a just sense of their iniquities, in order to avert God's judgments: but rather flatter them in their sins, and in hopes of impunity (see Jer. v. 31, xiv. 14).

[*False burdens*] The Hebrew word *massa* is usually translated *burden*, and generally signifies a burdensome prophecy (see the note on Jer. xxiii. 33). But it likewise imports prophecy, in general (see Prov. xxx. 1, xxxi. 1), and so it is used here; for Jeremy complains of those impostors who prophesied peace, and soothed men up in their sins, to their final destruction.]

Ver. 15. *Clap their hands at thee; they hiss and wag their head*] Gestures of derision, whereby the enemies of the Jews expressed a satisfaction in their calamities (see Jer. xviii. 6, 1 Kings ix. 8, Ezek. xxv. 6).

Is this the city that men call—The joy of the whole earth?] Or, *the whole land!* (see Ps. xlviii. 2). Jerusalem was the metropolis of the Jewish nation, and highly valued by them for the magnificence of their temple, and the presence of the true God there: whither the whole nation resorted to celebrate their solemn festivals, which were observed with all the

15 All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying,* *Is this the city that men call* The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.

17 The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy

magnificence of a religious joy. Their being deprived of those ornaments, gave occasion to their enemies to insult over them (see Ps. lxxix. 4).

Ver. 16. *Thine enemies have opened their mouth against thee:*] As if they were ready to swallow thee up (compare iii. 46, Job. xvi. 9, 10, Ps. xxii. 13).

Ver. 17. *He hath fulfilled his word that he had commanded in the days of old:*] He hath fulfilled those threatenings which he denounced against our disobedience to the law of Moses (see Lev. xxvi. 31, &c., Deut. xxvii. 25, 26, 49, &c.). The word *command* is sometimes used for any part of the covenant, which God had engaged himself to perform (see Ps. cv. 8, cxi. 9).

He hath set up the horn of thine adversaries.] Advanced their power and glory (see ver. 3).

Ver. 18.] As the wall and rampart are said to lament (ver. 8), because their ruins are objects of lamentation: so here devout persons, upon the destruction of the city, direct their prayers to God, as if the ruins themselves did entreat him to take compassion on the miseries of that place which he had chosen for his peculiar residence (see the like *proso-pœia*, Hab. ii. 11). To this purpose the Vulgar Latin expresses the sense, *Clamavit cor meum super muris filiæ Zion*; "My heart cried unto the Lord concerning the walls of the daughter of Zion."

Ver. 19. *Cry out in the night: in the beginning of the watches*] Devout persons showed their earnestness in prayer, by attending upon it late at night, and early in the morning, when others give themselves up to sloth and drowsiness (see Ps. lxiii. 6, cxix. 55, 147, 148, Isa. xxvi. 9, 1 Pet. iv. 7). The Jews divided the night into three watches (see Judg. vii. 19); and in aftertimes into four (see Matt. xiv. 25, Mark xiii. 35, Luke xii. 38). The first watch was reckoned from the time of going to bed.

Pour out thine heart like water] Offer up thy earnest prayers with tears to the throne of grace: and send up thy very soul, and thy devotest affections, along with them (compare 1 Sam. vii. 6, Ps. lxii. 8).

For the life of thy young children.] See ver. 11.

In the top of every street.] See the same phrase, iv. 1, Isa. li. 20, Nahum iii. 10. Noldius thinks the expression means the same, as *in every street* (see his *Concordance*, p. 214).

hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground

Ver. 20. *Consider to whom thou hast done this.*] To thy people, for whom thou hast formerly expressed so much tenderness and affection.

Shall the women eat their fruit, and children of a span long?] The margin reads, "swaddled with their hands:" in which sense the word is used, ver. 22. We find, by comparing this verse with iv. 10, that God brought upon them that terrible judgment which he had denounced against them, if they continued to provoke him; viz. That they should "eat the flesh of their own sons and daughters" (Lev. xxvi. 29, Deut. xxviii. 53, Jer. xix. 13).

Ver. 21. *The young and the old lie on the ground*]

in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

Either they lie slain without any regard to age or condition: or else they lie prostrate there, in a desponding manner, and just ready to give up the ghost (see ver. 10).

Ver. 22. *Thou hast called us in a solemn day my terrors round about,*] Terrors come upon me on every side by thy appointment; just as multitudes use to flock to Jerusalem at the times of the solemn feasts. The phrase *magor missabib*, "fear or terror on every side," is elsewhere used, by Jeremiah, to express great desolation and misery (see Jer. vi. 25, xx. 3, xlvi. 5, xlix. 19).

CHAPTER III.

1 I am the man that hath seen affliction by the rod of his wrath.

2 He hath led me, and brought me into darkness, but not into light.

3 Surely against me is he turned; he turneth his hand against me all the day.

4 My flesh and my skin hath he made old: he hath broken my bones.

5 He hath builded against me, and compassed me with gall and travel.

6 He hath set me in dark places, as they that be dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 He was unto me as a bear lying in wait, and as a lion in secret places.

CHAP. III.

ARGUMENT.—This chapter is written in different metres from the two former, and that which follows, as St. Jerome hath observed in his preface to the Lamentations: and whereas in those the first letter of every verse follows the order of the alphabet, here the same initial letter is continued for three verses together.

The subject of the chapter is penitential meditations upon the prophet's own calamities, as well as those of the public: together with pious reflections upon the end which God proposes in sending afflictions, and the good use men ought to make of such chastisements.

Ver. 1.] The prophet speaks with a particular regard to the ill treatment he met with in the discharge of his prophetic office (compare Jer. xv. 10, 17, 18, xx. 8, &c. xxvi. 8, &c., xxxvi. 26, xxxvii. 15, xxxviii. 6).

Ver. 2.] Light is often used in scripture for happiness or comfort, and darkness for affliction and misery (see Isa. lix. 9, Jer. xiii. 16, Amos v. 20). The words probably allude to the prophet's being cast into the dungeon (see ver. 53, 55).

Ver. 3.] God, that was formerly kind and gracious, now exercises continual acts of severity. "He turneth his hand against me," is a phrase equivalent to that we read, Isa. i. 25, "I will turn my hand upon thee" (see the note there).

Ver. 4. *My flesh and my skin hath he made old;*] Compare Job xvi. 8, Ps. xxxi. 10, xxxii. 3.

He hath broken my bones.] The anguish I feel in my mind is as painful to me as if all my bones were broken (compare Ps. li. 8, Isa. xxxviii. 13).

Ver. 5. *He hath builded against me,*] He hath enclosed me on every side, that there is no escaping the miseries that surround me (compare ver. 7, 9).

And compassed me with gall] See ver. 19.

Ver. 6.] He hath confined me to a dungeon, where no light enters; and I am sequestered from human society, as if I were out of the world (compare ver. 53, 54, Ps. lxxxviii. 5, 6).

Ver. 7. *He hath hedged me about,*] See ver. 5, and compare Job iii. 23, xix. 8. The word may allude to the siege of Jerusalem.

He hath made my chain heavy.] He hath made my bondage, or my imprisonment, grievous.

Ver. 8. *When I cry and shout* [or call aloud], *he shutteth out my prayer.*] Refuseth to hearken to it, or give me any ease or relief. God's answering men's requests, is commonly expressed by hearkening to their prayers (compare Job xxx. 20).

Ver. 9. *He hath inclosed my ways*] See ver. 5, 7.

He hath made my paths crooked.] So that I know not which way to turn myself (see ver. 11).

Ver. 10.] He falls upon me with the fierceness of his anger, as a bear or lion seizes upon his prey (compare Job x. 16, Hos. v. 14, xiii. 7, 8).

Ver. 11.] He disappoints all my undertakings, he

11 He hath turned aside my ways, and pulled me in pieces : he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows of his quiver to enter into my reins.

14 I was a derision to all my people ; and their song all the day.

15 He hath filled me with bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

17 And thou hast removed my soul far off from peace : I forgot prosperity.

18 And I said, My strength and my hope is perished from the LORD :

19 Remembering mine affliction and my misery, the wormwood and the gall.

20 My soul hath them still in remembrance, and is humbled in me.

21 This I recall to my mind, therefore have I hope.

22 ¶ *It is of the LORD's mercies that we are not consumed, because his compassions fail not.*

23 *They are new every morning : great is thy faithfulness.*

24 The LORD is my portion, saith my soul ; therefore will I hope in him.

25 The LORD is good unto them that wait for him, to the soul that seeketh him.

26 *It is good that a man should both hope and quietly wait for the salvation of the LORD.*

27 *It is good for a man that he bear the yoke in his youth.*

28 He sitteth alone and keepeth silence, because he hath borne it upon him.

29 He putteth his mouth in the dust ; if so be there may be hope.

30 He giveth his cheek to him that smiteth him : he is filled full with reproach.

31 For the LORD will not cast off for ever :

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

layeth my country desolate, and makes it to cease from being a nation, or body politic.

Ver. 12, 13.] He hath made me the mark and object of his indignation (compare Job xvi. 12, 13, Ps. xxxviii. 2).

Ver. 13. *The arrows of his quiver*] Called here in the Hebrew, the "sons of his quiver," by an elegant metaphor, as they are called "the sons of the bow," Job xli. 28. By the same metaphor, sparks are called "the sons of coal," Job v. 7.

Ver. 14. *I was a derision to all my people*] This may be understood of Jeremiah himself (see Jer. xx. 7) ; but some critics suppose the word *ammi*, rendered *my people*, to stand for *ammin*, *the people*, as the word is used in some places (see 2 Sam. xxii. 44, Mic. vi. 26, compared with Ps. xviii. 44) ; and then this sentence is to be understood of the Jewish nation, and imports, that their miseries exposed them to the scorn and reproach of all the neighbouring countries (see ii. 15).

Their song] See ver. 63, Job xxx. 9, Ps. lxix. 2.

Ver. 15. *Drunken with wormwood.*] See ver. 19.

Ver. 16.] In this and the foregoing verse, the prophet aggravates the calamities of his people by such expressions as imply, that instead of any support or comfort, they find nothing but miseries and afflictions (see the note on Jer. ix. 15). The Septuagint render the latter part of the verse, "He hath fed me with ashes:" i. e. We fare as hard as those who feed upon bread baked in ashes, whose teeth are in danger of being broke with grits and stones (compare Job vi. 7, Ps. cii. 9). This translation Noldius defends in his Concordance, p. 168.

Ver. 17. *I forgot prosperity.*] I have been a stranger to prosperity long enough to wear the remembrance of it out of my mind: so Joseph, speaking of the seven years of famine, saith, That "plenty shall be forgotten in the land of Egypt" (Gen. xli. 30). By the same figure, the prophet Isaiah, describing happy times, saith, *The former troubles are forgotten* (lxv. 16).

Ver. 18.] I began to despair of God's mercy (see Ps. xxxi. 22).

Ver. 19. *Mine affliction and my misery* [or banishment, see i. 7], *the wormwood and the gall.*] Worm-

wood and gall are put for the most severe and rigorous treatment (see the notes on Jer. ix. 15).

Ver. 20.] I have still new occasions to remember them.

Ver. 21.] The reflections set down in the following verses, are a sufficient ground for our trust in God under the severest trials.

Ver. 22.] The Septuagint and Chaldee paraphrase render the sentence, "Because the Lord's mercies are not at an end."

Ver. 23.] Thy mercies are renewed to us every day ; and thy faithfulness in performing them is as great as thy goodness in promising them. God's mercy and truth, or fidelity, are usually joined together (see Gen. xxxii. 10, Ps. lvii. 10, c. 4).

Ver. 24.] An interest in the favour and promises of God is the best inheritance (see Jer. x. 16).

Ver. 25.] To them that patiently wait his time, when he thinks it a proper season to afford them comfort and deliverance : and in the meanwhile apply themselves to him by prayers and humiliation (see the following verse).

Ver. 27.] It is good to be inured betimes, to bear those useful restraints which arise from a sense of the duty we owe to God, and the obedience we ought to pay to his laws.

Ver. 28.] The discipline of afflictions makes a man serious and thoughtful, it disposes him to reflect upon himself and his ways, and instructs him to acquiesce in the disposals of providence.

Ver. 29.] He prostrates himself even to the ground before almighty God, in token of the deepest humiliation of his soul (see Ps. cxix. 25), if by that means he may recover the divine favour.

Ver. 30.] He not only humbles himself in the sight of God ; but likewise patiently bears the ill treatment of men (compare Isa. i. 6).

Ver. 33.] God doth not take pleasure in the misery of men, or in exercising his authority over them, but designs all his chastisements for our good (see Heb. xii. 9, 10).

Ver. 34—36.] As God takes no pleasure in oppressing the poor and helpless, so neither will he suffer any men to escape unpunished that are guilty of such acts of injustice and cruelty, who never consider

35 To turn aside the right of a man before the face of the most High.

36 To subvert a man in his cause, the LORD approveth not.

37 ¶ Who is he *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not?

38 Out of the mouth of the most High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

45 Thou hast made us *as* the offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven.

51 Mine eye affected mine heart because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head; *then* I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day *that* I called upon thee; thou saidst, Fear not.

58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: judge thou my cause.

60 Thou hast seen all their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; *I am* their music.

64 ¶ Render unto them a recompense, O LORD, according to the work of their hands.

that all the wrongs they do are committed in the sight of the supreme Judge of the world; and although at present he thinks fit to prosper such oppressors, the Chaldeans in particular, yet in due time, he will call them to a severe account for their wickedness.

Ver. 37.] The king of Babylon, and such haughty tyrants, may boast of their power, as if it were equal to omnipotence itself: but still it is God's prerogative to bring to pass whatever he pleases, without any let or impediment, only by speaking or declaring his purpose, that the thing should be done, as he did at the beginning of the creation (see Ps. xxxiii. 7): and ever since nothing is brought to pass, but according to his "determinate counsel and foreknowledge;" who, as he makes men the instrument of his vengeance, so he can restrain their cruelty whenever he thinks fit.

Ver. 38.] Do not calamities come from God's will and disposal, as well as prosperity (see Isa. xlv. 7, Amos iii. 6).

Ver. 39.] If we consider God's afflictions as a just reward of our evil deeds, this will prevent all murmuring and repining against providence: especially as long as men are on this side of the grave, they ought to be thankful for having an opportunity given them of repentance.

Ver. 43.] See ii. 1. Or the words may be rendered "Thou hast covered thy face in anger," &c. (see the next verse).

Ver. 44.] The same sense is elsewhere expressed by God's "hiding his face."

Ver. 45.] That is, of the heathen nations, whither thou hast driven us (see ver. 14, ii. 15); St. Paul plainly alludes to this text, I Cor. iv. 13, and translates the Hebrew word *maus*, "refuse," by the Greek *παρρημα*. I have observed in the notes upon Jer. xxv. 10, that the apostles, in quoting the scriptures,

do not always follow the Septuagint, but now and then make a new translation of the words out of the Hebrew.

Ver. 46.] See the note on ii. 16. Or else the words may be understood of the reproaches they utter against us, and the God whom we worship (compare Rev. xiii. 6).

Ver. 47. *Fear and a snare*] See Jer. xviii. 43. *Desolation and destruction.*] The expression is much the same in the original with that we meet with Isa. li. 19 (see the note there).

Ver. 51. *Mine eye affecteth mine heart*] Or, preys upon my heart; my grief wears out my health and strength. Abraham à Schultens, in his animadversions, on Job, p. 47, observes, that *natal* signifies, in Arabic, to weaken, grieve, or make sick.

Ver. 52.] The prophet in this and the following verses describes his own sufferings, when his enemies seized him and put him into the dungeon (Jer. xxxvii. 16, xxxviii. 6). He compares them to a fowler that is in pursuit of a bird; so, saith he, they sought all opportunities to take an advantage against me, and to deprive me of life or liberty: and this they did without any provocation given on his part. So the word *hinmam*, "without cause," signifies (compare Ps. xxxv. 7, 19, lxix. 4, cix. 3).

Ver. 53.] I was not only sequestered from all human society, like a dead man (see ver. 6), but in apparent danger of losing my life in the dungeon (see Jer. xxxvii. 24, xxxviii. 9, 10). And their laying a stone upon the entrance of that dark cavern, resembled the burying me alive (Compare Dan. vi. 17, Matt. xxvii. 60).

Ver. 54.] When I sunk down into the mire in the dungeon, I despaired of my life, just as if I had been sinking over head and ears in a river (compare Ps. lxix. 2). And I said, I am cut off from the land

65 Give them sorrow of heart, thy curse unto them.

of the living (see Ps. xxxi. 2, Isa. xxxviii. 10, 11).

Ver. 56. *Hide not thine ear at my breathing,*] Or, *sighing*: God's answering our prayers is commonly expressed by "opening his ears:" hiding them denotes the contrary.

Ver. 60. *All their vengeance*] See Jer. xi. 19.

66 Persecute and destroy them in anger from under the heavens of the Lord.

Ver. 63.] In every part of their life (compare Ps. cxxxix. 2), I am the object of their scorn and derision (see ver. 14).

Ver. 64.] See note upon Jer. xi. 20.

Ver. 66.] Let them be destroyed from off the face of the earth (compare Jer. x. 11).

CHAPTER IV.

1 How is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the sea-monsters draw out the breast, they give suck to the young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrowed as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be slain* with the sword are better than *they that be slain* with hunger: for these pine away, stricken through for *want* of the fruits of the field.

10 The hands of the pitiful women have sod-

CHAP. IV.

AROUMENT.—The prophet returns to the same metre he used in the first two chapters, and treats of the same subject.

Ver. 1. *How is the gold become dim!*] How is the glory of the temple obscured! The sanctuary which was overlaid with gold (see 2 Chron. iii. 8), now lies in ruins: and the stones of it are not distinguished from common rubbish! In like manner, the priests and Levites, who attended upon God's service, and the elders of the people, the members of the great Sanhedrin, who kept their court within the precincts of the temple (see the note on Jer. xxxv. 4); these persons that might be resembled to the pillars or corner-stones of that sacred building, are now involved in the same common destruction with the meanest of people (see ver. 16, ii. 20).

In the top of every street.] See note on ii. 19.

Ver. 2.] Those that in honour and worth exceed the meanest, as much as gold doth earthenware, now lie undistinguished in their death. The words are an explication of what is said in more general terms in the verse before.

Ver. 3. *Even the sea-monsters draw out the breast.*] [Dr. Pocock translates the word *tannin*, "jackals," sea-monsters having no breasts. See the notes upon Mic. i. 8.] The word *tannin* signifies any great fish, as a whale or a crocodile (see the note on Isa. xxvii. 1): and is here very fitly rendered *sea-monsters*. These the prophet saith are not so unnatural, as to neglect the care of their young ones: whereas the women of Jerusalem have been reduced to that miserable necessity, as not only to disregard their children, not having wherewithal to provide for themselves, but likewise to feed upon them (ver. 4, 10).

Like the ostriches] See Job xxxix. 14, 16.

Ver. 5. *Embrace dunghills.*] Are content to lie down upon a dunghill, or to seek for food there (compare Job xxiv. 8).

Ver. 6. *That was overthrowed as in a moment,*] Sodom was not given up into the hands of an enemy that laid siege to it, nor condemned to the lingering destruction of famine (see ver. 9).

[Ver. 7. *Her Nazarites*] A *Nazarite* signifies a person dedicated to God. Their vow did often include an attendance upon the worship of God in the temple (see the note upon Amos ii. 11). It is of such *Nazarites* the word seems here to be meant.]

They were more ruddy in body than rubies.] Or, "Their skin was clearer than rubies," or pearls, as Bochart translates the words (Hierozoic. lib. ii. cap. 6). The word *adam* signifies clear, or transparent, and is so to be understood, Cant. v. 10, where our translation renders it *ruddy*, as it does here. Thus the Latin word *purpureus* is used by Virgil, when he saith, "Lumenque juvenæ purpureum." Ludolphus renders the words, "They were more beautiful than pearls;" from the sense which the word *adam* still retains in the Ethiopic language, where it signifies *beautiful*; from which signification he supposes the first man had the name of Adam (see his Commentary in Histor. Æthiop. lib. i. n. 107).

Ver. 8. *Their visage is blacker than a coal;*] The famine and other hardships they have endured have spoiled their complexion, and made them look dry and withered (compare v. 10).

Ver. 9. *Stricken through for want of the fruits of the field.*] Their vitals are pierced through as if they had been pierced with a sword, but with this difference, that it is by famine, the most cruel, because the most lingering death. The preposition *min* is rightly translated "for want of;" so it is taken, Jer. xlviii. 45 (see the note there).

Ver. 10.] The affection of a mother towards her child is the strongest of all natural affections (com-

den their own children: they were their meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 ¶ For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her.

14 They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.

15 They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they

fled away and wandered, they said among the heathen, They shall no more sojourn there.

16 The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us.

18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.

19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

pare Isa. xlix. 15), and yet the famine hath forced that tender sex to divest themselves of it (see ii. 20).

Ver. 11. *It hath devoured the foundations thereof.*] It hath made an entire destruction, so as not to leave "one stone upon another" (see Jer. vii. 20).

Ver. 12.] The city was so well fortified, and had been so often miraculously preserved by God from the attempts of its enemies, that it seemed incredible that it should at last fall into their hands.

Ver. 13.] See Jer. v. 31, vi. 13, xxiii. 11, Ezek. xxii. 26, 28, Zeph. iii. 4.

Ver. 14. *They have wandered as blind men—polluted themselves with blood.*] When they fled for their lives they were like blind men, not knowing which way to go, because of the many carcasses which lay in their way; whereby they became stained with blood, and so legally polluted (see Numb. xix. 16). Thus they carried the marks of their sin in their punishment.

So that men could not touch their garments.] The syntax, in the original, is very obscure, which causes different interpretations of the sentence. Some render it "They touched [the blood] with their garments," which they might not lawfully do; in which sense the verb *yacal* is used, Deut. xii. 17. Others translate the words, "So that they could not but touch it with their garments;" which made others cry, *Depart, &c.* as it follows in the next verse.

Ver. 15. *Depart ye; it is unclean;* [or, ye polluted] *depart.*] When they fled to save their lives, they could find no safe retreat, but every body shunned and avoided them; and used the same words to express their abhorrence of this defilement of such persons, whose office it was to cleanse and purify others, as the lepers were by the law obliged to pronounce upon themselves, and cry, "Unclean, unclean" (see Lev. xiii. 45). The filthy garments of the priest were an emblem of their filthy minds (see Zeeh. iii. 4, 5): and called to remembrance the innocent blood which had been shed by their means (see ver. 13); when people saw their sins thus retaliated upon them.

They said among the heathen, They shall no more sojourn there.] When those priests were driven out into heathen countries, every one looked upon their banishment as a just judgment upon their wickedness, and accounted them unworthy to attend any longer upon God's worship in his temple.

Ver. 16.] God, in his just displeasure, hath scattered and dispersed them into foreign courts, where no respect will be given to their characters.

Ver. 17. *We have watched for a nation that could*

not save us.] We have long waited for, and have at last been disappointed in, the succours we expected from the Egyptians (see Jer. xxxvii. 7, and the note upon xxii. 20).

Ver. 18. *They hunt our steps, that we cannot go in our streets:*] Our enemies pursue us as wild beasts hunt their prey, and lay wait for us in every turning and corner of the streets (see 2 Kings xxv. 3, 4).

Our end is come.] Compare Ezek. vii. 6, Amos viii. 2.

Ver. 19. *Our persecutors are swifter than the eagles*] God has brought upon us that judgment which he threatened by Moses, of "bringing a nation against us as swift as the eagle flyeth" (Deut. xxviii. 49). Such were the horsemen of the Chaldean army (see Jer. iv. 13, lii. 8).

They pursued us upon the mountains, they laid wait for us in the wilderness.] We could nowhere escape them, neither by flying to the mountains, nor by hiding ourselves in the valleys. The wilderness is elsewhere taken for the lower or pasture grounds (see Isa. lxiii. 13, 14, Joel i. 19).

Ver. 20.] This verse some expositors understand of king Josiah, and thereupon ground their opinion that the Lamentations were written upon occasion of his death (see the argument to ch. i.). But I rather conceive that Zedekiah is here meant, of whom the prophet saith, that he was taken in those toils his enemies had laid to catch him (see Jer. lii. 8, Ezek. xii. 13). As long as he was safe, we had hopes of preserving some face of government, although we were carried away into a foreign country.

[Under his shadow we shall live among the heathen.] The protection a king affords his subjects, is compared to the shelter of a great tree, which is a covert against storms and tempests (see Ezek. xvii. 23, xxxi. 6, Dan. iv. 12). And we might then have hoped to preserve some face of religion and government.]

Ver. 21. *Rejoice and be glad, O daughter of Edom.*] An ironical expression, like that of Solomon, Eccles. xi. 9, "Rejoice, O young man," &c. As if the prophet had said, Rejoice, while thou mayest, O Edom, over the calamities of the Jews (see Ps. cxxxvii. 7, Obad. ver. 10). But thy joy will not last long, for in a little time, it shall come to thy turn to feel God's afflicting hand (see Jer. xlix. 7, &c.).

That dwellest in—Uz;] See the note on Jer. xxv. 20.

The cup also shall pass through unto thee:] See note on Jer. xxv. 15, 16.

And shalt make thyself naked.] God's astonishing judgments, often compared to drunkenness, shall

21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: Thou shalt be drunken, and shalt make thyself naked.

22 ¶ The punishment of thine iniquity is ac-

complished, O daughter of Zion; he will no more carry thee away into captivity; he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

have the usual effect of drunkenness upon thee; viz. that thy nakedness shall thereby be discovered (see the note on Jer. xiii. 22). The word may be translated, "Thou shalt be made naked;" for the conjugation *hith-pael*, is sometimes taken in a passive sense: as Glassius hath observed, in his *Philologia Sacra*, p. 840. Some render the word, "And shall empty thyself [by vomiting]." To this effect of drunkenness God's judgments are compared, Isa. xix. 14, Hab. ii. 16, especially, as that resembles men's disgorging their wealth and treasures when an enemy overpowers them, and leaves them empty and exhausted.

Ver. 22. *The punishment of thine iniquity is accomplished.*] It is usual for the prophets, when they have denounced God's judgments against any heathen nation, at the same time to give gracious promises to Israel: thereby importing, that God will never cast off his people utterly, as he doth stran-

gers, but will, in due time, extend his mercy towards them (compare Jer. xlvi. 27, 28, l. 18—20, Ezek. xxviii. 24—26, Obad. ver. 17, &c.).

He will no more carry thee away into captivity.] Several such-like promises we find in the prophets (see Jer. xxxi. 40); such as these of Isaiah, lii. 1, "There shall no more come into thee the uncircumcised, and the unclean;" and, liv. 9, "I have sworn I would not be wroth with thee" (compare li. 22). These and such-like expressions, if they be understood in a strict literal sense, must relate to the final restoration of the Jews (see the notes on Isa. li. 22, liv. 9, and compare Ezek. xxix. 28).

He will discover thy sins.] He will discover how great thine iniquities are, by the remarkable judgments wherewith he punisheth thee (compare Job xx. 27). The margin reads, "He will carry thee captive for thy sins:" in which sense the verb *galah* is used in the same verse.

CHAPTER V.

1 REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers are as widows.

4 We have drunken our water for money; our wood is sold unto us.

5 Our necks are under persecution; we labour, and have no rest.

6 We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, and are not; and we have borne their iniquities.

8 Servants have ruled over us: *there is none* that doth deliver us out of their hand.

9 We gat our bread with *the peril of* our lives because of the sword of the wilderness.

10 Our skin was black like an oven because of the terrible famine.

11 They ravished the women in Zion, and the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their musick.

CHAP. V.

ARGUMENT.—The title of this chapter in the Vulgar Latin is, *Oratio Jeremiae*, "The Prayer of Jeremiah;" it is not written in metre, as the foregoing chapters, but contains, like them, a pathetic complaint to God of the miserable condition of the Jews, with respect both to their spiritual and temporal state.

Ver. 1. *Consider, and behold our reproach.*] Which we suffer from the heathen (compare ii. 15, iii. 61, Ps. lxxxix. 50, 51).

Ver. 4.] When our country was in our own possession, we had free use of water and wood, which now we are forced to buy.

Ver. 5. *Our necks are under persecution.*] We are become slaves to our enemies, who "put an iron yoke upon our necks," according to the threatening denounced by Moses, Deut. xxviii. 48.

Ver. 6.] We have made ourselves slaves or tributaries to those people; which was done by the ceremony of "giving the hand," a form used when an oath or covenant was entered into (see Ezek. xvii. 13, Gen. xxiv. 2). The Jews are often upbraided

for the alliances they made with Egypt and Assyria, for which they are threatened with being forced to live there as exiles (see Hos. vii. 11, ix. 3, xii. 1). These two countries being the places whither many Jews fled for refuge from the calamities which threatened them at home; the prophecies that mention their return from their several dispersions, speak of Assyria and Egypt, as the principal places from whence they should return: as hath been observed in the notes upon Isa. xi. 16.

Ver. 7.] See the note on Jer. xxxi. 29. The expression *is not*, or *are not*, is used of those who are departed out of this world (see Gen. xlii. 13).

Ver. 8. *Servants have ruled over us.*] Servants to the great men among the Chaldeans, and other strangers, are become our masters (see Neh. v. 15).

Ver. 9.] If we fly to the most solitary places, in hopes to get a livelihood there, yet thither the enemy pursues us.

Ver. 10. *Our skin was black.*] See iv. 8.

Ver. 11.] See Isa. xlii. 6, Zech. xiv. 2.

Ver. 12. *Princes are hanged up by their hand.*] By the hand of their enemies.

The faces of elders were not honoured.] See iv. 16.

Ver. 13. *They took the young men to grind.*] To

15 The joy of our heart is ceased: our dance is turned into mourning.

16 The crown is fallen *from* our head: woe unto us, that we have sinned!

17 For this our heart is faint; for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, remainest for ever; thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, *and* forsake us so long time?

21 Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 But thou hast utterly rejected us; thou art very wroth against us.

grind at the mill, was the common employment of slaves (see Exod. xi. 5). Such was the *pistrinum* among the Romans.

The children fell under the wood.] They made children turn the handle of the mill, till they fell down for weariness: so some explain it, with relation to the former part of the verse. But it may be understood of making them carry such heavy burdens of wood, that they fainted under the load.

Ver. 16.] All our glory is at an end, together with the advantages of being thy people, and enjoying thy presence amongst us, by which we were distinguished from the rest of the world (compare Job xix. 9). The word *crown* may signify both the kingdom and the priesthood: the *mitre* being sometimes called the *crown* (see Zech. vi. 11).

Ver. 17. *For these things*] See ii. 11.

Ver. 19.] Our only hope is in the eternity and unchangeableness of thy nature; and that thou still governest the world, and orderest all the events of it; whereby thou art always able to help us, and art never forgetful of the promises which thou hast made to thy people (compare Ps. cii. 28, Hab. i. 12).

Ver. 21.] Do thou give us the grace of conversion and amendment, and then thou wilt remove thy heavy judgments, and restore us to that happiness and prosperity which we formerly enjoyed.

Ver. 22. *Thou hast utterly rejected us;*] Thou art resolved to cast off the Jews of this generation, and wilt not show us any favour, till the seventy years of our captivity are expired.

THE BOOK

OF

THE PROPHET EZEKIEL.

TO THE MOST REVEREND FATHER IN GOD,

WILLIAM,

BY DIVINE PROVIDENCE,

LORD ARCHBISHOP OF CANTERBURY;

PRIMATE OF ALL ENGLAND, AND METROPOLITAN;

AND ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

MAY IT PLEASE YOUR GRACE,

IN pursuance of my design to explain the prophetic writings, I humbly offer to your Grace the following Commentary upon the Prophet Ezekiel; the depth of whose thoughts and expressions might justly deter me from undertaking a work of so much difficulty: but, begging your Grace's and my reader's pardon if I have been guilty of lesser mistakes, I hope, at least, that I have avoided committing any dangerous errors, by carefully following those directions, which the text itself, and the labours of several judicious commentators upon it, have suggested to me; having had likewise the assistance of some very learned friends, who have been pleased to communicate their thoughts to me upon the most difficult passages of it.

The most remarkable difficulties of this prophecy relate to the description of the temple, represented to the prophet in a heavenly vision. By

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the general consent of interpreters, this vision, in its mystical sense, sets forth a model or pattern of the *catholic church of Christ*, viewed in its state of perfection; of its largeness and extent, its strength and compactness, its beauty and order, and all those other qualifications, which are proper to edify and adorn this spiritual "house of the living God, the pillar and basis of truth."

Our church, in conformity with that of the first and purest ages, hath always been careful to maintain those principles of *catholic unity and charity*, which, if they were generally embraced and received, would render the Christian church like that Jerusalem which was a figure of it, *a city at unity in itself*. And since it hath pleased the divine providence to appoint your Grace as a *wise master-builder* to preside over it, we may hope, that under his Majesty's most gracious protection, and your Grace's auspicious conduct, it may receive new accessions of strength and edification; and, according to the obliging words of the late royal promise, *be not only in a safe, but likewise in a flourishing condition*.

That becoming zeal which your Grace expressed against those *dangerous opinions* which every where spread and abound, in your excellent speech at the opening of the convocation, as it gave great satisfaction to all those who had the honour to hear it; so it may justly be looked upon as a certain indication of your continual care and concern

for the advancement of true piety and religion among us.

That God, who hath advanced your Grace to this high station, may long continue you in it, and may prosper all your pious designs for the promoting his *glory*, and the *good of his church*, as it is the united prayer of that great body of the clergy placed under your Grace's jurisdiction, so it is of none more earnestly than of him who begs leave to subscribe himself,

My Lord,

Your Grace's most dutiful and obedient servant,
WILLIAM LOWTH.

PREFACE.

EZEKIEL was a prophet of the priestly order, carried away into Babylon with several other Jews in Jehoiachin's captivity, and therefore dates his prophecies by the years of that captivity. Clemens Alexandrinus tells us, some thought him contemporary with Pythagoras, and that they had conversed together in Babylon (Strom. lib. i. n. 15). This opinion he rejects as inconsistent with the age of Pythagoras, whom he supposes to have flourished about the sixty-second Olympiad (ibid. n. 21), which was near sixty years after Ezekiel was carried into Babylon. The late learned Bishop of Worcester, in his chronological account of Pythagoras's life, supposes him born about nine years after Ezekiel's coming to Babylon, and that Pythagoras himself came to Babylon at eighteen years of age; but there is no proof that ever he conversed with Ezekiel. Though it appears by the testimony of Hermippus, in Josephus (lib. i. cont. Apion. n. 22), that he had conversation with some Jews; and learned men have observed, that there is great resemblance between several of his symbols, and some of the precepts of the Jewish law.

But whatever became of Pythagoras, the accounts of whose life are very uncertain; it is certain that Ezekiel, being at Babylon, directed many of his prophecies to his fellow-exiles there, who, as St. Jerome observes in his preface to Ezekiel, repined at their ill fortune, and thought their countrymen who remained in Judea in a much

better condition than themselves. The prophet, with regard to those circumstances, sets before their eyes that terrible scene of calamities which God would bring upon Judea and Jerusalem, which should end in the utter destruction of the city and temple. He recounts the heinous provocations of the Jews, which brought down these heavy judgments upon them, in strong and lively colours; his style exactly answering the character the Greek rhetoricians give of that part of oratory they call *δεικνῶσις*, which Quintilian defines to be "oratio quæ rebus asperis, indignis et invidiosis vim addit" (lib. vi. cap. 3), its property being to aggravate things in themselves monstrous and odious, and represent them with great force and efficacy of expression. For the same reason Rapin, in his treatise of Eloquence, calls Ezekiel's style *le terrible*, as having something in it that strikes the reader with a holy dread and astonishment.

Josephus (lib. x. Antiq. cap. 6), divides this prophecy into two books; but it is generally supposed, that he took that part of the prophecy which contains a description of the temple, beginning at the fortieth chapter, for a distinct book from the rest, as treating altogether of a different subject.

St. Jerome hath more than once observed (Præfat. in Ezek. et in Prolog. Galeato), that the beginning and latter part of this prophecy is more than ordinarily difficult and obscure, and may justly be reckoned among the *Δυσίοργά*, or things in scripture which are *hard to be understood*. To contribute what I could to the clearing of these difficulties, I have taken the liberty of transferring into the following commentary whatever I thought useful for that purpose in the elaborate work of Villalpandus, a book which is in very few hands; and in the latter observations of Bernardus L'Amey, in his learned book *De Tabernaculo Fœderis*.

But I must not conceal the kind assistance I have received upon this and former occasions, from that great master of divine and human learning, the Right Reverend Father in God, Edward, Lord Bishop of Coventry and Litchfield; and I gladly embrace the opportunity of making my grateful acknowledgements to his Lordship in this public manner, for his many and constant favours.

CHAPTER I.

1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I

was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

CHAP. I.

ARGUMENT.—The first chapter contains a description of God's appearing in a glorious manner to Ezekiel, in order to the giving him a commission to execute the prophetic office.

Ver. I. *Now it came to pass*] The Hebrew text reads, "And it came to pass;" but it is usual in that language to begin a discourse or book with the par-

ticle *vau*, or *and* (see Jonah i. 1, and the beginning of most of the historical books of the Old Testament); which particle is very properly translated in those places, "Now it came to pass:" so that there is no ground for the fancy of Spinosa, who would conclude from hence, that this book of Ezekiel is but a fragment of a larger book, and contained several prophecies now lost, which were in order of time before those set down in these and the following chapters. *In the thirtieth year.*] It is a great question, from

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and

whence this computation of time commences. The most probable answers are, first, that of Scaliger, who supposes this thirtieth year to be meant of the years of Nabopolassar's reign; who, as he tells us from Berosus, quoted by Josephus (lib. i. contr. App.), reigned twenty-nine years complete: so the thirtieth year here mentioned, was the last year of his reign and life; and is likewise the thirtieth year current of his son Nebuchadnezzar's reign, who reigned so many years together with his father (see Scaliger's Canon Isagog. p. 281, 294, his Prolegom. ad lib. De Emend. Temporum, and his notes on the Greek Fragments, at the end of those books).

But there is one considerable objection against this opinion of Scaliger, that, according to Berosus's account, as his words are quoted in another place of Josephus (Antiq. lib. x. cap. 2), Nabopolassar reigned only twenty-one years: the Greek text reading, by a little variation, *εικοσι εν τρι εικοσι εννέα*. Which is the same number of years assigned to Nabopolassar in the *era* Nabonassari, and agrees better with Berosus's own story; viz. that when he had committed the command of the army to his son, and sent him on an expedition to Syria and Phœnicia, he died in a short time after.

Villalpandus, in like manner, makes this computation to commence from the beginning of Nabopolassar's reign (see his Commentary upon Ezek. xi. 1). He allows nineteen years for his reign, distinct from that of his son, and supposes Nebuchadnezzar to reign two years with his father; which, indeed, agrees with the scripture computation (see the note on Jer. xxv. 1). But, according to that very account, the fifth year of Jehoiachin's captivity will be coincident with the thirteenth year of Nebuchadnezzar's reign: for the nineteenth year of the same reign is assigned for the destruction of Jerusalem, Jer. lii. 12, which was about six years afterward. So this computation will make Jehoiachin's captivity to have happened not in the thirtieth, but in the thirty-second year, reckoning from the beginning of Nabopolassar's reign.

A more probable answer to this difficulty, is that which the Chaldee paraphrast, Archbishop Usher, A. M. 3409, Dr. Prideaux, ad an. A. C. 594, and other learned men, follow; viz. that these thirty years are to be reckoned from the time when Josiah and all the people of Judah entered into that solemn covenant, mentioned 2 Kings xxii. 3, which was in the eighteenth year of Josiah (ibid.); from which time the same learned writers compute the forty years of Judah's transgression, mentioned iv. 6.

As I was among the captives by the river of Chebar.] Those which were carried away with Jehoiachin king of Judah (see the next verse). These were placed in towns or villages that lay upon the river Chebar in Mesopotamia, called by Ptolemy and Strabo, Chaboras, or Aboras; and by Pliny (lib. i. cap. 26), Cobaris.

Ver. 2. *Which was the fifth year of king Jehoiachin's captivity.*] This was coincident with the thirteenth year of Nebuchadnezzar's reign: for Jehoiachin was carried captive in the eighth year of his

out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* straight feet; the sole

reign (see 2 Kings xxiv. 12). The Hebrew writers use several computations of the beginning of the Babylonish captivity (see the note upon Jer. xxv. 11). That under Jehoiachin, wherein Ezekiel was made a captive, is the computation he always follows in the succeeding parts of his prophecy (see viii. 1, xx. 1, xxix. 1, 17, xxxi. 1, xxxiii. 1, xl. 1).

Ver. 3. *The word of the Lord*] The "word of the Lord" signifies any sort of revelation, whether by vision, such as is related in the following verses, or by a voice, as ii. 3.

The hand of the Lord was there upon him.] He felt sensible impressions of God's power and Spirit (compare iii. 14, 22, viii. 1, xxviii. 1, xl. 1, 1 Kings xviii. 46, 2 Kings iii. 15).

Ver. 4. *I looked, and, behold, a whirlwind came out of the north.*] God's anger and judgments are often compared to a whirlwind (see Isa. xxi. 1, Jer. xxiii. 19, xxv. 32, Ps. lviii. 9). It is described here as coming out of the north, because of the northerly situation of Babylon with respect to Judah (compare Jer. i. 13, iv. 6, vi. 1, and xliii. 3 of this prophecy).

A great cloud, and a fire infolding itself.] The divine presence is usually described in scripture as a bright light, or flaming fire, breaking out of a thick cloud (see Ps. xviii. 2, 1, 3, xxviii. 2, 3). God also is described as a *consuming fire*, when he comes to execute his judgment upon sinners. Deut. iv. 24 (compare ver. 13 of this chapter). "Fire infolding itself" is the same as appearing in folds, like one wreath within another.

Out of the midst thereof as the colour of amber.] Compare viii. 2. Fire resembles the colour of amber, especially the lower parts of it: so in that vision of Christ, described Rev. i. 13, &c. it is said, ver. 15, that *his feet*, or lower parts, "were like unto fine brass," or rather unto *amber*, as Dr. Hammond rightly explains the word *χαλκοειδανος*.

Ver. 5. *Came the likeness of four living creatures.*] Compare Rev. iv. 6, where our English translation improperly renders the word *ζωα*, *beasts*; whereas it should be rendered *living creatures*, the better to distinguish them from the *antichristian beast*, always expressed in that book by *θηριον*. These living creatures were four cherubims, that carried or supported God's throne in the following vision: it may be in allusion to the triumphal chariots of the eastern kings, which were drawn by several sorts of beasts; the cherubims, as they were placed in the temple, being called *God's chariot*, 1 Chron. xxviii. 18.

They had the likeness of a man.] Their shape was erect, like the form of a man.

Ver. 6. *Every one had four faces.*] Of a man, of a lion, of an ox, and of an eagle (ver. 10); each of them resembled the cherubims, which overshadowed the mercy-seat in the temple (see x. 20). The Jewish tabernacle was a "pattern of heavenly things" (Heb. viii. 5, Wisd. ix. 8), and the encampment of the twelve tribes about the tabernacle in the wilderness, was a representation of the angelical ministry about the throne of God in heaven. So there is an analogy between the cherubims, as they attended the divine presence in the holiest of all,

of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an

ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, and like the appearance of lamps: it went up and

and as here described, in a figure of their heavenly ministry, and the body of the Jewish nation placed round about the tabernacle, and divided into four standards, and a several ensign allotted to each standard, as you may read Numb. ii. 2, 3, 10, 18, 25. What those ensigns were, that text does not express; but the Jewish writers unanimously maintain that they were a lion for the tribe of Judah, an ox for the tribe of Ephraim, a man for the tribe of Reuben, and an eagle for the tribe of Dan; under which variety each of these four cherubims is here represented (compare Rev. iv. 6). And in that text the *four living creatures* denote some part of the Christian church, as appears by comparing that place with Rev. v. 8, 9. Here likewise may be an allusion to the four cherubims in Solomon's temple; for he placed two others of larger dimensions, one on each side of the ark; and of the two cherubims, which Moses had placed in the tabernacle (compare 1 Kings vi. 24 with Exod. xxv. 17, 20).

Every one had four wings.] See ver. 11.

Ver. 7. *Their feet were straight feet;*] Like a man's, without such a middle joint as beasts have, the use of which is to secure them against weariness, to denote their steadiness and resolution in executing all God's commands.

The sole of their feet was like the sole of a calf's foot:] A creature remarkable for its treading firm and sure. These living creatures are a sort of hieroglyphics, made up of several shapes, but yet they resembled most that of an ox or a calf; and therefore were called *cherubims*, that word signifying an ox; in which sense it is taken, x. 14 of this prophecy, where the "face of a cherub" is equivalent to the "face of an ox," at ver. 10 of this chapter.

They sparkled like the colour of burnished brass.] Compare Dan. x. 6, Rev. i. 15. The appearance of their feet was bright and flaming (see ver. 13, and Ps. civ. 4). The seraphims have that name from their bright and flaming colour.

Ver. 8. *They had the hands of a man under their wings*] Compare x. 8, Isa. vi. 6. This denotes the prudence and dexterity of their management: the hand being peculiar to mankind among all living creatures, and the chief instrument of all artificial operations.

They four had their faces and their wings.] They had all the same appearances and proportions; or had wings equal to their faces.

Ver. 9. *Their wings were joined*] See ver. 11.

They turned not when they went;] They needed not to turn their bodies that their faces might stand the way they were to go; for go which way they would they had a face that looked that way. This signifies that nothing ever diverted them from fulfilling God's commands: see the note on x. 11, where these living creatures are represented as coming near to a square figure, which is equal on all sides, the emblem of firmness and constancy.

Ver. 10. *They four had the face of a man, and—of a lion, on the right side, &c.*] See the note on ver. 6. Grotius and Villalpandus by the word *face* understand the shape or appearance, and explain the words to this sense: That these living creatures were like a man with respect to their visage, or their upper parts; they resembled a lion with respect to their back parts; their wings were like the wings of an eagle, and their feet like those of an ox. But this exposition does not well agree with what is said here, that the face of the lion was on the right side, and that of the ox on the left; or, as Castalio translates it, and I think to a better and clearer sense, "That the face of the man and the lion were on the right side, and the face of the ox and eagle on the left." And by comparing the several parts of this description, their figure may be rather concluded to be quadruple; and as the wheels were made to turn every way, so the living creatures could move towards any point without turning about: to signify, as I observed before, the steadfastness of their motions and purposes (compare ver. 15, 19, 20, of this chap. with x. 11, &c.).

Ver. 11. *Their wings were stretched upward;*] In a posture of flying, to show their readiness to execute God's commands (compare ver. 24, with x. 16); or they were stretched to cover their faces, as the seraphims are represented, Isa. vi. 2 (compare ver. 23, of this chapter). Some translate the former part of the verse thus: "their faces and their wings were stretched upwards," to denote a position of attention, and as if "they were hearkening to the voice of God's word," as the angels are represented, Ps. ciii. 20.

Two wings of every one were joined one to another.] Being thus stretched out, they touched one another, or the wings of one living creature touched those of another, as the wings of the cherubims did over the mercy-seat (see 1 Kings vi. 27).

Two covered their bodies.] See Isa. vi. 2. Grotius, upon ver. 6 of this chapter, assigns a reason why, in that text of Isaiah, and Rev. iv. 6, each seraphim hath six wings assigned him, whereas the living creatures here have but four; viz. the seraphims in these texts make use of two of their wings to cover their faces, out of reverence to the divine presence, before which they stand; whereas here the living creatures are supposed to stand under the throne, as supporting it (compare x. 19).

Ver. 12. *They went—straight forward;*] See ver. 9.

Whither the spirit was to go, they went;] That is, that spiritual or angelical power, which was the principle of all their motions (see ver. 20).

They turned not when they went.] See ver. 17.

Ver. 13.] The angels are always described of a bright and flaming colour (see ver. 4, 7). But here the coals of fire and the lightning, breaking forth out of the fire, denote God's vengeance coming in flaming fire to destroy the city and temple of Jerusalem (compare x. 2, Ps. xviii., Rev. iv. 5, 12).

Ver. 14.] The swiftness of their motions every way

down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 ¶ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living crea-

resembled the flashes of lightning (compare Matt. xxiv. 27, Zeeh. iv. 10).

Ver. 15. *Behold one wheel* [or the same sort of wheel] *upon the earth by the living creatures, with his four faces.*] Or, "on his four sides;" that is, on the four sides or faces of the square body as it stood: so that a wheel was before every one of the living creatures on the outside of the square. So Dr. Lightfoot expounds the words, in his Description of the Temple (ch. 38). The sentence may be translated thus: "Behold, one wheel upon earth by the living creatures to each of the creatures with the four faces;" so the word *learbang* is used, ver. 10. The word *wheel* is certainly used collectively for each wheel; as the *cherub* stands for cherubims, ix. 3, x. 4, and *living creature* signifies the four living creatures, *ibid.* ver. 15, 19. That there were four wheels, according to the number of the living creatures, is plain, by comparing this verse with the sixteenth and nineteenth, and with x. 9. The wheels are represented here as standing "upon the earth," or near the earth: at other times they appeared as being lifted up above it (see ver. 20, 21, and x. 17).

Ver. 16. *Colour of a beryl:*] Azure, the colour of the sky, mixed with a bright green (compare Dan. x. 6).

As it were a wheel in the middle of a wheel.] As it were one wheel put across within another, like two circles in a sphere, cutting one another at right angles, to signify the stability and uniformity of their motions, and the subserviency of one part of providence to another (see the following verse, and the note upon ver. 9).

Ver. 17. *When they went, they went upon their four sides:*] Each wheel consisted of four semicircles, crossing one another, as appears by the foregoing verse; and each of them had its proper motion.

They turned not when they went.] They never went backward (see x. 11); to signify, that providence doth nothing in vain, but always accomplishes its end. So God speaks of his word and decree, Isa. lv. 11, "It shall not return unto me void; but shall accomplish that which I please." "To return by the way that he went," is a proverbial speech, signifying a man's missing his aim, or not accomplishing his designs (see 1 Kings xiii. 9, 2 Kings xix. 33).

Ver. 18. *As for their rings* [or streaks], *they were so high that they were dreadful:*] Their circumference was so vast, as to cause a terror in the prophet that

tures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither *was* their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

22 And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

beheld them: to signify the vast compass of providence, which "reacheth from one end to another mightily" (Wisd. viii. 1); or, as St. Paul expresses it, "the height and depth both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" (Rou. xi. 33). Dr. Lightfoot translates it, *And they were reverend;* that is, they were observant of that presence and glory upon which they waited, and watchful to obey its commands.

Their rings were full of eyes round about them four.] And so were also the living creatures themselves (comp. x. 12); to signify, that all the motions of providence are directed by a consummate wisdom and foresight. To the same sense the angels, who are the instruments of providence, are called "the eyes of the Lord," Zeeh. iv. 10, Rev. v. 6.

Ver. 19—21.] Both the living creatures and the wheels were animated by the same principle of understanding and motion, to signify with what readiness and alacrity all the instruments of providence concur in carrying on its great designs and purposes (compare x. 16, 17).

Ver. 20. *The wheels were lifted up over against them:*] That is, the wheels, which were placed just by them (see ver. 15, 19): the word *leumatham* is rendered *besides them*, x. 19, xi. 22.

For the spirit of the living creature] That is, the spirit of each living creature, as the word is used in ver. 22.

Ver. 22.] over the heads of all the living creatures, or of this whole vision of living creatures (compare x. 15, 20), was the likeness of a clear sky or firmament, where the divine glory appeared as upon a throne (see ver. 26, x. 1, and compare Rev. iv. 2, 3). By the "terrible crystal" is meant such as dazzles the eyes with its lustre.

Ver. 23. *Under the firmament were their wings straight.*] The sense is the same with that of ver. 11, denoting that two of the wings of each living creature were stretched upward, out of reverence to the divine presence, or to express their readiness to obey his commands (see ver. 11, 24), and with the two other they covered their bodies.

Ver. 24. *Like the noise of great waters,*] To denote the terribleness of the judgments which they were to execute upon Jerusalem and the whole Jewish nation (compare xliii. 2, Dan. x. 6, Rev. i. 15).

As the voice of the Almighty,] It resembled great

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, and had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

and dreadful thunder (compare Job xxxvii. 4, 5, Ps. xxix. 3, lkviii. 33). St. Jerome, in his note upon the place, tells us, that the LXX. translate these words φωνή τοῦ λόγου, *The voice of the λόγος*, or second person in the blessed trinity: which words are now in the Alexandrian copy. The Vatican copy is defective, but the Alexandrian copy runs thus: ὡς φωνὴ ἰακώβου, ἐν τῷ περιέσθαι αὐτὰ φωνὴ τοῦ λόγου, ὡς φωνὴ τῆς πατριβολλῆς. As the voice of the Almighty. "When they went [there was] the voice of speech, like the voice of a host." This reading shows that the LXX. designed to translate the following words by φωνὴ τοῦ λόγου, where we read, "The voice of speech:" and then the word λόγος may probably be taken in its ordinary signification: though we may certainly conclude that this was the appearance of the second person of the blessed trinity, both because he appears under the resemblance of a man (ver. 26), and from what hath been said upon this subject in the note upon Isa. vi. 1.

The voice of speech, as the noise of an host: Like the confused murmur of an army; either to denote the army of the Babylonians that should besiege the city, or to signify the angels, who are called God's host.

When they stood, they let down their wings. They put themselves in a posture of hearkening to God's voice; and as it were quietly waiting to receive his commands (see the next verse).

Ver. 25.] The Vulgar Latin renders it, "When there was a voice they stood," in an attentive posture (compare Ps. ciii. 20).

Ver. 26. *Above the firmament—was the likeness of a throne, as the appearance of a sapphire stone:* God is described in scripture as "dwelling in light," and "clothing himself with it" (compare Exod. xxiv. 10, Ps. civ. 2, 1 Tim. vi. 16, Rev. iv. 2, 3). So the throne of God here described was made up of light, resembling the colours and brightness of a sapphire.

And upon the likeness of the throne was the likeness as the appearance of a man above upon it. When Moses and the elders "saw the God of Israel" (Exod. xxiv. 8), or "the glory of God," as the Targum

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

explains it, they saw no determinate figure, but an inconceivably resplendent brightness, that they might not think God could be represented by any image (Deut. iv. 16). But in this vision the form and shape of a man is directly represented to Ezekiel, as a præludium, or figure of the incarnation (see the note on Jer. i. 4).

Ver. 27.] The upper part of this appearance was of an amber colour outwardly, but appeared more flaming inwardly; the lower part of a deeper red, encompassed with a bright flame, to represent God's coming to take vengeance of the Jews (see the notes on ver. 4).

In most of our English bibles the stops are placed wrong in this verse; whereas the whole verse should be pointed thus: "And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upwards, and from the appearance of his loins even downwards, I saw as it were the appearance of fire," &c. The words should be thus pointed, as appears by comparing them with viii. 2.

Ver. 28. *As the appearance of—the cloud, &c.* The light reflected from this vision had the appearance of a rainbow, a token of God's covenant of mercy (Gen. ix. 11, &c.), to denote that God, in the midst of judgment, would remember mercy, and not utterly destroy his people (compare Rev. iv. 3). Especially this vision being an evident representation of the word *that was* to be *made flesh*, whose incarnation is the foundation of God's covenant of mercy with mankind: a rainbow, the symbol and token of mercy, was a very fit attendant upon that glorious vision (compare Rev. x. 1).

This was the appearance of the likeness of the glory of the Lord. This is a description of that glorious vision wherein God appeared, and where by he made manifest his attributes and perfections.

When I saw it, I fell upon my face. As struck down with fear and astonishment (compare iii. 23, xi. 2, Dan. viii. 17, Rev. i. 17). Prostration was also a posture of adoration used upon any token of the divine presence (see Gen. xvii. 3, Numb. xiv. 5, xvi. 4).

CHAPTER II.

1 AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he

spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send

CHAP. II.

ARGUMENT.—This chapter contains Ezekiel's commission for executing his prophetic office, and instructions given him for the discharge of it.

Ver. 1. *Son of man.* This expression is commonly understood to signify the same with a common and ordinary man, as it is usually expounded in that text, Ps. viii. 4, "What is man that thou art mindful of him? or the son of man, that thou visitest him?" So

thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers hath transgressed against me, *even* unto this very day.

4 For *they are* impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their

words, nor be dismayed at their looks, though *they be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein;

10 And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

here most commentators understand it as applied to the prophet, to put him in mind of his frailty and mortality, and of the infinite distance between God and man. In which sense it is supposed to be taken when spoken of Christ in the New Testament, implying his great humility in assuming our nature, and appearing no otherwise than an ordinary man: and so the Hebrew phrase *Ben Adam* is plainly used, when it is opposed to *Ben Isch*; and is rightly translated "men of low degrees," or "mean men," Ps. lxxix. 2, Isa. ii. 9.

But some critics have observed, that the phrase *son of man*, is likewise taken for a man of dignity or character, as in Ps. lxxx. 17, "The man of thy right hand, and the son of man, whom thou madest so strong for thyself." And Ps. cxlvi. 3, "Put not your trust in princes, nor in the son of man, in whom there is no help." And there is no incongruity in supposing that Christ himself may be called the *Son of man*, *κττ' ἰσχυρῶν*, by way of eminence, as a title denoting him to be that great person whom God promised to raise up to be a "Prince and a Saviour" of his people. And so the title of "son of man," may be given to the prophet in the text, as one set apart for the prophetic office; in like manner as Daniel is called "son of man;" viii. 17, who in the next chapters hath the title of a "man greatly beloved" (ix. 23, x. 11).

Stand upon thy feet,] Put thyself into a posture of attending to what I say (see ver. 2, and compare Dan. x. 11).

Ver. 2.] God's Spirit revived me and gave me new life and vigour, that I could attend to what was said unto me (see the note on iii. 24, and compare ver. 12, 14 of that chapter).

Ver. 3. *To a rebellious nation*] The Hebrew word is *gōim*, nations, the word which is commonly used to denote the heathens, intimating that the Jews had outdone the wickedness of the heathens (see v. 6, 7).

Ver. 4. *They are impudent children and stiff-hearted.*] The original might be more significantly rendered, "They are children impudent in their countenance, and hardened in their hearts." They are so far hardened in wickedness as to have cast off all shame, and even the very outward show of modesty.

Ver. 5.] Whether they will regard what is said by thee or not (see iii. 27), yet the event answering thy predictions shall render thy authority unquestionable, and them inexcusable for not hearkening to the warnings thou hast given them (see xxxiii. 33).

Ver. 6. *Be not afraid of them.*] The prophets and

messengers of God are often exhorted to take courage, and are promised a proportionable assistance in the discharge of their office, without fearing any man's person, or standing in awe of any man's greatness (see iii. 8, 9, Jer. i. 8, 18, Matt. x. 28). Such a presence of mind is expressed by *ταρβησις*, boldness, in the New Testament; and is spoken of as a peculiar gift bestowed upon the first preachers of the gospel (see Acts iv. 13, 29, Eph. vi. 19, Phil. i. 20), called *the spirit of might*, or courage, Col. i. 11, 2 Tim. i. 7. And they had need of great presence of mind, who are to reprove men hardened in sin, who are always impatient of reproof, and become the enemies of those who tell them such truths as they have no mind to hear.

Though briars and thorns be with thee,] Such as study to vex and torment thee (compare Mic. vii. 4). The prophets often denote the wicked by briars and thorns (see the note on Isa. ix. 18).

Thou dost dwell among scorpions:] Who would sting thee to death, and are as venomous as the worst of serpents (compare Matt. iii. 7, xxiii. 33).

Be not afraid of their words, nor be dismayed at their looks.] Be not afraid of their threats wherewith they would affright thee; neither be afraid of their looks wherewith they would browbeat thee.

Ver. 8. *Open thy mouth, and eat that I give thee.*] The knowledge of divine truths is often expressed by the metaphors of bodily food and nourishment (see Isa. lv. 1, 2, Josh. vi. 27). So to eat the words of this prophecy, signifies to commit them to memory, to meditate upon them and digest them (compare Rev. x. 10).

Ver. 9. *An hand was sent unto me;*] I saw a hand stretched out towards me, as from that divine person which appeared to me in the shape of a man, i. 26 (compare viii. 3, Jer. i. 9, Dan. x. 10).

A roll of a book was therein;] Wherein was contained the contents of the following prophecy (compare Rev. v. 1). The ancient way of writing was upon long scrolls of parchment rolled upon sticks (see Isa. viii. 1, Jer. xxxvi. 1).

Ver. 10. *He spread it before me:*] That I might understand the contents of it.

It was written within and without:] It was written on both sides, both that which was innermost when it was rolled up, and on the outside also: to denote a large collection of prophecies (compare Rev. v. 1).

Lamentations, and mourning, and woe.] All the prophecies contained therein consisted of God's judgments and mournful events, without any mixture of mercy, at least with respect to the Jews of the present age.

CHAPTER III.

1 MOREOVER he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted.

8 Behold, I have made thy face strong against

their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.

13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

CHAP. III.

ARGUMENT.—The prophet hath more particular instructions given him for the discharge of his office; and is encouraged to undertake it by a promise of God's especial assistance.

Ver. 1. *Eat this roll.*] See ii. 8, 9.

Ver. 2. *So I opened my mouth.*] I readily complied with God's command, which this vision figuratively expressed (compare Jer. xxv. 17).

Ver. 3. *Cause thy belly to eat, and fill thy bowels with this roll.*] The belly often signifies in scripture the mind, or secret thoughts (see Job xxxii. 18, Prov. xviii. 8, xx. 27, John vii. 35). So here the expressions denote the laying up this prophecy in his memory (see ver. 10, and the note on ii. 8).

It was in my mouth as honey for sweetness.] I took delight in having God's secret counsels communicated to me, and in delivering his commands to my brethren: and was pleased with the hopes of being an instrument of their conversion, and the amendment of some of them: but yet this pleasure was afterward very much allayed by the heavy tidings I was to be the messenger of, and the ill treatment I was to expect (see ver. 14, compare Jer. xv. 16, 17, Rev. x. 10).

Ver. 5. *Thou art not sent to a people of a strange speech.*] It would be a great addition to the burden of thy office, if thou wert sent as a prophet to a foreign nation, and to a people whose language thou couldst not understand, nor they thine, as Jonah was.

Ver. 6. *Surely,—they would have hearkened unto thee.*] And yet in all appearance those strangers would have hearkened to thy preaching sooner than the house of Israel will, as the Ninevites did to Jonah's (compare Matt. xii. 41, xi. 21). The particles *in lo* are very well rendered *surely*: they are the form of an oath, the words, *As I live*, being understood (compare v. 11, xvii. 19, Numb. xiv. 28).

Ver. 7. *They will not hearken unto me:*] They have so long resisted the means of grace that I have offered them by the former prophets (see Jer. xxv. 4), that there is less hopes of their conversion, than if they were infidels (compare Matt. v. 13).

Ver. 8. *I have made thy face strong against their faces.*] I have given thee courage and assurance proportionable to the hardness and impudence of those thou hast to deal with (see ii. 6, Isa. l. 7).

Ver. 10.] See note on ii. 8.

Ver. 12. *Then the spirit took me up.*] Carried me from the place where I was before, when I saw the vision mentioned i. 3, 4 (see the note on viii. 3).

I heard behind me the voice as of a great rushing.] I heard a voice so loud, that it shook the earth like thunder (see John xii. 27, 28).

Blessed be the glory of the Lord from his place.] Whatever place God honours with his especial presence, is equivalent to his temple, and there the angels always attend upon the divine majesty, to give him the honour due unto his name (compare Gen. xxviii. 13, 16, 19). The words imply, that though God should forsake his temple (see note on ix. 3), and destroy the place that is called by his name, yet his presence will make a temple of every place, and multitudes of the heavenly host will always be ready to do him service.

Ver. 13. *Living creatures.*] See note on i. 20.

Over against them.] That is, *besides them*, as the Hebrew phrase is elsewhere rendered (see note on i. 20).

Ver. 14. *So the spirit lifted me up.*] See ver. 12, and the note on viii. 3, xxxvii. 1.

I went in bitterness, in the heat of my spirit.] The joy that I first conceived in receiving the divine message, was quickly turned into grief and anguish of mind (see ver. 15).

The hand of the Lord was strong upon me.] I was unable to resist the impulses of God's Spirit (see i. 4, viii. 1, Jer. xx. 9).

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall

die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.

Ver. 15. *I came to them of the captivity at Tel-abib, that dwelt by—Chebar.*] These seem to be a distinct colony of captives from those that are mentioned i. 3 (see ver. 23 of this chapter). The king of Babylon carried away the Jews by several captivities: some in the first year of his reign (Dan. i. 1); some in the seventh (Jer. lii. 25); then followed Jeconiah's captivity in the eighth year of Nebuchadnezzar (2 Kings xxiv. 12), when Ezekiel himself was carried captive.

Remained there astonished among them seven days.] Having my spirit wholly cast down and amazed under the apprehension of these terrible judgments which were to come upon my nation, and of which I was to be the messenger (compare Jer. xxiii. 9, Hab. iii. 16). *Seven days* was the space of time appointed for mourning (see Gen. i. 10, 1 Sam. xxxi. 13, Job ii. 3, Eccles. xxii. 12).

Ver. 17. *A watchman*] Prophets have the title of watchmen given to them (see Isa. lvi. 10, Jer. vi. 17): like watchmen placed on the tower (see Hab. ii. 1), they by their prophetic spirit foresee the evils coming upon the ungodly, and are bound to give people timely notice to avoid them by a sincere repentance (see the following verse).

Ver. 18. *Thou shalt surely die;*] This is, unless he repent, a condition generally to be understood in such like threatenings (see xviii. 27).

Thou givest him not warning, &c.] We are to distinguish a prophet's immediate commission to go to any particular person in God's name, from such a general charge to inform others of their duty, which is incumbent upon all pastors and teachers. These latter can only give men general warnings, unless where they have received such informations as are a sufficient ground for a particular reproof.

The same—shall die in his iniquity;] He shall die in a state of sin, and be condemned to those punishments to which death translates sinners (see John viii. 24, and the note upon xviii. 4).

His blood will I require at thine hand.] Thou shalt be accountable for the loss of his soul, just as a man's blood is laid to the charge of him that is any way accessory to his death (compare Gen. ix. 5).

Ver. 19. *Thou hast delivered thy soul.*] Thou art clear from the guilt of his sin (compare Acts xx. 26).

Ver. 20. *I lay a stumbling-block before him,*] I caused his iniquity to become his ruin, as the word *mieshol* is translated, xviii. 30.

Ver. 22. *Was there upon me;*] See ver. 14, i. 3.

Go—into the plain,] As a place more retired and fitter for contemplation.

Ver. 23. *The glory of the Lord stood there,*] See i. 28.

As the glory which I saw by—Chebar:] This part of that river seems distant from that place where the former vision was shown him (compare ver. 15 with i. 3). “Then the Spirit entered into me, and set me upon my feet, and spake with me.” The words are literally to be translated thus: “Then the Spirit entered into me, and set me upon my feet; and he spake unto me:” for the last verb is in the masculine gender, and the two former in the feminine. In like manner the fifth verse of the eleventh chapter should be read, “And the Spirit of the Lord fell upon me, and he said unto me.” The spirit or power of God which the prophet felt within him (called likewise “the hand of the Lord,” ver. 14, 22 of this chapter, and viii. 1), being distinguished here from the divine glory or Shechinah, which the prophet saw, as it is very plainly, ii. 2, “And the Spirit entered into me, when he spake unto me.”

Go, shut thyself within thine house.] Hereby to represent the siege of Jerusalem (see iv. 1, &c.).

Ver. 25. *They shall put bands upon thee,*] Thou shalt be confined to lie so many days upon thy right side, and so many upon the left, as if thou wert bound and not able to stir (see iv. 8). The LXX. and the Vulgar Latin read, “Bands shall be put upon thee:” and it is very common in the Hebrew language to take the verb transitive in an impersonal sense (see the notes on Isa. xlv. 18).

Ver. 26. *Thou shalt be dumb, and shalt not be to them a reprover:*] Ezekiel's dumbness might proceed from two causes: excess of grief, as we read ver. 15 of this chapter, that he “remained astonished seven days:” wherein he was a type or figure of the condition of the Jews, when they were to be

27 But when I speak with thee, I will openly mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him

astonished one with another (iv. 17). Another cause of his silence might be by way of reproof to them for disbelieving what he had before delivered by the commands of God (see the note on xxxii. 22, xxiv. 17). And because they regarded not the words which God commanded him to speak to them, he was directed to instruct them only by signs, such as are those emblems of the siege contained in the next chapter.

Ver. 27. *When I speak with thee* [or, to thee], I

hear; and he that forbeareth, let him forbear; for they are a rebellious house.

will open thy mouth.] But when I bid thee declare my commands by word of mouth, thou shalt have free liberty to speak (see xi. 25).

He that heareth let him hear;] The sum of what thou shalt say unto them is this: to let them know that this is the last warning God will give them; and therefore let them take it as such, and either give heed to what is said to them, or neglect it at their utmost peril (compare 1 Cor. xiv. 38, Rev. xxii. 11).

CHAPTER IV.

1 *Ἰθου* also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about.

3 Moreover take thou unto thee an iron pan,

CHAP. IV.

ARGUMENT.—Under the emblem of a siege, and of the straitness of provision during the siege, is shown the miseries the Jews shall suffer when the city is besieged: and by the prophet's lying upon his right and left side a certain number of days, is declared of how long continuance those sins were which God did visit upon that people.

Ver. 1. *Take thee a tile, and lay it before thee.*] The prophets often foreshow impending judgments by significative emblems, being of greater force and efficacy than words. So Jeremy was commanded to go down to the potter's house, and see how frequently vessels were marred in his hands (ch. xviii.), and to take one of those earthen vessels and break it in the sight of the elders of the Jews (ch. xix.), that they might thereby be sensibly taught the greatness of God's power, and their own frailty. So here God commands the prophet to take a tile, or such a slate as the mathematicians draw lines or figures upon, and there make a portraiture of Jerusalem, thereby to represent it as under a siege. We may observe that God often suits prophetic types and figures to the genius and education of the prophets themselves. So the figures which Amos makes use of are generally taken from such observations as are proper to the employment of a shepherd or a husbandman. Ezekiel had a peculiar talent for architecture; so several of his representations are suitable to that profession. And they that suppose the emblem here made use of to be below the dignity of the prophetic office, may as well accuse Archimedes of folly for making lines in the dust.

Ver. 2. *Lay siege against it.*] Make a portraiture of a siege, and of such warlike preparations as are necessary to it.

Ver. 3. *Take—an iron pan.*] A plate or slice, as the margin reads. This may either represent the walls of Jerusalem, which were to be broken down, in order to the taking of it, as the following words may be thought to imply; or else some of those works which the besiegers cast up for their own

and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

defence: so this is another representation of the siege mentioned ver. 1.

This shall be a sign] Ezekiel often expressed God's purposes by signs (see xii. 2, 12, xxiv. 24, 27, and the notes upon ver. 17 of this chapter).

Ver. 4. *Lie thou also upon thy left side.*] Lie on that side without stirring or moving thyself (see ver. 8).

Thou shalt bear their iniquity.] By lying on one side thou shalt signify God's forbearing their punishment for so many years: so the words are commonly explained; but in my opinion not agreeably to the genuine sense of the phrase, "To bear one's iniquity." [The word *nasa*, to bear, when it is joined with *sin*, or *iniquity*, doth sometimes signify to forgive, or forbear the punishment due to sin, particularly Ps. xxv. 18, and is sometimes rendered ἀξιμῆ in the LXX, but it usually denotes bearing or suffering punishment (see Lev. xvi. 22); especially when it is joined with "laying on iniquity," as it is here (see ver. 4, 5). And we find the circumstances under which Ezekiel was here placed, were all of them penal.] As also that other expression of *laying iniquity upon* any, imports the imputing the guilt of it, or inflicting the punishment due unto it. So here the prophet does in vision bear the punishment due to the idolatry of Israel and Judah, which had continued, the one for three hundred and ninety, the other for forty years.

The circumstances of this vision prove, that the prophet did really perform what is here related; or else it could not have been a "sign unto the house of Israel" (ver. 3), unless they themselves had been eye-witnesses of it (compare xii. 7, 11). The chief objection against this opinion is, that there is not the distance of four hundred and thirty days between this vision and that which is next related (viii. 1); but that may be answered by supposing this to be an intercalary year, which may be supposed to have happened often in the Jewish computation of time, whose years consisted at most but of three hundred and sixty days, or, as some think, were lunar years, reduced by intercalations to the solar form (see Dr. Prideaux, Script. Hist. par. i. p. 281). [Concerning

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophecy against it.

8 And, behold, I will lay bands upon thee,

and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.

the form of the Jewish year, see many useful observations on Mr. Marshal's Treatise upon the Seventy Weeks, par. ii. ch. 4.]

Ver. 5. *Three hundred and ninety days:*] The most probable computation of this time is, to date its beginning from Jeroboam's first setting up the idolatrous worship of the golden calves, to the last captivity of the Jews, in the twenty-third year of Nebuchadnezzar's reign (see Jer. iii. 30). This seems to have made an entire riddance of the natives of the land, and consequently to be the finishing stroke of the Jewish captivity. Both Judah and Israel being now entirely carried away, whereas before that time many of the ten tribes lived in their own habitations (see 2 Chron. xxix. 14, xxxi. 11, 18, xxxii. 33, Ezra vi. 17).

Ver. 6. *Thou shalt bear the iniquity of the house of Judah forty days:*] This series of time may probably be computed from the eighteenth year of Josiah, at which time the king and people entered into a solemn covenant to serve and worship God, so that the idolatry they were afterward guilty of received a new aggravation, as being a breach of this solemn covenant, the greater part of the people being still idolatrous in their hearts (see the notes on Jer. iii. 6, 10). The *thirtieth year*, mentioned in the beginning of this prophecy, is supposed to take its date from the eighteenth year of Josiah, which makes it probable that the prophet refers to the same era in this place.

Scaliger and some others begin these forty years from Jeremiah's mission as a prophet, which was in the thirteenth year of Josiah, from which time till the last year of Zedekiah, when the city and temple were destroyed, is just forty years. [The learned bishop of Coventry and Litchfield, in his *Defence of Christianity*, ch. 3. sect. 1, explains the *forty days* of Judah's transgression, of the years wherein Judah had exceeded Israel in idolatry under the reign of Manasses. The sins committed at that time filled up the measure of Judah's transgressions. See 2 Kings xxi. 11—13, xxiii. 26, xxiv. 3, Jer. xv. 4.]

I have appointed thee each day for a year.] Days frequently stand for years in the prophetic accounts of time. See Numb. xiv. 34, "After the number of forty days (each day for a year), shall you bear your iniquities, even forty years," Dan. ix. 24. The days of the *seventy weeks* must necessarily be understood in the same sense, so as to make up the sum of four hundred and ninety years. And the one thousand two hundred and sixty days mentioned Rev. xi. 3, are, according to the genius of the prophetic style, to be understood of so many years.

Ver. 7. *Thou shalt set thy face toward the siege of Jerusalem.*] When thou liest in one posture, as is commanded thee, ver. 4, 6, thou shalt still have the portraiture of the siege of Jerusalem before thy face (ver. 1); or "setting thy face toward the siege of Jerusalem," may signify looking earnestly, or with

a threatening visage towards it; as the prophet is said to *set his face against* a place, when he prophesies against it (see vi. 2).

Thine arm shall be uncovered,] Or, *stretched out.* Their habits were anciently contrived, so that the right arm was disengaged from the upper garments, that they might be the more ready for action. So ancient statues and coins represent heroes with their right arm bare, and out of the sleeve of their garments. Thus God is said to "make bare his arm," Isa. lii. 10, where he is represented as subduing his adversaries, and bringing salvation to his people.

Thou shalt prophecy against it.] By signs and not by words (see note on iii. 26).

Ver. 8. *I will lay bands upon thee.*] See iii. 25.

Till thou hast ended the days of thy siege.] The three hundred and ninety days, mentioned ver. 5, 9, were designed not only to signify the years of Israel's sin, but the continuance of the siege of Jerusalem. That siege lasted, from the beginning to the ending of it, seventeen months, as appears from 2 Kings xxv. 1—4. But the king of Egypt coming to relieve the city, was the occasion of raising the siege for some time, as appears from Jer. xxxvii. 3. So that it may reasonably be gathered from the authority of the text joined to the circumstances of the story, that the siege lasted about thirteen months, or three hundred and ninety days (see Archbishop Usher's *Annals*, ad An. Mundi 3415).

Ver. 9. *Take thou also unto thee wheat, and barley, &c.*] In time of scarcity it is usual to mix a great deal of the coarse kinds of grain with a little of the better sort, to make their provisions last the longer. Thus Ezekiel was commanded to do, to signify the scarcity and coarse fare the inhabitants should endure in the siege of the city.

Three hundred and ninety days shalt thou eat thereof.] During which time the siege lasted (see ver. 8). The forty days, mentioned ver. 6, seem not to be reckoned into this account. These denoted Judah's sin of forty years' continuance, from the eighteenth year of Josiah (ver. 6). And as they were superadded to the three hundred and ninety days of the siege, they may signify the days spent in plundering the city, and burning the temple, and carrying away the remnant of the people: Jerusalem was taken on the "ninth day of the fourth month" (Jer. lii. 6), and on the "tenth day of the fifth month" the temple was burnt (ver. 12); and so we reasonably conjecture, by the eighteenth of that month, which was the fortieth from the taking of the place, the whole city was burnt, and the few Jews which were left were carried into captivity.

Ver. 10. *Thy meat—shall be by weight, twenty shekels a day:*] In sieges it is common to stint every one to a certain allowance, by which means they can guess how long their provisions will last: twenty shekels is but ten ounces, a short allowance for a day's sustenance (see ver. 16, Jer. xxxvii. 21).

11 Thou shalt drink also water by measure, the sixth part of an hin : from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord God ! behold, my soul hath not been polluted : for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces ;

From time to time shalt thou eat it.] This shall be thy daily allowance during the whole three hundred and ninety days.

Ver. 11. *The sixth part of an hin:]* Which is something above a pint and a half of our measure (see Bishop Cumberland's account of Jewish Weights and Measures, placed at the end of many English bibles).

Ver. 12. *Thou shalt eat it as barley cakes.]* Such as people make in haste, when they have not time for preparing a set meal (see Exod. xii. 39). This represents the hurry and disorder of a siege.

Bake it with dung, &c.] To signify the scarcity of all sorts of fuel (see ver. 15).

Ver. 13.] Their circumstances in their captivity shall not permit them to observe the rules of their law relating to unclean meats, and they will be constrained to partake of meats, part of which hath been offered unto idols (compare Dan. i. 8, Hos. ix. 1). *Bread* is often used in the Hebrew for all sorts of food (see Gen. xliii. 31).

Ver. 14. *My soul hath not been polluted:]* I have always carefully observed the distinction between

neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem : and they shall eat bread by weight, and with care ; and they shall drink water by measure, and with astonishment :

17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

meats clean and unclean : I beseech thee, command me not now to eat anything so contrary to my former practice.

Neither came there abominable flesh into my mouth.] The Hebrew word *piggul*, *abominable*, is properly used of such meats as are forbidden by the law (see Lev. vii. 18, xix. 7, Isa. lxx. 4). Such as are those here mentioned (see the texts quoted in the margin of our bibles).

Ver. 16. *I will break the staff of bread in Jerusalem:]* The siege shall produce a scarcity of bread in Jerusalem (2 Kings xxv. 3), and deprive you of the chief support of man's life (compare Lev. xiv. 13, xxvi. 26, Isa. iii. 1).

They shall eat bread by weight, and with care:] See ver. 10, 11. When they have consumed their last allowance, they shall be in great care where to get more for the next meal ; and some of you be forced to eat the flesh of their nearest relation (see v. 10).

Ver. 17.] Look one upon another as persons under astonishment for the greatness of your calamities, and pining away or dying a lingering death through famine and other hardships (see xxiv. 23).

CHAPTER V.

I AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard : then take thee balances to weigh, and divide the *hair*.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are

fulfilled : and thou shalt take a third part, and smite about it with a knife : and a third part thou shalt scatter in the wind ; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

CHAP. V.

ARGUMENT.—The prophet is commanded to shave his hair, and then consume it, to signify thereby God's judgment upon Jerusalem for her repeated provocations, by famine, sword, and dispersion.

Ver. 1. *Take thee a sharp knife, take thee a barber's razor.]* The latter expression explains the former : hair being an ornament, and baldness a token of sorrow, thereupon shaving denotes a great calamity or desolation (compare Isa. vii. 20). Maimonides (More Nevoch. lib. ii. cap. 46) observes upon this place, that the priests were forbidden to shave their heads (see xlv. 20), and not allowed to do it in the time of mourning (Lev. xxi. 5) ; from whence that author concludes, that what the prophet has here commanded, was performed only in vision. But there is no need of such an evasion to answer that difficulty. For the immediate command of God to any prophet, is a sufficient discharge from any obligations of the ceremonial law. So Elijah offer-

ed sacrifice upon mount Carmel (1 Kings xviii. 20), contrary to the rule of the law, Deut. xii. 5.

Then take thee balances, &c.] To signify the exactness of the divine justice.

Ver. 2. *Thou shalt burn—a third part in the midst of the city.]* Of that portraiture of the city which the prophet was commanded to make, vi. 1, this signifies the destruction of the inhabitants within the city by famine and pestilence (see ver. 12, vii. 12).

Take a third part, and smite about it with a knife.] To show that a third part of the inhabitants shall be slain with the sword, just after they have escaped out of the city (see ver. 12). This was remarkably fulfilled in the slaughter of Zedekiah's sons, and the rest of his retinue, Jer. lii. 10.

A third part thou shalt scatter in the wind ; and I will draw out a sword after them.] The rest shall be dispersed to all the four winds (see vi. 8). And even my vengeance shall pursue many of them in their dispersions (see ver. 12, and compare Lev. xxvi. 33, Jer. xxiv. 10, xlv. 12, Amos ix. 4).

Ver. 3. *Bind them in thy skirts.]* The Hebrew

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

8 Therefore thus saith the Lord God: Behold, I, even I, am against thee, and will execute

reads, "in thy wings; to signify that they should be placed under the divine protection (see Ps. xci. 4). This denotes those that should be left in the land under Gedaliah, Jer. xl. 5, 6.

Ver. 4. *Cast them into the midst of the fire.*] This denotes the conspiracy which Ishmael formed against Gedaliah, and the calamities that followed thereupon.

For thereof shall a fire come forth into all the house of Israel.] This was the occasion of the utter ruin of that poor remainder of the Jews which were left in their native country. Thereupon some of them went down into Egypt, where they were all consumed, according to Jeremiah's prophecy against them (see xlv. 11, &c.); and the rest that remained in the land were entirely carried away captive by Nebuzar-adan (see Jer. lii. 30).

Ver. 5.] This Jerusalem thou dost now prophecy against, was placed in the midst of the heathen nations; it made a figure among them for the sake of my temple, and the visible tokens of my presence there (see xvi. 14, 1 Kings viii. 41, 42). It was a "city set on a hill," on purpose that it might be a pattern of religion and virtue to them (compare Matt. v. 14).

Ver. 6. *She hath changed my judgments into wickedness*] Or, "She hath rebelled against my judgments, for the sake of wickedness;" that is, to fulfil her wicked desires: for so the verb *marah* is rightly translated, xx. 8.

More than the nations.] She hath sinned against a clearer light and greater convictions (compare xvi. 48, Matt. xii. 41, 42).

For they have refused my judgments] The reason why the heathen have rejected my laws, is because they have kept constant to the religion of their forefathers: whereas the Jews have forsaken that religion which their forefathers received from me (see the next verse).

Ver. 7. *Because ye multiplied more than the nations*] The French translation reads, "Because thou hast multiplied thy wickedness;" some such word ought to be added to supply the sense.

Neither have done according to the judgments of the nations—round about you;] Or rather, "according to the manner of the nations round about you:" as the very same phrase is translated, xi. 12. You have not been so constant and zealous for the true religion as they are in a false one (compare xvi. 47, Jer. ii. 10, 11, Mic. iv. 5).

Ver. 9. *I will do in thee that which I have not*

judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.

12 ¶ A third part of thee shall die with pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scat-

done,] As your sins have particular aggravations above those other nations, so your punishment shall be proportionably greater (see Dan. ix. 12, Lam. iv. 6, Amos iii. 2).

I will not do any more the like.] The punishments you shall suffer shall be more remarkable for their greatness than those I shall at any time inflict upon other nations. The punishment due to the sins of Israel and Judah, which the prophet was to bear for four hundred and thirty days by way of type or vision, may probably signify a judgment to continue for such a length of time as is not yet expired; according to God's threatenings, that for their obstinacy and irreclaimableness, as he would go on to punish them seven times more for their sins (Lev. xxvi. 18, 28); multiplying the length of their calamities by a seven-fold proportion. And taking the words in this large extent, so as to comprehend all the marks of God's indignation which have already lain upon that people for above sixteen hundred years, and how much longer they may continue we know not, it may truly be said, that none of God's judgments have been like it.

Ver. 10. *The fathers shall eat the sons in the midst of thee.*] A terrible judgment threatened by Moses, Lev. xxvi. 29, Deut. xxviii. 53, and afterward by Jeremy, xix. 9, and actually fulfilled in the famine that attended the siege of Jerusalem (see Lam. ii. 20, iv. 10).

The whole remnant of thee will I scatter into all the winds.] This is another judgment threatened against them by Moses, Deut. xxviii. 56, and remarkably fulfilled in this their last dispersion, when every known part of the world hath some share of them, and yet they live everywhere like strangers, only upon sufferance.

Ver. 11. *Thou hast defiled my sanctuary with all thy detestable things, and—thine abominations.*] Thou hast profaned my temple, by placing idols in it (see vii. 20, viii. 5, xxiii. 38, 2 Chron. xxxvi. 14). *Detestable things and abominations* are words of the same signification, denoting idols (see xi. 21).

Therefore will I diminish thee; neither shall mine eye spare,] Or, "I will destroy thee (for so this word is used Numb. xxvii. 4), without showing any pity or compassion" (see vii. 4, 9, viii. 18, ix. 10, xxiv. 14).

Ver. 12. *A third part of thee shall die with pestilence* (see xiv. 22), *and with famine, &c.*] See ver. 2, vi. 12, Jer. xv. 2, xxi. 9.

ter a third into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute

I will draw out a sword after them.] And thereby fulfil that threatening denounced against them, Lev. xxvi. 33. Compare likewise Dent. xxviii. 65, Amos ix. 4. All which places import, that God's anger should still pursue them even into the countries whither they were banished and carried captive. This was particularly fulfilled in those that went into Egypt (see Jer. xlv. 7); and it was remarkably verified in the several persecutions and massacres they have undergone at different times, in most of the countries of Europe, in latter ages; of which see an account in Basnage's continuation of Josephus.

Ver. 13. *I will cause my fury to rest upon them.*] See the note on viii. 18. The words may be rendered thus, "I will cause my fury towards them to rest," as the phrase is translated, xvi. 42, that is, my anger shall be appeased towards them, after I have executed due punishment upon their sins.

I will be comforted.] This and the former expression is borrowed from men's passions, who find some ease and rest in their minds upon their venting them, and bringing offenders to condign punishment. So God is here described as feeling ease and satisfaction in executing his justice upon obstinate and incorrigible sinners (compare xvi. 42, xxi. 17, Isa. i. 24).

Have spoken it in my zeal.] Out of a just concern for mine own honour and authority, which they have slighted and despised (see xxxvi. 5, 6, xxxviii. 17). The word may likewise be taken here for that passion of jealousy that is proper to a husband when

judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken *it*.

16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken *it*.

his wife proves false to him, and is applied to God, when his people forsake his worship and serve idols (see xvi. 35, 42, xxiii. 25).

The covenant between God and his people is often represented under the notion of a marriage contract (see xvi. 8), whereupon idolatry is called "going a whoring after other gods," and "committing adultery with sticks and stones" (Jer. iii. 9).

Ver. 14.] See Deut. xxviii. 37, 1 Kings ix. 7, Ps. lxxix. 4, Jer. xxiv. 9, Lam. ii. 15.

Ver. 15. *An instruction—unto the nations*] They shall learn from such an example of vengeance, to hear me and be afraid of my judgments.

In furious rebukes.] See xxv. 17.

Ver. 16. *The evil arrows of famine, &c.*] God's judgments are elsewhere expressed by arrows (see Deut. xxxii. 23, Ps. vii. 13, lxiv. 7, xci. 5).

And I will break your staff of bread: See iv. 16.

Ver. 17. *So will I send upon you famine and evil beasts.*] Wild beasts multiply in a land when it is become uninhabited (Exod. xxiii. 29). This is likewise a punishment threatened against the Jews, among other desolations (see Lev. xxvi. 22, Deut. xxxii. 24, and compare xiv. 21, xxxiii. 27, xxxiv. 25, of this prophecy).

Pestilence and blood.] Blood signifies any unusual sort of death, and denotes here such a pestilence as will destroy multitudes (compare xiv. 19). Or it may be equivalent to the sword which is joined with the pestilence, ver. 12 (see xxxviii. 22).

CHAPTER VI.

1 AND the word of the Lord came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel, and prophesy against them.

3 And say, Ye mountains of Israel, hear the

CHAP. VI.

ARGUMENT.—The prophet continues to denounce God's severe judgments upon the Jews for their idolatry: but tells them that a remnant shall be saved, and by their afflictions shall be brought to a sense of their evil doings.

Ver. 2. *Set thy face*] Direct thy face and thy speech towards the mountains in the land of Judea (compare iv. 7, xiii. 17, xx. 46, xxi. 2, xxv. 2, xxxviii. 2).

Toward the mountains of Israel.] Judea was a hilly country (see Josh. xi. 21, xx. 7). So the whole land of Judea is expressed here and elsewhere by the *mountains of Israel* (see xix. 9, xxxiii. 18, xxxiv. 14, xxxv. 12, xxxvi. 1, xxxvii. 22, Isa. lxv. 9, Mic.

word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places.

vi. 1). The prophets sometimes direct their discourse to the inanimate parts of the creation, thereby to upbraid the stupidity of men (see Isa. i. 2).

Prophesy against them.] As the most conspicuous parts of the land: but the judgments denounced extend to all the other parts of the country, as appears in the following verse.

Ver. 3. *The mountains, and to the hills, &c.*] Every part of the country had been defiled with idolatry: the altars built for idol-worship were commonly placed upon mountains and hills (see xvi. 16, 24, Jer. ii. 20, iii. 6). The shady valleys and riversides were likewise made use of for the same purpose (ibid. ver. 23); particularly for the sacrificing of children offered to Moloch (see Isa. lvii. 5, Jer. vii. 31). So the prophet denounces a general judgment against the whole country.

4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain *men* before your idols.

5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.

Ver. 4. *Your images shall be broken.*] The verse is plainly taken from Lev. xxvi. 30, where Moses denounces the same judgments against the Jews upon their provocations. The word *hamannim*, *images*, is generally supposed to signify such as were erected to the honour of the sun, and is accordingly translated sun-images in the margin (compare 2 Chron. xxxiv. 4, Isa. xvii. 8).

I will cast down your slain men before your idols.] So that their sin may be read in the manner of their punishment (see Lev. xxvi. 30).

Ver. 7. *Ye shall know that I am the Lord.*] An epiphonema, or conclusion of a severe denunciation often repeated by this prophet; importing, that the judgments God inteded to bring upon the Jews, would make the most hardened and stupid sinners sensible that this was God's hand.

Ver. 8. *Yet will I leave a remnant, &c.*] A gracious exception that often occurs in the prophets, when they denounce general judgments against the Jews: implying, that God will still reserve a remnant of that people to whom he will fulfil the promises made to their fathers (see xiv. 22, and the notes upon Isa. iv. 2, Jer. xliv. 14).

Ver. 9. *They that escape of you shall remember me*] Their afflictions shall bring them to the sense of themselves, and their duty to me (see Hos. v. 15).

Because I am broken with their whorish heart.] My patience is tired out with this people's idolatries, called in scripture "spiritual whoredom" (see the note on v. 13).

God is here introduced as speaking after the manner of men, whose patience is tired out by the repeated provocations of others, especially when they see no hopes of amendment (compare Isa. xliii. 24).

10 And they shall know that I *am* the LORD, and that I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence, and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I *am* the LORD.

And with their eyes, which go a whoring after their idols.] The eyes are the seat of lascivious inclinations (see 2 Pet. ii. 14). So in pursuance of the same metaphor, they are said to be enticed to idolatry: being often tempted to idolatrous worship, by the costliness of the images, and the fine show which they make (see Jer. x. 4, 9, Dan. xi. 38).

They shall loathe themselves.] They shall "abhor themselves," as Job speaks, xlii. 6, when they reflect upon their manifold provocations (see vii. 16, xii. 16, xx. 43, xxxvi. 32).

Ver. 10. *Not said in vain*] Or, "without cause," as the word *hinam* is more significantly translated, xiv. 22.

Ver. 11. *Smite with thine hand, and stamp with thy foot.*] Join to thy words the gestures which are proper to express grief and concern at the wickedness of thy people, and for their calamities that will ensue (compare xxi. 12, 14, Numb. xxiv. 10).

For they shall fall by the sword.] See v. 12.

Ver. 12. *He that is far off*] He that is out of the reach of the siege.

Ver. 13. *When their slain men*] See ver. 4, 5.

Upon every high hill, in all the tops of the mountains.] These were the noted places for idolatrous worship (see Jer. ii. 20, Hos. iv. 13, and the notes upon ver. 3 of this chapter).

Under every green tree, and under every thick oak.] The offering sacrifice in groves and shady places was another ancient rite of idolatry (see the note on Isa. i. 29); upon which account groves and images are often joined together by the sacred writers.

Ver. 14. *Diblath.*] Diblath was part of the desert in the borders of Moab (see Numb xxxiii. 46, Jer. xlviii. 22).

CHAPTER VII.

1 MOREOVER the word of the Lord came unto me, saying,

2 Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the LORD.

5 Thus saith the Lord God; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I

have pity: I will recompense thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of their's: neither *shall there be* waiting for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within: He that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall es-

CHAP. VII.

ARGUMENT.—The prophet denounces the irreversible judgment of captivity, and final desolation upon the Jews, for their idolatry and other heinous sins.

Ver. 2. *Unto the land of Israel;*] This comprehends the whole country of Judea (compare xii. 22, xiii. 9, xviii. 2). Israel is often put for Judah after the captivity of the ten tribes (see Mic. i. 14, iii. 9, 10, Mal. i. 1, ii. 11): they that were left of the ten tribes, joining themselves to the tribe of Judah (see 2 Chron. xxx. 11, 18). Dr. Prideaux supposes, that Manasses and his successors in the kingdom of Judah had the dominion of the whole land of Canaan, formerly divided into the two kingdoms of Judah and Israel, as tributaries under the kings of Assyria (see his Connexion of Scripture History, par. i. p. 34).

The end is come upon the four corners of the land.] Upon the whole country (compare Numb. xxiv. 17).

Ver. 4. *Mine eye shall not spare*] See v. 17.

Ye shall know that I am the Lord.] See vi. 17.

Ver. 5. *An only evil, behold, is come.*] Such an evil as shall comprehend all other calamities in it.

Ver. 6. *An end is come.*] A destruction which shall be fatal to a great part of those that go into captivity, as well as to those who are consumed in their own country (see v. 12, vi. 8, Jer. xlv. 27).

Ver. 7. *The morning is come unto thee,*] God's judgments shall overtake thee speedily and unexpectedly (compare Ps. xlvi. 9). The expression alludes to the time when the magistrates use to give sentence against offenders, which was in the morning (see the notes upon Jer. xxi. 12).

The time is come.] The time of God's vengeance, called elsewhere "the day of the Lord" (compare ver. 12, xxi. 25, xxx. 3, Jer. xvii. 7).

And not the sounding again of the mountains.] The sound of war and tumults; not such a joyful sound as useth to echo from the mountains, by which the treaders of grapes express their satisfaction at the time of the vintage; which the Hebrew word *hed* or *heidad*, properly signifies (see Isa. xvi. 9, Jer. xxv. 30, xlviii. 33).

Ver. 10. *The rod hath blossomed, pride hath budded.*] Wickedness daily spreads and increases, till it becomes ripe for judgment.

Ver. 11. *Neither shall there be waiting for them.*] In an utter destruction there shall none escape to bewail the calamities of their brethren; or they shall use no expressions of sorrow, as persons that are astonished under the greatness of their afflictions (compare xiv. 16, 22, Deut. xxviii. 28, 34).

Ver. 12. *Let not the buyer rejoice, nor the seller mourn.*] The buyer will have no reason to rejoice, because he will not enjoy what he hath bought; nor the seller cause to mourn for the loss of his possessions, which the approaching captivity will for ever deprive him of.

Ver. 13. *For the seller shall not return to that which is sold, although they were yet alive.*] The year of jubilee shall be no advantage to the sellers, when once they are gone into captivity: for though they should live so long, yet they shall not enjoy the benefit of the law (Lev. xxv. 13, nor return any more to their possessions).

Neither shall any strengthen himself in the iniquity of his life.] And though they harden themselves in sin, and shut their eyes against the judgments which hang over their heads, these will at last unavoidably overtake them.

Ver. 14. *They have blown the trumpet* (see Jer. vi. 1)—*but none goeth to the battle.*] Men's hearts fail them, as looking upon themselves as given up to destruction (see ver. 17).

cape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak *as* water.

18 They shall also gird *themselves* with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their

abominations, *and* of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My fate will I turn also from them, and they shall pollute my secret *places*: for the robbers shall enter into it, and defile it.

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

25 Destruction cometh; and they shall seek peace, and *there shall be none*.

26 Mischief shall come upon mischief, and ru-

Ver. 15. *The sword is without.*] See v. 2, 12.

Ver. 16. *They that escape of them shall escape.*] Some few of them shall have the favour of escaping the common calamity, called elsewhere the *escaped* or the *remnant*, from whence is derived the phrase *ἡ σωτηρία* in the New Testament, "such as are or should be saved" (see the note on Isa. i. 9, Jer. xlv. 14).

And shall be on the mountains like doves of the valleys.] When they flee from the enemy to the mountains (compare Ps. xi. 1, Matt. xxiv. 16), and are escaped out of the imminent danger that threatened them, they will then reflect upon their former provocations, and bemoan themselves, and their calamities the effects of them (see vi. 9, and compare Isa. xxxviii. 14, lix. 11).

All of them mourning.] St. Jerome renders it, "All of them trembling:" an epithet ascribed to doves, Hos. xi. 11, who are by nature exceeding timorous: this interpretation implies, that their guilt should make them very apprehensive of God's judgments, and fearful what should befall them.

Ver. 17.] Weakness and failing of spirits doth cause feebleness in the hands and knees (compare xxi. 7, Isa. xxxv. 3, Job iv. 3, 4).

Ver. 18. *Horror shall cover them;*] Or, "overwhelm them," as the phrase is translated Ps. lv. 6.

Shame shall be upon all faces.] The marks of confusion and misery, covering the face, or shaving the head, and making it bald, as it follows (see the note on Isa. xv. 2).

Ver. 19. *Their gold shall be removed:*] Or, "shall be accounted an unclean thing;" so the margin renders the word *leniddah*, in the following verse: it shall be valued no more than dung or filthiness, as being made a prey to the conquerors.

They shall not satisfy their souls, neither fill their bowels:] Their wealth will not procure them the necessities of life under the straits of famine, or miseries of bondage.

It is the stumbling-block of their iniquity.] They laid out their silver and gold in making ornaments for their idols (compare xiv. 2, xvi. 17, xlv. 12).

Ver. 20. *As for the beauty of his ornament, he set it in majesty:*] The expressions may most probably be understood of the glory and magnificence of the temple, called elsewhere the beauty of holiness (compare ver. 22). This very place they have defiled with idolatry (see v. 11); therefore I have given it into the hands of the gentiles to profane and pollute it. For to that sense the marginal reading rightly translates the following words. The preterperfect tense is often used by the prophets for the

future; who, to denote the certainty of the event, speak of what is to come, as if it were already done (see the note upon Isa. xxi. 9). The same sense is expressed in the following, "I will give it into the hands of strangers," &c.

Ver. 21. *To the wicked of the earth*] See ver. 24.

Ver. 22.] I will not hear them when they cry to me in their distress (see viii. 18); but will deliver up the holiest part of the temple, where none but the high-priest used to enter, into the hands of the Chaldeans, that shall profane and plunder it.

Ver. 23. *Make a chain:*] The prophets foretold things by actions as well as by words. So Jeremiah is commanded to make bonds and yokes (Jer. xxviii. 2); and Ezekiel here to make a chain, to foreshow the approaching captivity, when king and people should be carried in chains to Babylon (see 2 Kings xxv. 7, Jer. xl. 1).

For the land is full of bloody crimes,] The innocent blood that has been shed in it cries aloud for vengeance (see ix. 9, xxiii. 27, xxvi. 18).

Ver. 24. *I will bring the worst of the heathen.*] The Chaldeans, who were at that time the great oppressors of the world, and a terror to all the countries round about them (see xxviii. 7, xxx. 11).

I will also make the pomp of the strong to cease;] All the state and magnificence of the mighty men shall be brought to nothing (compare xxxviii. 23).

Their holy places shall be defiled.] The word *holy places* being in the plural number, denotes the temple and all its outward courts, where the people assembled for the worship of God, and thereupon were accounted holy (compare ix. 7, xxi. 2, Ps. lxxviii. 35, lxxiii. 17, Jer. li. 51).

Ver. 26. *Then they shall seek a vision of the prophet;*] Men are desirous to hear what the event shall be in times of perplexity (see xiv. 9, xx. 1, xxxviii. 17).

But the law shall perish from the priest.] Jeremiah, Daniel, and Ezekiel himself, shall go into captivity. So there shall either be no prophet left among you, or, if there be any left, they shall not be favoured with divine revelations (see Lam. ii. 8).

Counsel from the ancients.] Or the *elders*, as the word is elsewhere translated (viii. 1, xvi. 1, xx. 1), men of authority, and famous for wisdom, whose advice they asked in all cases of difficulty (see Ps. cxix. 100, Isa. iii. 2). In like manner the *prophet*, the *priest*, and the *wise men*, are joined together, Jer. xviii. 18.

Ver. 27.] There shall be a general consternation of all ranks and degrees of men. They that are in authority shall want presence of mind to give counsel.

mour shall be upon mourning; then shall they seek a vision of a prophet; but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the

people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.

and directions, and the inferiors shall have no heart to put them in execution. The word *prince* is sy-

nonymous with the king, as may appear by comparing xii. 10, 12, xxi. 25.

CHAPTER VIII.

I AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven,

and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man,

CHAP. VIII.

ARGUMENT.—The prophet is carried in vision to Jerusalem, and there shown the idolatries committed by the Jews, within the precincts of the temple.

Ver. 1. *In the sixth year,*] Of Jehoiachin's captivity (see i. 2).

The elders of Judah] Men of note for their age or authority: perhaps such as had been members of the greater or lesser consistories before their captivity. These elders came to me to inquire of the Lord concerning their present state of affairs (compare xiv. 1, 4, xxxiii. 31). It is probable that they, together with the priests of the captivity, often met together to consult about the public affairs, or to make orders and rules for the better government of the people. So when Sharezer and Regemmelech came to Jerusalem to ask counsel of the prophets and priests about observing the fasts relating to their former calamities (Zech. vii. 2, 3), it is highly probable that they were sent by the elders and priests that met in Babylon for this purpose (see Dr. Prideaux, *Connex. of Script. Hist.* par. i. p. 272).

Sat before me.] This was the posture of those that come to hear the instructions of any prophet or teacher (compare xiv. 1, xx. 1, xxxiii. 31, 2 Kings iv. 38). In aftertimes the teachers sat in a chair or eminent seat, and the hearers sat on lower forms at the feet of their masters (see Luke x. 39, Acts xxii. 3).

Fell there upon me.] See the note on i. 3.

Ver. 2. *I beheld.*] A divine of great learning and character thinks the Hebrew words should be understood of the time past, and translated "I had beheld;" and that we are not to suppose the prophet began to see this vision while the elders were before him, but related to them by God's direction what he had formerly seen in the fourth month, the season set apart for the worship of the idol Tamuz (see the note on ver. 14). This sense is confirmed by comparing the place with xi. 25. Then, or "Thus I spake to them of the captivity, all the things that the Lord had shewed me."

The appearance of fire;] See the note on i. 27.

Ver. 3. *He put forth the form of an hand,*] Just as the form of a hand appeared "writing upon the wall," Dan. v. 5.

Brought me in the visions of God to Jerusalem,] This expression, in the *vision of God* (which is likewise used again at the end of the recital of this prophecy, xi. 24, and xl. 2), may import that all this representation was performed only in vision; that is, by a lively representation to the mind, as if the prophet had been personally present at Jerusalem. In the same manner, Elisha was present with Gehazi when he took Naaman's present, 2 Kings v. 26, and heard the words that were spoken in the king of Syria's bed-chamber, 2 Kings vi. 12. And St. Paul, though he was "absent in body," yet was "present in spirit" at the church of the Colossians, beholding their order, &c. (Col. ii. 5). But the words may also signify a local translation of the prophet from Chaldea to Jerusalem (compare iii. 14, xl. 1).

The latter interpretation is confirmed "by the spirit's lifting him up between heaven and earth, and bringing him to Jerusalem," and afterward "carrying him back into Chaldea" (xi. 24).

To the door of the inner gate] The entrance that goes into the inner court, called the *court of the priests*, where the altar of burnt-offerings stood (see ver. 5). The prophet stood at the outside of this door, and viewed the image here mentioned, placed in some outward verge of the temple; which yet was all accounted holy ground, and called in scripture "the mount of the Lord," or "the holy mountain" (see vii. 24).

Where was—the image of jealousy, which provoketh to jealousy.] An image set up within the precincts of the temple, to provoke God to jealousy, by setting up a rival against him in the place dedicated to his own worship (see note on v. 11).

Ver. 4. *The glory of the God of Israel was there.*] To show that that was the place of his peculiar residence.

Ver. 5. *Northward at the gate of the altar*] Northward of the gate or entrance that was over against the altar.

seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Sha-

Ver. 6. *That I should go far off from my sanctuary?*] That I should forsake it, and deliver it up to be polluted by the heathen (vii. 21, 22), which is significantly represented by "the departing of the divine glory from the threshold of the temple," x. 18.

Thou shalt see greater abominations.] Because committed by persons of greater authority, and nearer the place of my immediate presence (see ver. 11, 14, 16).

Ver. 7. *He brought me to the door of the court*] This Dr. Lightfoot (Des. of the Temple, ch. 28) understands of the east gate of the inner court, called "the gate of Nicanor," over which was the council-chamber where the Sanhedrin used to meet, and in some of the rooms near it they secretly practised idolatry, as God discovered to the prophet (ver. 11).

Behold a hole in the wall.] Through which I could look in, and see what abominations were committed there.

Ver. 8. *Dig now in the wall:*] This was done only by vision, to give the clearer proof and conviction of the idolatries there committed, by thus introducing him into the rooms where they were practised.

Behold a door.] Which had been made up, and another more secret entrance contrived, that they might go in and out unobserved.

Ver. 9.] To give me the fullest conviction, I did not only peep through the hole, mentioned ver. 8, but went into the very room where these idolatries were committed.

Ver. 10.] Pictures were as much prohibited by the law as carved images (see Numb. xxxiii. 53). The worshipping serpents and other brute creatures were idolatries practised in Egypt, and upon that account particularly forbidden by Moses, Deut. iv. 17, 18.

Ver. 11. *Seventy men of the ancients*] Those probably were the members of the Sanhedrin, or great council of the Jews (see the note on Jer. xxvi. 19). The place of this idolatry was near the council-chamber where they used to sit (see ver. 7).

Ver. 12. *Do in the dark.*] See ver. 7, 8.

The Lord hath forsaken the earth.] They either deny the being and providence of God (see ix. 9), or else they say in their hearts, God hath cast us off, and withdrawn his wonted protection from us. They seem to have been of the same mind with king Ahaz, who resolved to worship the gods of the Syrians, his conquerors (2 Chron. xxviii. 23). So these men worshipped the idols of their neighbours, whom they saw more prosperous than themselves.

phan, with every man his censer in his hand: and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the Lord's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the

Ver. 14. *He brought me to the door of the gate— which was toward the north;*] Which was over against the temple; Dr. Lightfoot (*ubi supra*) distinguishes this door from that mentioned ver. 5, that this was the upper north gate, and that the lower; this being just over against the temple itself, whereas that was opposite to the altar.

There sat women weeping for Tammuz.] St. Jerome, by Tamuz, understands Adonis, which learned men, suppose the same with Osiris (see Vossius, De Idolatria, lib. ii. cap. 4, 10). By Osiris is generally understood the *sun*. [We may rather understand by Osiris, the god of the Egyptians supposed to preside over the fruits of the earth, which were then cut and gathered in: this being called the death of Osiris, was celebrated with mourning and lamentations (see Dr. Spencer, De Leg. Hebr. lib. ii. cap. 24. sect. 1). This gives a plain account why this solemnity was kept in the month of Tamuz, answering to part of our June and July, because the harvest was finished in those hot countries by or before that time.]

This idolatry was derived from the Egyptians, and afterward the Phœnicians and Greeks improved it by the addition of a new fable, viz. of Venus's mourning for the death of Adonis.

The fourth month of the Jews, which answered part of our June and July, was called Tamuz, from a feast dedicated to this idol in that month. The Egyptian year consisted but of three hundred and sixty-five days, without any Bissextile, which was afterward added in the Julian year. By this means they lost a day every four years, which in process of time made a great change in the beginning of their year, and a variation in their festivals, which must consequently remove from one season of the year to another. It is therefore probable that under the idolatrous kings of Judah, who brought in the worship of Tamuz, this festival fell in the month that answered the fourth month of the Jews, and gave that month this name; in which month Ezekiel probably saw this vision (see the note on ver. 2, and Selden, De Diis Syris, Sytagm. ii. cap. 11).

Ver. 16. *Between the porch and the altar,*] Near the entrance into the temple, where the brazen altar stood, in the middle of the court, before the house of the Lord (see 2 Chron. vii. 7, 2 Kings xvi. 14).

With their backs toward the temple of the Lord, and their faces toward the east;] So they turned their backs to God Almighty, and their faces towards the

altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have fill-

sun. Perhaps Hezekiah may allude to some such idolatrous practice, in that confession of his, 2 Chron. xxix. 6, "Our fathers have done evil in the sight of the Lord, and have forsaken him, and turned away their faces from the habitation of the Lord, and turned their backs." "They turned their back to God, and not their face:" as Jeremy expresses their contempt towards him, ii. 27, xxxii. 33 (compare xxiii. 35 of this prophecy). For this reason the people were commanded to come in at the north or southern gates of the outward court of the temple, when they came to worship, that they might not, at their return, turn their backs upon God (see xlvii. 9). God ordered the holy of holies in his temple to be placed towards the west, in opposition to this species of heathen idolatry, which consisted in worshipping the rising sun. And the Jews always turned their faces towards the temple, when they worshipped (see Dr. Spencer, *De Legib. Hebr. lib. iii. cap. 2, sect. 4*).

Ver. 17. *And have returned to provoke me to anger:*] Or, "again they provoke me to anger" (see the note on Isa. vi. 13). After their repeated acts of injustice and oppression (see xxii. 6, 7), they add new aggravations to their wickedness, by committing these heinous provocations of idolatry.

They put the branch to their nose.] Those that translate the words to this sense, suppose them to relate to some custom among the idolaters, of dedicating a branch of laurel, or some other tree, to the

ed the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

honour of the sun, and carrying it in their hands at the time of their worship. But this text is one of those which the rabbins reckon among the *Tikkun Sophirim*, or such as have been corrected by their scribes and learned men; and the original reading, say they, was *appi*, to my nose, or face, instead of the present reading *appam*. According to which reading the sense will be "and they put a stink to my nose;" that is, they put an open affront upon me, by turning their back parts to me in the place dedicated to my worship.

To this sense the LXX. render it, *αὐτοὶ ὡς μικτηρίζοντες*, "They are those that mock me, or publicly affront me."

Dr. Lightfoot, upon John xv. 6, renders the place, "They put the branch to my wrath," or "to their wrath," that is, they add more fuel to my wrath, which will burst out like a flame to consume them; just as if one should lay a heap of dry sticks upon a fire (compare xv. 6).

[These religious rites were called among the Greeks, *ἰσχοφόρια* *βαλλοφόρια* *θυροφόρια*. See Dr. Spencer, *De Legib. Hebr. lib. iv. cap. 5*.]

Ver. 81. *Therefore will I also deal in fury:*] God's unalterable decree of executing vengeance upon them for their heinous iniquities, is described like the fury of an enraged person, which cannot be appeased but by bringing the offender to condign punishment (see v. 13, xvi. 42, xxiv. 13).

CHAPTER IX.

1 HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

CHAP. IX.

ARGUMENT.—This part of the vision represents the destruction of the inhabitants of Jerusalem, beginning with those that were nearest the temple.

Ver. 1. *He cried also in mine ears with a loud voice.*] To denote the terribleness of God's judgments (see i. 24, Rev. xiv. 7, 9, 15).

Cause them that have charge over the city to draw near.] The angels who had the charge of executing God's judgment upon the city (compare 2 Kings x. 24).

Ver. 2. *Of the higher gate, which lieth toward the north.*] See the note on viii. 14. There is mention of the higher or upper gate of the Lord's house which Jotham built or repaired, called the "new gate," 2 Kings xv. 35, Jer. xxvi. 10. But that is generally thought to be at the east side of the temple, and the same with that which was afterward called the "gate of Nicanor;" whereas this is supposed to be on the north side of the temple and altar, because there the sacrifices were ordered to be slain (see Lev. i. 11, and the note upon the following

2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one among them *was* clothed with linen,

words). Six slaughter-men came like so many Levites, expecting an order from the chief sacrificing priest which beast to slay and at what time.

One man among them was clothed with linen.] That is, an angel (see ver. 4, and compare xl. 3, xliii. 6), who was to supply the place of the chief sacrificing priest. Angels, as ministering spirits always attending upon God's service, are sometimes described in the habit of priests (see Rev. xv. 5, 6). As God's ministers for the same reason have the title of angels given them, Rev. i. 20.

With a writer's inkhorn by his side:] To set a mark on those that were to be saved from the common destruction. But the LXX. translate the words "With a girdle of sapphire," or embroidery, "upon his loins;" which agrees better with what goes before, as being part of the priest's habit (Exod. xxviii. 8, and the above-cited place in the Revelation.) And this interpretation of the phrase Dr. Castel follows, in his *Lexicon*, in the word *keseth*.

They went in, and stood before the brasen altar.] To denote that the men ordained to destruction were offered up as so many sacrifices, to make an atonement to God's justice. The destruction of the wicked is

with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

elsewhere expressed by the name of a sacrifice (see xxxix. 17, Isa. xxix. 2, xxxiv. 6).

Ver. 3. *The glory of the God of Israel was gone up from the cherub,—to the threshold of the house.*] Ezekiel saw the glory of God depart out of the inner sanctuary to the threshold, or door of the temple; to show that God would shortly forsake this temple (compare x. 4, 18, 19, xi. 23). The word *cherub* stands for *cherubims*, as x. 2. We are to distinguish this apparition of the divine glory, which had its constant residence in the temple, from that which was shown particularly to Ezekiel, i. 26, iii. 23, viii. 24, x. 1.

He called to the man] The Logos, or second person of the blessed Trinity, gave his commands to the angel, mentioned ver. 3.

Ver. 4. *Set a mark upon the foreheads*] Compare Rev. vii. 31. The expression alludes to the custom of the eastern nations to mark their servants in the forehead (see Grotius upon that place of the Revelation). The Vulgar Latin renders the words, "Mark with the letter *thau* the foreheads;" and it is very probable the ancient reading in the LXX. was τὰυ σημεῖον, though the present copies read τὸ σημεῖον (see Huetius, Demonstr. Evang. prop. 9).

It was the general opinion of the Fathers, that the ancient Samaritan letter *thau* was made in the form of a cross; and St. Jerome (a very competent judge in this matter) does attest the same in his commentary on this place.

This opinion Scaliger rejects in his notes upon Eusebius's Chronicon, p. 109, but Bishop Walton defends it at large in his third Prolegomenon, p. 26, and the Dissertation upon the ancient Hebrew Sicles, in his Apparatus to the Polyglot Bible, p. 26. The Ethiopic letter *tawi*, or *tau*, still retains the form of a cross; and the learned Ludolphus supposes, that the Ethiopic letters were borrowed from the Samaritans. The Coptic letter of that sound is in the same form. The modern antiquaries do all agree, that the Samaritan *thau* was in the form of a Greek X. But whether their authority be sufficient to outweigh that of St. Jerome, must be left to the learned to judge. It is observable, that the high-priest was anointed upon the forehead, in the form of an X, as Selden assures us, lib. ii. De Success. in Pontif. cap. 9.

[The words of the learned Montfaucon (Palæograph. Græc. lib. ii. cap. 3). decide this controversy in favour of the ancients: In nummis Samaritanis,

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

quæ in musæis occurrunt, thau forma crucis exaratum frequentissime visitur: in quos si incidisset Scaliger, Origenis et Hieronymi testimonio refragatus non esset. He tells us, "That in several Samaritan coins, to be found in the collections of medals, the letter thau is engraven in form of a cross, which if Scaliger had seen he would not have contradicted the testimony of Origen and Jerome upon this subject."

Of the men that sigh and that cry for all the abominations that be done] The irreclaimable temper of sinners that hate to be reformed, is just matter of grief to good men (see Ps. cxix. 126, Isa. lviii. 18, Jer. xiii. 17, 2 Cor. xii. 21, 2 Pet. ii. 8). And when the number of such mourners is not sufficient to divert God's judgment from a nation, they shall at least deliver their own souls (see xiv. 14).

Ver. 5. *Let not your eye spare.*] See v. 11.

Ver. 6. *Slay utterly old and young.*] This denunciation was executed by the Chaldeans (see 2 Chron. xxxvi. 17).

Begin at my sanctuary.] Judgment often "begins at the house of God" (1 Pet. iv. 17), because such persons sin against greater light and clearer convictions (see Amos iii. 2, Luke xii. 47).

Then they began at the ancient men which were before the house.] Who committed idolatry in the several courts and apartments belonging to the temple (see viii. 11, 12, 16).

Ver. 7. *Defile the house, and fill the courts with the slain:*] God declares he will own the temple no longer for his place of residence (see ver. 3), as having been polluted with idolatry (viii. 10, &c.); and therefore delivers up both the inner and outer courts belonging to it (compare x. 3, 5), to be polluted by blood and slaughter.

Ver. 8. *I was left.*] The prophet thought himself preserved alone out of the common destruction, the slaughter was so great; although those who had a mark set upon them were certainly preserved, as well as he.

I fell upon my face.] In a posture of supplication, to deprecate God's anger (see Numb. xii. 5, xvi. 4, 22, 45), and to beseech him not to make an utter destruction of those small remains that were left of the nation: Jerusalem being almost the only place which was not in the enemies' power (see xi. 13).

Ver. 9. *The land is full of blood.*] See viii. 23. *The LORD hath forsaken the earth.*] See viii.

CHAPTER X.

1 THEN I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hands with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub stretched forth his hand

from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither they had looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

CHAP. X.

ARGUMENT.—The vision of the cherubims, which the prophet saw at the beginning of the prophecy, is here renewed; from whence coals were scattered over the city to denote its destruction by fire. At the end of the chapter the divine glory is described as still removing farther from the temple.

Ver. 1. *Above—the cherubims*] See note on i. 26. *As the appearance of the likeness of a throne.*] And God sitting upon it (*ibid.*).

Ver. 2. *Under the cherub.*] Or, “between the cherubims,” as Noldius translates the phrase, numb. 3, 98, according to the explication given of it, ver. 7.

Fill thine hand with coals of fire from between the cherubims, &c.] For the coals of fire sparkled and ran up and down between the living creatures (see i. 13). This part of the vision was to represent the burning of the city. “Coals of fire” do elsewhere denote the divine vengeance (see Ps. cxx. 4, cxl. 10, Rev. viii. 5).

Ver. 3. *The cherubims stood on the right side of the house.*] The cherubims which were part of the vision shown to Ezekiel (see ver. 1, and the note upon ix. 3): they stood now in the inner court, on the north side of the house (see ver. 18). The Chaldee paraphrase understands it of the south side of the house; but then it is spoken with respect to those that came out of the temple (see xlvii. 1).

The cloud filled the inner court.] This bright cloud seems to be an attendant upon that glory which was represented in this vision to Ezekiel (viii. 4, x. 18: or else the word may be understood of the cloud or Shechinah, removing from the inner sanctuary, and coming towards the door of the house (see the following verse).

Ver. 4. *Then the glory of the Lord went up*] The

words may better be translated thus, “Now (or for) the glory of the Lord was gone up,” &c. For the prophet repeats here what he had related before, ix. 3.

The house was filled with the cloud.] A bright cloud was the sign of God's presence, which first filled the tabernacle (Exod. xl. 35), afterward the temple (I Kings viii. 10), where it fixed itself upon the mercy-seat (Lev. xvi. 2). From whence God is said so often to “dwell between the cherubims.” This glory now removed from that, its residence in the inner sanctuary, and came down towards the porch of the temple, and fixed itself partly in the temple, and partly in the inner court adjoining to it, to denote God's being just about to leave the temple, and disown any relation to it (see the note on viii. 3). The Shechinah, or divine glory, is represented as a bright flame breaking out of a thick cloud (see the note on Isa. vi. 1); so both together make up a description of it.

Ver. 5.] See i. 24. The cherubims in Ezekiel's vision seem to have moved to attend upon the Shechinah, which now had taken its residence at the “threshold of the house” (compare ver. 18, 19, xi. 22).

Ver. 7. *Who took it, and went out.*] To signify the putting the command in execution.

Ver. 8. *The form of a man's hand*] See i. 8.

Ver. 9—12.] The same, in substance, which was described i. 16—18.

Ver. 11. *To the place whither the head looked they followed it.*] Each wheel consisted of four semicircles (see the note on i. 16, 17), in correspondence to the four heads of each animal.

Ver. 13. *O wheel.*] Or, *move round*, as some render the word. They are put in mind of continually attending upon their duty, for the wheels and living creatures were animated with the same principle of understanding and motion (see i. 19—21).

Ver. 14. *Every one had four faces.*] See i. 6, 10

15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings,

The first face was the face of a cherub,] That is, of an ox, as appears by comparing this verse with ch. i. 10. The word *cherub* does originally signify an ox (see Dr. Spence, De Legib. Hebr. lib. iii. cap. 3, sect. 1). The several faces are here represented in a different order from the description given of them i. 10, of which difference this reason may be assigned. In the first chapter the prophet saw this vision "coming out of the north," and advancing southward (ver. 4), where the face of a man, being placed on the south side, was first in view. The lion, being on the east part, was towards his right hand; the ox, being placed towards the west, was on his left; and the eagle was towards the north. The interpretation is justified from the situation of the standards of the several tribes, Numb. ii. 2, 10, 18, 25, where Judah, whose standard was a lion, was placed on the east side: Reuben, whose standard was a man, was placed on the south side: Ephraim, whose standard was an ox, was placed on the west side: and Dan, whose standard was an eagle, was placed on the north side (see the note upon i. 6). Here the prophet is supposed to stand by the porch of the temple (see viii. 16), westward of the Shechinah, as that was moving out of the

and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves; they went every one straight forward.

inner court eastward (see ver. 18, 19); so the ox was first in his view, as being nearest to him.

Ver. 15.] *The cherubims were lifted up.]* To attend upon the divine glory wherever it went, and particularly at its removal from the temple (see ver. 5, 19).

Ver. 16, 17.] See i. 19—21.

Ver. 18.] The divine presence here makes a farther remove from the temple (see ver. 4). It now quite leaves the house itself, and settles upon the cherubims which stood in the court adjoining it (ver. 3).

Ver. 19. *Lifted up their wings,]* See i. 19, 26.

Every one stood at the door of the east gate of the LORD's house;] This is still a farther remove of God's presence from the temple; for the east gate was just at the entrance into the inner court before the temple (see the note on viii. 7, and compare xliii. 4).

Ver. 20. *This is the living creature, &c.]* See i. 22, 23, 26.

I knew that they were the cherubims.] Having often seen that form, which was carved in several places upon the walls, and doors, and utensils, of the temple (1 Kings vi. 29, 35, viii. 29, 36).

Ver. 21, 22.] See i. 8, 10, 12.

CHAPTER XI.

1 MOREOVER the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these

are the men that devise mischief, and give wicked counsel in this city:

3 Which say, *It is not near; let us build houses: this city is the caldron, and we be the flesh.*

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me,

CHAP. XI.

ARGUMENT.—God denounces his judgments upon those wicked men who remained in the city, and made a mock of the judgment of the prophets: he promises to favour those who are gone into captivity, and truly turn to him: intimating, likewise, that there shall be a general restoration of the nation in aftertimes. Then the divine glory leaves the city, denoting God's putting it out of his protection.

Ver. 1. *The spirit lifted me up,]* See iii. 12, 14, viii. 3.

Brought me unto the east gate] Where the divine glory had then placed itself (x. 19).

Five and twenty men;] The same probably that came thither to worship the sun, viii. 16.

Princes of the people.] Members of the great Sanhedrin (compare viii. 11, and see note on Jer. xxvi. 10).

Ver. 3. *It is not near; let us build houses:]* They were such as put the "evil day far from them" (Amos vi. 3); were not willing to believe that the judgments threatened would soon overtake them (compare xii. 27), and so securely went on in building new houses, and making such-like improvements.

This city is the caldron, and we be the flesh.] Jeremiah had foretold the destruction of Jerusalem, under the figure of a "seething caldron," Jer. i. 13, and Ezekiel himself uses the same metaphor, xxiv. 3, 4, &c. So these infidels made use of the same expres-

and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of them.*

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD.

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

12 And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

sion on purpose to deride the menaces of the prophets; as if they had said, If this city be a caldron, we had rather take our chance of being consumed in it, than leave our fine houses and other accommodations, and run the risk of war or captivity (compare ver. 7, 8, 11).

Ver. 5. *The Spirit—fell upon me,*] See note on iii. 24.

Ver. 6. *Ye have multiplied your slain*] See xxii. 3, 4.

Ver. 7. *Your slain—they are the flesh, and this city is the caldron:*] The comparing of the city to a caldron may fitly be applied to the slain, whom you have butchered in your streets, and cut in pieces in the midst of it, just as pieces of flesh prepared for the caldron (see xxiv. 6, and compare Mic. iii. 3).

I will bring you forth out of the midst] You shall not die there, but I will reserve you for another punishment (see ver. 9, 11).

Ver. 9, 10.] Ye shall be carried out of the city by the Chaldeans, and afterward be slain by them in the land of Hamath (see Jer. xxxix. 6, 2 Kings xxv. 19—21). Which is called the “entrance of Hamath,” 1 Kings viii. 65, 2 Kings xiv. 25, because it was just upon the borders of Judea.

Ver. 12. *But have done after the manners of the heathen*] Have defiled yourselves with their idolatries (see viii. 10, 14, 16).

Ver. 13.] The prophet thought this an earnest of the common destruction which was coming upon all the inhabitants of the city, and thereupon he earnestly deprecated so severe a judgment (see ix. 8).

Ver. 15. *The men of thy kindred,*] Those of thy kindred and acquaintance who are carried away captive with thee.

Unto whom the inhabitants of Jerusalem have said, Get you far from the Lord:] The Jews who were left in their own country, thought themselves more in God’s favour than those who were carried away captive: whom they looked upon as outcasts, and such as had no right either to the privileges of Jews, or the land of Judea (see note on Jer. xxiv. 5).

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even thy brethren*, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And I will give them one heart, and I will

Ver. 16. *Yet will I be to them as a little sanctuary:*] The Jews were under God’s immediate protection, expressed in scripture by “dwelling under the shadow of his wings.” The phrase alluding to the wings of the cherubims covering the mercy-seat, and signifying God’s presence among them, and protection over his people. Therefore, to comfort those who were under a state of exile and captivity, God tells them, that although they were deprived of the benefit of attending upon his sanctuary, and being placed under that protection, his presence there did import, yet he would supply that by being a constant refuge and defence to them in the countries where they were scattered (compare Ps. xxxi. 20, xci. 1, Isa. viii. 14).

Ver. 17. *I will even gather you from the people,*] This may be in some degree fulfilled in those that returned from captivity, but the utmost completion of this and the following verses must be expected at the general restoration of the Jewish nation (see the following notes, and compare xx. 4, xxviii. 25, xxxiv. 13, xxxvi. 24).

Ver. 18. *They shall take away all the detestable things*] They shall live pure from all the pollutions of idolatry, wherewith the land had been formerly defiled (see xxxvii. 23).

Ver. 19. *I will give them one heart,*] They shall serve me “with one consent” (Zeph. iii. 9), and not be distracted by the several idolatrous worship which were set up in opposition to God’s true worship, when the ten tribes separated themselves from Judah (compare Ps. lxxxvi. 11, Jer. xxxii. 39, Hos. x. 2).

I will put a new spirit within you;] These promises chiefly relate to the general conversion of the Jews: when God shall pour out upon them the “spirit of grace,” in order to their conversion, Zech. xii. 10 (compare xxxvi. 26, 27, and see the notes upon Jer. xxiv. 7, xxxi. 33, 34, xxxii. 39). Conversion is commonly spoken of in scripture as if it were a new creation, because of the new dispositions and powers which accompany it (see Ps. li. 10, 2 Cor. v. 17, Gal. vi. 15, and the note upon xviii. 31).

put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

22 ¶ Then did the cherubims lift up their

I will take the stony heart out of their flesh,] Men's insensibility as to religious matters, is often ascribed to the hardness of their hearts, being such as will receive no impression. Here God promises to give them teachable dispositions, and to take away "the veil from their heart," as St. Paul expresses it, speaking of this subject, 2 Cor. iii. 16. The same temper being indifferently expressed, either by blindness, or hardness of heart.

Ver. 20. *They shall be my people,]* They shall never apostatize any more from me to serve idols, but shall constantly adhere to my worship; and I will own them as my people, those who are under my immediate protection (compare xiv. 11, xxxvi. 28, xxxviii. 27, Jer. xxx. 22).

Ver. 21. *After the heart of their detestable things]* The prophet speaketh of idols, called here their "detestable things," as ver. 18, the prophet mentions the "heart of their detestable things," as if their idols had an understanding and appetites, because their worshippers applied to them as such, and because evil spirits, who were worshipped in and by them, were pleased with the devotions in that manner paid to them.

wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 ¶ Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the Lord had shewed me.

I will recompense their way upon their own heads,] See ver. 9, 10, and the notes upon xx. 38.

Ver. 22.] See i. 19, 26, x. 19.

Ver. 23. *The glory of the Lord went up from—the city,]* God's presence was before departed from the temple (x. 19), and now it quite left the city, to signify that he would acknowledge no longer his relation to either, but deliver them up to be profaned by heathens.

And stood upon the mountain] That is, the mount of Olives; from whence it is described returning, when God shall again make the city and temple the seat of his presence (see xliii. 2, Zech. xiv. 4).

Ver. 24. *Afterwards the spirit took me up, &c.]* See the notes on viii. 3.

And brought me in a vision by the Spirit of God into Chaldea,] Returned me back into Chaldea, in the same manner as it carried me away from thence, being still under the power of a divine ecstasy, and the immediate influences of God's Spirit.

Ver. 25.] See note on viii. 2.

CHAPTER XII.

1 THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

CHAP. XII.

ARGUMENT.—Ezekiel being commanded to remove his household-stuff, and to take his sustenance with quaking and trembling, is a type of the captivity both of king and people, and of the consternation which their calamities will bring upon them; he afterward reproves the infidelity of those who disbelieved his prophecies.

Ver. 2. *Son of man,]* See ii. 1.

Thou dwellest in the midst of a rebellious house,] Sec. ii. 3, 6, 7. The prophet applies himself to those of the captivity among whom he dwelt. They saw Jerusalem still inhabited, and under the government of its own king. And as they that were left at home insulted over the exiles (see xi. 15); so these repined at their own ill fortune, and thought those who dwelt at Jerusalem in a much better condition than themselves. Therefore the following parables are designed to show, that they who are left behind to endure the miseries of a siege, and the insults of a conqueror, will be in the worse condition of the two.

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3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day

St. Jerome, in his preface to Ezekiel, observes, this was the temper of those captives to whom Ezekiel prophesied; "Is, qui cum eo captivi fuerant, prophetavit, pœnitentibus quod ad Jeremiæ vaticinium se ultro adversariis tradidissent, et viderent adhuc urbem Hierosolymam stare, quam ille casuram esse prædixerat."

Which have eyes—and see not;] Who will not make use of that sense and understanding that God hath given them (see Isa. vi. 9, Jer. v. 21).

Ver. 3. *Prepare thee stuff for removing,]* Get all thy goods together, and pack them up as those do that move from one house to another. Do this openly and at noon-day, that they may all see and take notice of it. The prophets often prophesied by signs, as being of greater force and efficacy than words (see iv. 1).

Ver. 4. *Thou shalt go forth at even]* As men do that would go off by stealth; to signify also that Zedekiah and his retinue should escape out of the city by night (2 Kings xxv. 4).

Ver. 5.] To show that the king shall make his escape by the same means (see ver. 12).

in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, and carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, and I bare *it* upon *my* shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord God; This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My net also will I spread upon him, and he shall be taken in my snare: and I will bring

him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel: They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, What *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and

[Ibid. and ver. 6.] This which the prophet was commanded to carry out in the twilight, was something different from the goods he removed in the day-time (see ver. 4, 7), and therefore must mean necessary provision for his present subsistence.

[*Thou shalt cover thy face,*] As Zedekiah shall do; that he might not be discovered.

[*I have set thee for a sign*] See ver. 12, and iv. 3.

Ver. 9.] They inquire, by way of derision and contempt, what these signs mean (compare ii. 5, xvii. 12, xx. 49, xxiv. 19).

Ver. 10. *The prince*] King Zedekiah (see vii. 27).

Ver. 12. *The prince—shall bear upon his shoulder in the twilight.*] He shall be glad to carry what he can with him in the dusk of the evening, and his retinue shall make a private way to get out of the city, that they may not be discovered (see Jer. xxxix. 4).

[*He shall cover his face,*] That nobody may know or discover him, till he is got beyond his enemies' camp.

Ver. 13. *My net also will I spread upon him,*] Though he thinks to escape, yet I will bring his enemies upon him, who shall encompass him, and stop his flight, as when a wild beast is entangled in a net (2 Kings xxv. 5—7, and compare xvii. 20, xix. 8, xxxii. 3 of this prophecy).

[*Yet shall he not see it, though he shall die there.*] Having his eyes put out before he came thither (ibid.). Josephus tells us (Antiq. lib. xi. cap. 10), that Zedekiah thought this prophecy inconsistent with that of Jeremiah (xxxiv. 3), "That Zedekiah's eyes should see the eyes of the king of Babylon;" and

therefore believed neither. But they both actually came to pass, as the sacred story assures us: the king of Babylon passing sentence upon him at Riblah, as one that had broken the oath and covenant he had made with him, and then putting out his eyes, and carrying him to Babylon.

Ver. 14. *I will scatter toward every wind all that are about him*] See 2 Kings xxv. 4, 5.

[*I will draw out the sword*] See note upon v. 12.

Ver. 16. *That they may declare all their abominations among the heathen*] And there justify my proceedings against them (see vi. 8—10).

Ver. 18.] Show all the signs of anxiety and consternation whenever thou takest thy common sustenance.

Ver. 19. *Thus saith the Lord God of—Jerusalem,*] This was designed to inform the captives that they were not in a worse condition than those that were left behind in Judea (see note on ver. 2).

[*They shall eat their bread, &c.*] See iv. 16, 17.

Ver. 20. *That I am the Lord.*] See vi. 7.

Ver. 22. *In the land of Israel,*] See note on vii. 2.

[*The days are prolonged, and every vision faileth?*] Words of the same import with those at ver. 27, and xi. 3. Both of them the words of infidels, who turn the grace of God into wantonness, and take encouragement from his patience and long-suffering to despise his threatenings, as if they would never be fulfilled (compare Isa. v. 19, Amos vi. 18, 2 Pet. iii. 3, 4).

Ver. 23. *The days are at hand,*] The same is elsewhere expressed, by "the day of the Lord is at hand"

they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the LORD GOD.

(see Joel ii. 1, Zeph. i. 14): the time when God will "show his wrath, and make his power and justice known to the world" (see ver. 25).

Ver. 24. *There shall be no more any vain vision*] The false prophets, who foretold peace and safety, shall see their prophecies so confuted by the events quite contrary to what they foretold, that they will

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are far off*.

28 Therefore say unto them, Thus saith the LORD GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the LORD GOD.

never pretend any more to publish new prophecies (compare xiii. 23).

Ver. 25. *It shall be no more prolonged:*] My threatenings shall come to pass in your own days, and ye shall have ocular demonstration of their truth.

Ver. 27, 28.] See ver. 22, 23, 25.

CHAPTER XIII.

1 AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

3 Thus saith the LORD GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5. Ye have not gone up into the gaps, neither

made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them; and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken?

8 Therefore thus saith the LORD GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the LORD GOD.

CHAP. XIII.

ARGUMENT.—The prophet denounces God's judgments against false prophets who made a gain of their profession, and encouraged men to go on in their sins, by giving them false visions of peace and security; and at the same time disheartened the truly pious, and discouraged them from continuing in the ways of holiness.

Ver. 2. *Say thou unto them that prophesy out of their own hearts,*] The true prophets often denounce God's judgments against the false ones: laying to their charge many misdemeanors in their private conversation, and upbraiding them for unfaithfulness in the office they undertook of guiding and directing men's consciences (see xxii. 25, 28, Jer. vi. 14, xxiii. 11, &c. xxviii. 14, xxix. 8, 22, 23, Mic. iii. 5).

Ver. 4. *The foxes in the deserts.*] "Deceitful workers," as the apostle styles such persons, 2 Cor. xi. 13, who craftily insinuate false doctrines into weak and unstable minds; and withal hungry and ravenous, and such as greedily catch at any appearance of advantage (compare xxii. 25).

Ver. 5. *Ye have not gone up into the gaps,*] Or, "stood in the gap," or breach, as it is expressed xxii. 30, Ps. cvi. 23. Which place alludes to the intercession which Moses made for the Israelites, whereby he withheld God's hand, as it were, when it was just stretched out to take vengeance upon the people for their heinous sin in making the golden calf (see Exod. xxxii. 10, 11).

The phrase is taken from those that put a stop to

the enemy when he is just entering in at a breach. In like manner, it was the office and duty of those prophets, if they had truly been what they pretended by their prayers and intercessions, to put a stop to God's vengeance when it was just ready to be poured out upon a sinful people.

Neither made up the hedge] Or, "made up a wall," as the Vulgar Latin translates it. Another expression taken from those that are besieged, and if a breach be made in a wall, presently make it up, or build up a new one within it: to prevent the enemy from entering, and becoming masters of the city. The word *geder*, *fence*, signifies any other sort of fortification (see Ps. lxii. 3, lxxxix. 40).

To stand in the battle in the day of the Lord.] When God shall come like a leader, or general, at the head of his army, i. e. his judgments, to execute vengeance upon his enemies (compare Jer. xxv. 30, Joel ii. 11).

Ver. 6. *They have seen vanity and lying divination,*] Concerning peace and prosperity (see ver. 10, and xii. 23, 24).

They have made others to hope that they would confirm the word.] Or, "that the word should be confirmed;" the transitive verb being often taken in an impersonal sense (see the note on Isa. xlv. 18). Their speaking with so much assurance made others confidently expect that the event should answer their predictions; and sometimes even imposed upon the true prophets for a time; as Hananiah did upon Jeremiah (see Jer. xxviii. 6).

Ver. 9. *They shall not be in the assembly of my people.*] They shall not be members of the church here,

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

10 ¶ Because, even because they have seduced my people, saying, Peace; and *there was no peace*; and one built up a wall, and, lo, others daubed it with untempered *mortar*:

11 Say unto them that daub *it* with untempered *mortar*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine an-

nor partake of the communion of saints in heaven. The Hebrew word *soḏ*, signifies a secret assembly or privy-council; such as are acquainted with the most inward thoughts and secret intent of a prince; and from thence it is applied to God's chosen people, those that are acquainted with the *whole counsel of God*, and whom he instructs by the secret directions of his Holy Spirit (see Ps. xxv. 14, Jer. xxiii. 18). So the prophet tells these men that pretended to know so much of the secrets of the Almighty, that they should never be of the number of those favorites of heaven, to whom God will reveal himself and his counsels.

Neither shall they be written in the writing of the house of Israel.] The sense is much the same with that of the foregoing sentence; the expression being an allusion to the registers that used to be kept of the members of any city or corporation, the privileges of which society none can pretend to, but they whose names are entered into such registers (compare Exod. xxxii. 32, Ps. xlix. 28, Ezra ii. 62, Luke v. 20, Phil. iv. 2, Heb. xii. 23). It may be, these false prophets foretold a speedy return to the exiles; whereupon God tells them that they shall never live to see it, nor shall their names be entered into the register of those that return home (see Neh. vii. 5).

Neither shall they enter into the land of Israel.] They shall never see their own country again, nor shall they have a share among the *true Israelites* (see the note on xx. 38).

Ver. 10 *They have seduced my people, saying, Peace; and there was no peace.*] They have deceived my people, by telling them that none of those judgments should overtake them, which Jeremy and the other true prophets threatened them with, and they have spoken peace to men's consciences upon false grounds and principles (see Jer. iv. 10, vi. 14, xxxiii. 14, 17).

And one built up a wall, and, lo, others daubed it with untempered mortar.] Instead of providing such a fence and bulwark, as might secure the people against the judgments that threaten them (see ver. 5), they have made a slight wall without any mortar, or cement, to bind and strengthen it; that is, they have applied slight and palliating remedies to public calamities, which will never give true peace to men's consciences, nor stand them in any stead, when God visits for their iniquities. Just as if an unskilful builder should undertake to set up a wall,

and great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the Lord.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will say unto you, The wall *is* no more, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord God.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them.

18 And say, Thus saith the Lord God: Woe

and his fellow-workmen should daub it with untempered mortar (see ver. 11, 12, 16).

Ver. 11.] God's judgments are often compared to storms and tempests, the artillery of heaven (see xxxviii. 22, Job xxvii. 10, Ps. xi. 6, xviii. 13, 14). Especially when he executes his judgments by a victorious army (see Isa. xxix. 6, xxxviii. 2, Jer. iv. 13, compare Ecclus. xlix. 9).

Ver. 13.] Under these metaphors is probably foretold the destruction of Jerusalem by the Chaldean army. Thus the Chaldee paraphrase expounds it: "I will bring a mighty king with the force of a whirlwind, and destroying people as it were an overflowing storm, and powerful princes like great hailstones."

Ver. 14. *So will I break down the wall, &c.*] The Chaldee explains this verse to the same sense: "I will destroy the city wherein ye have uttered these false prophecies;" which exposition is confirmed by the following words, "and ye shall be consumed in the midst thereof; that is, you shall be destroyed in the same common calamity."

Ye shall know that I am the Lord.] See vi. 7.

Ver. 15. *The wall is no more, neither they that daubed it.*] The Chaldee expounds it, "The city is no more, nor the false prophets."

Ver. 16. *See visions of peace.*] See Jer. vi. 10, viii. 11.

Ver. 17. *Set thy face against the daughters of thy people, which prophesy.*] Direct thy discourse against those she-pretenders to prophesy (compare xx. 46, xxi. 2). God did sometimes bestow the gift of prophecy upon women (see Exod. xv. 20, Judg. iv. 4, 2 Kings xxii. 14). This encouraged others of that sex to pretend the same gift (compare Rev. ii. 20).

Ver. 18. *Woe to the women that sew pillows to all armholes, &c.*] The learned Gataker, in Cinnus, p. 200, thinks the words may more properly be rendered, "That put (or fasten) pillows to all armholes;" so he understands the same word, Job xvi. 15, "I have put sackcloth upon my skin." As the prophet compares the deceitful practices of the false prophets to the daubing of a wall, so he represents the artifices of these female seducers, by sewing pillows under their hearers' elbows, that they might rest securely in their evil ways; and by covering their faces with veils or kerchiefs, or ornaments proper to women, thereby to keep them in blindness and ignorance.

to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

20 Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls

Upon the head of every stature] "Of every age," both great and small: so the Greek word ἡλικία, used by the LXX. here, signifies age as well as stature (see Dr. Hammond upon Matt. vi. 27).

To hunt souls!] That they may drive them into those nets and snares that they have laid for them, and make them their prey (compare xxv. 25, Mic. ii. 7, 2 Pet. ii. 14).

Will ye save the souls alive that come unto you? Or, "will ye promise life unto those that come to you?" (see ver. 19, 22) that is, will ye make a prey of men's souls, by deluding them with fair hopes and promises?

Ver. 19. *Will ye pollute me among my people]* Will ye profane my name, by making use of it to give credit to your own dreams and lies (see ver. 7)?

For handfuls of barley and for pieces of bread,] For the meanest reward (see Prov. xxviii. 21). So greedy are they of making gain to themselves (compare xxii. 25, Mic. iii. 5).

To slay the souls that should not die,] Thus they threatened death to those that yielded themselves to the Chaldeans in Jeconiah's captivity; and yet God preserved them alive (see Jer. xxix. 5, 6). And they have encouraged those that remain at Jerusalem with promises of peace and safety, who shall

go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord.

all be destroyed (see v. 12). Or the words may be meant in general of discouraging the godly, and confirming the wicked in their evil ways (see ver. 22, and compare Jer. xxiii. 14, 17).

To slay and to make alive,] signify here to promise men life, or threaten them with death (see ver. 22). So the prophet saith he "came to destroy the city," xliii. 3, that is, to pronounce the sentence of destruction upon it. And the priest is said to make the leper unclean, Lev. xiii. 3, that is, to "pronounce him unclean," as our translation rightly expresses the sense.

Ver. 20. *Wherewith ye there hunt the souls to make them fly,]* To make them run into those nets and snares that you have laid for them (see ver. 18). The metaphor is continued from the manner of hunting and pursuing living creatures, by that means to drive them into the toils prepared for them.

I will tear them from your arms,] I will make your cheats and impostures appear so evidently, that nobody shall be in danger of being seduced by you any more (see ver. 23).

Ver. 22.] As you have deluded the wicked with vain hopes (see ver. 10), so you have disheartened the righteous with groundless fears (ver. 19, and compare xxii. 25).

CHAPTER XIV.

1 THEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the Lord came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto

them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

CHAP. XIV.

ARGUMENT.—The prophet denounces God's judgments against those hypocrites who pretended to be his worshippers, and at the same time secretly practised idolatry. He afterward sets forth God's mercy towards the Jews, in sparing a few of that sinful nation, and those no better than the rest that were destroyed, when he might in justice have involved all of them in one common destruction.

Ver. 1. *Certain of the elders]* See viii. 1.

Ver. 3. *These men have set up their idols in their*

heart, and—before their face,] They are not only idolaters in their heart, but they have actually set up idols and worshipped them; and thereby have fallen into that great sin of deserting me and my worship (see vii. 19).

Should I be enquired of at all by them? Though they have the impudence to come to ask counsel of God (see vii. 26), they shall not receive a favourable answer, but such a one as their hypocrisy deserves (see the following verse, and compare xxxvi. 37).

Ver. 5.] That I may deal with them according to their deserts, and thereby convince them that I am a searcher of hearts, and know the inward and secret wickedness of their thoughts.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself:

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the Lord.

9 And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

Ver. 6. *From all your abominations.*] Your idolatries (see viii. 10, xvi. 2).

Ver. 7. *Of the stranger that sojourneth in Israel.*] "The stranger within thy gates," as it is expressed in the fourth commandment. These, though they were not all of them circumcised, yet devoted themselves to the service of the one true God, for which reason they are styled "the worshippers of God," Acts xvi. 14, xviii. 7.

Which separateth himself from me.] Who turns apostate from me and my service; for men cannot serve God and idols; he having declared himself a *jealous God*, that will not admit any rival in his worship (see Josh. xxiv. 19).

I the Lord will answer him by myself.] I will punish him immediately by my own hands (see the following verse).

Ver. 8. *I will set my face against that man.*] I will make him a mark of mine indignation (see xv. 7, Jer. xlv. 11).

Will make him a sign and a proverb.] I will make him a signal and remarkable instance of my vengeance (compare Numb. xxvi. 10, Deut. xxviii. 38).

And will cut him off.] By a sudden death, attended with extraordinary circumstances (see Lev. xx. 6, 17, 18).

Ver. 9. *If the prophet be deceived.*] This is to be understood of the false prophets, whose practices are reproved throughout the whole foregoing chapter.

I have deceived that prophet.] I have suffered him to be deceived (see the note on Isa. lxiii. 17). I have given him up to "strong delusions," as a just judgment upon him for going after idols, and setting up false pretences to inspiration (see xiii. 2, 7, 23, 1 Kings xxii. 23, Jer. iv. 10, and compare 2 Thess. ii. 11, 12). Or the words may be explained to this sense; I will disappoint the hopes and expectations of those prophets, who seduce my people by speaking peace to them (xiii. 10), for I will bring upon them those evils, which they with great assurance have declared should never come to pass. To this purpose it follows, "I will stretch out my hand upon him," &c. i. e. I will send such a judgment upon him, as I inflicted upon Hananiah the false prophet, Jer. xxviii. 16, 17.

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God.

15 ¶ If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man pass through because of the beasts:

16 *Though* these three men *were* in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

Ver. 10.] Because both parties are equally guilty of going astray from me, and seeking after idols, and other unlawful means of divination (see ver. 11, and compare 2 Kings i. 3, 4).

Ver. 11. *That—Israel may go no more astray.*] The judgments I inflict upon the false prophets, and those that consult them, shall be an instruction to my people to keep close to me and to my worship, and not hanker after the idolatrous practices of the neighbouring nations.

But that they may be my people.] See xi. 20.

Ver. 13. *When the land, &c.*] Or, "When a land." The design of this and the following verses is to show that when the inhabitants of a land have filled up the measure of their iniquities, and God ariseth to execute judgment upon them, the few righteous that are left among them shall not be able by their prayers and intercessions to deliver the nation from the judgments decreed against it. "They shall but deliver their own souls;" as we see in the case of Sodom, where there was no righteous but Lot and his family; those just persons saved themselves, but no intercession could avail to save the city (see the following verse).

Break the staff of the bread.] See iv. 16.

Ver. 14. *Noah, Daniel, and Job, were in it.*] All of them persons eminent for their piety: Noah and his family were saved out of the universal deluge, and obtained a promise from God that he would never destroy the world so again, Gen. viii. 21. Daniel interceded with God for the whole nation of the Jews, and obtained a promise of their restoration, Dan. ix. Job was appointed by God to make intercession for his three friends, Job xlii. 8. But when God's irreversible decree is gone out against a nation, even the prayers of such men will be inefficual towards their deliverance (compare Jer. xv. 1).

We may observe how early the fame of Daniel's piety was spread over Chaldea, who was at this time not above thirty years of age; it being but thirteen years ago since he was carried captive to Babylon, when he was very young (see Dan. i. 1, 4, &c.)

Ver. 15. *If I cause noisome beasts.*] See v. 17.

Ver. 17. *If I bring a sword upon that land.*] If I deliver it into the hands of a cruel and bloody ene-

18 Though these three men *were* in it, *as I* live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, *were* in it, *as I* live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

21 For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the

noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

my (see v. 12, vii. 15, xxi. 9, 16). The conqueror's sword is often called the "sword of the Lord," in the prophets: because they are the executioners of God's judgments (see Isa. x. 15, Jer. xxv. 9, xlvii. 6).

Sword, go through the land;] So God is said "to call for a sword upon Gog," xxxviii. 21.

So that I cut off man and beast] The men are destroyed by the sword, and the cattle are driven away by the enemy; or else consumed by pestilence arising from the air's being corrupted through the stench of dead bodies (compare xxv. 13, xxix. 8, xxxii. 13, Hos. iv. 3, Zeph. i. 3).

Ver. 19. *Or if I send a pestilence*] See v. 12. *And pour out my fury upon it in blood,*] With great destruction of men's lives, as the Chaldee paraphrase explains it (compare xxxviii. 22).

Ver. 21. *How much more* [should there be an utter destruction] *when I send my four sore judgments*] See v. 12, vi. 12, xii. 16, Jer. xv. 2. The particles *aph ki*, are very properly translated here, "How much more:" in which sense they are plainly taken, 2 Sam. iv. 11, Prov. xi. 31, xxi. 15.

The noisome beast,] See v. 17, xxxiii. 27.

Ver. 22. *Therein shall be left a remnant that shall be brought forth,*] Notwithstanding these four sore judgments, some shall escape, and be brought into Chaldea, to be your companions in captivity (compare vi. 8, Jer. lii. 29, 30).

Both sons and daughters:] See ver. 16, 18, 20, of this chapter.

Ye shall see their way and their doings:] Their afflictions shall bring them to a due sense of their former iniquities, and they shall humbly confess their own sins, and the sins of those who were consumed in the destruction of the city, whereby it will appear that I have not punished them beyond what their sins have deserved (see vi. 9, xx. 43, xxxvi. 31).

Ye shall be comforted concerning the evil] This will compose your minds, and make you give glory to God, and acknowledge his judgments to be righteous, though they touch you very nearly in the destruction of your friends and country.

Ver. 23.] See note on vi. 10.

CHAPTER XV.

1 AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the

midst of it is burned. Is it meet for any work?

5 Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them; they

CHAP. XV.

ARGUMENT.—Under the parable of a vine, which when it is barren, is unfit for any use, is shown the utter rejection of Jerusalem.

Ver. 2. *Or than a branch which is among the trees of the forest*] The latter part of the verse may be better translated thus, "If it be as a branch which is among the trees of the forest;" i. e. if it prove unfruitful (see Dr. Lightfoot upon John xv. 6). The Jewish church is often compared to a vine in the sacred writers (see Isa. v. 1, Ps. lxxx. 8, &c.).

Ver. 3. *Shall wood be taken thereof to do any work?*] The wood of a vine is of no use for building,

or making any utensil. The works of that kind which Pliny takes notice of, Nat. Hist. lib. xiv. cap. 1, are rather to be looked upon as rarities, than as things of common use.

Ver. 4. *It is cast into the fire for fuel;*] The only use that dead vine-branches can be put to (see John xv. 6).

The fire devoureth both the ends of it, and the midst of it is burned.] A fit representation of the present state of Judea, when both its extremities were consumed by the ravages of a foreign enemy, and the midst of it, where the capital city stood, is ready to be destroyed: just as the fire still spreads towards the middle part of a stick, when once both ends are lighted.

Ver. 7. *They shall go out from one fire, and an-*

shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the LORD, when I set my face against them.

other fire shall devour them:] Flying from one evil, another shall overtake them. Fire sometimes sig-

8 And I will make the land desolate, because they have committed a trespass, saith the Lord God.

nifies any judgment or calamity inflicted by God (see Amos i. 4, &c., and the note upon Jer. vii. 20).

CHAPTER XVI.

1 AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee*; thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast east out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee

when thou wast in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded

CHAP. XVI.

ARGUMENT.—God sets forth his free love towards the church and nation of the Jews, represented here by Jerusalem, under the emblem of a person that should take up an exposed infant, breed her up, and afterward marry her. He then upbraids their monstrous ingratitude in departing from his worship, and being polluted with heathenish idolatries; which the prophet illustrates by the resemblance of a lewd woman, that proves false to a kind and indulgent husband. For which God threatens to deal with her as abused husbands used to deal with wives convicted of idolatry. Notwithstanding all these provocations, he promises in the end to show them mercy. The metaphor of describing idolatry as spiritual adultery, often made use of in the prophets, is here, and in the twenty-third chapter, pursued with great force, and in a lively way of representation: both chapters being a remarkable instance of that vehemence of expression, which the rhetoricians call by the name of *δεινότης*.

Ver. 1. *Cause Jerusalem to know her abominations.]* This might probably be done by way of letter, as Jeremiah signified the will of God to the captives at Babylon (Jer. xxix. 1). God particularly upbraids Jerusalem for her iniquities, because it was the place he had chosen for his peculiar residence, and yet the inhabitants had defiled that very place, nay, and the temple itself, with idolatry; the sin particularly denoted by the word abomination (see viii. 10, xiv. 6).

Ver. 3. *Thy birth and thy nativity is of the land of Canaan.]* As your fathers sojourned in the land of Canaan, before they came to have any right or property in it; so you, their posterity, have all along resembled the manners of Canaan, more than those of Abraham, Isaac, and Jacob, your ancestors.

Thy father was an Amorite, and thy mother an Hittite.] Those are said to be our parents in the

scripture dialect, whose manners we resemble (see ver. 45, of this chapter; Matt. iii. 7, John viii. 44). There is an expression of the same import in the History of Susannah, ver. 56, that seems to be copied from this text, "O thou seed of Canaan, and not of Judah, beauty hath deceived thee, and lust hath perverted thy heart."

Ver. 4, 5.] The prophet describes the forlorn condition of the Israelites in Egypt under the similitude of a new-born infant, exposed in its native filthiness, without any friend to pity his condition, or take the least care of it.

Ver. 6. *I said unto thee when thou wast in thy blood, Live:]* Whilst as yet nobody took so much care of thee as to wash thee from thy native filthiness (ver. 4), I took pity on thee; as a traveller that passes by, and sees an infant lie exposed; and I provided all things necessary for thy support.

Ver. 7.] The prophet describes the people's increasing in Egypt, under the metaphor of a child's growing to woman's estate (compare Exod. i. 7).

Ver. 8. *Thy time was the time of love:]* I thought it now a proper time to betroth thee to myself: the Jews' deliverance out of Egypt is elsewhere described as the time of God's espousing them to himself (see Jer. ii. 2, &c., Hos. ii. 15, 19). And his entering into a covenant with them, is commonly represented by a marriage contract (see Isa. liv. 5, Jer. iii. 1, 14, and Bishop Patrick's Preface to his Commentary on the Canticles).

I spread my skirt over thee.] I took thee under my protection, as a husband doth the wife (see Ruth iii. 9).

And covered thy nakedness:] Enriched thee with the goods and possessions of the Egyptians and Canaanites (see ver. 10, 11, &c.).

Ver. 9. *Then washed I thee with water—and I anointed thee with oil.]* I added everything that could contribute to thy beauty and ornament. The anointing with oil was reckoned a necessary ingredient in a festival dress (see Ruth iii. 3, Isa. lxi. 3, Matt. vi. 17).

thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom:

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord God.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pourest out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and

Ver. 10. *And shod thee with badgers' skin, &c.*] Or, "with sandals of a purple colour," as Bochart expounds the word *tahash*. This and the following verses allude to those parts of women's attire, which serve not only for use, but for ornament too; and import that God did not only provide the Jews with necessaries, but likewise with superfluities.

I girded thee about with fine linen.] This manufacture Egypt was famous for (see xxvii. 7): it was one of the principal ornaments of women (see Isa. iii. 16), as well as of great men.

Ver. 11.] These were ornaments that none but persons of better quality used to wear (see Gen. xxiv. 47, Prov. i. 9).

Ver. 12. *I put a jewel on thy forehead.*] The same which is called a "nose-jewel," Isa. iii. 21, where the words might as well be translated, "a jewel for the face or forehead" (compare likewise Gen. xxiv. 47).

A beautiful crown upon thine head.] Crowns or garlands were used in times of public rejoicing; from whence is derived that expression of St. Paul, "A crown of rejoicing," 1 Thess. ii. 19 (compare Isa. xxxv. 10). Virgins were sometimes adorned with crowns (see Baruch vi. 9): and they were commonly put upon the heads of persons newly married (see Cant. iii. 11).

Ver. 13. *Thou didst eat fine flour, honey, and oil.*] Thy country afforded all manner of plenty and delicacies (compare Deut. xxxii. 13, 14).

Didst prosper into a kingdom.] Thou wast advanced to be the seat of a kingdom, and the "city of the great King of heaven and earth," Ps. xlviii. 2.

Ver. 14. *Thy renown went forth—for thy beauty.*] For the magnificence of the temple, called the "beauty of holiness," and honoured with God's especial presence (compare Lam. ii. 15, Ps. xlviii. 2).

Ver. 15. *Thou didst trust in thine own beauty, and playedst the harlot.*] Women that are proud of their beauty are easily tempted to lewdness, if they have not a strict guard upon themselves: so you abused those honours and advantages which I had bestowed upon you, and made them an occasion of forsaking me your benefactor, and serving idols. You presumed upon that very favour which I had shown to Jerusalem, in choosing it for the place of my residence; as if that would secure you from my ven-

playedst the harlot thereupon: *the like things* shall not come, neither shall it be so.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them.

18 And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord God.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy

geance, let your idolatries and other wickedness be never so great (see Jer. vii. 4, Mic. iii. 11).

Playedst the harlot.] Idolatry is commonly described by the metaphor of spiritual adultery, as hath been already observed (see the note on ver. 8, and compare xxiii. 3, 8, 11, Isa. lvii. 8, Jer. ii. 20, iii. 2, 6, 20).

Ver. 16. *Of thy garments thou didst take, and deckedst thy high places.*] This was a great aggravation of their ingratitude, that they applied those very blessings, which God had given them, to the worship of idols (compare Hos. ii. 8).

Deckedst thy high places with divers colours.] Or, "madest high places," or "images of divers colours;" as the LXX. explain the sense. Thou madest little shrines, chapels, or altars for idols, and deckedst them with hangings of divers colours, ver. 18 (see 2 Kings xxiii. 7). The word *bamah* is sometimes used for an altar, because altars were commonly set upon eminent places (see ver. 24, 25). In that sense the Chaldee paraphrase understands it, Jer. xlvi. 35, and so it may be best understood, xx. 29 of this prophecy.

The like things shall not come.] I will utterly destroy those idolatries, and those that commit them.

Ver. 17.] The wealth I had bestowed upon thee thou hast laid out in doing honour to idols (see vii. 19, Hos. ii. 8, 13): and particularly in setting up images to deified heroes (see xxiii. 14, 15).

Ver. 18, 19.] Thou offeredst these my creatures as a meat-offering unto idols. The meat-offering is called an offering "of a sweet savour," because of the frankincense that was put upon it (see Lev. ii. 2). The oblation here mentioned differs from those offered to God in one particular; viz. that honey was mixed with it, which God had expressly forbidden to be used in his service (Lev. ii. 11).

Ver. 20. *Thy sons and thy daughters—thou hast sacrificed.*] These inhuman sacrifices were offered to the idol Moloch, in the valley of Hinnom (see ver. 36, xx. 26, 31, xxiii. 37, Jer. vii. 31).

Whom thou hast borne unto me.] Being married to me by a spiritual contract, ver. 8 (compare xxiii. 4). The children whom I have blessed thee with are mine, being entered into the same covenant with their parent, and devoted to my service (see Deut. xxix. 11, 12).

Ver. 21. *Thou hast slain my children.*] See the note

whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God;)

24 *That* thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of

on Jer. xxxii. 35. By *children* are meant here the first-born, who are set apart to be God's property in a peculiar manner, Exod. xiii. 2, and yet even these they sometimes sacrificed to their idols (see Mic. vi. 7).

To cause them to pass through the fire] The verb *he-nebir*, translated "to cause them to pass through the fire," signifies also to *dedicate*, and denotes the first-born unto God (Exod. xiii. 12). So the words imply, that the Jews, instead of dedicating their first-born to God, as the law required, offered them up a sacrifice to the devil, that was worshipped in their idols.

Ver. 22. *Thou hast not remembered the days of thy youth.*] That miserable condition from which I rescued thee when I first took notice of thee, and set thee apart for my own people (see ver. 3, &c. and compare ver. 43, 60).

Ver. 24.] Manasseh filled Jerusalem with idols (see 2 Chron. xxxiii. 4, 5, 15), many of which were worshipped upon high or eminent places (compare ver. 16, 31, and 2 Kings xxiii. 5, 12, 13). The LXX. render the Hebrew word *gab*, a "brothel-house;" and it is certain that the worship of some of the heathen idols consisted in committing all manner of uncleanness (see 2 Kings xxiii. 7, and the note upon ver. 26).

Ver. 25.] These and the following expressions allude to the practices of common harlots, who used to frequent the most public places, to allure passengers to them (see Gen. xxxviii. 21, Prov. ix. 14, 15): idolatry being in this chapter and elsewhere compared to the rage of lust (see Isa. lvii. 5, Jer. ii. 23, 24, iii. 2).

Ver. 26. *Thou hast also committed fornication with the Egyptians*] While the Israelites sojourned in Egypt, they learned to practise their idolatries (see xx. 7, 8, Lev. xx. 3, Deut. xxix. 16, 17, Josh. xxiv. 14). From Josiah's time the Jews were in a strict confederacy with the Egyptians, and, to ingratiate themselves with them, practised their idolatries (compare xxiii. 19—21, 40, 41). And the worship of Tamuz, the idolatry they are upbraided with, viii. 14, was derived from the same country.

Great of flesh; and hast increased thy whoredoms.] Compare xxxiii. 20. The expressions may allude to the whoredoms which were committed in the worship of some of their idols (see xxii. 9, Numb. xxxi. 16, Hos. iv. 4, Baruch vi. 43).

Ver. 27. *And have diminished thine ordinary food.*] I have abridged thee of many necessities and conveniences, by giving thy country into the hand of thine enemies, as it follows.

them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman;

31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as a wife* that committeth adultery, which taketh strangers instead of her husband!

33 They give gifts to all whores: but thou

Delivered thee unto—them that hate thee, the daughters of the Philistines.] As a punishment of the idolatries which king Ahaz introduced among you (see ver. 57, and 2 Chron. xxviii. 18, 19). The "daughters of the Philistines" are put here for the Philistines, as the daughters of Samaria, Sodom, and the Syrians, stand for the people of those places, ver. 46, 47, 57, to carry on the allegory and comparison between them and Jerusalem, being all of them described as so many lewd women prostituting themselves to idols (see ver. 41). By the same metaphor Samaria and Sodom are called *sisters* to Jerusalem, ver. 46.

Which are ashamed of thy lewd way.] Those have not forsaken the religion of their country, as you Jews have done, nor have been so fond of foreign idolatries (compare v. 7, and Jer. ii. 11). The Chaldee paraphrase explains the words to this sense: "If I had sent my prophets to them, they would have been ashamed; but thou art not converted" (see ver. 47, 48).

Ver. 28.] The Jews courted the alliance of their two potent neighbours, the Egyptians and Assyrians, as it served their present turn; and to ingratiate themselves with them, served their idols (see Jer. ii. 18, 36). This is particularly recorded of Ahaz (see 2 Kings xvi. 10, 2 Chron. xxviii. 23).

Ver. 29. *Thou hast—multiplied thy fornication in the land of Canaan*] Or, "with the land of Canaan," as Noldius translates the particle *el*, in his Concordance, p. 59. The sense is, Thou hast defiled thyself with all the idolatries of the heathen, beginning with those which were practised by the former inhabitants of Canaan, and, by degrees, learning new species of idolatry derived from distant countries, such as Chaldea was reckoned (see Jer. v. 15, and compare this verse with xxiii. 16, 17, 2 Kings xvii. 16, 17, xxi. 3, &c. xxiii. 5, &c.).

Ver. 30. *How weak is thine heart.*] Not only unstable as to good resolutions, but even restless and unsettled in evil practices; still hankering after some new kind of idolatry, and resolved to indulge a wandering appetite (see ver. 28, 29).

Ver. 31. *Thine eminent place*] See ver. 16, 24. *In that thou scornest hire;*] Or, "to prostitute thyself for hire;" as some translate the words.

Ver. 33. *Thou givest thy gifts to all thy lovers.*] The Jews are often upbraided for making leagues with idolaters, and courting their favours by presents, and by complying with their idolatries (see Isa. xxx. 6, lvii. 5, 9, Jer. ii. 18, 25, 36, and the notes upon these texts).

givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the Lord:

36 Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered, through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand,

Ver. 36.] See ver. 20, Jer. ii. 34.

Ver. 37. *I will gather all thy lovers,*] Those allies whose friendship thou hast courted by complying with their idolatries (see xxiii. 9, 22, Jer. ii. 25, iv. 30, xxii. 20, Lam. i. 8, Hos. ii. 10).

With all them that thou hast hated;] Compare ver. 41. Such were Edom, Moab, and Ammon; who always bore a spite to the Jews, and insulted over their calamities (see xxv. 3, 8, 12).

And will discover thy nakedness unto them,] They shall see thee carried away captive, stripped and bare (see ver. 39), without any covering to thy nakedness, according to the barbarous custom of conquerors (see the notes on Isa. iii. 17, xx. 4). The words allude to the punishment that used to be inflicted upon common harlots and adulteresses, which was to strip them naked, and expose them to the world (compare xxiii. 29, Jer. xlii. 22, 26, Hos. ii. 3).

Ver. 38. *And I will judge thee, as women that break wedlock*] Whose punishment was death by the law, Lev. xx. 10, Deut. xxii. 22.

And shed blood] See ver. 20, 21, 26. This was likewise a capital crime (see Exod. xxi. 12). In these two parts of Jerusalem's character, she was a type of the antichristian whore, who was likewise drunk with the blood of the saints" (Rev. xvii. 5, 6).

I will give thee blood in fury and jealousy.] I will make an utter destruction of thine inhabitants (see xiv. 19): or I will "pour out the blood of thy slain like water" (Ps. lxxix. 3). Jealousy is the "rage of a man" (Prov. vi. 34). Such indignation will God show against the idolatry of his own people, who hath declared himself a *jealous* God, and very tender of his honour, which is highly injured by the worship of idols, set up as his rivals (see the note on v. 13).

Ver. 39. *They shall throw down thine eminent place,*] They shall destroy all the high walls and fortifications; the expression alludes to the high places dedicated to idolatrous worship (see ver. 24, 31).

They shall strip thee also of thy clothes,] They shall first plunder thee before they carry thee away captive (see ver. 37, and xxiii. 26).

and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore I also will recompense thy way upon *thine* head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As is the mother, so is her daughter.

45 Thou *art* thy mother's daughter, that loatheth her husband and her children: and thou *art* the

Ver. 40. *They shall also bring up a company against thee, and they shall stone thee with stones,*] The Chaldean army shall beat down thy walls and houses with stones flung out of battering engines (see Jer. xxxiii. 4). The expression alludes to the punishment inflicted upon adulteresses, which was stoning (see John viii. 5). The particular sort of death which they were to suffer, is not expressed in the law; so the conjecture of Grotius upon that place of St. John is not improbable, that in the latter times, as wickedness increased, the Sanhedrin exchanged the milder punishment of strangling, used before, for the severer death of stoning.

Thrust thee through] See v. 12, xxiii. 10, 47, xxiv. 21.

Ver. 41. *They shall burn thine houses with fire,*] The punishment allotted to an idolatrous city, Deut. xlii. 16. The words may likewise allude to the punishment of burning, anciently inflicted upon harlots (see Gen. xxxviii. 24).

And execute judgments upon thee in the sight of many women:] The Syrians, Philistines, and other neighbouring nations (see ver. 37, and notes upon ver. 27). The judgment I will execute upon thee shall be for an instruction to other nations, how they follow thine ill practices (see xxiii. 48).

Cease from playing the harlot,] See xxiii. 27.

Ver. 42.] See ver. 38, and note upon v. 13.

Ver. 43. *The days of thy youth,*] See ver. 22.

Thou shalt not commit this lewdness above all thine abominations.] Thou shalt not add these manifold and shameless practices of idolatry to all thy other wickedness. But the words may be rendered, "Neither hast thou laid to heart all these thine abominations."

Ver. 44.] They that love to apply the memorable sayings of former ages to the present times, shall apply that common saying to thee, That the daughter follows her mother's steps, and Jerusalem is no better than the Amorites, whose land they inhabit, and whose manners they imitate (see ver. 3).

Ver. 45. *Thou art thy mother's daughter, that loatheth her husband and her children;*] Both these quali-

sister of thy sisters, which loathed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*.

ties are the property of a harlot, and were verified in the Jews, who abhorred God their husband (ver. 8), and cast off all natural affection to their children, sacrificing them in the fire to the honour of their idols (ver. 20).

Thou art the sister of thy sisters.] Samaria and Sodom (ver. 46.) The worship of Moloch was generally practised by the ten tribes, whose metropolis was Samaria (see 2 Kings xvii. 17), as it was by the Ammonites, who derived their original from Lot, an inhabitant of Sodom (see 1 Kings xi. 7). Great and crying sins are compared to those of Sodom (see Isa. i. 9, iii. 9, Matt. xi. 23, Rev. xi. 8).

Your mother was an Hittite, &c.] See ver. 3.

Ver. 46.] Samaria is called the elder sister to Jerusalem, as being the capital city of the kingdom of Israel, a more large and potent kingdom than that of Judah, of which Jerusalem was the metropolis. She likewise led the way to that idolatry which afterward infected the whole nation, forsaking the worship which God had appointed in his temple, and setting up the idolatry of the golden calves. Samaria lay northward of Jerusalem, and Sodom southward; which two quarters of the world are expressed by the right and left, in the Hebrew language, being placed in such a position to those that set their faces eastward. So the phrase is to be understood, Gen. xiii. 9, "If thou wilt go to the left hand, I will go to the right;" where the Targum expounds the words, "If thou wilt go to the north, I will go to the south." The same way of speaking is still used in the ancient British or Welsh language, as Archbishop Usher observes in his Primord. Eecl. Britan. p. 306, edit. fol.

Samaria and Sodom are described as metropolises, or mother-cities: so their *daughters* may be expounded not only of the inhabitants of each city, but likewise of the lesser towns which were anciently under the jurisdiction of the greater (compare xxvi. 4, 6, Jer. xlix. 2).

Ver. 47. *Not walked after their ways.*] See v. 7.

Thou wast corrupted, &c.] See ver. 48, 51.

Ver. 48. *Sodom thy sister hath not done—as thou hast done.*] Their sins were not committed with such aggravations of ingratitude; nor did I use such powerful methods to convince them of their wickedness as I have done towards you (compare v. 6, Matt. x. 15, xi. 24).

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their

Ver. 49. *This was the iniquity of—Sodom, pride, fulness of bread.*] Sodom abused that plenty which God gave them to pride and idleness, which gave rise to those enormities which they afterward were guilty of. The scripture takes notice of the fruitfulness of the soil where Sodom stood (Gen. xiii. 10).

Neither did she strengthen the hand of the poor and needy.] Pride and luxury make men expensive in their own way of living, and regardless of the wants and miseries of others (see Luke xvi. 20, 21).

Ver. 51. *Neither hath Samaria committed half of thy sins.*] The ingratitude of Jerusalem was greater than that of Samaria, because God had placed his name there, whose worship she forsook, and profaned the temple by placing idols in it; which was a degree of idolatry beyond anything the ten tribes had been guilty of (see v. 11, vii. 20, viii. 6, 15, xxiii. 38, 39, xliii. 8, 2 Kings xvi. 14, xxi. 7, 9).

And hast justified thy sisters in all thine abominations.] Thou hast made them appear less guilty (see Jer. iii. 11). Another aggravation of thy sin consists in this, that thou wouldest not take warning by the judgments God brought upon them (see *ibid.* ver. 8).

Ver. 52. *Thou also, which hast judged thy sisters, bear thine own shame.*] Because "wherein thou hast judged them," or declared them deservedly punished, "thou hast condemned thyself;" having been guilty of the same sins, and those accompanied with greater aggravations.

Ver. 53. When the "fulness of the gentiles" shall come into the church, some of whom may be compared with Sodom for wickedness (see Isa. i. 9), then will I also remember you, who are my ancient people. St. Paul tells us, that the Jews will be provoked to emulation by the gentiles coming into the church, and thereby induced to acknowledge the truth (see Rom. xi. 11, 12, 15, 25, 31). The conversion of the gentiles is expressed in Jeremy, by returning the captivity of Moab, Ammon, and Elam (xlviii. 47, xlix. 6, 39), and by the Egyptians, Assyrians, Ethiopians, and Syrians, "bringing presents to God," and acknowledging themselves his servants, in the prophecy of Isaiah (xviii. 7, xix. 24, 25, xxiii. 18). And by the same analogy we are to understand the "returning of the captivity of Sodom" here, of the gentiles coming into the church.

Ver. 54.] In the mean time thou shalt bear the

former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness and thine abominations, saith the Lord.

59 For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless I will remember my cove-

shame and punishment due to thy sins, and shalt be some sort of comfort to thy neighbours, in being a companion with them in punishment, as thou hast been in wickedness.

Ver. 55.] When the prophets foretell the general conversion and restoration of the Jewish nation, they always join Judah and Israel together, as equal sharers in that blessing (see xxxvii. 16, 22, and the notes there).

Ver. 56, 57. *For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was discovered.*] These words should be joined together in the same verse or sentence: God saith to Jerusalem, that in the height of her prosperity, before her wickedness so fully appeared to the eyes of the world, by the extraordinary judgments brought upon her, she did not reflect upon the terrible vengeance which befell Sodom, and was designed for an example or "warning to those that should afterward live ungodly" (2 Pet. ii. 6).

Ibid. and ver. 58. *As at the time of thy reproach of the daughters of Syria, &c.*] The words begin a new sentence, which may be translated more perspicuously thus, joining them to the following verse: "But when it was the time of thy becoming the reproach of the daughters of Syria," &c. The particle *kemo* sometimes signifies *when* (see Noldius, p. 431). The words, with regard to what goes before, import thus much: In thy prosperity thou didst despise those who are no worse than thyself; but since thou hast been insulted and invaded by thy neighbours, both Syrians and Philistines, whom God hath made use of as executioners of his judgments upon thee, thou hast been a remarkable instance of his vengeance, and God's hand hath been heavy upon thee for all thine idolatries and abominations. The words relate to the frequent inroads the Syrians and Philistines made into Judea in the time of king Ahaz (see 2 Kings xvi. 5, 2 Chron. xxviii. 18).

Ver. 59.] That solemn oath and covenant you entered into with me to be my people, and serve no other God besides: see Deut. xxix. 12, 14, which is likewise represented in this chapter, and many other places, under the solemnity of a marriage contract. Hereupon God threatens her, that since she had broken her oath and promise, he should not think himself obliged to make good any of the promises of favour and protection which he had made to her, but

nant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I *am* the Lord:

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

would give her up to ruin and desolation (see Numb. xiv. 34).

Ver. 60. *I will remember my covenant with thee in the days of thy youth.*] I will have some regard for you, because you were formerly my people, by virtue of the covenant I made with you at your coming out of Egypt (compare ver. 4, 22, of this chapter, and Hos. ii. 15, xi. 1, Jer. ii. 2): at which time God chose them to be his peculiar people (see Exod. xix. 5, 6).

I will establish unto thee an everlasting covenant.] Such a one as shall never be abolished, viz. that of the gospel (see Jer. xxxii. 40, and the note upon that place).

Ver. 61. *Then thou shalt remember thy ways, and be ashamed.*] The Jews shall be touched with a deep sense and remorse for their former provocation, as a necessary preparation for their conversion (compare xx. 43, xxxvi. 21, Jer. xxxi. 9, l. 5, and see the notes upon those places).

When thou shalt receive thy sisters,] See ver. 53. *And I will give them unto thee for daughters.*] Jerusalem thus restored shall be a type of that heavenly Jerusalem, *which is the mother of us all* (Gal. iv. 26). And even in the times of the apostles there was a particular deference paid to the church of Jerusalem, as the mother-church of the Christian world (see Rom. xv. 26, 27). Accordingly she is styled the *mother of all churches*, by the second general council, in their synodical epistle (see Theodoret. Hist. Eccles. lib. v. cap. 9): a title which the church of Rome now assumes, without any pretence from scripture or antiquity.

But not by thy covenant.] Not by virtue of that covenant mentioned ver. 60,—you have forfeited all your title to its privileges, ver. 59; but by virtue of that new covenant which I will make with you, through the Messiah (see Jer. xxxi. 31).

Ver. 62. *Thou shalt know that I am the Lord.*] I will be then as conspicuous in my mercies, as I was before in my judgments (see note on vi. 7).

Ver. 63. *That thou mayest remember and be confounded.*] Be confounded at the remembrance of thy former wickedness (see ver. 61).

And never open thy mouth any more] The mercies of the gospel in "calling sinners to repentance," and accepting them, notwithstanding their many imperfections, do unanswerably confute all claim or pretence to merit (see Rom. iii. 19).

CHAPTER XVII.

1 AND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffick: he set it in a city of merchants.

5 He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with

great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now to the rebellious house, Know ye not what these *things mean*? tell them, Behold,

CHAP. XVII.

ARGUMENT.—Under the parable of two eagles and two vine-branches, the prophet figuratively expresses the carrying away Jehoiachin into captivity by the king of Babylon, who made Zedekiah king in his stead. He afterward revolted from the king of Babylon, whose vassal he was, and entered into an alliance with the king of Egypt. For this breach of his oath and fidelity, God threatens to make him captive to that very king from whom he had revolted.

Ver. 2. *Put forth a riddle,*] i. e. A continued metaphor, or figurative speech, still pursuing the allegory of an eagle and vine in the several parts of the parable: this perhaps may make the hearers more attentive to what thou speakest.

Ver. 3. *A great eagle with great wings,*] That is, the king of Babylon (see ver. 12). Conquerors are elsewhere represented by eagles, who are birds of prey, and remarkable for their swiftness (see Deut. xxviii. 49, Jer. iv. 13, Hos. viii. 1).

Long-winged,] The LXX. and other interpreters translate the word from the Chaldee sense of it, of a great size; to avoid the repetition of the same sense over again.

Came unto Lebanon, and took the highest branch of the cedar:] i. e. Invaded Judea, or invested Jerusalem, and took king Jehoiachin captive (see ver. 12, and compare Jer. xxii. 23).

Ver. 4. *Carried it into a land of traffick;*] Babylon and the country about it, being the seat of a universal monarchy, must needs have been a place of great trading. Strabo takes notice, that the merchants who travelled by land to Babylon, went through the country of the Arabians called *Scenita* (lib. xvi. p. 747); and vessels of great burden came up to the walls of it, from the Persian Gulf up the Euphrates (see Pliny's Nat. Hist. lib. vi. cap. 26).

Ver. 5. *He took also of the seed of the land,*] Of the king's seed, as it is explained ver. 13, i. e. Zedekiah.

He placed it by great waters, and set it as a willow

tree.] Judea was a fruitful country, and well watered (see Deut. viii. 7); where Zedekiah flourished as a willow tree, that thriveth best in a moist ground (see Isa. xlv. 4).

Ver. 6.] Though he flourished, yet he enjoyed but a tributary kingdom under the king of Babylon, and acknowledged him as his lord and sovereign (see ver. 14).

Ver. 7. *There was also another great eagle*] Pharaoh king of Egypt, with whom Zedekiah made an alliance; whereupon that king sent an army to raise the siege of Jerusalem (see 2 Chron. xxxvi. 13, Jer. xxxvii. 5, 7).

This vine did bend her roots toward him, and shot forth her branches toward him, &c.] Zedekiah desired the king of Egypt's assistance and protection. Some render the words thus, "Shot forth her branches under him from the furrows where she was planted, that he might water it."

Ver. 8.] The words are to the same purpose with ver. 5, to show that Zedekiah's condition was so good under the king of Babylon, that he needed not to have broken his oath, out of a desire to better it; whereby he involved himself and his country in ruin (see 2 Kings xxiv. 20, and the note upon Jer. xvii. 25).

Ver. 9. *Shall he not pull up the roots thereof,*] Nebuchadnezzar, in return for this perfidiousness, shall destroy him and his family (see 2 Kings xxv. 7).

Even without great power] God will appear visibly on the Chaldeans' side, so there will be no need of great force to subdue their enemies (see Jer. xxi. 4, xxxvii. 10).

Ver. 10. *Shall it not utterly wither, when the east wind toucheth it?*] The prophet compares the Chaldean army to a parching wind, that blasts the fruits of the earth, withers the leaves of the trees, and makes every thing look naked and bare (see xix. 12, Isa. xxvii. 8, Jer. iv. 11, Hos. xiii. 15).

Ver. 12. *The rebellious house,*] See ii. 5, xii. 9. *Know ye not what these things mean?*] Will ye not apply your minds to understand what God speaks to you? And that, whether he directs his speech to

the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.

15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant, and be delivered?

16 *As I live*, saith the Lord God, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounds, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking

you in plain words, or delivers his mind in riddles and parables (see xii. 2, 9, xx. 49)?

And hath taken the king thereof, and the princes] Jeconiah, and all his princes and officers (see 2 Kings xxiv. 12).

Ver. 13. *And hath taken an oath of him*:] Hath made Zedekiah swear an oath of fealty to him (see 2 Chron. xxxvi. 13).

He hath also taken the mighty of the land:] As hostages for the performance of the covenants agreed between him and Zedekiah.

Ver. 14.] Zedekiah by this means became only a tributary king (compare xxix. 14), and consequently not in so honourable a condition as his predecessors had been; but yet this was the only means under the present circumstances to support himself and his government.

Ver. 15. *That they might give him horses*] See the note on ver. 7. Egypt was a country that abounded in horses, of which there was great scarcity in Judea (see 1 Kings ix. 28, Isa. xxxi. 1, xxxvi. 9).

Shall he prosper?] This was not only a violation of his oath and covenant, but likewise a breach of that part of the Jewish law (Deut. xvii. 16), which expressly forbade their king to "fetch horses out of Egypt," or strengthen himself with the alliance of that people.

Ver. 16. *In—Babylon he shall die*.] Whither he shall be carried prisoner (see xii. 13).

Ver. 17. *Make for him*] See Jer. xxxvii. 7.

By casting up mounds.] See Jer. xxxii. 7.

Ver. 18. *When, lo, he had given his hand*.] In token of entering into a mutual league and covenant (see Isa. xli. 13). Particularly it was a ceremony used when an inferior made profession of his subjection to his superior: see 1 Chron. xxix. 24, Jer. i. 15, Lam. v. 6, where we read that the "princes and mighty men submitted themselves to Solomon the king;" but in the original it is, "they gave the hand under Solomon."

Ver. 20. *I will spread my net upon him*.] See xii. 13.

Will plead with him there for his trespass] God is said to *plead with men*, when he places their sins before their eyes, and convinces them of their diso-

the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord God; *As I live*, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered abroad all winds: and ye shall know that I the Lord have spoken *it*.

22 ¶ Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon a high mountain and eminent:

23 In the mountain of the height of Israel will I plant *it*: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

bedience by manifest tokens of his vengeance (see xx. 36, xxxviii. 22).

Ver. 21. *His bands shall fall*] See xii. 14.

Ver. 22. *I will also take of the highest branch of the highest cedar, and will set it*:] The prophet, pursuing the same metaphor, foretells the restoration of the royal family of David, in such terms as might in some degree be fulfilled at the return from the captivity, when Zerubbabel, of the lineage of David, had a shadow of kingly authority among the Jews, and by his means their church and constitution was again restored. But the words do more properly belong to Christ and his kingdom, which shall be extended over all the world.

I will crop off from the—young twigs a tender one.] This description may fitly be applied to our Saviour, in respect to the low estate to which the family of David was then reduced, with great humility acknowledged by his mother, Luke i. 48. The meanness of his outward condition and appearance is represented by the prophet Isaiah, under the same expressions (liii. 2).

Ver. 23. *The mountain of the height of Israel will I plant it*:] The temple stood upon mount Moriah (2 Chron. iii. 1), thence styled *God's holy mountain*; which expression is often used in the prophets to denote the Christian church; which is described as a *city set on a hill*, and conspicuous to all the world (see xx. 40, and the note upon Isa. ii. 2).

It shall bring forth boughs, and bear fruit.] The living members of the church are compared to fruitful trees, and flourishing branches (see Ps. i. 3, xcii. 2, John xv. 5, 8).

Under it shall dwell all fowl of every wing:] i. e. Of every kind. A powerful, especially if it be an easy government, is a shelter and security to all its subjects (compare xxxi. 6, Dan. iv. 12). Such shall be the kingdom of Christ to all that submit themselves to his laws.

Ver. 24. *That I the Lord have brought down the high tree, &c.*] Christ's kingdom shall by degrees exalt itself above all the kingdom's of the world; and shall at length put an end to them, and itself continue unto all eternity (see Dan. iv. 35, 44, vii. 27, Luke i. 33, 1 Cor. xv. 24).

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up

the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

[*The Lord have spoken and have done it.*] The prophets often speak of future events as if they were al-

ready accomplished, to assure us that they shall certainly come to pass (see the note upon Isa. xxi. 9).

CHAPTER XVIII.

1 THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the

father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do that which is lawful and right,

6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 And hath not oppressed any, but hath re-

CHAP. XVIII.

ARGUMENT.—The calamities which ushered in and attended the captivity of the Jews, were expressly threatened as punishments of the idolatries and other sins of their ancestors (see Jer. xv. 4). This made the Jews of the present age complain of God's dealing hardly with them, in punishing them for the sins of their forefathers. This chapter contains an answer to the objection, importing that even under their captivity they should find their condition better or worse, according as they behaved themselves, and withal laying before them God's eternal rules of justice, with regard to the rewards and punishments of the next life, when he will "judge every man according to his works, and every man shall bear his own burden."

Ver. 2. *What mean ye, that ye use this proverb concerning—Israel.*] With respect to the desolations made in it by sword, famine, and pestilence (see vi. 2, 3, &c. vii. 2).

The fathers have eaten sour grapes, and the children's teeth are set on edge?] i. e. the present generation is punished for the offences committed by their forefathers, particularly for the sins committed in the time of Manasseh, king of Judah (see 2 Kings xxiii. 26, Jer. xv. 4, xxxi. 29, Lam. v. 7). This proverb had likewise a profane sense implied in it, and insinuated that the present age was not remarkably worse than those that had gone before it, and so did not deserve to be made an extraordinary example of God's vengeance.

Ver. 3.] I will make such a visible discrimination between the righteous and the wicked, between those that tread in the steps of their forefathers, and those who take warning by their examples, that you shall not have any farther occasion to use this proverb among you. God expressly threatens to visit the sins of the fathers upon the children, both in the Old and New Testament (see Exod. xx. 5, Matt. xxiii. 35); but this is to be understood only with respect to the temporal punishments of this world (and these he doth not always inflict in an exact proportion to the demerits of those that suffer), not with respect to the eternal punishments of the next. See Bishop Sanderson's third Sermon upon 1 Kings xxi. 29: "The scripture takes notice of a certain measure of iniquity, which is filling up from one generation to another, till at last it makes a nation or family ripe for destruction. And although those persons on whom

this vengeance falls, suffer no more than their own personal sins deserved; yet, because the sins of former generations, which they equal or outdo, make it time for God utterly to destroy them, the punishments due to the sins of many ages and generations are said to fall upon them (see Matt. xxiii. 35, 36; Dr. Sherlock, of Providence, chap. 8).

Ver. 4. *Behold, all souls are mine;*] As they are all equally my creatures, so my dealings with them shall be without prejudice or partiality.

The soul that sinneth, it shall die.] "Death is the wages of sin," and all men being sinners, the sentence of temporal death passes equally upon them all. But as life signifies in general all that happiness which attends God's favour, so death denotes all those punishments which are the effects of the divine displeasure (see 2 Sam. xii. 13); under which are comprehended the miseries of the next world; and these shall be allotted to men according to their deserts, without any regard to the faults of their ancestors, which shall not then be laid to their charge, or taken into account to aggravate their guilt. The words *dying* and *death*, are often used in the New Testament for the punishments of the next world (see particularly Rom. viii. 13): and they are expressed by the *second death*, Rev. xx. 14, an expression used among the Jews, and found in the Targum upon Deut. xxxiii. 6.

As the prophets instruct men in the practice of inward and evangelical righteousness, and in order to it speak slightlying of the mere external duties of religion (see Isa. i. 11, &c. Jer. vii. 22, 23): so they raise men's minds to look beyond the temporal promises and threatenings of the law, to the eternal rewards and punishments of another life (see Isa. lxvi. 24, Dan. xii. 2). In both which respects they prepared men's minds for the reception of the gospel when it should be revealed.

Ver. 6. *Hath not eaten upon the mountains.*] Idolatrous worship was commonly performed upon mountains or high places (see vi. 13, xvi. 16, 44, xx. 28): and eating part of the sacrifice, was properly maintaining communion with the idol to whom it was offered (see Exod. xxxiv. 15, 1 Cor. x. 20, 21.)

Neither hath lifted up his eyes.] Lifting up the eyes, is a posture of religious worship or adoration (see Deut. iv. 19, Ps. cxxi. 1, cxxiii. 1).

Ver. 7. *Hath restored to the debtor his pledge.*] God commanded the Jews not to detain any pledge they took from a poor man all night; which was, in effect,

stored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord God.

10 ¶ If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withdrawn the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

to enjoin them to lend to the poor without either pawn or usury (see Exod. xxii. 25, 26, Deut. xxiv. 12, 13).

Ver. 8. *Hath not given forth upon usury.*] Usury, when it is exacted from the poor, hath been generally cried out upon as no better than oppression, and is particularly forbidden by the law (see Exod. xxii. 15, Lev. xxv. 35, 36, Neh. v. 1, 7, Jer. xv. 10). It is probable that this sort of usury is chiefly here meant, because it is joined with oppression, violence, and want of charity.

Ver. 9. *He shall surely live.*] See note on xx. 11.

Ver. 13. *His blood shall be upon him.*] His destruction is owing wholly to himself (see xxxiii. 4).

Ver. 19. *Doth not the son bear the iniquity of the father?*] The Jews still appealed to their own experience, as the ground of their complaint mentioned ver. 2.

When the son hath done that which is lawful and right,—he shall surely live.] In like manner, if ye had forsaken your fathers' sins, you might have escaped those judgments I denounced against your fathers (see the note upon Jer. xvii. 25). But since ye have continued in their abominations, the punishments due to them justly come upon you.

Ver. 20.] See notes upon ver. 3, 4.

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18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 Have I any pleasure at all that the wicked should die? saith the Lord God: *and* not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

Ver. 22. *They shall not be mentioned unto him.*] Or, “remembered against him:” God is said in scripture to remember men's sins, when he punishes them (see Jer. xiv. 10, Hos. viii. 13); and to forget them when he pardons them (Jer. xxxi. 34, Amos viii. 7).

Ver. 23.] In conformity to this doctrine, the New Testament instructs us, that “God would have all men to be saved, and is not willing that any should perish” (1 Tim. ii. 4, 2 Pet. iii. 9).

Ver. 24. *All his righteousness—shall not be mentioned.*] For, “Better had it been for him not to have known the way of righteousness, than after he hath known it, to turn aside from the holy commandment” (2 Pet. ii. 21). Such a one sins against a clearer light and greater convictions, and withal is guilty of the greatest ingratitude, in doing despite unto the Spirit of grace.

Ver. 25.] The declarations I have so often repeated concerning the eternal rewards and punishments allotted to the righteous and the wicked, are sufficient to vindicate the justice of my proceedings against all your objections.

Ver. 26, 27.] It is an opinion that prevails among the Jews even till this day, that at the day of judgment a considerable number of good actions shall overbalance men's evil ones (see xxxiii. 13). So

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Is-

rael, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye.

they thought it a hard case for a man, who had been righteous the far greatest part of his life, if he did at last commit iniquity, that his former righteousness should avail him nothing. In opposition to this doctrine, God here declares, that a righteous man sinning, and not repenting, should die in his sins: and that a wicked man, upon his repentance, should save his soul alive.

Ver. 30.] You complain of the injustice of my ways or proceedings; but if I judge you according to the desert of your ways, you will certainly be all found guilty, and nothing but repentance and true contrition can avert that ruin your sins threaten you with.

Ver. 31. *Make you a new heart and a new spirit.*] The prophets often exhort the Jews to an inward purity and holiness, thereby to take them off from

relying upon an outward legal righteousness, and an exactness in the observance of the ritual parts of the law (see the note upon ver. 4). By thus instructing them in a more excellent way of serving God, than the ceremonial law did directly prescribe, they prepared their minds for receiving those truths which the gospel would more fully discover. God promises, xxxvi. 26, "to give them a new heart, and put within them a new spirit;" here he exhorts them to "make themselves a new heart, and a new spirit." Which difference of expression is thus to be reconciled, that although God "works in us to will and to do," and is the first mover in our regeneration, yet we must *work together* with his grace, at least willingly receive it, and not *quench* or *resist* its motions (see the note upon Jer. xxxi. 18.)

CHAPTER XIX.

1 MOREOVER take thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken

in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their desolate palaces, and he

CHAP. XIX.

ARGUMENT.—Under the parable of a lion's whelps, the prophet describes the sad catastrophe of the two kings of Judah, Jehoahaz and Jehoiakim; and, under the figure of a vine, he represents the desolation and captivity of the whole people.

Ver. 1. *Take thou up a lamentation*] The expression alludes to the mournful ditties used at funerals (compare xxvi. 17, xxvii. 2). Such a lamentation the prophet is directed to apply to the mournful estate of the royal family of Judah: particularly with respect to Jehoahaz and Jehoiakim.

Ver. 2. *What is thy mother?*] The prophet proposes a question that may be applied to each prince distinctly.

A lioness.] The land of Judea, thy native country (see ver. 10), is become cruel and bloody (compare Ps. xxxiv. 10, Nah. ii. 11, 12); and hath taught her princes and rulers to govern by cruelty and oppression (see vii. 23, xxii. 27, Jer. xxii. 17, Zeph. iii. 3).

Ver. 3. *She brought up one of her whelps.*] Compare ver. 6. This is meant of Jehoahaz, who followed not the good example of his father Josiah,

but the evil practices of the wicked kings his predecessors (see 2 Kings xxiii. 32).

Ver. 4. *The nations also heard of him.*] Pharaoh-nechoh, king of Egypt, hearing his ill character, deposed him, and made him a prisoner (see 2 Kings xxiii. 33, 2 Chron. xxxvi. 4).

He was taken in their pit,] The expression alludes to those pitfalls and snares which are made to take wild beasts.

Ver. 5. *Then she took another of her whelps,*] Jehoiakim was set up king in his brother's stead, by the king of Egypt, who, by this victory over Josiah, had made himself master of Judea (2 Kings xxiii. 33, 34): but yet Pharaoh seems to have done this by the joint consent of the people, who had before set up Jehoiakim's younger brother, without asking the king of Egypt's consent.

Ver. 6.] He learned and practised all the methods of tyranny and oppression (see Jer. xxii. 13, 17, xxxvii. 2).

Ver. 7. *He knew their desolate palaces.*] Or, "He knew their palaces," as the word *armenoth* is translated, Amos i. 7. And the word *almenoth* here used is equivalent to *armenoth* (see Isa. xiii. 22). Jehoiakim made himself master of the riches and pleasant seats of the great men of the land.

laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of

Ver. 8, 9. *The nations set against him on every side*] The Chaldeans, and their neighbours and allies, invaded Judea, and afterward besieged Jerusalem, and took Jehoiakin prisoner (see 2 Kings xxiv. 2, 2 Chron. xxxvi. 6).

Spread their net over him:] See ver. 4, and compare xii. 13.

Ver. 9. *That his voice should no more be heard upon the mountains of Israel.*] The words allude to a lion's seeking his prey upon the mountains. Ezekiel often expresses the land of Israel by the "mountains of Israel" (see the note upon vi. 2).

Ver. 10.] The country of Judea from whence the royal family have their original, was like a fruitful vine in a flourishing condition (see xvii. 5, 6).

Ver. 11. *She had strong rods for the sceptres of them that bare rule.*] From her sprung sovereign princes who were themselves very powerful, and made their people appear considerable among their neighbours. A rod or sceptre is an emblem of authority (see Isa. ix. 4, x. 5, Jer. xlvi. 17).

Her stature was exalted] Compare xxxi. 3, Dan. iv. 11.

Ver. 12. *She was plucked up in fury,*] God in his

them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. *This is* a lamentation, and shall be for a lamentation.

anger removed her out of the land (compare Ps. iii. 5, Jer. xii. 14).

The east wind dried up her fruit:] See xvii. 10.

Her strong rods were broken and withered:] Her kings and princes were subdued and made captives.

The fire consumed them.] God's anger destroyed them, as fire consumeth the branches of a tree when it is withered (see xv. 4). God's wrath is often compared to fire (see xxx. 8).

Ver. 13.] A great part of her people are carried captive, where their condition is as much different from what it was formerly, as the condition of a tree is when it is removed out a rich soil into dry and barren ground. The Jews suffered several captivities before that final one which ended in the destruction of their temple and government (see 2 Kings xxiv. 12, Jer. lii. 28, Dan. i. 3).

Ver. 14. *Fire is gone out of a rod of her branches, &c.*] Zedekiah's breaking his oath of fealty to the king of Babylon, hath been the occasion of the utter destruction of the royal family, and the entire ruin of the government (see xvii. 18, 19, 2 Kings xxiv. 20).

This is a lamentation, and shall be] This is matter of present lamentation, and shall be so to aftertimes.

CHAPTER XX.

1 AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God;

CHAP. XX.

ARGUMENT.—This chapter contains a rehearsal of the rebellions and idolatries of the Jews, from their going out of Egypt to that very day. The prophet afterward foretells their conversion and restoration. The last five verses contain a prophecy against Jerusalem.

Ver. 1. *In the seventh year,*] Of Jehoiachin's captivity (compare i. 2, viii. 1). All the prophecies recorded from the eighth chapter to this, probably belong to the sixth year of that captivity.

Came to enquire] See note on viii. 1.

Ver. 3. *I will not be enquired of by you.*] You shall not receive such an answer as you expect, but such as your hypocrisy deserves (see ver. 31, xiv. 3, 4)

Ver. 4. *Wilt thou judge them,*] "Wilt thou plead

Are ye come to enquire of me? *As* I live, saith the Lord God, I will not be enquired of by you.

4 Wilt thou judge them, son of man, wilt thou judge *them*? cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob,

for them?" as our margin reads, or defend their cause? But the words may perhaps be more significantly translated, "Wilt thou not judge them?" i. e. Wilt thou not reprove or condemn them? Noldius observes in his Concordance, p. 233, that *he*, the particle of interrogation, which answers the Latin article *an*, is often equivalent to the negative *annon*, and is to be translated, *Is it not?* (see ver. 30 of this chapter, and xxxviii. 17). In which sense it is understood by our translators, 2 Sam. xxiii. 17, and so it should be rendered, 1 Sam. ii. 27, "Bid I not plainly appear to the house of thy father?" &c.

Son of man.] See ii. 1.

Ver. 5. *Lifted up mine hand*] When I entered in to a solemn covenant with them, pursuant to the oath which I had sworn to their fathers (see Exod. vi. 8). *Lifting up the hand* was a ceremony used in taking an oath (see Gen. xiv. 22), and thereupon

and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, *I am the LORD your God*;

6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: *I am the LORD your God*.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish

my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that *I am the LORD* that sanctify them.

13 But the house of Israel rebelled against me

applied to God himself, Deut. xxxii. 40. The same expression is used ver. 6, 15, 23, 42, of this chapter. The same ceremony in taking an oath is mentioned by Homer, Εὐχεται χεῖρας ἀνασχεύων.

Made myself known unto them] By appearing unto Moses, and showing myself present among them by the wonders I wrought for their deliverance.

I am the Lord your God] I am the God whom you ought to serve, and none else (see Exod. xx. 2, 3).

Ver. 6. *Into a land that I had espied for them.*] I performed the office of a spy, before those that were sent to search out the land, Numb. xiii. 16, and chose it out of all others to bestow it upon them. So God is said "to go before them to search out a place to pitch their tents in," Deut. i. 33, Numb. x. 33. The expressions in both places import, that every step the people took, till their settlement in the land of Canaan, was under the immediate care and conduct of providence.

Flowing with milk and honey.] Judea is often called a land "flowing with milk and honey," both upon account of its own fruitfulness, the seed sown frequently bringing forth a hundred-fold (see Gen. xxvi. 12, Matt. xiii. 8); and also from God's particular blessing upon it (see Deut. xi. 12). The great numbers of inhabitants which it nourished is an evident proof of its fertility (see note on Jer. xxxiii. 22). It might justly be called the "glory of all lands," because it was the place of God's especial residence (see Ps. xlvi. 2, Dan. xi. 16, 41, 45).

Ver. 7. *Cast ye away every man the abominations of his eyes.*] Lift not up your eyes to idols (see xviii. 6). One of the chief allurements to the worship of images is, that, by way of indulgence to men's imaginations, they exhibit a visible object of adoration. This was what the Israelites were so fond of, when they said to Aaron, "Make us gods to go before us," Exod. xxxii. 1.

Defile not yourselves with the idols of Egypt.] The Israelites, while they dwelt in Egypt, learned the idolatries of that country (see xxiii. 3, 8, Lev. xvii. 7, xviii. 3, Deut. xxix. 16, Josh. xxiv. 14). Some learned men suppose that the *golden calf* was copied from the Egyptian idolatry (see Selden, De Diis Syris, Syntagm. lib. i. cap. 4).

Ver. 8. *I will pour out my fury upon them.*] Such a threatening as this is nowhere recorded in scripture, no more than that which follows, ver. 23 of this chapter. Without question God might have justly cut them off in Egypt, for the idolatries and other sins they had there committed, and never exerted his power for their deliverance.

Ver. 9.] This is elsewhere assigned as the reason why God did not punish the Israelites according to their deserts: viz. because it would turn to God's dishonour in the judgment of the heathen world, as if he were not able to make good those gracious promises he had given them (see xxxvi. 21, 22, Exod. xxxii. 12, Numb. xiv. 13, &c. Deut. ix. 28). This was a proper consideration to check the vain presumption of the Jews, who imagined that God's gracious dealings with them were owing to their own deserts (see ver. 44 of this chapter, and xxxvi. 22).

Ver. 11. *I gave them my statutes.*] A favour not afforded to other nations (see Deut. iv. 8, Ps. cxlvii. 20). Such a treasure as David prizes above *thousands of gold and silver*, Ps. cxix. 72.

Which if a man do, he shall even live in them.] By *life* is meant in the Old Testament, all that happiness which is contained in the literal sense of the promises belonging to that covenant (compare ver. 25, Deut. xxx. 15, &c. Ps. lxxix. 32, Amos v. 4). Under these were mystically comprehended the promises of a better life, wherein God will bestow upon his servants the peculiar marks of his favour (see Ps. xvi. 11). These promises were made over to the Jews, upon condition of their punctual obedience to the whole law (Lev. xviii. 5, xxvi. 3, &c. Deut. xxvii. 26): and several persons, under that dispensation, are styled blameless, by reason of the sincerity of their obedience, though it was not perfect or unerring (see Luke i. 6, Phil. iii. 6). But if we understand the forementioned condition in its rigorous sense, as implying an exact and unerring obedience, and as the word *life* contains the promise of eternal life under it, which promise the Jews expected and hoped to obtain (see Matt. xix. 16, 17, Acts xxxvi. 6, 7): I say the condition of the old covenant thus expounded, as it was impossible to be performed, so no person could lay claim to eternal life by virtue of any promise therein contained. From whence St. Paul infers the necessity of seeking to Christ, and laying hold of the promises of his gospel, for the obtaining justification and eternal life (Gal. iii. 12, 21).

Ver. 12.] The setting apart the seventh day for God's worship, was a sign of his setting apart the Jews to be his peculiar people, and the worshippers of the true God, who "in six days made heaven and earth, and rested the seventh day" (see Exod. xxxi. 13, 17, Neh. ix. 14). The sabbath likewise was instituted as a memorial of their deliverance out of Egypt, and the rest they enjoyed afterward (see Deut. v. 15).

Ver. 13. *Israel rebelled against me in the wilderness.*] See Numb. xiv. 22, Ps. lxxviii. 40, xcv. 8—10. *My sabbaths they greatly polluted.*] Particularly in

in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 *I am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

20 And hallow my sabbaths; and they shall

be a sign between me and you, that ye may know that *I am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass through *the fire* all that

their going to gather manna on that day, against my express command, confirmed by an extraordinary descent of the manna on the day foregoing (Exod. xvi. 25, &c.).

Ver. 14. *I wrought, &c.*] See ver. 9.

Ver. 15.] I solemnly swore (see ver. 5), they should not enter into that rest which I had designed for them (see Numb. xiv. 28, Ps. xcv. 11, cvi. 26).

Ver. 16. *Their heart went after their idols.*] They still had a hankering after the idolatries they had learned in Egypt, to which they added new idols, which they had seen in the countries through which they travelled; viz. the idols of the Midianites, Amorites, &c. (see Numb. xv. 39, xxv. 2, Deut. xxix. 16, 17, Ainos v. 25, 26, compared with Acts vii. 42).

Ver. 17. *Mine eye spared*] See Ps. lxxviii. 38.

Ver. 18.] This refers to the many pathetic exhortations contained in the book of Deuteronomy, particularly those in the twenty-ninth, thirtieth, thirty-first, and thirty-second chapters, which were uttered after that rebellious generation were all consumed, according as God had threatened them (see Numb. xiv. 32, 33, xxvi. 64, 65): and were designed as warnings to succeeding generations (see Deut. xxxi. 16, 21).

Ver. 21. *The children rebelled against me.*] See Numb. xxi. 5, xxv. 2, Deut. ix. 24, xxix. 18, 19, xxxi. 27, Ps. lxxviii. 32.

They polluted my sabbaths.] Profaning the sabbath and committing idolatry are often joined together (see ver. 16, 24, xxii. 8, 9, xxiii. 37, 38, 1 Macc. i. 45): one great end of instituting the sabbath being to preserve the Jews from falling into idolatry (see ver. 12).

I would pour out my fury upon them.] God did punish the posterity of that rebellious generation very severely for their sins, particularly for their idolatry and fornication in the matter of Peor, Numb. xxv. 5, 9.

Ver. 23.] St. Jerome observes upon the place, that we do not read of any particular threatening denounced against the children of that rebellious generation. But the words may relate to those general denunciations against their disobedience.

which we find recorded, Lev. xxvi., Deut. xxviii., xxix. 20, &c., xxxi. 17, xxxii. 22, &c.

Ver. 25.] This some understand of the ceremonial law, as if it were given purely to be a check and restraint to that perverse people, consisting of numerous rites and observances, many of which had no intrinsic goodness in them. But I conceive the statutes here spoken of to be of a different nature from those mentioned ver. 11, because they have a quite contrary character given them: therefore I take the words to import, that God, in a just judgment for their disobedience to his own laws, gave them up to a reprobate mind, and suffered them to walk after the idolatrous and impious customs of the heathens round about them. And whereas, by obeying the laws and ordinances which he had given them, they might have lived happily (ver. 11), they became slaves to the vile and cruel practices of the heathen idolatries, so as to offer up their very children in sacrifice to idols, to the utter destruction of themselves and their posterity (ver. 26). This will appear to be the sense of the text, if we compare it with ver. 39, and with Deut. iv. 28, xxviii. 36, Jer. xvi. 13, in which texts God threatens them as a punishment for their neglect of his worship, to disperse them into the heathen countries, and thereby deprive them of an opportunity of serving him in public, and expose them to the peril of being seduced to idols. Just as David complains to Saul of the hardship of his exile, that it did lay him open to the temptation of serving the heathen gods (1 Sam. xxvi. 19).

Ver. 26. *I polluted them in their own gifts.*] I suffered them to pollute themselves (so the form *hiph'el* is elsewhere used in the sense of permission: see the note on Isa. lxiii. 17) in those very gifts which by the law they were to dedicate to my service (see ver. 31, and xvi. 20, 21).

They caused to pass through the fire all that openeth the womb.] In offering their first-born sons in sacrifice to Moloch; the expression of "passing through the fire" is explained in the note upon Jer. xxxii. 35.

openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering; there also they made their sweet savour, and poured out there their drink-offerings.

29 Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel,

That I might make them desolate,] Their sin brought its own punishment along with it, destroying the hopes of families, and bringing them to utter desolation.

That I am the Lord,] See note upon vi. 7.

Ver. 27, 28. *Yet in this your fathers have blasphemed me,]* Or, "Moreover in this," &c. The prophet proceeds to speak of other instances of idolatry which their fathers were guilty of after their settlement in the land of Canaan; and in which their posterity imitated them.

Then they saw every high hill, and all the thick trees,] Offering sacrifice upon mountains or high places was a piece of service at first performed by the Jews to the true God, before the temple was built (see 1 Kings iii. 2): and afterward was permitted for that purpose by godly kings, who were zealous in putting down all sorts of idolatry (see 1 Kings xv. 14, xxii. 43, 2 Chron. xxxiii. 17). But by degrees those places became appropriated to idolatrous worship, and upon that score are severely condemned (see vi. 13, xviii. 6, 2 Kings xxiii. 5, Isa. lviii. 5).

There they presented the provocation of their offering,] This is to be understood of their meat-offerings, being distinguished from their sacrifices already mentioned. The word in the Hebrew is *mincha*, which might more properly be rendered *bread-offering*, as appears by the several kinds of it reckoned up Lev. ii. and answers to the *mola* or *fartum* of the Romans. The meat-offering was particularly styled an "offering of a sweet savour" (see xvi. 19); but being offered to idols, it became abominable, and was turned into a provocation.

Ver. 29. *What is the high place whereunto ye go?]* The word *bamah* signifies an altar as well as a high place (see the note on xvi. 16): so the sense seems to be, What name is this altar called by, which you frequent? meaning, it is likely, the very altar belonging to the temple; is it not called *bamah* at this very time? which word properly denotes a high place. An evident token that idolatry is so much practised among you, that it hath occasioned the changing the very names of the places and things dedicated to God's worship. So that instead of the word *mizbeach*, the name which God appropriated to his own altar, the place is usually called *bamah*, a name taken from an idolatrous custom. Or the words may be expounded of some noted high place, which the Jews frequented to perform their idolatrous worship: and then the sense will be to this purpose: What is

Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

this high place, or *bamah*, which you frequent? Who bid you call it so? I named my altar *mizbeach*; but this place had its name from the heathen idolatry, and it still retains it.

Ver. 30. *Are ye polluted after the manner of your fathers?]* The reproof would be more vehement if the words were rendered thus, "Are ye not polluted after the manner of your fathers; and do ye not commit whoredom?" &c., i. e. Do ye not walk in your fathers' sins and idolatries? notwithstanding all the warnings I have given you, and the severe instances of my displeasure against their practices, which ought to have terrified you from following their ill example. The particle of interrogation often implies a negative in it, as hath been observed upon the fourth verse of this chapter; to which sense the Vulgar Latin renders this verse, *Certe in viis patrum vestrorum polluimini*, &c.

Ver. 31. *When ye offer your gifts,]* See ver. 26.

Shall I be enquired of by you,] See ver. 3.

Ver. 32.] We find by the scripture history that the Jews had all along a fond desire of worshipping the gods of their neighbours, and could not bear that imputation of singularity which their peculiar way of worship exposed them to. They thought likewise by this means to live more undisturbedly among the heathens, whither they were led captive. God tells them there, that he will prevent this purpose of theirs from taking effect. And we find, from the very time of their return from the Babylonish captivity, they have been very cautious of committing idolatry, and scrupulous of making the least approaches toward it.

Ver. 33.] I will no longer try to reclaim you by the gentle methods of patience and forbearance, but will govern you as masters do ill servants, by stripes and corrections, and by this means cure you of your hankering after the heathen customs and idolatries.

Ver. 34.] This some understand of God's bringing his people out of the countries of the Moabites, Ammonites, and other neighbouring nations, whither many of them were carried captive, or went as voluntary exiles before the general captivity, by the Chaldeans (see Jer. xii. 14, xl. 11). But I conceive it is rather to be understood of the general restoration of the Jewish nation from the several parts of the world where they are dispersed; an event often spoken of in the prophets (see ver. 38, 41, and compare this and the following verses with several passages in the thirty-fourth, thirty-sixth, and thirty-seventh chapters of this prophecy).

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant :

38 And I will purge out from among you the rebels, and them that transgress against me : I will bring them forth out of the country where

they sojourn, and they shall not enter into the land of Israel : and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord God ; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me : but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me : there will I accept them, and

Ver. 35. *Into the wilderness of the people.*] The "wilderness of the people" may be equivalent to "the country where they sojourn" (ver. 38) ; so as to signify either the several dispersions of the Jewish nation, or rather some particular place or country through which they are to pass, in order to their return into their own land. The dissolution of a government is expressed in scripture by a wilderness state (see xix. 13). The Jews going into captivity, are said to "go out of the city, and dwell in the field" (Mic. iv. 10) : and the church under persecution is represented as "flying into the wilderness" (Rev. xii. 14). The phrase does likewise allude to the wilderness through which the Jews passed to the land of Canaan, in order to the trial of the obedient, and the destruction of the rebellious (compare ver. 36, 38, xxxviii. 8, and Hos. ii. 14).

There will I plead with you] I will convict you of your crimes, so that you shall not be able to deny your guilt, but shall humbly acknowledge that you have deserved those punishments I have, or shall bring upon you (compare xvii. 20, xxxviii. 22, and see the note upon Jer. ii. 9).

Ver. 36.] This relates to that solemn sentence, confirmed by an oath, whereby God irreversibly doomed the rebellious Israelites to perish in the wilderness, and never to enter into the land of promise (Numb. xiv. 28, &c.).

Ver. 37. *I will cause you to pass under the rod.*] I will take an exact account of you, as a shepherd does of his flock, and will sever between the good and the bad, between the sheep and the goats (see xxxiv. 17). The expression alludes to the custom of the shepherds who number their cattle by striking every one of them with a rod (see Lev. xxvii. 32, Jer. xxxiii. 13).

I will bring you into the bond of the covenant :] I will make you sensible that I have not forgotten my promises to your fathers, though you have forgotten your obligations to me, and the engagements implied in your entering into covenant with me. The words may be rendered, "I will bring you into the discipline of the covenant ;" the Hebrew verbs *yasar* and *asar* being of promiscuous signification ; and then the sense will be, I will revenge upon you the "quarrel of my covenant" (Lev. xxvi. 25), and assert my authority over you, by bringing you under chastisement, in order to your correction (see Amos iii. 2).

Ver. 38. *I will purge out from among you the rebels.*] I will separate the righteous from the wicked (see ver. 37), in order to destroy the latter, as I did the rebellious Israelites in the wilderness (Numb. xiv. 29, 30). Compare Ezek. xi. 21, xxxiv. 17, 20, Dan. xii. 1, Amos ix. 9, 10, where it is expressly said, that only those "shall be delivered, who are written in the book" of the living.

I will bring them forth out of the country where they sojourn.] See the note on ver. 35. The word

country in the singular number may be equivalent to *countries* in the plural, ver. 41. The sentence alludes, as the former does, to the judgment denounced upon the rebellious Israelites, that their carcasses should fall in the wilderness, and themselves never enter into the land of Canaan ; which shall be only a portion for the righteous among them. This text, among many others, favours the opinion maintained by several authors, both ancient and modern, that the Jews, upon their conversion, shall return into their own land (compare xi. 14, xxviii. 25, see the note there, xxxiv. 13, xxxvi. 24).

Ver. 39. *As for you,*] You of the present generation.

Go ye, serve ye every one his idols.] An ironical permission, full of indignation and rebuke, sharply upbraiding them for despising those many warnings God had given them : and implying, that he was now resolved to forsake them, and give them up to *strong delusions*, as a just judgment for their abuse of the means of grace so long offered to them, and still rejected by them (compare Amos iv. 4, Ps. lxxxii. 11, 12, Rom. i. 28, 2 Thess. ii. 11, and see the note upon ver. 25 of this chapter).

But pollute ye my name no more with your gifts, and with your idols.] Whilst you offer your gifts, and make a present of your children to idols (see ver. 26, 31), do not call yourselves any longer my servants, nor pretend to pay your devotions in my temple, and thereby bring a reproach upon my name and worship (see xxxiii. 37—39).

Ver. 40. *For in mine holy mountain.*] In the Christian church, called God's holy mountain, in allusion to the temple at Jerusalem, built upon mount Moriah (see the notes upon xvii. 23, Isa. ii. 2). The prophet speaks here of the Jews as converted and united to the Christian church ; though some learned men are willing to believe, that, upon their conversion and return to their own country, certain privileges shall belong to the earthly Jerusalem, as the metropolis of that nation (see Isa. lxxv. 18, 19, lxxvi. 20, Jer. iii. 17, Joel iii. 17, &c.).

There shall all the house of Israel—serve me :] There shall be no more any such separation among you, as was when the ten tribes forsook the worship of God at Jerusalem (see xxxvii. 22, 23).

There will I accept them, and there will I require your offerings.] *Requiring* signifies the same with *accepting*, by a metonymy of the cause for the effect : just as *seeking* is sometimes used for *finding* (see Isa. lxxv. 1). In the same sense God is said not to *require* such instances of worship, in which he takes no delight (Isa. i. 11). *Offerings* signify in general every thing devoted to God's service, so as to comprehend tithes under it (Numb. xviii. 21, 26). The first-fruits were offered out of the fruits of the earth which were first ripe : of this kind was a sheaf of the corn, which was first reaped (Lev. xxiii. 10), part of the dough which was first baked

there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor ac-

(Numb. xv. 20), and, in general, the first of all the ripe fruits, Numb. xviii. 12, 13 (compare xlv. 30 with this text). This was computed to amount to the sixtieth part of the whole produce (see Ezek. xlv. 13). The prophet here expresses the Christian worship by those religious oblations, which were proper to his own time; as the other prophets frequently describe the state of the Christian church by representations taken from the Jewish temple and service (see Isa. xix. 19, lvi. 7, lx. 7, lxvi. 23). And even the primitive Christians brought oblations out of the first-fruits of their increase for the support of God's ministers and service, out of which the elements of the eucharist, and the love-feast which followed it, were provided; as appears from several testimonies of the ancient fathers, particularly of Irenæus (lib. iv. cap. 32, 34), who generally interpret those words of Christ (Matt. v. 23), "If thou bring thy gift to the altar," &c. of the sacrament of the Lord's supper.

Ver. 41. *I will accept you with your sweet savour.*] This is mentioned in opposition to the sweet savour of their offerings to idols (ver. 28).

When I bring you out from the people.] Or, as it may better be translated, "When I have brought you out of the people," &c. (compare xi. 17, xxxiv. 13, xxxvi. 24, xxxviii. 8).

I will be sanctified in you] I will procure honour to my name by the wonderful works, whether of justice or mercy, which I will show towards you (compare xxviii. 22, 25, xxxvi. 23, xxxviii. 23, xxxix. 27).

Ver. 42. *Ye shall know that I am the Lord.*] An epiphonema often used in this prophet by way of conclusion of some severe denunciation (see vi. 7): but in this and the forty-fourth verse, and some other places, added after the promises of grace and favour by which God makes his power known unto the world, as well as by his judgments (see xxxvi. 23, xxxviii. 23).

When I shall bring you [or, shall have brought you] into the country] See ver. 5.

Ver. 43. *There shall ye remember your ways.*] The prophets suppose that the conversion and restoration of the Jews shall be accompanied with a gen-

eral repentance, and a deep remorse for their former misdoings (see xvi. 61, and the note there).

Ye shall loathe] See vi. 7, xvi. 63, xxxvi. 31.

Ver. 44.] When I have exerted my power in your deliverance, moved thereto not by any deserts of yours, but purely out of regard to my own honour, and the promises made to your fathers (see xxxvi. 22).

Ver. 46. *Set thy face toward the south.*] Direct thy looks and thy speech (see iv. 7, vi. 2) towards the land of Israel, and particularly towards Jerusalem, which lay southward of Chaldea (see i. 4, xxi. 2).

Drop thy word toward the south.] The gift of prophecy is compared to rain, or the dew of heaven, which makes everything fruitful (see Deut. xxxii. 2). Such is the benefit of sound doctrine wherever it is received (compare Job xxix. 22, 23, Mic. ii. 6).

The forest of the south field.] By the "forest of the south field" is meant Jerusalem; the word *forest* being taken metaphorically in the prophets for a city; because its stately buildings resemble tall cedars standing in their several ranks (compare Jer. xxi. 14, xxii. 7, Zech. xi. 1).

Ver. 47. *I will kindle a fire in thee, and it shall devour every green—and every dry tree.*] Fire is often taken in a general sense for God's severe judgments (compare xix. 13, xxii. 21, 31, xxx. 8), but it may here particularly denote the destruction of Jerusalem by fire: which the text saith shall devour both the *green trees* and *the dry*; i. e. the righteous as well as the wicked (see xxi. 3). The righteous are elsewhere compared to green and flourishing trees, and the wicked to dry and withered ones, such as are only fit for the fire (see Ps. i. 3, Luke xxiii. 31, John xv. 5, 6).

All faces from the south to the north shall be burned.] The destruction shall reach from one end of the land to the other (see xxi. 2, 4).

Ver. 49. They make this an argument for disregarding what I say, that I use so many similitudes and metaphorical expressions, that they cannot discover my meaning (compare. xii. 9). Whereupon God commands him in the next chapter to speak the same thing in plain terms.

Ver. 45 ¶ Moreover the word of the Lord came unto me, saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophecy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the Lord have kindled it: it shall not be quenched.

49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

CHAPTER XXI.

1 AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north :

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath : it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak

as water: behold, it cometh, and shall be brought to pass, saith the Lord God.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon *thy* thigh.

13 Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord God.

14 Thou therefore, son of man, prophesy, and smite *thine* hands together, and let the sword be

CHAP. XXI.

ARGUMENT.—The prophet, under the emblem of a sharp sword, foretells the destruction of Judea, and particularly of Jerusalem, and the country of the Ammonites, by the armies of Nebuchadnezzar.

Ver. 2. *Set thy face toward Jerusalem.*] See xx. 46. *Drop thy word toward the holy places.*] i. e. Towards the sanctuary or temple, and the several courts belonging thereto (see note on vii. 24).

Ver. 3. *And will draw forth my sword*] The sword of the king of Babylon, the instrument of my vengeance (see ver. 19, and xiv. 17).

Cut off from thee the righteous and the wicked.] The command given by God (ix. 6), is to “slay young and old, both maids, little children, and women;” i. e. those that have not been guilty of idolatry and the other national sins, as well as those that have. Only the few mourners mentioned ix. 4, have a promise to escape. God’s absolute dominion will justify any temporal calamity he thinks fit to bring upon men; and every man is so much a sinner, that no evil which befalls him in this world, can be thought unjust with respect to God that inflicts it. But yet, when God punisheth men immediately by himself, as he did in the destruction of the old world, and of Sodom, it may be expected he should put a difference between the righteous and the wicked; as Abraham argues with him upon this subject, Gen. xviii. 23, 25.

Ver. 4. *Against all flesh*] See xx. 47.

Ver. 5. *It shall not return any more.*] “Into its sheath,” as the sense is more fully expressed, ver. 30, till it has executed my commands.

Ver. 6. *Sigh, therefore,—with the breaking of thy loins;*] Show all the tokens of grief and concern (compare ver. 13, 17), and let the sense of these impending judgments so deeply affect thee, as to make thee stoop, like one that is perfectly bowed down under the weight of them (compare Ps. xxxv. 14, xxxviii. 5, Isa. xxi. 3). God’s judgments, as they were represented to the minds of the prophets, did

very often affect them with dreadful apprehensions; especially when they concerned their own people (see Jer. xxiii. 9, Dan. viii. 28, Hab. iii. 16).

Before their eyes.] Before the eyes of the elders of Israel (mentioned xx. 1), or of the Jewish captives, who could not but be touched with a tender sense of the calamities ready to befall their brethren in Judea.

Ver. 7. *Every heart shall melt,*] Men’s hearts and strength shall fail them for fear (see vii. 17).

Ver. 10. *Should we then make mirth?*] Men that are hardened in sin are apt to laugh at God’s judgments, and at those who give warning of them. This may be applied to those who spake peace unto the people, “when there was no peace” (xiii. 10).

It contemneth the rod of my son, as every tree.] It makes no distinction between the sceptre and common wood; between the branches of the royal family, descended from David and Solomon, whom I honoured with the title of being my sons (2 Sam. vii. 14, Ps. lxxxix. 26) and the meanest of the people (see ver. 12, 25—27, xix. 11, 14).

Ver. 11. *The hand of the slayer.*] Of the king of Babylon, the executioner of God’s judgments upon Judea (ver. 19).

Ver. 12. *It shall be upon my people,—upon all the princes of Israel:*] Both princes and people shall be involved in one common destruction. Concerning the princes of Israel, see the note upon xxii. 6.

Smite therefore upon thy thigh.] Use all the outward expressions of grief and mourning (compare ver. 6, 14, 17, vi. 11. xxxi. 19).

Ver. 13. *It is a trial.*] As all great calamities are styled (Job ix. 23, 2 Cor. viii. 2, Heb. xi. 26).

What if the sword contemn even the rod?] The sceptre and royal family (see ver. 10).

It shall be no more, saith the Lord] See ver. 27.

Ver. 14. *Smite thine hands together.*] See Numb. xxiv. 10, and ver. 12 of this chapter.

Let the sword be doubled the third time.] The expression may import, first, the slaughter made at the siege; then those that were slain at the taking of the city; in which number may be reckoned the sons of

doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers.

15 I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.

16 Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said it.

18 ¶ The word of the Lord came unto me again, saying,

19 Also, thou son of man, appoint thee two

Zedekiah, as also the chief priests and principal officers of state, who were taken and put to death immediately afterward (see ver. 14, and 2 Kings xxv. 7, 18—21), to these may be added, in the third place, those who were slain with Gedaliah (Jer. xli. 2, 3). But perhaps the expression, "Let the sword be doubled a third time," may mean no more than if the prophet had said, "Let the stroke be repeated twice and thrice," i. e. oftentimes. So that phrase is used Job xxxiii. 29, "All these things worketh God twice and thrice with man," where our translation very fitly expresses the sense oftentimes. A form of speech much like those elsewhere used, "For three transgressions and for four," Amos i. 3. "Give a portion to seven, yea, also to eight," Eccles. xi. 2.

Into their privy chambers.] Whither they went to hide themselves (see 1 Kings xxii. 25).

Ver. 15. *I have set the point of the sword*] The word *ibchath*, translated the *point*, is to be found but in this one place of the bible, and so is variously rendered by interpreters. Dr. Castell understands it of the destruction made by the sword, from the use of the word in the Ethiopic language.

It is made bright.] The Hebrew reads here and ver. 10, "It is made like lightning;" the same metaphor which we read in Virgil, *Æn.* iv.

———"Vaginaque eripit ensem
Fulmineum."

"He drew his sword, which did like lightning blaze."

It is wrapped up for the slaughter.] Or rather, "It is sharpened for the slaughter," as the Chaldee translates *menuttah*, which is derived from the noun *net*, signifying an iron pen or stiletto.

Ver. 16. *Go thee one way or other.*] The words are directed to the sword, implying that God hath given it a large commission to go through the land without any restraint (see xiv. 17).

On the right hand, or on the left.] Either to the south, or to the north (ver. 4). Those two quarters of the world being expressed in the Hebrew language by the right and left (see the note on xvi. 46).

Ver. 17. *I will also smite mine hands together.*] To express my just indignation at their provocations (see ver. 14, xxii. 13).

I will cause my fury to rest:] See note on v. 13.

Ver. 19. *Appoint thee two ways, that the sword of the king of Babylon may come:*] God foreshows his prophet that the king of Babylon, coming with his army into Syria, and finding that the Ammonites had entered into a confederacy with Egypt, as well as Zedekiah, he was in doubt against which of the two people he should first make war, and committed

ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.

the decision of this matter to his arts of divination, described ver. 21.

Ver. 20. *To Rabbath of the Ammonites.*] *Rabbath*, otherwise called *Rabbah* (xxv. 5) was the chief city of the Ammonites (see 2 Sam. xii. 26, Jer. xlix. 2).

In Jerusalem the defenced.] Which had been strongly fortified, first by David (2 Sam. v. 9), then by Solomon (1 Kings ix. 24), afterward by Hezekiah (2 Chron. xxxii. 5), and then by Manasseh (Ibid. xxxiii. 14).

Ver. 21. *To use divination: he made his arrows bright.*] This way of divining by arrows is thus described by St. Jerome in his commentary upon this place: "They wrote on several arrows the names of the cities they intended to assault; and then putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn; and that city whose name was writ on the arrow first drawn, was the city they first made war upon." Perhaps from this custom the verb *hatsah*, or *hatsats*, from whence *hets*, an arrow, is derived, comes to signify the parting or dividing anything by lot, in which sense it is used Job xli. 6, Prov. xxx. 27.

He made his arrows bright.] Or rather, "he mingled his arrows," as the Vulgar Latin translates it; which sense of the verb *kikal* agrees better with the description of this kind of divination already given; and therefore is preferred by Dr. Pocock, who confirms this exposition from the Arabic use of the word. See his notes in Specim. Hist. Arab. p. 329, where he treats at large of this manner of divination.

He consulted with images.] The Hebrew reads *seraphim*, which word, as it signifies some image or visible representation of a deity, so consequently it must be taken in an ill sense for an idolatrous worship, in which sense it is certainly used, 1 Sam. xv. 23, 2 Kings xxiii. 24, Zech. x. 2. Dr. Spencer takes a great deal of pains to prove that the word is sometimes taken for a sort of divine oracle, and is equivalent to the *urim*, by which the high priest received an answer when he consulted God upon emergent occasions (see his third book *De Legibus Hebr.* Dissert. ult. de *Urim et Thummim*).

He looked in the liver.] This was another noted sort of divination, which was taken from lucky or unlucky tokens which appeared in the entrails of the sacrifices when they were slain, called *aruspicina* by the Romans.

Ver. 22. *At his right hand was the divination for Jerusalem.*] When the king of Babylon stood at the head of two ways (ver. 21), to consult which of the two he should take, the tokens that were shown him, persuaded him to march with his army to the right, i. e. towards Jerusalem.

23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have an end*,

26 Thus saith the Lord God; Remove the diadem, and take off the crown: this *shall not be the same*: exalt *him that is low*, and abase *him that is high*.

27 I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy and say,

To appoint captains,] Whose office it was to encourage the army to fall upon their enemies, and destroy them (see Jer. l. 15).

To cast a mount,] See Jer. xxxii. 24.

Ver. 23. *It shall be unto them as a false divination in their sight,]* The king of Judea and his courtiers will despise all these preparations of war, though directed against them, as if they were grounded upon the false arts of divination; whereas it is indeed God himself that directs the march of the Chaldean army to revenge the perjury which Zedekiah and his counsellors were guilty of, in breaking that solemn oath of fealty which he made to the king of Babylon (see xvii. 13, 15).

He will call to remembrance the iniquity, that they may be taken,] Nebuchadnezzar will remember Zedekiah's breach of his oath, and revenge himself by taking the city, and making him and his subjects prisoners of war.

Ver. 24.] Because your sins cry to heaven for vengeance, ye shall fall into the hands and power of the king of Babylon.

Ver. 25. *And thou, profane wicked prince of Israel,]* The words are directed to Zedekiah, whom the prophet calls *profane* and *wicked*, chiefly with respect to his breaking that solemn oath uttered in the name of God, whereby he had engaged himself to be tributary to the king of Babylon (see xvii. 19). "With God is no respect of persons;" in like manner, when the prophets speak to kings in the name of God, they lay aside those titles and expressions of respect which are otherwise due to the regal dignity (see 1 Sam. xiii. 13, 1 Kings xviii. 18, 2 Kings iii. 13, 14).

Whose day is come, whose iniquity shall have an end,] The day of whose calamity is near at hand, when his and his people's iniquity shall receive their just doom (compare vii. 6, xxx. 3, xxxv. 5).

Ver. 26. *Remove the diadem, and take off the crown,]* The words *crown* and *diadem*, are equivalent, and put to signify the kingly ornaments of dignity (see Isa. lxii. 3). Indeed the crown is elsewhere taken for the emblem of sovereignty, and the diadem or mitre for the proper ornament of the priesthood, and so the Chaldee paraphrase expresses the sense of the verse in these words, "Remove the mitre from Seraiah the chief priest, and I will take away the crown from Zedekiah the king." But I conceive this sense does not so well agree with the

Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is drawn*: for the slaughter *it is* furnished, to consume, because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are slain*, of the wicked, whose day is come, when their iniquity *shall have an end*.

30 Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skillful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the Lord have spoken *it*.

design of the place, where the judgment threatened is spoken only of Zedekiah.

This shall not be the same: exalt him that is low, and abase him that is high,] Things shall not continue in their present state: as Zedekiah shall be brought down from his kingly dignity, so another branch of that family (viz. Christ, see ver. 27), shall be advanced from an obscure, original and low condition, to the supreme degree of sovereignty (compare xvii. 24).

Ver. 27. *I will overturn—it: and it shall be no more, until he come whose right it is,]* After that Zedekiah is deprived of his regal authority, there shall be no more kings of that family till Christ come, the king so often foretold and promised, who in due time shall "reign upon the throne of his father David," and "of whose kingdom there shall be no end" (Luke i. 32, 33). After the captivity, some of the priests of the Assamonean race did assume the style and title of kings: but they not being of the tribe of Judah, could have no just right to that honour.

Until he come whose right it is,] In this sense the LXX. understand the word *Shiloh*, Gen. xlix. 10, translating it there, ὅς ἀποκρίσται, "To whom it is reserved;" as if that Hebrew word were equivalent to *sheloh*, "whose it is," as the learned P. Fagius hath observed in his notes upon the Targum of that text.

Ver. 28. *Thus saith the Lord God concerning the Ammonites,]* They insulted over the calamities of their brethren the Jews, for which they are often reproved very severely by the prophets, and threatened with the like judgments (see xxv. 2, 6, Zeph. ii. 8, 10).

Ver. 29. *Whiles they divine a lie unto thee,]* While the soothsayers and pretenders to divination foretell nothing but happy events (see xiii. 23, xxii. 28).

To bring thee upon the necks of them that are slain,] To add thee to the number of those who are slain in Judea (ver. 14, 15), and make thy condition like theirs.

Of the wicked, whose day is come,] See ver. 25.

Ver. 30. *Shall I cause it to return?* See ver. 4, 5. *I will judge thee in the place where thou wast created,]* Thou shalt not be carried captive, but shalt be destroyed in thine own land (see ver. 32).

Ver. 31. *I will blow]* Compare xxii. 20—22.

Ver. 32. *No more remembered:]* See xxv. 10.

CHAPTER XXII.

1 MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

3 Then say thou, Thus saith the Lord God; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be near*, and *those that be far* from thee, shall mock thee, *which art* infamous and much vexed.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their fathers'

nakedness: in thee have they humbled her that was set apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 ¶ Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

17 And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver.

19 Therefore thus saith the Lord God; Be-

CHAP. XXII.

ARGUMENT.—This chapter contains a catalogue or recital of the sins of Jerusalem, and of all orders and degrees of men in it; for which God threatens to inflict his severest judgments upon it.

Ver. 2. *Wilt thou judge.*] See note upon xx. 4.

The bloody city?] See xxiii. 37, 45, xxiv. 6, 9, 2 Kings xxi. 16.

Ver. 3. *That her time may come.*] See vii. 7.

Ver. 4. *Thou hast caused thy days to draw near.*] Thou hast filled up the measure of thine iniquities, and brought the time of vengeance upon thyself (see vii. 10).

Have I made thee a reproach] See v. 14, xxi. 28, Deut. xxviii. 37, 1 Kings ix. 7.

Ver. 5. *Those that be near.*] See xvi. 57.

Ver. 6. *The princes of Israel.*] These were probably the members of the great Sanhedrin; or the king's counsellors and chief officers of state (see Jer. xxvi. 10, xxxvi. 12).

Ver. 7. *In thee have they set light by father and mother.*] Against which sin there is a solemn curse pronounced, Deut. xxvii. 16.

Ver. 8.] Thou hast profaned the things dedicated to my service, and the times and places set apart for the same purpose (compare ver. 26, xxiii. 38, and Lev. xix. 30).

Ver. 9. *Men that carry tales to shed blood.*] That bear false witness against men in capital cases (see Lev. xix. 16).

They eat upon the mountains.] See xviii. 6.

Ver. 10. *Discovered their fathers' nakedness.*]

Took their mother-in-law to wife, which St. Paul calls "such fornication as is not named among the gentiles," 1 Cor. v. 1.

Ver. 12. *Taken gifts to shed blood.*] The judges have taken bribes, not only to pervert justice, but even to take away the lives of the innocent.

Ver. 13. *I have smitten mine hand at thy dishonest gain.*] I have expressed mine indignation at these unjust practices (see xxi. 14, 17).

Ver. 14. *Can thine heart endure, or can thine hands be strong.*] On the contrary, "All hearts shall melt, and all hands shall be feeble" at the approach of God's judgments, xxi. 7.

I the Lord have spoken it.] See xxiv. 14.

Ver. 15. *And will consume thy filthiness out of thee.*] I will purge thee "in the furnace of afflictions," and take that method to consume thy dross, and put an end to thy idolatrous practices (compare ver. 18, 19, &c. xxiii. 27).

Ver. 16.] Instead of being mine inheritance, and under my peculiar care and protection, thou shalt be cast out among the heathen, and there eat the fruit of thine own ways, and receive the just reward of thy wickedness. The margin of our bibles reads, "Thou shalt be profaned in thyself," &c. Which I think expresses the sense much better; taking the verb *nihal* in the same sense, wherein it is used vii. 24, and xxv. 3, of this prophecy; i. e. Thou shalt no longer enjoy the privileges of a city called by my name, and set apart for my residence, but shalt be laid open as common ground, to be profaned by infidels (compare Isa. xlvii. 6).

Ver. 18—20.] Their filthiness may fitly be compared to the mixture of dross and baser metals with

cause ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.

23 ¶ And the word of the Lord came unto me, saying,

24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have violated my law, and have

the pure silver; and as that is purified by being melted in a furnace or crucible, so Jerusalem, when it is set on fire, shall be the furnace wherein I will cast them and their wickedness to be consumed (compare Jer. vi. 28, 30). God's severe judgments are expressed by the "furnace of affliction," Isa. xlvi. 10, and compared to "a refiner's fire," Isa. i. 25, Mal. iii. 2, because they are designed to purge men from that dross and corruption, which is too often the effect of ease and prosperity.

Ver. 21.] God's vengeance is often compared to fire (see xx. 47.) But here it was so in a literal sense, when both city and temple were consumed by fire (2 Kings xxv. 9).

Ver. 24.] God had, in the foregoing verses, compared his anger to fire: in pursuance of which metaphor he adds, that if the wholesome advice and admonition of the prophets (compared to the dew or rain coming from heaven, xx. 46), had been but duly received, they would have supplied the place of rain, and washed away the filth of the land: so that it needed not to have been purged or cleansed by fire. The Chaldee paraphrase expounds the sense thus, "Thou art the land in which there have been no good works done to protect it in the day of God's curse or indignation."

Ver. 25. *There is a conspiracy of her prophets*] i. e. Of the false prophets (see the note upon Jer. xxix. 1). These are often reproved for making a gain of their profession (see Jer. vi. 13, Mic. iii. 5, 11).

They have devoured souls, &c.] They make merchandise of men's souls; or else they take away their lives by false accusations, and then seize upon their substance (ver. 27, and Matt. xxiii. 14).

Ver. 26. *Her priests have violated my law, and have profaned mine holy things:*] The gifts and sacrifices offered in my service: either by offering them in an undue manner, as the sons of Eli did (1 Sam. ii. 15), or without due purification of themselves; or else eating them as common meats, without regard to the rules prescribed in the law (Lev. xxi. xxii.).

They have put no difference between the holy and

profaned mine holy things: they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: Their own way have I recompensed upon their heads, saith the Lord God.

profane.] They have not shown any regard to the rules the Levitical laws laid down, whereby to distinguish betwixt what is holy or unholy, clean or unclean, and that both with respect to persons and things. And they are guilty of this neglect, in contradiction to an express charge given them concerning this matter (Lev. x. 10).

And have hid their eyes from my sabbaths.] They have not attended upon my public worship on the sabbath-days (see 2 Chron. xxix. 7), and thereby have encouraged my people in the neglect and profanation of that day (see ver. 8).

Ver. 27.] The chief officers of state under the king (see Jer. xxxvi. 12, xxxviii. 4): not excluding the kings themselves, whose oppressions of their subjects the prophet elsewhere severely reproves (see xix. 3, 6, xlv. 9). All those, the text saith, stick at no method of injustice and oppression, whereby they may increase their substance, though it be by taking away the lives and estates of the innocent (compare Isa. i. 23, Mic. iii. 1, &c. Zech. iii. 3).

Ver. 28. *Have daubed them with untempered mortar.*] Have daubed over the evil practices of the great men by palliating devices (see xiii. 6. 10).

Ver. 29. *The people of the land have used oppression.*] See Jer. v. 26, vi. 13.

They have oppressed the stranger wrongfully.] Contrary to an express prohibition of God's law, frequently repeated and urged upon them from the consideration that they themselves were strangers in Egypt (see Exod. xxii. 21, xxiii. 9, Lev. xix. 33, 34).

Ver. 30. *I sought for a man among them, that should make up the hedge—but I found none.*] This general complaint may be expounded with some restriction (such as is commonly understood in unlimited expressions). For we read, ix. 4, that there was some that did "sigh and cry to God," by way of deprecating his wrath, "for the abominations done in Jerusalem" (see the like expression, Jer. v. 1, and the note upon that place).

That should make up the hedge, &c.] See xiii. 5.

Ver. 31.] See ix. 10, xi. 21, xvi. 43.

CHAPTER XXIII.

1 THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were there names; Samaria is Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours,

6 Which were clothed with blue, captains and

rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms brought from Egypt; for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

CHAP. XXIII.

ARGUMENT.—The idolatries of Samaria and Jerusalem are here represented under the metaphor of the lewd practices of two common harlots: for which crimes God denounces severe judgments against them both. The same metaphor is here made use of, which was pursued at large in the sixteenth chapter (see the argument there).

Ver. 2.] Countries are commonly represented as mothers of their people, and the inhabitants as their children: so the “daughters of Syria” signify the inhabitants of that country (xvi. 57). Thus Samaria and Jerusalem are described in this chapter as sisters, the offspring of the same land or country (compare xvi. 46, Jer. iii. 7, 8, 10).

Ver. 3.] They committed whoredoms in Egypt;] They learned to commit idolatry there (see xx. 7, 8). It has already been observed, that idolatry is often represented as spiritual adultery (see xvi. 15, &c. and see the note upon xx. 8).

They committed whoredoms in their youth:] The time when the Israelites were in Egypt, or were lately departed out of it, is called their youth in the prophets, because that was the time when God first owned them for his people (see ver. 8, 19, xvi. 8, 22, 60, Jer. ii. 2, Hos. ii. 15).

There were their breasts pressed.] “There they served idols, and there they corrupted their ways,” as the Chaldee paraphrase expresses the sense. The scripture commonly calls idolatrous churches and nations by the name of harlots; and, in like manner, honours those who preserve their allegiance to God pure and undefiled, with the title of chaste wives, or virgins (see 2 Cor. xi. 2, Rev. xiv. 4, xix. 7, xxi. 2).

Ver. 4.] The word Aholah signifies, Her tent or tabernacle: Aholibah donotes, My tent or tabernacle is in her. These two different appellations imply, that Samaria had indeed a tabernacle or place for public worship, but of her own devising, viz. the cities of Dan and Beth-el, where the golden calves were set up; whereas God’s tabernacle first, and afterward his temple, was placed in Jerusalem. He placed his name there, or chose it for the place of his peculiar residence (1 Kings viii. 29). Why Aholah is called the elder sister, see the note on xvi. 46.

Ver. 5.] Aholah played the harlot when she was mine;] After she had lived in covenant with me, and attended upon my service and worship all the time

of the judges, and of David and Solomon, she fell off from my service, and was the first that established idolatry by a law, and consented to Jeroboam’s wicked device of setting up the golden calves.

She doted on her lovers,] i. e. Her foreign allies, whose idolatries she was fond of, and hoped by that means to procure their friendship and assistance (see the note on xvi. 33, 37).

On the Assyrians her neighbours,] The king of Assyria was a very potent prince, and thereupon his alliance was courted both by the kings of Israel and Judah (see 2 Kings xv. 29, xvi. 7, and ver. 12 of this chapter).

Ver. 6.] Which were clothed with blue, captains and rulers,] As women are apt to fall in love with comely young men well mounted and richly clothed; so the Israelites were enamoured with the state and bravery of the Assyrians, and thought themselves secure if they could but procure their alliance and friendship; and in order to it embraced their idolatries.

Horsemen riding upon horses,] Horses were scarce in Judea, which made the Jews apply themselves to the neighbouring countries for troops of horse in any hostile invasion (see Isa. xxx. 16, xxxi. 2, xxxvi. 8).

Ver. 7.] Thus she committed her whoredoms] “She defiled herself with her idols,” as the sense is more plainly expressed at the end of the verse.

Ver. 8.] Neither left she her whoredoms brought from Egypt: She added new idolatries to those she had formerly committed (see ver. 3).

Ver. 9.] God made these very Assyrians the executioners of his judgments upon the ten tribes: many of them being carried away captive by Pul, king of Assyria (1 Chron. v. 25, 26), afterward by Tiglath-pileser (2 Kings xv. 29), and at length the whole country was subdued and depopulated by Shalmaneser (2 Kings xvii. 6). The kings of Babylon were likewise styled kings of Assyria (see 2 Kings xxii. 29, 2 Chron. xxxiii. 11). Lovers mean the same with allies, those whose friendship and assistance the Jews courted, by complying with them in their idolatries (see xvi. 37).

Ver. 10.] They took her sons and her daughters,] They carried her and her children away captive, stripped and bare (compare ver. 29, and xvi. 37, 39).

Slew her with the sword:] Compare ver. 47, and xvi. 40. Those that were not led captive were slain in the field of battle, or in the siege of Samaria, 2 Kings xvii. 5.

She became famous among women;] The Hebrew

11 And when her sister Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms.

12 She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they took both one way.

14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the

reads, "She became a name among women:" as she had been formerly "renowned among the heathen for her beauty" (xvi. 14); so now she was everywhere talked of as a remarkable instance of God's vengeance, and set forth for an example to other cities and nations, to deter them from the like abominations (see ver. 48, and xvi. 41).

For they had executed judgment] See ver. 24.

Ver. 11.] Jerusalem was so far from taking warning by the judgments inflicted upon Samaria, that she advanced to greater degrees of idolatry (see ver. 14, xvi. 47, 51, Jer. iii. 8, and the notes upon those places).

Ver. 12.] Compare ver. 1. The king of Judah, Ahaz, entered into a confederacy with the king of Assyria, hoping for relief from his power and the bravery of his army, and serving his idols to that end (see 2 Kings xvi. 7, 11, 2 Chron. xviii. 16, 23).

Ver. 13. *They took both one way.*] Both of them were like common harlots, impudent in their idolatries, and irreclaimable (compare Jer. iii. 13).

Ver. 14.] These were probably the pictures of those deified heroes whom the Chaldeans worshipped as gods: such were Bel, Nebo, and Merodach, mentioned Isa. xlvi. 1, Jer. l. 2.

Ver. 15. *Girded with girdles upon their loins.*] A girdle was a mark of dignity, and worn as such by princes and men in authority (see 1 Sam. xviii. 4, Isa. xxii. 21).

In dyed attire upon their heads.] The Chaldeans, and afterward the Persians, wore a sort of turbans upon their heads, with different degrees of ornaments, according to their different qualities.

Ver. 16.] These images pleased her so much, that she sent to Babylon to learn the manner how their idols were to be worshipped (see ver. 40, 41, and xvi. 17). This probably relates to those times when a correspondence was maintained between the cities of Babylon and Jerusalem, after that Nebuchadnezzar had conquered Judea, and made it a tributary kingdom, in the beginning of the fourth year of Jehoiakim (see 2 Kings xxiv. 1, Dan. i. 1, 2, and the notes upon Jer. xxii. 19).

Ver. 17. *The Babylonians came to her into the bed of love.*] The metaphor of representing idolatry by the inordinate lust of adultery is still carried on.

Her mind was alienated from them.] She quickly

bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord God; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assy-

grew weary of these too, as lewd women are of their former gallants, and look out for new ones. She broke her league and covenant with them, as St. Jerome very well expresses the sense; meaning that covenant which Jehoiakim made with Nebuchadnezzar, to be his tributary (compare ver. 16, 22, 23): and was afterward renewed by Zedekiah (see xvii. 15).

Ver. 18. *So she discovered her whoredoms.*] The sense might better be expressed, "After she had discovered," &c. the sense being still continued with the foregoing verse.

Then my mind was alienated from her.] As she, by her idolatries, had broken all the bonds of duty and allegiance whereby she was engaged to me, a sin often compared to a wife's disloyalty towards her husband: so I withdrew my love and affection from her, and resolved to give her a *bill of divorce*, as the prophet Jeremy expresses it, and not own her any more as mine, as I had cast off her sister Samaria (compare Jer. iii. 8, vi. 8, Hos. ii. 2).

Ver. 19.] Though she was fond of new idolatries, she did not forget her old ones, even those which she had learned in Egypt (see ver. 3).

Ver. 20. *She doted upon their paramours.*] Upon the idols of Egypt, and the impure rites which accompany their idolatrous worship (see the notes upon xvi. 26). This may relate to the time when Zedekiah entered into a new confederacy with Egypt (see ver. 21, and xvii. 15): which made the people fond of admitting the Egyptian idolatries.

Ver. 22. *I will raise up thy lovers against thee, from whom thy mind is alienated.*] I will execute my judgments upon thee by those very Babylonians, whose alliance and idolatries thou hast been so fond of (see ver. 9): but since hast broken the league thou madest with them, contracting a new one with Egypt, and thereby hast provoked them to revenge thy perfidiousness (see ver. 17).

Ver. 23. *The Babylonians, and all the Chaldeans, Pekod, &c.*] The inhabitants of the several provinces of the Babylonish monarchy. Pekod is mentioned as a province of Babylon, Jer. l. 21. St. Jerome upon the place understands these three words, Pekod, Shoa, and Koa, in an appellative sense, to denote so many titles or degrees of honour, as much as to say, governors, princes, and great men. In which sense the two former words, Pekod (or Pakud)

rians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God; Behold, I will deliver thee into the hand of *them* whom thou hatest, into the hand of *them* from whom thy mind is alienated:

and Shoa, are confessedly taken in scripture; and *Koa* is supposed to be derived from the verb *kaang*, which signifies printing marks in the flesh (Lev. xix. 28), and it was the custom of great men to distinguish themselves from their inferiors by such marks or prints (see Dr. Spencer, *De Legib. Hebr. lib. ii. cap. 14, sect. 1*).

All of them desirable young men,] as their riches and bravery made them appear amiable in your eyes, when you first courted their alliance (ver. 12), so they shall appear in the same splendid equipage, when they come to invade your country, and to besiege your city; but then their gallant appearance shall strike a terror and consternation into you.

Ver. 24. *They shall come against thee with chariots, &c.*] A like description of warlike preparations may be seen xxvi. 10, Jer. xlvii. 3, Nah. iii. 2, 3. Chariots are mentioned both by sacred and profane writers, as of principal use in the ancient way of fighting.

I will set judgment before them, &c.] I will deliver thee into their power, as the ministers of my justice, who shall make thy punishments bear a correspondence with thy guilt (see ver. 45).

Ver. 25. *I will set my jealousy against thee, and they shall deal furiously with thee:*] They shall punish thee with that fury, with which a man in the rage of jealousy shall treat a wife that hath been unfaithful to him (compare xvi. 38).

They shall take away thy nose, &c.] As husbands, in that case, render those women deformed, whose beauty hath been too pleasing to strangers; so shall the Chaldeans deface all the glories and ornaments of Jerusalem; and after they have slain and carried captive its inhabitants, shall set the city on fire, and reduce it to a heap of ashes (compare xvi. 41).

Ver. 26.] See *ibid. ver. 37, 39*.

Ver. 27. *Thus will I make thy lewdness to cease from thee,*] These severe judgments shall effectually deter thee from idolatry, and make thee abhor the least approaches towards it (see xxii. 15). Accordingly we find, that, after the captivity, the Jews never returned to their former idolatrous practices.

Thy whoredom brought from—Egypt:] Where

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The Lord said moreover unto me; Son

thou didst first learn idolatry, and ever since hast had an inclination towards it (see ver. 3, 19).

Thou shalt not lift up thine eyes] See xviii. 6.

Ver. 28.] The Chaldeans, that were thy lovers formerly (ver. 22); but since thou hast broken thy league and friendship with them, thy love is turned to hatred (see ver. 17).

Ver. 29. *They shall deal with thee hatefully,*] As thou hast requited their love with hatred, so shall they deal with thee; their hatred against thee shall be greater than their former love towards thee, which was the conclusion of Ammon's unlawful love to his sister (2 Sam. xiii. 15). This shall prompt them to take a full revenge upon thy perfidiousness, to consume all the fruits of thy labours, and to take away all the wealth thou hast gathered by thine industry.

Shall leave thee naked] See note on xvi. 37.

Ver. 31—33.] God's judgments are often compared to a cup of intoxicating liquors, because they astonish men, and bereave them of common judgment and discretion, and likewise expose them to the scorn and contempt of their enemies (see Jer. xxv. 15, &c., xlviii. 26, Hab. ii. 16).

Ver. 34. *Thou shalt even drink it and suck it out,*] The sorest and heaviest of God's judgments shall fall to thy share; like those that drink a potion off to the bottom, where the most nauseous part of it is settled (see Ps. lxxv. 8, Jer. li. 17).

Thou shalt break the sherds thereof and pluck off thine own breasts:] Thou shalt behave thyself as drunken people do, who first throw away, or break in pieces, the cup, and then are angry with themselves as the cause of their own misfortunes. The text mentions her *breasts*, as the parts which had a principal share in her guilt, according to the allegorical description here given of her idolatries (see ver. 3, 21).

Ver. 35.] Because thou hast not only forsaken my worship, but hast shown the utmost contempt and aversion towards me (see the note upon viii. 16), thou shalt deservedly bear the punishment due to thine idolatries (compare ver. 17, 19, 30, 49).

Ver. 36.] See note on xx. 4.

of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

Ver. 37.] They have committed adultery with their idols, as it follows, and have slain their children in sacrifice to them (see xvi. 21).

Ver. 38. *They have defiled my sanctuary, &c.*] By coming within the precincts of it, polluted with idolatry (see the following verse, and xxii. 8).

Ver. 39.] The words may be expounded of their setting up idols in the very temple, and worshipping them there (see 2 Kings xxi. 4).

Ver. 40. *Ye have sent for men to come from far, &c.*] See ver. 16. Their courting the alliances of foreign nations, by complying with their idolatries, is set forth under the representation of the several arts which harlots use to recommend themselves to new lovers (compare Isa. lvii. 7, 9, Hos. ii. 13).

For whom thou didst wash thyself, &c.] A custom generally practised by women before the time of their nuptials (see Ruth iii. 3).

Paintedst thy eyes, &c.] Or, "thy face," as the phrase is translated 2 Kings ix. 30 (see note upon Jer. iv. 30).

Ver. 41. *And satest upon a stately bed, and a table prepared before it.*] The expressions denote their sitting down with idolaters and partaking of their sacrifices: the words *altar* and *table* are used promiscuously in the prophets (see Mal. i. 7), because all sacrifices were feasts made of offerings dedicated to God's service: so that he was properly the entertainer, and those that did partake of the sacrifices were his guests, that did eat at his table, in token of their being in covenant and friendship with him. What was consumed upon the altar was God's mess or portion, and is therefore called the "bread of God" (see xlv. 7, Lev. xxi. 6), and the "food of the Lord" (Lev. iii. 11). The remainder of the sacrifices his guests were entertained with, either by themselves, as in peace-offerings, or else by their proxies the priests, as in sin-offerings (see Mr. Mede's discourse of the Christian sacrifice, chap. 7). The Jews, as well as the Romans, lying upon beds or couches at their meals (see Isa. lvii. 7). So did other eastern nations (see Esther i. 6).

Thou hast set mine incense] See xvi. 18.

Ver. 42. *A voice of a multitude being at ease was heard at these meetings:* such as music and dancing, which usually accompanied idolatrous festivals (see Exod. xxxii. 6, 18, 19).

Sabeans] The *Sabeans*. The word is translated *drunkards* in the margin: the word *saba* in the Hebrew, signifies to *drink to excess*, from whence comes

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

the participle *sebaim*, *drunkards*, which comes very near in sound to the word *Sabaim* in the text. Strabo, in his tenth book of Geography, p. 471, speaking of the rites of Bacchus, mentions the word *Σαβίαι* as used among others in the Bacchanal processions: which he supposes may have been derived, as well as several of their musical instruments, from the Barbarians, by which the Greeks denote the eastern countries. To the same purpose we find in Hesychius, *Σάβος, Βακχία*. The prophet persists in comparing the idolatries of the Jews to the practices of lewd women, who prostitute themselves to all comers, even those of the meanest condition. Such were the Sabeans that came from the wilderness: i. e. from Arabia, called the Desert, where dwelt the posterity of Seba, mentioned Gen. x. 7. These were probably some of those idolatrous people dwelling in the wilderness, whom Jeremiah mentions, ix. 26, who polled the corners of their heads in honour of some idol whom they worshipped (see the note upon that place).

Which put bracelets upon their hands, and beautiful crowns upon their heads.] i. e. Upon the hands and heads of these two lewd women, Aholah and Aholibah (see ver. 45). Bracelets and crowns were ornaments proper to brides (see xvi. 11, 12); and were likewise presented by lovers to their mistresses. Crowns were likewise worn at public festivals, and times of rejoicing (see Isa. xxxv. 10): whereupon the Hebrew phrase is translated here and ch. xvi. by the LXX. *στράφαν κρονησίων*. "a crown of rejoicing;" an expression probably taken from hence by St. Paul, 1 Thess. ii. 19.

Ver. 43.] The words import, that it was time for her to leave off her ill courses, that age and experience might sufficiently convince her of the follies of them; but withal they imply, that age and time seldom correct ill habits. The word *her* is taken collectively in this and the following verse, so as to include both the sisters. So the singular number is used, Ps. xii. 7: "Thou shalt preserve him from this generation for ever;" where our interpreters rightly observe in the margin, that the word *him* signifies every one of them.

Ver. 44.] Both Samaria and Jerusalem defiled themselves with the idolatries of all the heathen round about them (compare ver. 7, 17).

Ver. 45. *The righteous men, they shall judge them*] By *righteous* or just men some understand the Babylonians, who, though a wicked and idolatrous people, were the executioners of God's justice upon a nation

46 For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

that had sinned against a clearer light and greater convictions. So Nebuchadnezzar and other heathen princes are called God's servants, as being instruments of his providence. But the expression may in a more proper sense be understood of the prophets who foretold the judgments God would inflict upon Samaria and Jerusalem; such as Hosea, Amos, Jeremiah, &c. The prophets are said to execute those judgments which they foretell: so Ezekiel saith of himself, that "he was sent to destroy the city" (xliii. 3); i. e. to prophesy its destruction. To the same sense we read, Hos. vi. 5, "I have hewed them by my prophets, I have slain them by the words of my mouth" (see notes upon Isa. vi. 10, Jer. i. 10, v. 14).

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord God.

The manner of adulteresses.] See ver. 37, and xvi. 38.

Ver. 46.] This is meant chiefly of the Babylonians, who should plunder and carry away captive a great part of the inhabitants of Jerusalem.

Ver. 47. *Shall stone them]* See xvi. 40.

They shall slay their sons] See ver. 25.

Ver. 48. *Lewdness to cease]* See ver. 27.

That all women may be taught not to do after your lewdness.] See notes upon ver. 10, and xvi. 41.

Ver. 49. *Ye shall bear the sins of your idols:]* Ye shall bear the punishment due to your sins of idolatry. *To bear sin, or iniquity,* is a noted expression in scripture, signifying the undergoing the punishment due to it (compare ver. 35).

CHAPTER XXIV.

1 AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose seum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her: she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

CHAP. XXIV.

ARGUMENT.—By the figure of a boiling pot is shown the destruction of Jerusalem and its inhabitants; and by Ezekiel's being forbidden to mourn for his wife is signified, that the calamities of the Jews shall be so astonishing, as to be beyond all expressions of sorrow.

Ver. 1. *In the ninth year,]* Of Jehoiachin's captivity (see i. 2).

Ver. 2.] See Jer. lii. 4, 2 Kings xxv. 1.

Ver. 3. *Utter a parable unto the rebellious house,]* Add this emblem or parable concerning a boiling pot to the rest thou hast delivered to them: though they seem resolved not to give heed to what thou deliverest, either in plain words or figurative expressions (compare xvii. 12, xx. 49).

Set on a pot, &c.] The destruction of Jerusalem is represented by a boiling pot or caldron, both by Jeremiah, l. 13, and by Ezekiel, xi. 3.

Ver. 4. *Even every good piece,]* Meaning the chief of the citizens, who should be destroyed together with the city (see xi. 3).

Ver. 5. *Take the choice of the flock,]* This belongs in sense to the former verse; so the LXX. translate the words, joining them with the foregoing sentence; "With the choice bones taken out of the flock."

Burn also the bones under it,] The bones of those

who have been unjustly slain in the midst of the city (see xi. 7); whose blood cries for vengeance against it, and kindles God's anger like fire.

Make it boil well,] To denote the city's being set on fire (see ver. 10, 11).

Ver. 6. *Woe to the bloody city,]* See xi. 6, xvi. 30, xxii. 3, xxiii. 37.

Whose scum is therein,] Whose filthiness is not purged out of it (see ver. 13).

Bring it out piece by piece;] The principal men of the city (see ver. 4) shall be carried out of the city by the Chaldeans, and afterward slain (see xi. 7, 9).

Let no lot fall upon it.] Conquerors used to cast lots what share of the vanquished they would save (see 2 Sam. viii. 2, Joel iii. 3, Nah. iii. 10). Here there will be no use of lots, for all the principal inhabitants shall be slain (see Jer. xxxix. 6).

Ver. 7. *She set it upon the top of a rock;]* In a presumptuous manner, and with a high hand she shed it, as the Chaldee paraphrase expresses the sense: she was impudent and barefaced in her cruelties: she did not seek to cover or excuse them.

She poured it not upon the ground, to cover it with dust;] The words allude to the command of the law, Lev. xvii. 13, that they cover the blood of any beast or other living creature which was slain with dust; which precept was not only intended to prevent their eating of blood, but also to give men a sort of horror or aversion to the sight of bloodshed.

9 Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

14 I the Lord have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15 ¶ Also the word of the Lord came unto me, saying,

Ver. 8. *I have set her blood upon the top of a rock.*] Her punishment shall be as notorious in the sight of the world as her sin was.

Ver. 9, 10.] The inhabitants shall be the materials prepared by their sins to be consumed like fuel in the fire.

Ver. 10. *Spice it well.*] The expression imports that the Chaldeans shall be as much set upon destroying the city and inhabitants, as hungry people are greedy of devouring meat well spiced and dressed.

Let the bones be burned.] The words denote an utter destruction, that the fire shall be so fierce as to consume the very bones as well as the flesh put into the caldron.

Ver. 11.] After an entire riddance of the inhabitants, the city itself shall be set on fire, and the place and its wickedness be consumed together in the flames.

Ver. 12. *She hath wearied herself with lies.*] The word *teunim*, never met with but in this place, is commonly derived from *aven*, which signifies trouble or vanity, and is a word frequently applied to idols, as particularly when Beth-el is stiled Beth-aven, upon the account of the golden calf there set up, Hos. iv. 15. For these reasons I understand the expression here, "She hath wearied herself with lies," of the people's multiplying their idolatries; idols being elsewhere called lies, and seeking relief sometimes from one idol, sometimes from another, but all in vain, (see xvi. 29, 30, xxiii. 16, 19, 40).

Her great scum went not forth out of her:] All the admonitions I gave her by my prophets, availed nothing to the purging her from her idolatries and other wickedness; so that now the fire must purge and consume her and her sins.

Ver. 13. *In thy filthiness is lewdness:*] Thou hast shown thyself shameless and incorrigible in thine idolatries (compare xxiii. 29, 35).

Because I have purged thee, &c.] I did what was requisite on my part towards thy conversion, but thou refusedst to comply with those frequent calls and exhortations I gave thee (see note on Jer. xxxi. 18); and therefore my spirit shall not strive with thee any longer, but I will proceed to execute my judgments upon thee.

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things* are to us, that thou doest *so*?

20 Then I answered them, The word of the Lord came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God: Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men,

23 And your tires *shall be* upon your heads,

Till I have caused my fury to rest upon thee.] See note v. 13, viii. 18.

Ver. 14.] See xxiii. 24.

Ver. 16. *The desire of thine eyes*] Thy wife, the object of thy love and thy affections (see ver. 18.)

Ver. 17. *Bind the tire of thine head upon thee.*] Use the ordinary dress upon thine head; whereas in the time of mourning it was customary sometimes to shave the head (see Lev. xiii. 45, Jer. vii. 29, xvi. 6): sometimes to cast dust upon it (see Josh. vii. 6, 1 Sam. iv. 12). The priests were particularly forbid to uncover their heads in the time of mourning (see Lev. x. 6).

Put on thy shoes] Going barefoot was another expression of sorrow (see 2 Sam. xv. 30).

Cover not thy lips.] Covering the lips or face was another token of mourning (see Lev. xiii. 45, Mic. iii. 7, 2 Sam. xv. 30, Jer. xiv. 4).

Eat not the bread of men.] Partake not of the mourning feasts that relations use to prepare for the funerals of their friends (see the note on Jer. xvi. 5, 7). Such were the *παιδιαρια* and *parentalia* among the Greeks and Romans.

Ver. 18.] My wife died in the evening, and the next morning I declared what commands God had laid upon me, not to make any outward show or sign of mourning upon that occasion (compare xxxiii. 22). The evening was the beginning of the day according to the Jews' reckoning (see Gen. i. 5, Lev. xxiii. 32).

Ver. 19. *Wilt thou not tell us what these things are to us.*] They enquire by way of derision and contempt what these signs mean (compare xii. 9, xvii. 12, xx. 49).

Ver. 21. *I will profane my sanctuary.*] I will deliver my temple into the hands of the heathen, and they shall profane and destroy it (see vii. 19, 20). That temple wherein you placed your glory, and thought my residence there your greatest protection (compare ver. 25, and see Ps. lxxviii. 61, xcvi. 6, cv. 4, cxxxii. 8).

The desire of your eyes.] "The beauty of holiness," as the temple is often called, whose destruction will affect you with a most tender compassion.

Your sons and your daughters whom ye have left shall fall by the sword.] Whom ye left behind you in

and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord God.

25 Also, thou son of man, *shall it not be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes,

the city, when ye were carried captives: or who were left by the famine and pestilence (see v. 12. xxiii. 47).

Ver. 23. *Ye shall not mourn nor weep;*] These terrible judgments shall strike you with astonishment, and such a grief as is too great to be expressed by words or actions; according to the verse of the poet,

"Curæ leves loquuntur, ingentes stupent."
"Small evils we complain of, greater strike us dumb."

Ye shall pine away for your iniquities,] Ye shall waste away by a lingering grief, and by a silent lamentation over each other's calamities (see iv. 2, 17, Lev. xxvi. 39).

Ver. 24. *Ezekiel is unto you a sign:*] His actions foreshow you what shall be your condition (compare iv. 3, xii. 6). The holy writers in several places speak of themselves in the third person (see Exod. vi. 26, 1 Sam. xii. 11, Matt. ix. 9). So that this is an argument of very little force, when it is urged against Moses being the author of the Pentateuch.

When this cometh, ye shall know that I am the Lord] Comparing the prediction with the event, will convince the most obstinate, that the immediate hand of God is in the judgments which are come upon

and that whereupon they set their minds, their sons and their daughters.

26 *That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?*

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the Lord.

you (see vi. 7, and compare John xiii. 19, xiv. 29, xvi. 4).

Ver. 25.] When I shall take from them all that is dear and valuable to them; their temple, an emblem of my special residence among them, and protection over them, whose beauty and magnificence was their peculiar glory, and the most grateful object of their sight; together with their sons and daughters, whereon they placed their affection (see ver. 21).

Ver. 26.] See xxxiii. 21, 22.

Ver. 27. *In that day shall thy mouth be opened to him which is escaped,*] From this time to the time when the news comes of the city's being taken, thou shalt not prophesy any more to thine own people; but then will I give thee a new commission to speak (see xxxiii. 22), and that not by signs, as thou dost at present, but with freedom and plainness; the event so exactly answering thy predictions, shall give a new authority to what thou speakest (see iii. 26, xxix. 21, and compare Eph. vi. 19).

Thou shalt be a sign unto them;] They shall then be convinced, by experience, that thou didst foreshow by thy actions and behaviour all that should befall them. And this will likewise convince them of my foreknowledge and providence.

CHAPTER XXV.

1 THE word of the LORD came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the

land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

CHAP. XXV.

ARGUMENT.—This chapter contains God's judgments against the Ammonites, Edomites, and Philistines, for their hatred against the Jews, and insulting over them in the time of their distress. Archbishop Usher (in his annals ad A. M. 3419) and Josephus (Antiq. lib. x. cap. 11) place these events five years after the destruction of Jerusalem.

Ver. 2.] See note on vi. 2.

Ver. 3.] The Ammonites, Moabites, and Edomites, though related in blood to the Jews, yet bore a constant hatred towards them, which they took all opportunities to show, when the Jews were under any distress, and particularly at the time of their general captivity, and the destruction of their city and temple. For this they are often reproved by the prophets, and threatened with the like or severer judgments, and particularly the Ammonites (see the note on xxi. 28).

Ver. 4. *I will deliver thee to the men of the east*]

By the "men of the east" must be meant the Chaldeans (see xxi. 19, 20). Ammon is likewise reckoned among these countries, which God foretold by Jereny should be delivered into the hands of the king of Babylon (see Jer. xxv. 21). By the east country is commonly meant Arabia in scripture, as hath been observed in the notes upon Isa. xi. 14, but Syria and Chaldea, and the countries beyond it, are likewise called the east (see Gen. xi. 2, Numb. xxiii. 7, Isa. ii. 6). Chaldea, indeed, lay northward of Judea and the adjacent countries (see l. 4); but withal lying with a point towards the east, the Chaldeans and their confederates may not improperly be reckoned among the men of the east; just as Cyrus is sometimes described as coming from the east, and sometimes from the north (Isa. xli. 25), with respect to his forces, that consisted both of Medes that lay northward, and Persians that lay eastward of Babylon.

Shall drink thy milk.] Milk was the chief sustenance of those people, whose riches consisted chiefly in their stocks of cattle. Hence the Scythians are called

5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I *am* the Lord.

6 For thus saith the Lord God; Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the Lord.

8 ¶ Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

9 Therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east with the Ammonites, and will give them in possession, that

Galactophagi, by Homer, *Iliad*. iii. and *Galactopota* by other writers. The LXX. render the sense very well, "Shall drink or swallow thy fatness:" the word *heleb* signifying not only milk, but likewise the fattest or choicest parts of any flesh or fruits. So it is used Gen. xlv. 18, "Ye shall eat the fat of the land;" and Ps. lxxx. 16, where our translation reads, "The finest of the wheat," it is in the Hebrew, "The fat of the wheat."

Ver. 5. *I will make Rabbah* (see xxi. 20) *a stable for camels.*] Instead of being a city inhabited by men, it shall be a place for cattle, and particularly for camels to feed in, of which that and the neighbouring countries had great store. It is a proverbial expression for utter destruction, to say that grass grows where a town stood (compare Isa. xvii. 2, xxii. 10, xxxii. 14, Zeph. ii. 14, 15).

Ver. 6. *Because thou hast clapped thine hands, and stamped with the feet.*] Gestures that sometimes signify grief and indignation (see vi. 11): but are likewise used to express our joy and satisfaction (compare Job xxvii. 23, Jer. xviii. 27, Lam. ii. 15).

With all thy despite] See ver. 3.

Ver. 8. *Moab and Seir do say.*] Seir is the same with Edom (see xxxv. 2). The prophet joins them together as guilty of the same crime, and then denounces particular judgments against each of them.

Judah is like unto all the heathen.] They are no longer distinguished from their neighbours by the visible protection of the God whom they worship.

Ver. 9. *I will open the side of Moab from the cities.*] I will make a passage for his enemies to invade his frontier cities, and from thence to possess themselves of the best of his country. Some translate the middle of the verse, "from the cities, even from Ar, his [city] upon his frontiers." Ar was the coast or "border of Moab" (Deut. ii. 18).

The glory of the country.] The best part of all the country of Moab; the Hebrew word is *tsibi*, frequently spoken of Judea, as being in many respects the glory of all lands (see xx. 6).

Baal-meon.] See Numb. xxxiii. 38, Josh. xiii. 20, Jer. xlvi. 25. Baal-meon is called Beth-meon, in that place of Jeremy, and more fully Beth-baal-meon, Josh. xiii. 17, i. e. the house or "temple of the idol Meon," by which Bishop Cumberland understands Menys or Osiris, the great deity of the Egyptians; in the first book and the second chapter

the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the Lord.

12 ¶ Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God.

15 ¶ Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a spiteful heart, to destroy it for the old hatred;

of his treatise concerning Sanchoniathon's Phœnician History.

Ver. 10. *Unto the men of the east*] See ver. 4.

The Ammonites may not be remembered among the nations.] May make no figure among their neighbours, their strength being entirely broken.

Ver. 12.] The Idumeans, being the posterity of Esau, bare an ancient grudge against the Jews, upon the account of their ancestor's losing his right of primogeniture, and the subduing of Edom by David afterward (2 Sam. viii. 14). Upon both these accounts they took hold of all opportunities of venting their spite towards the Jewish nation, particularly see 2 Chron. xxviii. 17. For this their behaviour, they were in former times reproved by Amos, i. 11, and afterward by Obadiah, ver. 10, and by Ezekiel in this place, and xxxv. 5. The ill will that they showed towards them at the time of their captivity, was very remarkable, as appears by those pathetic words of Ps. cxxxvii. 7, "Remember the children of Edom, O Lord, in the day of Jerusalem; how they said, Down with it, down with it, even to the ground."

Ver. 13. *Stretch out mine hand upon Edom.*] See xxxv. 7—9, Jer. xlix. 17, 18, Zeph. ii. 9, Mal. i. 3, 4.

I will make it desolate from Teman.] Teman is a noted place in Idumea (see Jer. xlix. 7, Amos i. 12): to which Dedan is joined, ver. 8 (compare Isa. xxi. 13, 14). The Dedanites were originally Arabians, the posterity of Dedan, Abraham's grandson; but they seem afterward to have been incorporated with the Idumeans (see the note upon that place of Jeremiah).

Ver. 14.] The Jews themselves, whom the Edomites have so often insulted, shall be instruments of my vengeance upon Edom, and shall requite the wrongs they have received by subduing Idumea, which they did under the conduct of Judas Maccabæus (see 1 Macc. v. 3, 2 Macc. x. 16, 17; compare Jer. xlix. 2). And afterward the high-priest Hircanus made an entire conquest of this country (see Dr. Prideaux, par. ii. p. 307).

Ver. 15. *The Philistines have dealt by revenge.*] The Philistines, being borderers upon the Jews, were their ancient enemies from the very time of the judges downward, more particularly in the time of Ahaz (see 2 Chron. xxviii. 18).

Ver. 16. *I will stretch out mine hand upon the*

16 Therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coast.

Philistines,] I will subdue them by Nebuchadnezzar (see ver. xxv. 20, xlvii. 1).

I will cut off the Cherethims] The *Cherethims*, or *Cherethites*, are the same with the Philistines, or a tribe of that people (see 1 Sam. xxx. 14, Zeph. ii. 5, and the notes upon Jer. xlvii. 4).

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I *am* the Lord, when I shall lay my vengeance upon them.

Destroy the remnant of the sea-coasts.] The same who are called the remnant of the Philistines," Amos i. 8, "the remnant of Ashdod," Jer. xxv. 20, and "the remnant of the country of Caphor," Jer. xlvii. 4 (see notes upon these last two places).

CHAPTER XXVI.

1 AND it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

3 Therefore thus saith the Lord God; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the Lord.

CHAP. XXVI.

ARGUMENT.—This and the following chapter, with part of the twenty-eighth, foretell the destruction of Tyre by Nebuchadnezzar, who took it after a thirteen years' siege (as Josephus relates out of Philostratus, and the Phœnicians' Annals: see his Antiq. lib. x. cap. 11, *ad fin.* lib. i. contr. Appion. p. 1046) and in the thirty-second year of Nebuchadnezzar's reign, according to the Babylonish account (see the note on xxix. 17). By reason of which hard service, "every head was made bald, and every shoulder was peeled," as our prophet speaks, xxix. 18. The same calamity is foretold by Isaiah, chap. xxiii. This siege forced the inhabitants to remove their effects into an island half a mile distant from the shore, where they built another city, called New Tyre. The learned Dr. Prideaux, in his Connex. of Script. Hist. par. i. p. 91, 484, hath observed, that this prophecy of Ezekiel, as well as the former one of Isaiah, was fulfilled in the destruction of old Tyre, a city that stood upon the continent, and which Nebuchadnezzar utterly destroyed; though he grants some expressions in both prophecies are applicable only to the last siege of that city, when it was conquered by Alexander the Great.

Ver. 1. *In the eleventh year, in the first day of the month.]* The particular month not being named, some supply the word *fifth* (as the word *fourth* is supplied, 2 Kings xxv. 3), and understand it of the month following the taking of Jerusalem, at whose desolation Tyre rejoiced (ver. 2). But, as Archbishop Usher observes, ad A. M. 3416, the fifth month belongs to the twelfth year of Jehoiachin's captivity. So we may more probably understand the expression of the *first* month of the year, as "the year of Evil-merodach's reign" (2 Kings xxv. 27), is rightly understood by our interpreters to be the year "when he began to reign;" so "the tenth day of the month" is necessarily to be understood of the first month, xl. 1 of this prophecy. And the inhabitants of Tyre may very well be supposed to insult over Jerusalem

at any part of the time of her siege, which they saw must inevitably end in the taking of that city.

Ver. 2. *She is broken that was the gates of the people:]* There was a great confluence of people to Jerusalem from all parts at the solemn feasts of the year, as well of Jews as proselytes (see John xiii. 20).

She is turned unto me:] Her wealth is come into my stores (compare Isa. lx. 5).

I shall be replenished, now she is laid waste:] Tyre was a noted market for all sorts of trade: so when Jerusalem was taken and sacked, the spoil of the city was carried thither for sale, and, probably, several of the inhabitants being made captives, were sold there for slaves, a traffic the Tyrians dealt in very much (xxvii. 13). This interpretation may be confirmed by comparing it with Joel iii. 4—6, where the prophet upbraids the Tyrians for making merchandise both of the persons and substance of the Jews, when they came into their hands. To the same purpose we read, Macc. iii. 41, that when "Lysias came with great forces to subdue the Jews, the merchants of the country took silver and gold, and came into the camp, to buy the children of Israel for slaves."

Ver. 3.] The Chaldeans and their confederates (compare Jer. xxxiv. 1, li. 27), whom the prophet compares to the waves of the sea, which come up with an irresistible force (see Jer. li. 42). Armies are elsewhere represented by an inundation, that carries all before it (see Isa. viii. 7, Dan. ix. 26, xi. 22).

Ver. 4, 5.] I will make an entire riddance of her buildings, so that not so much as any dust or rubbish of them shall be left (compare ver. 12), and nothing shall be seen but the rocks upon the sea-shore, in the place where the city formerly stood. Nebuchadnezzar quite demolished old Tyre, and the stones and rubbish of it were afterward made use of by Alexander to carry on a causeway from the continent to the island where New Tyre stood, by which means he took that (see Dr. Prideaux, *ubi supra*). This latter city is since so decayed, that there are no remains of it left, but a few huts for fishermen to hang out their nets a drying upon the rocks, as it is related by travellers that have been upon the place (see Maundrell's Tra-

7 ¶ For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay the people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

vels, p. 48, and Huetius, *Demonst. Evang. prop. vi. ad finem*).

Ver. 6.] By "the daughters of Tyre" are meant the lesser towns which are under her jurisdiction, as the mother-city and seat of the kingdom (compare xvi. 46, and Jer. xlix. 2).

Ver. 7. *A king of kings.*] Who hath kings for his vassals and tributaries (see xvii. 14, 16, Dan. ii. 37). The kings of Persia affected the same title afterward (see Ezra vii. 12) as the kings of Assyria had done before (see Isa. x. 8, Hos. viii. 10).

Ver. 8, 9.] This expression of a siege properly relates to old Tyre, which stood upon the continent, and was besieged and taken by Nebuchadnezzar.

Ver. 9.] The word we render *axes* signifies any instrument used in demolishing buildings (see note on Jer. xxxiii. 4).

Ver. 10—12.] A lively description of the tumult and desolation that attend a conquering army making themselves masters of a great city (compare Nahum ii. 3, 4, 9, iii. 2, 3).

Ver. 11. *Thy strong garrisons*] Some render the word *mateboth*, *thine images*, and understand it of the images of their tutelary gods.

Ver. 12. *In the midst of the water.*] The sea shall overflow thy ruins (see ver. 19).

Ver. 13.] Great cities are full of all kinds of gaiety and luxury; this shall be turned into a melancholy silence (compare Isa. xiv. 11, xxiii. 7, 16, Jer. vii. 34, xxv. 10).

Ver. 14.] This part of the prophecy was fulfilled upon New Tyre, whose inhabitants were quite destroyed by Alexander when he took the city, and afterward the city itself became desolate (see ver. 5).

Ver. 15.] All those that are upon the sea-coast near thee shall be frightened at the news of thy destruction (compare xxvii. 28, xxxi. 16, Jer. xlix. 21).

Ver. 16, 17. *All the princes of the sea, &c.*] All

14 And I will make thee like the top of a rock; thou shalt be a *place* to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

15 ¶ Thus saith the Lord God to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry; when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

19 For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go

the princes and rich merchants of Sidon, Carthage, and other maritime cities, that maintained a trade with Tyre, and got great wealth by that means; they "whose merchants are princes," as Isaiah speaks of the merchants of Tyre, xxiii. 8 (compare ver. 2, 6, 10 of that chapter): they shall express a deep sense and concern for her misfortunes (compare xxvii. 30—32, xxxii. 10, Rev. xviii. 11, 17, 19).

Shall come down from their thrones, and lay away their robes.] Such was the behaviour of the king of Nineveh at the time of his solemn humiliation (Jona. iii. 6).

They shall clothe themselves with trembling;] They shall put on the habit of mourners, and sit upon the ground in a disconsolate condition (see Job ii. 13, compare vii. 17).

Ver. 17.] Tyre is called "the strength of the sea," Isa. xxiii. 4, being strong at sea, both by its situation and the strength of its naval forces, upon which account it was formidable to all that had any trading upon the sea.

Ver. 18. *Now shall the isles tremble in the day of thy fall;*] See ver. 15. St. Jerome translates it, "Now shall the ships tremble," &c. i. e. all seafaring men (compare xxvii. 29, 30, Isa. xxiii. 14).

The isles— shall be troubled at thy departure.] When thy people shall be carried captive (see Isa. xxiii. 27).

Ver. 19.] Thy walls being demolished, the sea shall come up and cover thy ruins (see ver. 12), or else the prophet compares the destruction of Tyre to a shipwreck (see xxiii. 26).

Ver. 20. *When I shall bring thee down, &c.*] When thou shalt be "thrust down into hell," as our Saviour speaks concerning Capernaum, Luke x. 15, and brought to utter desolation, like cities which have been long ago buried in ruins and oblivion (compare xxxii. 18, 24).

And I shall set glory in the land of the living;]

down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee a terror, and thou shalt

Compare this and the following verse with xxxv. 14. When I shall restore other cities conquered by the king of Babylon, to that flourishing condition they formerly enjoyed among the inhabitants of this world; so the "land of the living" signifies, xxxii. 23, 26, 27, 32. The word *tsebi* is in many places appropriated to Judea, as being in several respects the glory of all lands (xx. 6), but is sometimes applied to other countries (see xxv. 9). Some expositors understand it here of Judea, to this sense; That when God should return the captivity of the Jews, and restore them to those marks of his grace and favour, which distinguished them from all other nations, and made them

be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

the nearest resemblance of heaven that could be found upon earth: yet, even then, as it follows—

Ver. 21. *I will make thee a terror, and thou shalt be no more.*] Thou shalt be left in utter ruins and desolation, and a terrible example of my vengeance. The word *balaloth*, which our interpreters translate *terrors*, is generally joined with words importing utter destruction, and so the LXX. understood it here, and in other places of this prophecy (see xxvii. 36, xxviii. 19, and compare Ps. lxxiii. 19, Isa. xvii. 14). *Though thou be sought for, yet shalt thou never be found again.*] An expression denoting utter destruction (see Ps. xxxvii. 36, and compare ver. 5, 14).

CHAPTER XXVII.

1 THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I *am* of perfect beauty.

4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of Chittim.

7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

CHAP. XXVII.

ARGUMENT.—The same subject is continued, where the prophet, setting forth the great trade and riches of Tyre, foretells the irrecoverable fall thereof.

Ver. 2. *Take up a lamentation for Tyrus;*] This alludes to the mournful ditties used at funerals, wherein the *præfixæ*, or mourning women, recounted every thing that was valuable or praiseworthy belonging to the deceased, and then lamented his loss (see the notes upon Jer. ix. 17, 18). In like manner, those that traded with Tyre should mourn over her, and bewail the loss of her riches and greatness (compare xxvi. 16, 17, and see ver. 32).

Ver. 3. *Thou that art situate at the entry of the sea,*] A sea-port, fitted by situation for carrying on trade with many countries (see Isa. xxiii. 1).

Thou hast said, I am of perfect beauty.] Thou hast said in the pride of thy heart (see xxviii. 2), The strength of my navy and fortresses are every way complete and beautiful (see ver. 4, 11): and I am furnished with all accommodations that can make me considerable in the eyes of the world (see ver. 10, 11, and xxviii. 12).

Ver. 4. *Thy borders are in the midst of the seas,*] Taking the words in a strict sense, they are a description of New Tyre, which stood in an island (compare xxvi. 5). The Tyrians are called the inhabitants of the island, Isa. xxiii. 2. But in the Hebrew phrase all places are called islands which lie upon the sea-coast (see the note on Isa. xi. 11).

Thy builders have perfected thy beauty.] The following verses show, that the words are chiefly to be understood of the builders of their ships, wherein the chief strength and glory of the Tyrians was placed.

Ver. 5.] The decks of thy ships were made of fir, fetched from mount Hermon, called anciently Shenir (see Deut. iii. 9).

Ver. 6. *The Ashurites have made thy benches of ivory.*] The Assyrians have made the seats for the rowers of ivory, in a very costly manner. This is the sense of the verse, if we follow the common reading: but Bochart, not without reason, supposes, that the word *bath-ashurim* is pointed wrong, and should be read *bith-ashurim*, and then the sentence must be translated, "They have made thy seats of ivory inclosed in box," the expression being parallel to that of Virgil, *Æn.* x.

— "Quale per artem
Inclusum buxo aut Orycia terebintho
Luceat ebur."

This sense the Chaldee follows.

The isles of Chittim.] The "isles of Chittim" are the countries lying upon the coast of the Mediterranean sea (see Jer. ii. 10).

Ver. 7. *Fine linen with brodered work from Egypt*] Fine linen was one of the principal commodities of Egypt (see 1 Kings x. 28, Prov. vii. 16, Isa. xix. 9): and was a habit used by persons of the best quality (see Gen. xli. 42, Esther viii. 15): which shows to what an excess of vanity the Tyrians were come, to use such costly manufactures for sails to their ships. Suetonius, in his life of Caligula, cap. 37, reckons this among several instances of that emperor's extravagance, that he furnished his pleasure-boats with *costly sails*, and other expensive ornaments.

Blue and purple from the isles of Elishah] Blue and purple are elsewhere reckoned among those colours which set off the richest attire (see Exod. xxv. 4, Jer. x. 9). The common clothing of the Tyrians was of these kinds, which were brought from the islands of the Egean sea, particularly Coës, famed

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields

for purple among heathen authors. Elishah denotes the countries upon the coast of Greece; a part of Peloponnesus retains the name of Elis among the Greek writers.

Ver. 8.] Thou madest use of the people of other cities and countries, to undergo the servile office of being mariners or rowers, whilst thy own citizens pretended to the skill of steering thy ships, and professed the art of being pilots. Zidon was a famous seaport town, the mother of Tyre (see the note on Isa. xxiii. 12); and Arvad, the same with Arpad or Arphad (2 Kings xvii. 33, Isa. x. 9, Jer. xlix. 23), called Aradus by the Greek and Latin authors, was an island and town in the neighbourhood of Tyre.

Ver. 9. *The ancients of Gebal—thy calkers.*] Thou employedst the inhabitants of Gebal for calking thy ships, as being remarkably skillful in that trade; Gebal was a province of Phœnicia near Tyre (see Ps. lxxxiii. 8, 1 Kings v. 18). The LXX. interpreters suppose it the same with the city Byblos, with whom agree Eusebius and St. Jerome, De Locis Hebraicis. So the Septuagint render the word in the forementioned text, 1 Kings v. 18. Dr. Grabe, indeed, does there, by way of emendation, read *Γιββαλι* in the text, and place *Βιβλι*, the reading of the Alexandrian MS. in the margin; but that learned person did not then remember, that that very word was translated in the same manner in this place of Ezekiel.

Ver. 10. *They of Persia and of Lud and of Phut*] Thy citizens being all given to trading, thou madest use of foreign soldiers for thine army when thy city was besieged. Lud and Phut are two nations elsewhere mentioned together (see xxx. 5, Jer. xlvi. 9). Our interpreters understand by them in these two places, the people of Libya and Lydia. But Phut and Lubim being mentioned as distinct people, Nah. iii. 9, Phut probably signifies some part of Africa near Egypt; and Lud, or Ludim, the Abyssines. These people, though Africans, are joined with the Persians, xxxviii. 5.

They hanged the shield and helmet in thee;] In thy garrisons, which they kept in time of peace.

Ver. 11. *The men of Arvad* (see ver. 8) *with thine army were upon thy walls*] They defended thy walls when they were assaulted by the king of Babylon's army (see note upon xxvi. 8, 9).

The Gammadims were in thy towers.] It is very uncertain what people are here meant by this name. Our learned Mr. Fuller supposes them people of Phœnicia (see his Miscellanies, lib. vi. cap. 3). Ludolphus conjectures they were Africans, in his Comment. in Histor. Æthiop. lib. i. cap. 22. The Chaldee paraphrase takes them to be Cappadocians. The Vulgar Latin renders the word *Rygmies*; but if we should grant there were such a people as Ludolphus takes a great deal of pains to prove there were, yet

upon thy walls round about; they have made thy beauty perfect.

12 *Tarshish was thy merchant* by reason of the multitude of all *kind of riches*; with silver, iron, tin, and lead, they traded in thy fairs.

13 *Javan, Tubal, and Meshech, they were thy merchants:* they traded the persons of men and vessels of brass in thy market.

14 They of the house of *Togarmah* traded in thy fairs with horses and horsemen and mules.

15 The men of *Dedan were thy merchants*; many isles *were the merchandise of thine hand*: they brought thee *for a present* horns of ivory and ebony.

they would not be fit to make use of for soldiers.—*Gammadims*: Dr. Spener thinks they were images of the tutelar gods, like the *lares* among the Romans; and were not above a cubit in length (see his additions to the books De Legib. Hebraicis).

They have made thy beauty perfect.] See ver. 3.

Ver. 12. *Tarshish was thy merchant*] *Tarshish* probably signifies a port of Spain, called by the Greek and Latin authors *Tartessus*, situate not far from the place where Cadiz now stands; famous of old for Hercules's pillars, being the utmost boundary of the ancient navigation. It comes from thence to signify any merchant-adventurers who traded in the Mediterranean sea (see the note upon Isa. ii. 16). The commodities here mentioned, which these merchants traded in, being the product of Spain, confirms this exposition.

Ver. 13. *Javan, Tubal, and Meshech.*] By *Javan* is to be understood Greece, in which sense Alexander is styled king of Javan or Greece (Dan. viii. 21). So the LXX. translate it here, and in that place of Daniel. And all Greece, except Peloponnesus, was anciently called *Jonia*. *Tubal*, and *Meshech*, are names usually joined together in scripture. Bochart supposes them to be the same with those people afterward called *Moschi* and *Tibareni*, whose habitation was near the Euxine sea.

They traded the persons of men] In buying and selling slaves in the markets. The Hebrew reads, "In the souls of men;" the word *nephesh*, *soul*, sometimes signifies a slave (compare Numb. xxx. 35, 1 Chron. v. 21, Rev. xviii. 13). In which sense some understand the word, Gen. xii. 15.

Vessels of brass in thy market.] Critics observe that the word *nehosheth*, commonly translated *brass*, does likewise signify steel; and so it is rendered by our interpreters, Ps. xviii. 34, "a bow of steel is broken by my arms." And we may very well understand it so here; for the Chalybes, a people so called from their steel manufactures, lived near Pontus, in the neighbourhood of the *Moschi* and *Tibareni*; for which reasons steel is called "the northern iron," Jer. xv. 12.

Ver. 14.] By *Togarmah*, Bochart understands Cappadocia: the LXX. read the word *Θρογμια* (Gen. x. 14), which comes near in sound to *Trogma*, or *Trocma*, a part of Cappadocia.

Ver. 15. *The men of Dedan were thy merchants*;] The same learned person distinguisheth this *Dedan* from that mentioned ver. 20. This latter was of Abraham's posterity, whereas *Dedan* here spoken of was derived from that *Dedan* mentioned Gen. x. 7, the son of Raamah, or Rhexma. The posterity of this *Dedan* is probably placed near the Persian gulf, where there was a city called afterward *Rhexma*; and so is fitly joined with many islands or countries lying upon the sea-coast, which are usu-

16 Syria *was* thy merchant by reason of the multitude of the wares of thy making : they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

17 Judah, and the land of Israel, they *were* thy merchants : they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches ; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro occu-ally called *islands*, in the Hebrew phrase (see the note on Isa. xi. 11).

Many isles were the merchandise of thine hand :] Those countries exported thy manufactures, “the wares of thy making,” as they are called in the following verse ; and, by way of return for them, brought thee in ivory, and other rarities from India, whither they traded. They brought these *for a present*, says our translation, or rather by way of price or return for the commodities exported. The noun *eshear* commonly signifies a present or gift, but it is near in sound to the word *sacar*, that signifies a price or reward ; and words of such near affinity are often used in a promiscuous sense (see the note upon Jer. xxiii. 39, xx. 37, xxix. 7, and xxxvi. 15 of this prophecy).

Ver. 16.] The Syrians imported into thy haven precious stones, and all sorts of curious apparel, in lieu of which they carried abroad the wares of thy own making.

Ver. 17. *They traded in thy market wheat of Minnith, &c.*] These were the commodities which the Jews imported to Tyre, chiefly the necessary provisions for food ; the Tyrians having none of their own growth, the Jews supplied them therewith from their own, or the neighbouring countries (see 1 Kings v. 9, 11, Ezra iii. 7, Acts xii. 20).

Wheat of Minnith.] This was a place belonging to the Ammonites (see Judg. xi. 33), noted for excellent wheat, great quantities of which the Jews brought to Tyre.

Pannag.] A word never elsewhere to be found : supposed by some to be the name of a place ; by others more probably taken for some rich ointment or gum.

Balm.] For which Gilead was famous (see Jer. viii. 22). There were balsam-trees about Jericho too, which Josephus describes, Antiq. lib. iv. cap. 6, and De Bello Jud. lib. v. cap. 4, though some doubt whether that balsam were the same with the balm of Gilead.

Ver. 18. *Helbon.*] Helbon is supposed the same part of Syria which is called Chalybonitis by Ptolemy. The same place which is now called Aleppo.

White wool.] The word *tsachar* is never met with but here, and Judg. v. 10, where our translation reads “white asses.” Bochart explains the word here to signify wool of a bright purple colour, from the Arabic use of it. So *purpureus* in Latin is used for a bright colour in Virgil, Æn. i. “Lumenque juventæ purpureum.” The LXX. and Chaldee render it wool from Miletus, a place famous for that commodity. The wool was dyed purple at Tyre, as appears from Virgil, Georg. lib. iii.

—“Quamvis Milesia magno
Vellera mutantur, Tyrios incocta rubores.”

Ver. 19. *Dan also and Javan going to and fro*]

ped in thy fairs : bright iron, cassia, and calamus, were in thy market.

20 Dedan *was* thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats : in these *were* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants : they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, *were* thy merchants.

By Dan St. Jerome understands the town which was afterward called Cæsarea Philippi, belonging to the tribe of Dan, which was near Tyre ; whereas Javan, which likewise traded with Tyre, lay farther off. This is the sense of the words, if we follow the common translation ; but Bochart thinks the words might be better translated, “Dan also and Javan coming from Uzal occupied in thy fairs ;” to distinguish this Javan, which he supposes to be in the southern part of Arabia, from Greece, more commonly called by that name (see ver. 13). In conformity to this interpretation, the copies of the LXX. which we have now, read *from Ascl* ; though St. Jerome informs us, that the former part of the verse was wanting in the Septuagint, and supplied from Theodotion’s translation.

Bright iron [i. e. steel]—*and calamus.*] Bochart confirms the foregoing interpretation from hence, that those of Javan are said to deal in aromatic gums, which are known not to grow in Greece, but in Arabia.

Ver. 20.] This is probably to be understood of the posterity of that Dedan, who was Abraham’s grandson (see ver. 15, and xxv. 13).

Ver. 21. *Arabia, and all the princes of Kedar, they occupied with thee*] The Hebrew reads, “They were the merchants of thy hands ;” i. e. they took off thy manufactures (see ver. 15) in exchange for cattle, in which their substance did chiefly consist (see Isa. lx. 7). Kedar is a country in Arabia, often mentioned in scripture, which received its name from Kedar, Ishmael’s son, who settled there (Gen. xxv. 13).

Ver. 22. *The merchants of Sheba and Raamah.*] These were people of Arabia Felix, dwelling near the Persian gulf (see ver. 15, and xxiii. 42). They traded in the rich products of their own country, which were spices, precious stones, and gold (compare 1 Kings x. 2, 11, Ps. lxxii. 15, Isa. lx. 6). Bochart places Ophir, so famous for gold, in Arabia Felix (see his Phaleg. lib. xi. cap. 27).

Ver. 23. *Haran, and Canneh, and Eden.*] Haran is the place where Abraham dwelt when he came out from Ur of the Chaldees (Gen. xi. 31) : called Charræ by the Romans, and noted for the defeat of Crassus. Canneh some suppose to be the same place that is called Calneh, Amos vi. 2, or Calno, Isa. x. 9, a city near Euphrates. Others take it for Ctesiphon, a noted city situate upon the river Tigris. Eden is joined with Haran, 2 Kings xix. 12, as it is here. Huetius supposes Paradise was called the garden of Eden, from the name of the country where it was placed, which was where the two rivers Tigris and Euphrates meet (see his tract De Situ Paradisi, cap. 2, n. 7).

The merchants of Sheba.] There were two Shebas, as there were two Dedans ; one descended from

24 These *were* thy merchants in all sorts of *things*, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast

up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt* be any more.

Raamah (Gen. x. 7), the other from Jockshan, Abraham's son (Gen. xxv. 3). As the twenty-second verse is explained of the former, so the latter may be understood here: they were both inhabitants of Arabia.

Chilmad,] Both the Chaldee and LXX. explain this by Carmania.

Ver. 24. *In chests of rich apparel*,] The word in the original translated *chests*, is *ginge*, which is elsewhere rendered *treasuries* (see 1 Chron. xxviii. 11, Esther iii. 9). From which word the Latin *gaza* is derived.

Bound with cords, and made of cedar,] Carefully packed up in chests of cedar, to give these clothes a fine scent, and preserve them from putrefaction.

Ver. 25. *The ships of Tarshish did sing of thee in thy market*,] Ships of Tarshish signify sometimes in scripture any trading or merchant ships (see the note on Isa. ii. 16). And here I take in this general sense: the prophet, having already reckoned up the principal countries which traded with Tyre, now adds, in comprehensive terms, that all merchant-adventurers sung or spake great things of her riches, or as the word *sharoth* may be rendered, "They ruled or governed in thy markets."

In the midst of the seas,] See ver. 4.

Ver. 26. *Thy rowers have brought thee into great waters*,] The prophet compares the condition of Tyre besieged by the enemy, to a ship overset by the winds, and just ready to sink under water (see the like comparison, Isa. xxxiii. 23). Great numbers are sometimes signified by "great waters" (see Ps. xviii. 16, cxliv. 7, Jer. li. 42).

The east wind hath broken thee] As the violence of the east wind occasions many shipwrecks in the sea (see Ps. xlviii. 7); so the Chaldee army, compared elsewhere to an east wind, shall ruin thy strength and glory, and leave thee like a wreck cast upon the shore (compare xvii. 10, xix. 12).

Ver. 27. *Shall fall into the midst of the seas*] Shall be as utterly ruined and destroyed, as if they were sunk in a shipwreck (see xxvi. 5, 14, 21): or shall be killed in a sea-fight, while they defend the city (see the following verse, and xxix. 8).

Ver. 28.] The cry of thy wounded seamen shall make the inhabitants of the suburbs shake for fear xxvi. 15).

Ver. 29.] Seafaring men finding no encouragement to follow their employment, now thy traffic is destroyed, shall lay aside their trade, and mourn over thee (compare xxvi. 16).

Ver. 30. *Their voice to be heard against thee*,] Or rather, "over thee," as the LXX. and Vulgar Latin translate it: in which sense the preposition *nat* is taken where persons are said to mourn over the dead, or the calamitous (see xxviii. 12, 1 Kings xiii. 30, Hos. x. 5).

Cast up dust upon their heads, &c.] Expressions of the deepest mourning and lamentation (see 1 Sam. iv. 12, Job ii. 12, Jer. vi. 26, Rev. xviii. 19).

Ver. 31. *Utterly bald*] Another expression of public sorrow (see Jer. xlvii. 5, Micah i. 16).

Ver. 32.] The words allude to the public lamentations made at funerals (see the notes upon Jer. ix. 17, xxii. 18, and compare Rev. xviii. 18).

Ver. 34.] See ver. 26, 27, xxvi. 19, xxix. 8.

Ver. 35.] See xxvi. 15, 16.

Ver. 36. *The merchants—shall hiss at thee*,] By way of insulting and derision (see 1 Kings ix. 8), as men are apt to despise those in adversity, whom they courted and respected in prosperity. But the Chaldee paraphrase renders it, "They shall be astonished:" and this sense agrees better with the lamentations of the seafaring men mentioned in the foregoing verses.

Thou shalt be a terror, &c.] See xxvi. 21.

CHAPTER XXVIII.

1 THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, *I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:*

3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon

thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are slain in the midst of the seas.*

9 Wilt thou yet say before him that slayeth thee, *I am God?* but thou shalt be a man, and not God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God;

CHAP. XXVIII.

ARGUMENT.—In this chapter the prophet denounces God's judgments against the king of Tyre, for his pride and insolence: he likewise foretells the destruction of Zidon, and that the judgments threatened upon those and other heathen countries, Ammon, Moab, &c. shall in the end turn to the benefit of God's people.

Ver. 2. *The prince of Tyrus.*] Whose name was Ithobalus, according to the Phœnician annals, extracts out of which may be seen in Josephus, lib. i. Contra. Apion, p. 1046.

I am a god, I sit in the seat of God, in the midst of the seas;] Some princes have been so extravagant as to affect divine honours: this seems to have been the temper of this vain man. The words are an insolent boast of self-sufficiency, as if he had said, I fear none, nor stand in need of any: I am seated in a place of impregnable strength: the seas surround me, that no enemy can assault me. So they represent the excessive pride and carnal security of this prince, who trusted in his own strength, and forgot his dependence upon God. The same crime was in like manner punished in the king of Egypt (xxix. 3), and afterward in Nebuchadnezzar himself (Dan. iv. 30, 31). So Babylon is represented as ascribing self-sufficiency to herself, and saying in her heart, *I am, and there is none else beside me* (Isa. xlvii. 10.)

In the midst of the seas:] See xxvii. 4.

Yet thou art a man, and not God.] A weak, mortal man: an unequal match for the king of Babylon's forces (see ver. 9, and Isa. xxxi. 3).

Ver. 3.] The fame of Daniel's wisdom was quickly spread over Chælia, upon his being advanced to several posts of honour and dignity by Nebuchadnezzar (see Dan. ii. 48). Queen Nitocris, who was Belshazzar's mother, gives Daniel a great character for his wisdom and other accomplishments (Dan. v. 11, 12). So here the prophet, in an ironical manner, upbraids the vain boasts which the prince of Tyre made of his wisdom, and the policy of those about him, as if it exceeded the endowments of Daniel, so famous, though a young man, for his skill in the several parts of knowledge, and the arts of

government. The Phœnicians, of whom the Tyrians were a colony (see the note on Isa. xxxiii. 12), valued themselves for their wisdom and ingenuity, as being the inventors of navigation, of letters, and sciences (compare Zech. iv. 2).

Ver. 4.] Thy skill in navigation and trade has increased thy wealth (see ver. 5, and Zech. ix. 3).

Ver. 7. *I will bring strangers upon thee, the terrible of the nations:*] The Babylonians, who by their conquests have made themselves terrible to all the countries round about them (see xxx. 11, 12).

They shall draw their swords against the beauty of thy wisdom,] They shall deface and destroy everything which thou valuest as ornamental, or useful (compare ver. 12).

Ver. 8.] Thou and thy mariners shall be slain in a sea-fight, or shall be destroyed as those that are swallowed by the sea in a tempest (see xxvi. 15, xxvii. 27, 28, 34).

Ver. 9.] Mortality will certainly convince thee of thy folly in pretending to divinity (compare xxxii. 19). So Plutarch tells us of Alexander, that he vainly affected to be thought Jupiter's son, and next in honour to Bacchus and Hercules: yet when he saw the blood run out of a wound he had received, which at the same time gave him much pain, he confessed that was not such blood as Homer said issued from the immortal gods (lib. ii. De Alexandri Fortuna).

Ver. 10. *Thou shalt die the deaths of the uncircumcised*] Thou shalt die by such a remarkable judgment as God usually inflicts upon notorious offenders: thou shalt come to the same ill end as befalls the other enemies of God and of his truth (compare xxxi. 18, xxxii. 19, 21, 23, 24, &c.). Circumcision being the rite which distinguished God's people from the heathen, *uncircumcised* is equivalent in sense to wicked or profane. So the Chaldee paraphrase renders it here, "Thou shalt die the death of the wicked," and to the same purpose again, xxxi. 18. In the same sense we are to understand that expression, Lev. xxvi. 41, "If their uncircumcised heart be humbled;" and those of Jeremy, vi. 10, "Their ear is uncircumcised:" and ix. 26, "The house of Israel is uncircumcised in their heart."

Ver. 12. *Take up a lamentation*] See xxvii. 32.

Thou sealest up the sum, full of wisdom, and perfect in beauty.] In thine own opinion thou art the

every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

perfect pattern of wisdom, and all other excellences (compare ver. 7): the expression is taken from vessels and other repositories, which, when they are full, used to be sealed up in order to the preserving what is contained in them (see Deut. xxxii. 4, Job xiv. 17). The LXX. and Vulgar Latin render the former part of the verse, "Thou art the seal of likeness;" i. e. Thou art the image of God, or an exact impression taken from that great copy. The following verse shows that the expression alludes to Adam, when he was first created, and came pure out of the hands of his Maker. And then the following words in this verse are to be translated, "Full of wisdom, and perfect in beauty:" an exact description of the state of innocence. The word *taonith* is translated *pattern*, xliii. 10, of this prophecy, and so it signifies, Exod. xxx. 32, to which sense the Targum there explains it: but our translation renders it *composition*.

Ver. 13. *Thou hast been in Eden, the garden of God;*] As thy situation was pleasant, so thou wast plentifully supplied with everything that could contribute to make thy life pleasant and happy. A state of paradise does in common speech denote a condition every way complete and happy (see Isa. li. 3). But this expression, as well as the whole context, alludes to the complete happiness which Adam enjoyed in Paradise before his apostasy and fearful fall.

Every precious stone was thy covering,] Like a great prince or monarch, thy crown was adorned with the choicest jewels, and thou wast arrayed with royal robes, enriched with gold and precious stones of all sorts. The stone probably alludes to the precious stones which were placed in the high-priest's breast-plate, as the next verse alludes to the cherubims over the mercy-seat. Accordingly the LXX. enlarge the number of the stones here mentioned from nine to twelve, and place them in the same order in which they are ranked, Exod. xxviii. 17, &c.

Thy tabrets and—pipes was prepared in thee [or, for thee] *in the day that thou wast created.*] The highest expressions of joy, such as are the sounding of all sorts of musical instruments, ushered thee into the world, according to the usual practice at the birth of great princes: and ever since thou hast been brought up in the choicest delicacies, which a royal palace or a luxurious city could furnish (see xxvi. 13, Isa. xiv. 11).

Ver. 14. *Thou art the anointed cherub that covereth;*] Anointing is the ceremony wherewith kings are inaugurated; so the prophet compares the prince of Tyre to a ruling or principal cherub, one of the chief of the angelical order, who attend upon God in heaven, and are represented by the cherubims in the temple overshadowing the mercy-seat. To this sense St. Jerome translates it, "The extended cherub that covereth:" i. e. whose wings were stretch-

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of

ed out to cover the mercy-seat (see Exod. xxv. 20): reading *menushak* instead of *mimshak*. The words allude to the high advancement of Satan in heaven before his fall, where he was placed in one of the highest orders of angels, such as were nearest in attending upon the divine majesty. So Isaiah's description of the fall of the king of Babylon does plainly allude to the downfall of Satan out of heaven (Isa. xvi. 12, &c.).

Thou wast upon the holy mountain of God;] The temple is often styled God's holy mountain (see xx. 43); and the temple being the place of God's peculiar residence, is now and then put for heaven itself (see Ps. xi. 4, xviii. 6, Jonah ii. 7). So the phrase denotes, that this prince might be compared to the cherubims overshadowing the mercy-seat, or the angels who stood before the throne of God, typified by the cherubims in the temple: the expression still alluding to the high station of Satan before his apostasy.

Thou hast walked up and down in the midst of the stones of fire.] Thy dominion was in the upper region of the sky, where hailstones and lightning are formed; or, as Tertullian paraphrases the expression (lib. ii. contr. Marcion. cap. 10). Inter gemantes siderum radios demoratus: "Thou hadst thy abode among glittering stars;" as the angels are sometimes called (see Job. xxxviii. 7, Isa. xiv. 33). [The words may allude to the sparkling stones of Aaron's breast-plate: so they agree with what goes before, ver. 13, 14. See Dr. More's Synopsis Prophet. book ii. ch. 16.]

Ver. 15.] An exact description of the angelical purity in which the devil was created, and in which he continued, till, being lifted up with pride, he fell from his first estate.

Ver. 16.] Thy skill in trading hath degenerated into violence, cheating, and extortion: for which I will degrade thee from the honour of being nearly related to me, as my minister, and the executor of my commands, by which thou didst resemble the dignity of the angelic order (see ver. 14).

Ver. 17. *Thine heart was lifted up because of thy beauty,*] Compare ver. 9, 13, xxxi. 10. So the devil was "lifted up with pride" upon the account of his perfections (see 1 Tim. iii. 6).

Thou hast corrupted thy wisdom by reason of thy brightness;] That height of glory and authority to which I had advanced thee has perverted thy judgment, and made thee abuse thy wisdom to craft and deceit (see ver. 16).

I will lay thee before kings, that they may behold thee.] I will make thee a spectacle to other princes; expose thee as a miserable object before their eyes; that thou mayest be an example to them to deter them from the like practices (see xvi. 41, xxiii. 48, xxxi. 14).

Ver. 18. *Thou hast defiled thy sanctuaries, &c.*] I

thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her

on every side; and they shall know that I am the LORD.

24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God.

25 Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.

The word *mikdash* does sometimes signify a palace, in which sense it is probably taken, Amos viii. 13, where our translation renders it *the king's chapel*. Thus Bishop Patrick understands it, Exod. xxv. 8, where the English reads, "Let them make a sanctuary," but it may probably mean a palace: for God commanded himself to be served and attended upon in the tabernacle, as a king is in his court. The cherubims were his throne, the ark his footstool, the altar his table, and therefore called by that name, xli. 22, Mal. i. 7, the priests his attendants, and the shew-bread and sacrifices his provisions. Thus the word may most probably be taken here to this sense: That since their palaces and stately buildings are filled with the iniquity and injustice which they have practised in their trade and commerce, therefore God will utterly destroy them by Nebuchadnezzar, who reduced the whole city to a heap of ashes and rubbish, which Alexander afterward made use of to make a bank or causey, by means of which he assaulted the new city of Tyre, and took it (see Dr. Prideaux, par. i. p. 484). If we follow the common translation, it imports a denunciation of God's judgments for filling their idolatrous temples with riches and presents gotten by injustice. So God often punishes the contempt of religion, in general, in those who are mistaken in their own way of worship.

Ver. 19. *Thou shalt be a terror.*] See xxvi. 21.

Ver. 21. *Set thy face against Zidon.*] Direct thy face and thy speech towards Zidon (see vi. 2); and foretell its destruction by the king of Babylon (see xxxii. 30, Jer. xxv. 22, xlvi. 4). Tyre and Zidon were neighbours, and partakers of the same fate, both in prosperity and adversity. Zidon was afterward utterly destroyed by Oehus, king of Persia.

Ver. 22. *I will be glorified in the midst of thee.*] I will make my power and justice known by the judgments I will execute upon thee. In the same sense God saith, Exod. xiv. 17, "I will get me honour upon Pharaoh;" where the word in the original is the same.

And shall be sanctified in her.] God is said to be sanctified in those, for whose preservation or destruction he exerts his power in a remarkable manner (compare ver. 25, and see xx. 41).

Ver. 23.] The pestilence, which often accompa-

nies long sieges, shall destroy her inhabitants as well as the sword (see v. 12, xxxviii. 22).

Ver. 24.] My people shall dwell in their land quietly and securely, when the rest of their ill-neighbours are destroyed, who were a continual vexation to them, and as so many thorns in their sides (compare Numb. xxxiii. 55, Josh. xxiii. 13). So "a thorn in the flesh," 2 Cor. xii. 7, signifies a cruel enemy or persecutor, as appears by comparing that place with the context, ver. 9, 10. The following verse shows, that this promise chiefly relates to the general restoration of the Jews, when all the enemies of God's church and truth are vanquished and subdued, often denoted in the prophetic writings, by the names of Edom, Moab, and other neighbouring countries, who upon all occasions showed their spite and ill-will against the Jews (see the note upon xxxviii. 17, and upon Isa. xi. 14, and compare Jer. xii. 14, with this place).

Ver. 25.] This, if we follow the literal sense of the words, is a plain prophecy of the general restoration of the Jews, and their return into their own land, as will appear by comparing the words with the parallel texts in this prophet, viz. xi. 17, xx. 38, 41, xxxiv. 13, xxxvi. 24, xxxvii. 12, 14, 21, 25, xxxix. 27, and the rules laid down concerning the division of the land among the twelve tribes (ch. xlvii., xlvi.) do very much favour this interpretation (compare Isa. lxx. 9, 10, Jer. xxx. 18, xxxii. 41); in which prediction most of the other prophets agree with him (see the note on Isa. xi. 11).

Sanctified in them] See ver. 22, and xxxvi. 23.

Ver. 26. *They shall dwell safely therein.*] This denotes outward peace and freedom from the annoyance of enemies (compare xxxvi. 21, xxxviii. 11, Jer. xxiii. 6).

And shall build houses, and plant vineyards.] Building and planting are commonly joined together (compare Isa. lxx. 21, Jer. xxxi. 4, 5, Amos ix. 14).

When I have executed judgments upon all those that despise them] See ver. 24. The prophets conclude their threatenings against infidels with gracious promises to God's people; implying, that he will not make an utter destruction of them as of other people, but reserve a remnant, to whom he may fulfill his promises made to their fathers (compare Jer. xli. 27, 28).

CHAPTER XXIX.

1 IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt :

3 Speak, and say, 'Thus saith the Lord God ; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made *it* for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers : thou shalt fall upon the open fields ; thou shalt not be brought together, nor gathered : I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder : and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord God ; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

CHAP. XXIX.

ARGUMENT.—In this and the three following chapters, is foretold the conquest of Egypt by Nebuchadnezzar, which came to pass in the thirty-sixth year of Nebuchadnezzar's reign, which was the twenty-seventh of Jehoiachin's captivity (see ver. 17). This was the same judgment upon Egypt, which was foretold by Jeremiah, xlvi. 13, &c.

Ver. 2. *Set thy face* [see vi. 2] *against Pharaoh king of Egypt.*] Pharaoh being a common name to all the kings of Egypt, this prince was called Pharaoh-hophra, by way of distinction, by Jeremiah (xlvi. 38), and Apries by Herodotus.

Ver. 3. *The great dragon*] The word *tannin* signifies any great fish, such as a whale, as it is translated xxxii. 2, where it is applied to the same subject as here (see the note on Isa. xxvii. 1). Bochart, in his Hierozoicon, lib. v. cap. 16, 18, not improbably understands it here of a crocodile (see the following note), a fish in a manner peculiar to the river Nile, to which he likens the king of Egypt, because he valued himself so much upon his dominion over that river. The same learned author observes, that the word *Pharaoh* signifies a *crocodile* in the Arabic tongue. The kings of Egypt are elsewhere compared to whales, or some such great fishes, sporting themselves in the waters, and exercising a sort of dominion over the lesser fry (see Ps. lxxiv. 13, 14, Isa. li. 9).

My river is mine own, and I have made it for myself.] The prophet having described this prince as bearing rule over the waters, in pursuance of the same metaphor, speaks of his kingdom as if it were a great river, and he priding himself in having established his government so firmly over it, "that it was not in the power of God himself to dispossess him of it," as Herodotus tells us (lib. ii. cap. 169), he profanely boasted, affecting to be a god, as the prince of Tyre did (xxviii. 2).

Ver. 4. *I will put hooks in thy jaws,*] In pursuance of the same metaphor, God tells him that he will put a stop to all his vain-glorious designs and boastings: having the same absolute power over him as a fisherman hath over a fish, when he has fastened his hook in his jaws (compare 2 Kings xix. 28).

I will cause the fish of thy rivers to stick to thy scales, &c.] Thou shalt send a great number of thy subjects upon an expedition into Libya against the Cyrenians, where his army having ill success, the Egyptians, entertaining an opinion that the army

was sent upon this expedition on purpose to be destroyed, thereupon mutinied against him, and set up Amasis to be their king.

I will bring thee up out of the midst of thy rivers,] By this is metaphorically expressed his undertaking a foreign expedition: the expression alludes to the nature of a crocodile, who is not confined to the water, but useth to come upon the land, where he is frequently taken.

Ver. 5. *I will leave thee thrown into the wilderness,*] Thy army shall be discomfited, and fall in the deserts of Libya and Cyrene: Apries himself did not perish there; but the king and people being like head and body, whatever calamity befalls either part, is common to both. So the king of Assyria is said to be involved in that destruction which consumed his army, Isa. xxx. 38. Apries himself was afterward strangled in his palace at Sais, by Amasis, that overcame him.

Thou shalt not be brought together,] Their bones or carcasses shall not be brought together in order for burial (see Jer. viii. 2, xxv. 33).

I have given thee for meat,] See xxxix. 17.

Ver. 6. *Because they have been a staff of reed to the house of Israel.*] The expression alludes to the canes or reeds that grow on the bank of the river Nile; on which if a man leaned, they brake, and the splinters ran into his hand (compare 2 Kings xviii. 21). The prophets often upbraided the Jews with their vain confidence in Egypt, which would certainly disappoint them (see Isa. xx. 5, 6, xxx. 3, 5, &c. xxxi. 3, Jer. ii. 36).

Ver. 7. *When they took hold of thee by thy hand, thou didst break, and rend all their shoulder :*] Or, "their arm." The king, who was Zedekiah's confederate, came with a great army to raise the siege of Jerusalem; but durst not engage a battle with the Chaldeans, but in a little time retired again into his own country, treacherously leaving Zedekiah, whom they had engaged to rebel against Nebuchadnezzar; whereby they became the occasion of his own and his people's ruin (see xvii. 15, Jer. xxxvii. 5, 7).

At a stand.] Or, "to shake," as men do when they are tottering and ready to fall. The Hebrew verb *hanamadhta* signifies properly to stand, but it is probably here taken in the same sense with the verb *hamanadhta*: words of a near sound being often taken one for the other (see the note on xxviii. 15).

Ver. 8.] See xiv. 17. This is to be understood of Nebuchadnezzar's conquest of Egypt, who, taking

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, 'The river is mine, and I have made it.

10 Behold, therefore, I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

advantage of Amasis's revolt against Apries, overran that country, and made a prey of the whole kingdom (see ver. 19, and xxxii. 13).

Ver. 9. *Because he hath said, The river is mine, &c.*] Hophra himself shall be slain, and his country destroyed, for his impiety and insolence (see ver. 3).

Ver. 10. *I am against thee and—thy rivers,*] Since thou hast opposed me I will set myself against thee, and bring down the strength and glory of thy kingdom, wherein thou magnifiest thyself so much (see note on ver. 3).

From the tower of Syene—unto the border of Ethiopia.] If we follow this translation, we must understand the word *Cush*, rendered here *Ethiopia*, of *Arabia*, as it is often taken (see the note on Jer. xiii. 23); for Syene was the border of Egypt towards Ethiopia (see Pliny's Nat. Hist. lib. v. cap. 9), which lay westward of Egypt, as Arabia did eastward. But the words may be translated thus, "From Migdol to Syene, even to the borders of Ethiopia" (compare xxx. 5, 9). Migdol was a town near the Red sea, mentioned Exod. xiv. 2, Jer. xlv. 1, xlv. 14, so it lay at the entrance of Egypt from Palestine; whereas Syene was at the other end of the country upon the borders of Ethiopia. The parallel text, xxx. 6, confirms this interpretation, where our translation reads, "From the tower of Syene, they shall fall in it by the sword;" but the sense would be much more perfect if we translate it, "From Migdol to Syene," &c.

Ver. 11.] The intestine wars between Apries and Amasis, and the conquest of the whole country by Nebuchadnezzar, will make Egypt a desolation the greatest part of forty years, nor shall it recover its former settlement till those are ended (see xxx. 10, xxxii. 13; compare xxxv. 7).

Ver. 12. *I will make the land of Egypt desolate*] Many of the Jews which fled into Egypt upon the murder of Gedaliah, were involved in the common destruction of the country and its inhabitants (see Jer. xlv. 27, 28).

In the midst of the countries that are desolate] Egypt shall have its share of calamities with its neighbours, who shall be a prey to Nebuchadnezzar, according to the prophecies of Jeremiah, ch. xxv. xlv. xlv. xlv. &c. and of Ezekiel, ch. xxv. &c.

I will scatter the Egyptians among the nations.] Some of them shall flee for refuge into foreign countries, and some shall be carried away captive by the Babylonians (compare Jer. xlv. 19). This captivity of the Egyptians, though not taken notice of by Hero-

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them; but they shall know that I *am* the Lord God.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages,

dotus, is mentioned by Berosus in one of the fragments of history, quoted by Josephus, Antiq. lib. x. cap. 11, and published with notes by Scaliger, at the end of his books De Emendatione Temporum, whose remark upon the place is very observable; viz. "The calamities that befell the Egyptians are passed over by Herodotus, because the Egyptian priests would not inform him of any thing that tended to the disgrace of their nation."

Ver. 14. *And will cause them to return into the land of Pathros.*] That part of Egypt which is called Thebais, as Bochart proves by several arguments (see his Phaleg, lib. iv. cap. 27).

A base kingdom.] i. e. A tributary kingdom (see xvii. 14).

Ver. 15.] Notwithstanding Amasis's shaking off the Persian yoke, Egypt was not able to keep up its former grandeur, but was entirely conquered by Cambyses, Cyrus's son, who made it a province to the Persian empire; and upon its revolting from under that government, it was finally subdued by Ochus the Persian emperor, and has been governed by strangers ever since. "For on the failure of the Persian empire, it became subject to the Macedonians, after them to the Romans, after the Romans to the Saracens, then to the Mamelukes, and is now a province of the Turkish empire;" as Dr. Prideaux observes, in his Connex. of Script. Hist. par. i. p. 79.

Ver. 16.] At the same time that the Jews put confidence in Egypt, they distrusted the promises and assistance of God, and forsook him, to comply with the idolatries of their allies; thereby to recommend themselves to their protection (see ver. 7, Isa. lvii. 8, 9, Jer. ii. 18, 26, Hos. xii. 1).

Ver. 17.] The following prophecy is related here, not with respect to the order of time (for there is near seventeen years' distance between the date of the foregoing prophecy and this), but because both prophecies relate to the same subject, viz. the conquest of Egypt by Nebuchadnezzar, which fell out this year: the city of Tyre having been taken by him the year before, after thirteen years' siege. Concerning which event, Dr. Prideaux hath observed, that the chronology of the Phœnician Annals (the extracts of which may be seen in Josephus, lib. i. contr. Appion,) exactly agrees with the time the prophet Ezekiel assigns for the taking of Tyre (see his Con. of Script. Hist. par. i. p. 92, 93).

Ver. 18. *Nebuchadnezzar—caused his army to serve a great service against Tyrus:*] The siege lasted thirteen years, as hath been already observed; till the

nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

heads of their soldiers became bald with continual wearing their helmets, and the skin was worn off their shoulders with carrying earth to raise mounts and fortifications against it (see xxvi. 8).

Yet had he no wages, nor his army, for Tyrus.] Before the town came to be closely besieged, the inhabitants had removed their effects into an island about half a mile distant from the shore, and there built another city, called New Tyre, which was afterward besieged and taken by Alexander the Great (see the argument to ch. xxvi.); so that there was nobody left there when Nebuchadrezzar's army took the city.

Ver. 19. *He shall take her multitude, and take her spoil.*] He and his army shall have the advantage of the captives and spoil of Egypt, which they shall utterly pillage and lay waste (see ver. 10, 12, and xxx. 12).

Ver. 20. *Because they wrought for me, saith the Lord*] The destruction of cities and countries is a work of God's providence, for the effecting of which he makes use of kings and princes as his instruments. Upon this account he calls Nebuchadrezzar his servant (Jer. xxv. 9), "because he wrought for him," as it is here expressed; i. e. executed his

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

judgments upon Tyre, and the other cities and countries which God delivered into his hand.

Ver. 21. *In that day*] This phrase frequently denotes in the prophets not the same time which was last mentioned, but an extraordinary season, remarkable for some signal events of Providence (see the note on Isa. iv. 2). In this sense it is to be understood here.

Will I cause the horn] The word *horn* signifies strength, from whence it comes to denote prosperity, or a flourishing condition (see 1 Sam. ii. 1, Job xvi. 15), from whence it is applied to express kingly power and majesty (see Ps. lxxxix. 24, xcii. 10, cxxxii. 17). So here it signifies, that after the destruction of God's and his church's enemies, denoted by Tyre, Egypt, and other oppressors of the Jews (see the note on xxxviii. 17), the kingdom and state of the Jews should again flourish under the Messiah, as it is more clearly foretold, ch. xxxiv., xxxvii. (compare likewise xxxiii. 25, 26).

I will give thee the opening of the mouth in the midst of them;] When thy prophecies are made good by the event, this shall add a new authority to what thou speakest (see xxiv. 27).

CHAPTER XXX.

1 THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day!

3 For the day is near, even the day of the LORD is near; a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain

shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power

CHAP. XXX.

See the Argument of the foregoing chapter.

Ver. 2. *Howl ye.*] The prophet directs his speech to the Egyptians (compare Isa. xiii. 6).

Ver. 3. *The day is near, &c.*] The time of God's vengeance (see vii. 7, 12).

A cloudy day;] When the calamities that are coming upon Egypt shall make everything look dark and dismal (see ver. 18, xxxii. 7, 8, xxxiv. 12, Joel ii. 2, Amos v. 18).

It shall be the time of the heathen.] Of the punishment of the Egyptians and their allies (see ver. 4, 5, vii. 7, 12). God's judgments upon particular places and nations, are an earnest of that general judgment, when he shall execute judgment upon all the ungodly (see the note upon Isa. xiii. 10).

Ver. 4. *Pain shall be in Ethiopia.*] See ver. 5, 9. *Her foundations shall be broken down.*] Her strong forts and citadels (compare Isa. xvi. 7, Jer. l. 15).

Ver. 5. *Ethiopia, and Libya, and Lydia.*] The names in the Hebrew are Cush, Phut, and Lud; who are mentioned together as the Egyptian allies,

Jer. xlvi. 9 (see the note there, and compare Nahum iii. 9). Cush probably signifies Ethiopia here (see xxix. 10), as being joined with Phut and Lud; which were people of Africa. Phut is rendered Libya by our interpreters here, and in that place of Jeremy; but Phut and Lubim were a distinct people, as hath been observed upon xxvii. 10. Phut may denote some part of Africa near Egypt, and Lud probably signifies some part of the Abyssines' country.

All the mingled people.] All their auxiliaries. Compare Jer. l. 37. If we distinguish these from the *men of the league* which follow, they may mean that mixture of Carians, Ionians, and other nations lying upon the Mediterranean sea, which Apries got together to encounter Amasis, who, together with him, were destroyed (see Dr. Pridcaux, *ubi supra*; and the note on Jer. xxv. 20).

Chub.] The *Cubii* are mentioned in Ptolemy as a people of Mareotis, a province of Egypt.

The men of the land that is in league.] The LXX. translate it, "The men of my league," or covenant; i. e. the Jews: many of whom, flying into Egypt, were destroyed there with the Egyptians (see the note on xxix. 12).

shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the Lord, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will

make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it.

13 Thus saith the Lord God; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of Aven and of Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnches also the day shall be dark-

Ver. 6. *They also that uphold Egypt shall fall;*] The governors of the several provinces, those who are called "the stay of the tribes thereof," Isa. xix. 13, i. e. of the several *nomi*, or divisions of Egypt.

From the tower of Syene they shall fall in it] The sense would be more complete, if the words were translated, *From Migdol to Syene* (see the note on xxix. 12).

Ver. 7.] See xxix. 10.

Ver. 8. *When I have set a fire*] God's judgments are often compared to fire (see xix. 14, xxii. 21, 31, Ps. lxxviii. 63, Jer. vii. 20, Amos i. 4, &c.).

When all her helpers] All her allies and auxiliaries (compare xxxi. 7, xxxii. 21).

Ver. 9. *In that day shall messengers go—to make the careless Ethiopians afraid,*] The Ethiopians were the confederates of the Egyptians in former times, and sharers with them in their good or ill fortune (see Isa. xviii. 1, 2, xx. 3, 4, and the notes upon those places). The verse may be likewise thus rendered; "In that day shall messengers go from me to the people in the wilderness, to make the careless Ethiopians afraid." The word *tziim* is translated "the people in the wilderness," Isa. xxiii. 13, and that appellation is particularly given to the Ethiopians, Ps. lxxii. 9, lxxiv. 14, as the LXX. translate the word.

Great pain shall come upon them, as in the day of Egypt] The Egyptians and Ethiopians, being confederates, the ill news of the conquest of Egypt, shall sensibly affect them (compare xxiv. 16, xxxiii. 9, 10, xxvii. 35, Isa. xix. 17, xxiii. 5).

Ver. 11. *The terrible of the nations,*] See xxviii. 7.

Ver. 12. *I will make the rivers dry,*] I will destroy the strength of Egypt; the metaphor is taken from the decrease or failing of the Nile, upon whose overflowing all the plenty and prosperity of Egypt depended (compare xix. 3, Isa. xix. 5, 6).

And sell the land] See vii. 24. *To sell*, signifies here to deliver up, as men do goods that they sell (compare Deut. xxxii. 30, Judg. ii. 14, iv. 9).

Ver. 13. *I will also destroy the idols,*] Idolatry being one of the principal sins for which God visits the infidel nations, he will take particular vengeance upon the idols, thereby showing how much he is superior to them in power (compare Exod. xii. 12, Isa. xix. 1, Jer. xlvi. 12, xlvi. 25).

I will cause their images to cease out of Noph;] Noph, or Memphis, was one of the principal cities

of Egypt, a seat of their kings, where their sepulchres stood; one of which is still remaining: upon which account it is often mentioned in scripture (see Isa. xix. 3, Jer. ii. 16, xlv. 1, xlvi. 14). In Hosea it is called *Moph*, xi. 6, which comes near in sound to *Memphis*. This place was famous for the worship of Apis and Osiris: whereupon the prophet, in a particular manner, denounces destruction to the idolatry of that place.

There shall be no more a prince of the land of Egypt] It shall no more have a natural prince of the Egyptian race to rule over it, as formerly, but shall be subject to foreigners (see the note on xxix. 15).

I will put a fear—in Egypt,] Will make them faint-hearted, and not able to defend themselves (compare Isa. xix. 16, Jer. xlvii. 5).

Ver. 14. *I will make Pathros desolate,*] See xxix. 14.

And will set fire in Zoan,] Zoan, or Tanis, was one of the ancient cities in Egypt (see Numb. xiii. 20) and the metropolis of the kingdom in Moses's time (see Ps. lxxviii. 12, 43).

And will execute judgments in No,] Called "the multitude of No," or *Hamon No*, in the next verse; and probably the same with the city Thebes, famous for its hundred gates (see the note on Jer. xlvi. 25).

Ver. 15. *And I will pour my fury upon Sin,*] It is generally agreed, that Sin is the same with Pelusium, one of the seven mouths of the Nile, which was commonly called the key of Egypt, as Suidas observes; and therefore was strongly fortified, that no enemy might gain admittance.

I will cut off the multitude of No,] Or *Hamon No*, as the original reads. The name is generally supposed to be derived from Hamon, who was the Egyptian Jupiter. Mizraim, the son of Ham, was the founder of Egypt, which is called the "land of Ham," Ps. cvi. 22. And this Hamon was probably either Ham himself, or one of his posterity advanced to divine honours. Plutarch informs us, in his book *De Iside et Osiride*, that Ammon in the Egyptian language is equivalent to *Zwē* in Greek (p. 354, edit. Francof.).

Ver. 16. *I will set fire in Egypt*] See ver. 8.

Ver. 17.] Aven is the same with On, mentioned Gen. xli. 45, in aftertimes called Heliopolis, as our margin explains it here, because of a temple or image there dedicated to the sun (compare Isa. xix. 18, Jer. xliii. 13). The word is so translated by the seventy interpreters, both here and Gen. xli. 45, who were

ened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the Lord.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the Lord came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord God; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken: and I will cause the sword to fall out of his hand.

very well acquainted with Egypt, and the principal places of it. Phi-beseth was afterward, with very little variation, called Bubastum, and so translated here by the LXX.

Ver. 18. *At Tehaphnehes also the day shall be darkened.*] Compare ver. 3. Tehaphnehes, elsewhere writ Tahapanes, is supposed to be the same place which was afterward called Daphnæ Pelusiacæ (see the note on Jer. xliii. 7).

When I shall break there the yokes of Egypt:] When I shall set those at liberty that are oppressed by the bondage of Egypt (compare xxxiv. 27).

A cloud shall cover her.] See ver. 3.

Ver. 21. *I have broken the arm of Pharaoh]* I have broken his strength, so that he will never be able to recover his former power (compare Jer. xlviii. 25). It is usual for the prophets to speak of a thing future as if it were already accomplished (see note on Isa. xxi. 9).

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the Lord.

Ver. 22. *And will break his arms,—and that which was broken:]* The king of Babylon had before dispossessed the king of Egypt of all his new conquests, from the river of Egypt to the river Euphrates (2 Kings xxiv. 7): so that this part of his strength was already taken away, and never to be recovered; and now God threatens to destroy the remainder of his power, the kingdom of Egypt itself.

I will cause the sword to fall out of his hand.] He shall have no more strength to defend himself, than a man hath to use his sword when his arm is broken.

Ver. 23. *I will scatter the Egyptians]* See xxix. 13.

Ver. 24. *I will strengthen the arms of the king of Babylon.]* The same promise God afterward made to Cyrus, Isa. xlv. 1 (compare Ps. xviii. 39).

He shall groan—with the groanings of a deadly wounded man.] His strength shall perfectly fail, as a man's who is dying of his wounds.

CHAPTER XXXI.

1 AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the Lord came unto me, saying,

CHAP. XXXI.

ARGUMENT.—A continuation of the judgments denounced against Pharaoh and his kingdom: whose pride God humbles by putting him in mind of the dreadful fall of the king of Ninevah, much superior to him in power and greatness, whose ruin the prophet elegantly describes under the metaphor of a fair flourishing tree cut down and withered.

Ver. 2. *Whom art thou like in thy greatness?]* Thou pridest thyself as if there never was any prince or king that could compare with thee.

Ver. 3. *The Assyrian was a cedar in Lebanon]* By the Assyrian, Archbishop Usher, ad A. M. 3378, and Dr. Prideaux, par. i. p. 47, do most probably understand that king of Assyria, whom some call Chyniladanus, others Saracus. It is of this king of Assyria, of the prophet Nahum are to be understood, iii. 18. In like manner Zephaniah joins the destruction of Assyria and the desolation of Nineveh together, ii. 13. Nabopolassar, the king

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

3 ¶ Behold, the Assyrian *was* a cedar in Le-

of Babylon, and Cyaxares, the king of Media, called by the names of Nebuchadonosor and Assuerus in Tobit, xiv. 15, joining their forces together against him, besieged Nineveh, took it, and after having slain the king, utterly destroyed that great and famous city; and put an end to that part of the Assyrian empire. Nabopolassar having before possessed himself of the other part, which was properly called the Babylonian empire (see Dr. Prideaux, p. 45). In this remarkable catastrophe, the prophecies of Jonah, Nahum, and Zephaniah, foretelling the destruction of Nineveh, were fulfilled.

The king of Nineveh is compared here to a fair and tall cedar, such as grow in mount Lebanon (see the like comparison, Isa. x. 34, xxxvii. 24, Zech. xi. 2). The greatness of Nebuchadnezzar's power and kingdom, is set forth under the same resemblance, Dan. iv. 10, &c.

His top was among the thick boughs.] He overtopped all the other flourishing trees (compare xvii. 3, xix. 11).

Ver. 4.] As trees flourish by a river side (compare

banon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like the branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied them.

xvii. 5), so the traffic of the several branches of the river Tigris, upon which Nineveh was situate, made that city and kingdom rich and populous, and she imparted her wealth and stores among the neighbouring provinces (compare Nahum ii. 6).

Ver. 5.] He became greater than all the kings about him (compare Dan. iv. 11).

Ver. 6.] Several nations applied to him for protection, and thought themselves and all their concerns safe under his government (compare xvii. 23, Dan. iv. 12).

Ver. 8. *The cedars in the garden of God could not hide him:*] He overtopped the goodly cedars, called in the Hebrew, "the cedars of God" (Ps. lxxx. 10): such fair ones as might be supposed to have grown in Paradise (compare xxviii. 13).

Ver. 9. *So that all the trees of Eden,—envied him.*] "All the kings of the east envied him, and his greatness;" as the Chaldee paraphrast expresseth the sense.

Ver. 10. *Because thou hast lifted up thyself in height,*] Because thy pride hath still increased with thy prosperity (compare xxviii. 17).

Ver. 11. *Into the hand of the mighty one of the heathen;*] Or, "the mighty one of the nations," as the word *gōjīm* is rendered in the next verse. The word *El*, though commonly spoken of God, yet is sometimes applied to heroes (see xxxii. 21), sometimes to angels, as being mighty in strength, as Ps. lxxxix. 6. So God here saith, he delivered the Assyrians into the hand of Nabopolassar king of Babylon, who joining his forces with Cyaxares king of Media, his confederate, made themselves masters of Nineveh, and the king of Assyria, whose seat it was.

Ver. 12. *And strangers.—have cut him off, &c.*] Compare xxviii. 7, xxx. 11. The armies of the kings of Babylon and Media shall utterly destroy him and his empire, and leave him without life or strength, like a tree that is cut down, dried up, and withered.

Upon the mountains and in all the valleys his branches are fallen, &c.] As the limbs of such a

10 ¶ Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord God; In the day when

tree are broken by the fall, and those that rested under its shadow are frightened away, and have forsaken the place: so the Assyrian army lies slain here and there (compare xxxii. 5, xxxv. 8), and those that lived under his protection and government withdrew their obedience from him (compare Dan. iv. 14).

Ver. 13.] As the birds sit upon the boughs of a tree cut down, and the beasts browse upon its branches; so his dominions shall be a prey to the conquerors: or his armies that are slain shall become meat to the birds and beasts (compare xxix. 5, Isa. xviii. 6).

Ver. 14. *To the end that none of the trees by the waters exalt themselves, &c.*] Thy destruction shall be a warning to other kings and potentates, to deter them from priding themselves in the time of their prosperity (see xxviii. 17).

For they are all delivered unto death.] Whatever distinction there is between them and the inferior sort, death shall make them all equal (see Ps. lxxxii. 7); and particularly to Egypt, and those other countries against which God hath denounced his judgments, the same fate is allotted which this Assyrian monarch has already undergone (see xxxii. 18, &c.).

Ver. 15. *In the day*] This and the following verse are an elegant description of that consternation that seized the king of Assyria's allies at the suddenness of his downfall: the same metaphor being still pursued.

I caused a mourning: I covered the deep for him.] The sense might better be expressed thus: "I covered the deep with mourning:" for when two verbs are joined together in the Hebrew, one is usually taken in the sense of a noun, or an adverb. The deep that nursed up this fair tree (ver. 4), is described as mourning at its downfall.

The great waters were stayed:] As if the streams had stopped their usual course on purpose to lament his fate.

I caused Lebanon to mourn for him.] The forest of Lebanon, and all the stately trees in it, sympathized

he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

with his misfortunes; i. e. all his confederates and allies.

Ver. 16. *The nations to shake*] See xxvi. 15.

When I cast him down to hell [or the grave], &c.] See xxxii. 18, 21, Isa. xiv. 15.

All the trees of Eden,—all that drink water [see ver. 14], shall be comforted in the nether parts of the earth.] The deceased princes, confederates to the Assyrians, described here as so many stately trees and cedars, shall feel some mitigation of their calamities, when they see thee brought down as low as themselves (compare xxxii. 31, Isa. xiv. 8—10, a place exactly parallel to this).

Ver. 17. *They also went down to hell* [or the grave] with him] His allies underwent the same fate with himself, and were cut off in the common destruction (see xxxii. 20, &c.).

That dwell under his shadow in the midst of the heathen.] Or, the nations (see ver. 11), his auxiliaries (see xxx. 8, xxxii. 21), who lived under his protec-

17 They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain with the sword. This is Pharaoh and all his multitude, saith the Lord God.

tion in several countries and provinces (compare Lam. iv. 20).

Ver. 18. *To whom art thou thus like in glory and in greatness*] The prophet now applies himself to the king of Egypt; q. d. Wilt thou still boast thyself, as if no prince were thine equal (see ver. 2)? yet thou shalt undergo the same fate with this fair flourishing cedar, the king of Assyria (see ver. 14, and compare xxxii. 19).

Thou shalt lie in the midst of the uncircumcised, &c.] See xxviii. 10, xxxii. 19, 20.

This is Pharaoh and all his multitude,] The judgment that befell the king of Assyria here described, is an exact representation of the destruction that remains for Pharaoh and his people; the word is commonly denoted the same as to signify or represent, especially in prophecies, parables, and such like figurative descriptions (see xxxiv. 31, xxxvii. 11, Gen. xli. 26, Exod. xii. 11, Matt. xiii. 19, xxvi. 26.)

CHAPTER XXXII.

1 AND it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord God; I will therefore spread out my net over thee with a company of

many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill thy valleys with thy height.

6 I will also water with thy blood the land wherein thou swimdest, even to the mountains; and the rivers shall be full of thee.

CHAP. XXXII.

ARGUMENT.—A continuation of the same subject, and a farther description of the lamentable destruction of Egypt by Nebuchadnezzar: the prophet illustrating the dreadfulfulness of his fall by a poetical description of the infernal mansions appointed for tyrants and oppressors, where Pharaoh is to have a place allotted for him.

Ver. 2. *Take up a lamentation for Pharaoh*] See note on xxii. 2.

Thou art like a young lion of the nations,] Thou art like a beast of prey, devouring far and near (see xix. 3, 6, xxxviii. 13).

Thou art as a whale in the seas:] By the word *tannim*, we may fitly understand a crocodile, as hath been observed upon xxix. 3, and the description that follows of this creature agrees very well to a crocodile, but cannot be applied to a whale.

Thou camest forth with thy rivers, and troubledst the waters] Or, “thou rushedst forth through thy streams and troubledst,” &c. i. e. thou wast the occasion of great commotions and disturbances to all thy neighbours (compare xxxiv. 18).

Ver. 3.] I will bring thine enemies upon thee, who shall encompass thee, and master thee, as a wild beast or monstrous fish that is taken in a net (see xii. 14).

Ver. 4.] Thine armies shall fall in the open field, and become a prey to wild beasts and ravenous birds (compare xxix. 5).

Ver. 5.] The vast bulk of thine armies when they are slain, shall fill both mountains and valleys (see xxxi. 12).

Ver. 6. *I will also water with thy blood the land wherein thou swimdest,*] The land shall be soaked with thy blood wherein thou bearest rule, just as in the waters the great fish have an absolute power over the lesser fry.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord God; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the

Even to the mountains;] The mountains shall be wet with it, as well as the lower grounds, ver. 5 (compare Isa. xxxiv. 3).

Ver. 7, 8. *I will cover the heaven, and make the stars thereof dark;*] These metaphors denote the downfall of states and governments; kings and rulers being figuratively expressed by the sun, moon, and stars (compare Isa. xiii. 10, xxxiv. 4, Joel ii. 31, Rev. vi. 12—14). God's judgments upon particular countries being earnest of a general judgment, they are described in such terms as if the whole frame of nature were dissolved.

And set darkness upon thy land,] Every thing shall look dark and dismal (see xxx. 3).

Ver. 9.] When thy exiles shall be dispersed into foreign countries (see xxix. 12), and relate the miserable circumstances of thy destruction, it shall cause grief and consternation in all that hear it (see the following verse).

Ver. 10.] See xxvi. 16, xxvii. 35, xxx. 9.

Ver. 12. *The terrible of the nations,*] See xxviii. 7.

Ver. 13. *I will destroy also all the beasts thereof from beside the great waters;*] Or, "that they be no more beside the great waters," as Noldius translates the phrase, p. 635. The horses shall be consumed in the war, and the other cattle that used to feed in the meadows by the side of the Nile (see Gen. xli. 2), shall be destroyed or driven away as a prey (see xxix. 8, 11).

[Neither shall the foot of man trouble them any more,—then I will make their waters deep, &c.] Or, "I will make their waters clear," for so the Hebrew word is taken xxxiv. 18. Following this translation, the words may be interpreted to this sense: There being an entire destruction both of man and beast in Egypt (see xxix. 11), and none passing through it, it shall be like the waters of a river which are never disturbed, but run pure and clear like oil.]

Ibid. and ver. 14. *Neither shall the foot of man trouble them any more, nor the hoofs of beasts, &c.]* Here is a transition from a proper sense to a metaphorical one: the prophet in the second verse compared the disturbances the Egyptians gave their

foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord.

16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God.

17 ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and east them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of them that

neighbours to troubling and fouling of waters; in allusion to which metaphor he saith here, that when Egypt is made desolate, and the number, both of men and beasts, diminished by their wars and confusions, then their neighbours will enjoy such quietness, as a river does that smoothly glides along, and never hath its streams fouled or disturbed.

Ver. 16. *This is the lamentation wherewith they shall lament her:*] This is the substance of a lamentation which may be properly used to bewail the calamities of Egypt (see ver. 2).

The daughters of the nations shall lament her:] i. e. The people of the neighbouring countries: so the "daughters of Zion" and of Babylon signify the inhabitants of those cities. The expression alludes to the mourning women, whose profession it was to lament at funerals (see note on Jer. ix. 17).

Ver. 17. *Fifteenth day of the month,*] Of the twelfth month (see ver. 1). The LXX. understand it of the first month, as that indefinite expression is probably understood, xxvi. 1.

Ver. 18. *Wail for—Egypt,*] See ver. 2, 16.

Cast them down,—and the daughters of the famous nations,] The prophets are said to do things, when they declare God's purpose of doing them; see xliii. 3, where Ezekiel saith, "he was sent to destroy the city;" i. e. to foretell its destruction. In the same sense we are to understand the expression here of casting down Egypt; i. e. foretelling its ruin, together with God's judgments upon other famous kingdoms in that part of the world, which are reckoned up in the following verses, and called here the "daughters of the nations;" concerning which expression see the note on ver. 16.

Unto the nether parts of the earth,] The expressions denote utter destruction, and are parallel to those elsewhere used of being brought down to hell, to the grave, or into silence (compare xxxi. 14, Isa. xiv. 15).

Ver. 19.] What reason hast thou now to prefer thyself before others? since thou shalt undergo the same fate with the worst of them (see the note on xxviii. 10).

Ver. 20. *They shall fall in the midst of them that are*

are slain by the sword: she is delivered to the sword; draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet they have

slain by the sword:] They do not "die the common death of all men," as Moses speaks, Numb. xvi. 29, but are cut off by an extraordinary judgment from the hand of God himself.

Draw her and all her multitudes.] Carry her and her people away to the grave, like so many carcasses which are buried without any solemnity. The words are spoken to the Babylonians, the executioners of God's judgments upon Egypt.

Ver. 21.] Here follows a poetical description of the infernal regions, where the ghosts of deceased tyrants, with their subjects, are represented as coming to meet the king of Egypt and his auxiliaries (see xxx. 8), upon their arrival to the same place. *Hell* signifies here the state of the dead (compare xxxi. 16, 17, Isa. xiv. 9, &c. and see the notes there).

They are gone down, &c.] These warriors, famous in their time for their exploits, have undergone the same fate with other men of blood, and are gone down to the grave by violent deaths (see ver. 19).

Ver. 22. *Asshur is there and all her company:]* The Assyrians, both king and people, whose destruction is represented in the foregoing chapter.

His graves are about him:] The Egyptians lie buried in the same place with them. The masculine and feminine genders are promiscuously used in the following verses. The masculine referring to the prince, whose subjects the deceased were; the feminine to the nation or country to which they belonged.

Ver. 23. *Whose graves are set in the sides of the pit,]* Compare xxvi. 20, Isa. xiv. 15.

Her company is round about her grave:] Like lesser graves placed round the monument of a person of great quality: or the words may import that death has made them equal (compare ver. 24, 25).

All of them slain, &c.] See ver. 20.

Which caused terror in the land of the living.] Though they were a terror while they were alive to their neighbours (see xxvi. 17).

Ver. 24. *There is Elam]* Which was conquered by Nebuchadnezzar (see Jer. xlix. 34, and the notes there).

Yet they have borne their shame] They have been shamefully subdued, and lost their lives and glory together, as Asshur did before them (ver. 22.)

Ver. 25. *They have set her a bed in the midst of the slain]* Elam and her people have a place among the deceased princes and potentates. The word *bed* is used for the grave, Isa. lvii. 2, and may, perhaps, in both places, allude to the costly monuments or sepulchres which used to be erected for persons of great

borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

26 There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though

quality. *Mittah*, a word of the same sense, is used for a bier or coffin, 2 Sam. iii. 31.

Her graves are round about him:] About those of the king of Egypt, and his people.

Ver. 26. *There is Meshech, Tubal, and all her multitude:]* Who are threatened by God with a terrible destruction (see xxxviii. 2, &c.). But they seem to be mentioned here by way of prolepsis, or anticipation, as the critics call it; for the destruction threatened to Meshech and Tubal was not to come to pass till several ages after this prophecy against Egypt was fulfilled, as may be gathered from several expressions in that prophecy. It is usual in the prophets to speak of what is to come, as if it were already past, as hath been observed elsewhere. So the country of Goshen is called "the land of Rameses," Gen. xlvii. 11, which yet had that name from the city Rameses, built in aftertimes by the Israelites (see Exod. i. 11). By the same figure Horeb is called "the mountain of God," Exod. iii. 1. Concerning Meshech and Tubal, see the note on xxvii. 13.

Ver. 27. *They shall not lie with the mighty]* They shall not lie among those heathen heroes who died a natural death, and are laid in their graves with pomp and magnificence (compare this verse with Isa. xiv. 18, 19).

Which are gone down to hell [or the grave; see ver. 21] with their weapons of war:] The prophet may possibly represent the future state of these tyrants and warriors, according to the popular notions received in the world, and describe their condition in the other life suitably to the character they bore in this. So Virgil describes his heroes in the Elysian fields (*Æneid*, lib. vi.)—

"Quæ gratia currûm—
Armorumque fuit vivis,—sequitur tellure repostos."

They have laid their swords under their heads,] Who were carried to their graves in state, and had their achievements and other ensigns of honour affixed to their monuments for perpetuating their memory. It has been the custom of all ages to adorn the sepulchres of heroes with their swords and other trophies of war (see 1 Macc. xiii. 19). So Virgil describes Misenus's tomb (*Æn*. vi.)—

"Ingenti mole sepulchrum
Imponit, suaque arma viro."

But their iniquities shall be upon their bones,] Their death shall carry in it plain tokens of their sins, and of God's vengeance pursuing them for their cruelty.

they were the terror of the mighty in the land of the living,

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are slain* with the sword:

29 *There is* Edom, her kings, and all her princes, which with their might are laid by *them that were slain* with the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 *There be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are

ashamed of their might; and they lie uncircumcised with *them that be slain* by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord God.

32 For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with *them that are slain* with the sword, *even* Pharaoh and all his multitude, saith the Lord God.

Ver. 28.] See ver. 19.

Ver. 29. *There is Edom, &c.*] Of whose destruction Ezekiel prophesied, xxv. 12.

Ver. 30. *There be the princes of the north, all of them, and all the Zidonians.*] By the *princes of the north*, may probably be understood the Tyrians and their allies (see xxvi. 16), joined here with the Zidonians their near neighbours, as they are put together in this prophecy, ch. xxviii., as sharers in the same destruction. Some by the "princes of the north" understand Meshech, Tubal, and other north-

ern nations: see xxxviii. 6, 15, xxxix. 2, whose destruction is foretold in those chapters.

Ver. 31. *Pharaoh shall see them, and shall be comforted*] As it affords some relief to calamitous persons to see others in the same condition with themselves (see xxxi. 16.)

Ver. 32.] As these kings and nations have been a terror to the world whilst they were in it (ver. 24, &c.), so I will now be a terror to them; and especially to Pharaoh and his people, in making them a remarkable example of my vengeance.

CHAPTER XXXIII.

1 AGAIN the word of the LORD came unto me, saying;

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not

warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ¶ So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If

CHAP. XXXIII.

ARGUMENT.—The duty of a prophet in warning a people of their sins, is exemplified by that of a watchman; then follows an earnest exhortation to repentance, upon assurance that God will accept it, being for the most part a repetition of what was said before in the eighteenth chapter. Upon the news being brought to the prophet that Jerusalem was destroyed by the Chaldeans, he foretells the utter destruction of Judea, to check the vain confidence of those who still tarried in it, and withal reproves the hypocrisy of those Jews who were of the captivity.

Ver. 2. *When I bring my sword*] Bring an enemy against a land with armed force (see xiv. 17).

If the people of the land take a man of their coasts,] Or, "from among them," to which sense the word *miktse* is translated, Gen. xlvii.

Set him for their watchman:] Such watchmen were placed upon the turrets of their city walls, to give notice of the enemies' approach (see 2 Sam. xviii. 24, 25, 2 Kings ix. 17, Isa. xxi. 8).

Ver. 3. *When he seeth the sword*] When he spies the enemy marching against it (see ver. 2).

Ver. 4. *His blood shall be upon his own head.*] His destruction is owing to himself (see xviii. 13, Acts xviii. 6).

Ver. 5. *He that taketh warning shall deliver his soul.*] Shall save his life from the danger that threatens it. In like manner, he that takes warning by the prophet's admonition shall preserve himself from the judgments threatened against sinners (see ver. 10).

Ver. 6. *He is taken away in his iniquity;*] See iii. 18.

Ver. 7—9.] See iii. 17—19.

Ver. 10. *If our transgressions—be upon us, and we pine away in them, how should we then live?*] Thou hast threatened that we shall "pine away in

our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

11 Say unto them, *As* I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The

our sins," xxiv. 23, how then can the promises of life belong to us? The words of persons despairing of God's mercy, and from thence taking encouragement to go on in their sins (see a like instance, Jer. ii. 25).

Ver. 11. *Why will ye die.*] See note on xviii. 4.

Ver. 12, 13.] See note upon xviii. 26, 27.

Ver. 13. *If he trust to his own righteousness.*] If he rely upon the good works he hath done, and think the worth of them will overbalance the guilt of his evil deeds. This seems to be the sense of the latter Jews, who lay this down for a certain rule in their Mishna, that "all Israel hath a share in the world to come." [The Mahometans maintain the same opinion. See Relandus, lib. i. De Relig. Mohammed. cap. 6.]

Ver. 15. *If the wicked restore the pledge.*] See xviii. 7.

Give again that he hath robbed.] It is a necessary condition of obtaining pardon, that men make restitution of what they have unjustly gotten from others. The law was express to this purpose, Lev. vi. 5, where the offender is required to add a fifth part to the principal, and "give it to him to whom it appertaineth;" to the same purpose is that received rule among the Christian casuists taken from St. Augustine, epist. 54. Non dimittitur peccatum, nisi restituatur ablatum; "The sin is not forgiven, unless what is taken away be restored."

Walk in the statutes of life.] See note on xx. 11.

Ver. 16.] See note on xviii. 22.

Ver. 21.] The news of the taking and burning of Jerusalem was brought to that part of the Babylonish dominions where the Jewish captives were, in something above a year and four months after this calamity happened (see Jer. lii. 12).

Ver. 22. *The hand of the Lord was upon me*] I

way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 ¶ Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22 Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the Lord came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abom-

felt a sensible impulse of the prophetic spirit (see i. 3).

And had opened my mouth, until he came to me in the morning:] God has given me commission to speak in his name unto the people, which I had not done before near the space of three years (compare xxiv. 1). And the destruction of the city, which I had so often foretold, being now brought to pass (which at that time you would not believe, see xi. 3, xii. 22), gave an indisputable authority and credit to my words (see note on xxiv. 27).

Ver. 24. *They that inhabit those wastes of the land*] They that are left behind in the land that is now wasted with fire and sword (see ver. 27, and xxxvi. 4).

Abraham was one, and he inherited the land:] If Abraham, being but a single person, with his family, had the whole country of Judea given to him (see Gen. xiii. 15), there is much greater reason to conclude that God will preserve the possession of it to us, who are a numerous part of Abraham's posterity. These men spake after the vain manner of the Jews, who fondly presume that they have a right in all the promises made to Abraham (see Matt. iii. 8, John viii. 33, Rom. ix. 7). The title of *one* is elsewhere given to Abraham, as being singled out from the rest of his family to be the original or head of the Jewish nation (see Isa. li. 2, Mal. ii. 15, Heb. xi. 12).

Ver. 25. *Ye eat with the blood,*] Which was forbidden several times in the law, as being a rite the heathens used in the sacrifices they offered to idols (whose worship is reproved in the very next words), as Dr. Spencer proves at large, De Legib. Hebraic. lib. ii. cap. 11, who brings many arguments to show that the Hebrew phrase *nal hadam*, should be translated "near the blood;" in allusion to the idolatrous

ination, and ye defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord God; *As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.*

28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the Lord, when I have laid the land most desolate because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of rite of pouring the blood of the slain beast into a vessel or pit, and then eating part of the sacrifice just by it.

Lift up your eyes toward your idols,] See xviii. 6.

And shed blood,] See ix. 9, xxii. 6, 9.

Ver. 26. *Ye stand upon your sword,]* You make your "strength the law of justice," according to the character given of ungodly men, Wisd. ii. 11. Dr. Spencer, in the forecited place, thinks that the expression alludes to a custom of the heathens, who put the blood of their sacrifices into a vessel or pit, in order to call up and consult evil spirits, and then stood with their swords drawn to keep the demons off from doing them any harm.

Ye defile—his neighbour's wife,] See Wisd. ii. 6, xxii. 11.

Ver. 27. *They that are in the wastes (see ver. 24) shall fall by the sword,]* The three judgments here mentioned, together with famine, are often threatened as the last and finishing strokes of God's vengeance upon the Jewish nation (see v. 12, 17, vi. 12, xiv. 21, Jer. xv. 3).

They that be in the forts and in the caves shall die of the pestilence,] Compare Judg. vi. 2. The caves here mentioned were a sort of strong-holds formed by nature in the rocks, or cut out under the tops of mountains: they were so large, that men might secure themselves, their families and their goods, in them. So David is said to "abide in strong-holds, and remain in a mountain in the wilderness of Ziph," 1 Sam. xxiii. 14. Such was the cave of Adullam, where David had his residence for some time, and was there resorted to by his relations (1 Sam. xxii. 1), and at another time by his principal officers (2 Sam. xxiii. 15). [Such a cave is mentioned by Dio, called Ceria, belonging to the Getæ, whither they fled, and carried their movables, for fear of Crassus: lib. li. *ad fin.*]

Ver. 28. *I will lay the land most desolate,]* See Jer. xlv. 2, 6, 22, and xxxvi. 34, 35 of this prophecy.

The pomp of her strength shall cease,] All that riches and magnificence wherein they pleased themselves, as that which gave them strength and reputation in the eyes of the world (see vii. 24): or the phrase may denote the beauty and glory of the temple, which they looked upon as their chiefest strength and protection (see xxiv. 21).

The mountains—shall be desolate,] See vi. 2.

Ver. 29. *That I am the Lord,]* See vi. 7.

Ver. 30. *The children of thy people (those of the captivity) still are talking against thee, &c.]* Or rather "of thee" as the LXX. rightly render it; "for

thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.

31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

32 And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

with their mouth they shewed much love," as it follows in the next verse.

By the walls and in the doors] Both in their public places of concourse, and in their private meetings.

Come—and hear what is the word that cometh forth from the Lord,] These were such as "drew nigh to God with their mouths, but their hearts were far from him:" as Isaiah describes their hypocrisy, xxix. 13.

Ver. 31. *They come unto thee as the people cometh,]* Or, as disciples flock to their teachers. So the Chaldee paraphrase explains it.

They sit before thee as my people,] See viii. 1.

For with their mouths they shew much love,] "They make loves," or "jests," as our margin reads out of the Hebrew; which some interpreters understand, as if they ridiculed the prophet's words, or turned them into burlesque, so the Vulgar Latin renders it, *In canticum oris sui vertunt*. But by comparing this with the following verse, where the same word *nagabin* is spoken of a song or musical tune, we may rather understand the phrase to this sense, That they were delighted with the prophet's harmonious voice, or taking eloquence, but would not make the proper use of what he said for the correcting their evil manners.

Ver. 32.] They come to hear thee for their entertainment, not for their edification, as many go to hear famed and eloquent preachers. St. Augustine tells us, that he himself was such an auditor of St. Ambrose, before he was converted (*Confess. lib. v. cap. 13*). *Studiöse audiebam disputantem in populo, non attentione qua debui, sed tanquam explorator faciendæ ejus, utrum conveniret famæ suæ:—Verbis ejus suspendebam intentus, rerum autem incuriosus et contemptor astabam*. "I heard him diligently when he discoursed in the congregation, but not with that application of mind which I ought to have done; but I came rather out of curiosity to know whether his eloquence was answerable to that opinion the world had of him. I was very attentive to his style, and charmed with the sweetness of his delivery, but had little value or concern for the subjects he treated of."

Ver. 33. *Lo, it will come, &c.]* Or rather, "lo, it is come;" for so the same phrase is translated, vi. 2, 6, 10, the verb being in the present tense. When you see my prophecies concerning the destruction of Jerusalem actually brought to pass, as it appears they are at this time (see ver. 21), then you will be convinced of the truth of my mission, and of your own inexcusable crime in despising my predictions (see xxiv. 27).

CHAPTER XXXIV.

1 AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with wool, ye kill them that are fed: but ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the moun-

tains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

CHAP. XXXIV.

ARGUMENT.—God reproves the ill conduct of the governors of the Jewish nation, both civil and ecclesiastical; and promises a general restoration of his people, and their happy condition under the government of the Messias, their king.

Ver. 2. *Prophesy against the shepherds*] The word *shepherd*, in the prophetic writings, comprehends both civil and ecclesiastical governors (see the notes upon Isa. lvi. 11, Jer. ii. 8, xxiii. 1): princes being called shepherds of their people, as well as those who have the immediate care of their souls (see Ps. lxxviii. 71, 72). To the same sense Homer calls Agamemnon, *παιμὸν λαῶν*, “the shepherd of the people.” And as the threatenings here denounced, extend to all sorts of governors; so the several sins of the princes, priests, and prophets are reproved, xxii. 25, &c. (compare likewise xlv. 8, 9).

Woe be to the shepherds of Israel that feed themselves!] That regard their own profit and advantage, not the good of the people committed to their charge. Plato, in the first book of his Commonwealth, describing the office of a magistrate, saith, “He should look upon himself as sustaining the office of a shepherd, that makes it his chief business to take care of his flock; not as if he were going to a feast to fill himself and satiate his appetite, or to a market to make what gain he can to himself.” Eusebius, in his twelfth book De Preparatione Evangelica, cap. 44, hath transcribed the whole passage as an exact parallel to this place of Ezekiel.

Ver. 3. *Ye eat the fat.*] Or, “the milk,” as the LXX. render it. The Hebrew words, *haleb*, milk, and *heleb*, fat, differ only in their points; so that the ancient versions take them promiscuously one for the other (see xxv. 4).

Ye kill them that are fed.] Them that are fat ye design for the slaughter, wherewith to feed yourselves (see Zech. x. 5), i. e. they took away the lives of the wealthy and substantial, that they might enrich themselves with their estates (see xxii. 25, 27).

Ver. 4. *The diseased have ye not strengthened.*] Ye have not applied proper remedies to the wants and necessities of the people committed to your charge.

The magistrates have not taken care to relieve the needy, and defend the oppressed. The priests and the prophets have not been diligent in giving the people proper instructions, in reducing those that are in error, or in comforting the disconsolate.

Neither have ye bound up that which was broken.] Ye have not given ease to the afflicted and miserable. A metaphor taken from surgeons binding up wounds (compare Isa. lxi. 1).

Neither have ye brought again that which was driven away.] Or, “which was gone astray,” as the word *niddakuh* is translated, Deut. xxi. 1. Ye have not sought by good instructions to reduce those that have been seduced into error; or to reclaim those that are ready to be lost and perish in their sins (compare Matt. ix. 36, xviii. 11).

With force and with cruelty have ye ruled them.] You have tried to reduce them to their duty by the rough methods of cruelty and compulsion, not by the gentle way of reason and argument. In like manner the methods of instruction and good example are particularly recommended to the pastors of the Christian church, 1 Pet. v. 3, 2 Tim. ii. 24, 25.

Ver. 5.] By reason of these neglects of the governors, the whole frame of the government is dissolved, and my people are scattered here and there: some are fled for refuge into foreign countries (see Jer. xl. 11) others are carried captives by their enemies, who, as so many beasts of prey, have spoiled and devoured them (compare Isa. lvi. 9, Jer. xii. 9).

Ver. 6. *My sheep wandered through all the mountains.*] As sheep, when there is nobody to look after them, wander from one mountain and hill to another; so my people have been forced to leave their habitations, and fly to any place where they might hope for protection (compare vii. 16, and see the note upon Jer. xiii. 16).

None did search or seek after them.] Their rulers took no care of my people while they had power and authority: and now I have displaced them for their misdemeanours, and there is nobody left whose office it is to take any farther care of my people (see ver. 10).

Ver. 10. *I will require my flock at their hand, &c.*] I will require a severe account of their kings and princes, their priests and prophets, of the damage my people have sustained through their ill-management;

11 ¶ For thus saith the Lord God; Behold, I, *even I*, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are scattered*; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there they shall lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was broken*, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for you*, O my flock, thus saith the

and I will deprive them of that honour and pre-eminence which they have made such ill use of, as I have already displaced Zedekiah, and the princes, priests, and others, that were in authority under him.

Ver. 12. *So will I seek out my sheep, and will deliver out of all places*] I will bring them home from their several dispersions, whither they have been driven in the dark and dismal time of the destruction of their country, and their own captivity (compare xxx. 3).

Ver. 13.] This prophecy may in some degree have been fulfilled in the return of the Jews from the Babylonish captivity: but seems still to look farther, even to the general restoration of the whole nation; which most of the prophets foretell shall come to pass in the latter days (compare xi. 17, xx. 41, xxviii. 25, xxxvi. 24, xxxvii. 21, xxxviii. 8, xxxix. 27).

Ver. 14. *Upon the high mountains*] See vi. 2.

There shall they lie in a good fold.] The expressions denote plenty and security (compare Isa. lvi. 10, Jer. xxxiii. 12, Hos. ii. 18, Zeph. iii. 13).

Ver. 16. *I will seek that which was lost.*] The Messias, whom I will set over them (see ver. 23), shall faithfully discharge all the offices of a shepherd towards them, which their former pastors have neglected, ver. 4 (compare Isa. xl. 11, lxi. 1, Matt. xv. 24, xviii. 11, John x. 11).

I will destroy the fat and the strong.] Those that oppress and domineer over the weak (see ver. 20, 21, compare xxxix. 18, Amos iv. 1).

I will feed them with judgment.] Or, *with discretion*; i. e. I will deal with each of them according to their deserts, and make a distinction between the fat and lean cattle (see ver. 18, 20).

Ver. 17. *Between cattle and cattle, between the rams and the he goats*] The Hebrew runs thus, 'Between the small cattle, and the cattle of rams and he goats;' between the weak and the strong cattle, i. e. between the rich and the poor, as the Chaldee paraphrase explains the sense upon ver. 20.

Ver. 18.] This reproof may fitly be applied to

Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord God unto them; Behold, I, *even I*, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken *it*.

25 And I will make with them a covenant of

those great persons who take no care that the poor may enjoy the benefit of their superfluities; but rather let them be thrown away and perish, than they will be at the trouble of seeing them disposed of for the good of those that want.

Ver. 21. *Thrust with side and with shoulder.*] In pursuance of this comparison, the oppressors of the weak are commonly stiled in scripture by the names of oxen, bullocks, rams, and he-goats (see Ps. xxii. 12, lxxviii. 31, Dan. viii. 3, 5).

Ver. 23. *I will set up one shepherd over them—even my servant David.*] The Messias is often described under the character of a shepherd, both in the Old and New Testament (see the note on ver. 16). And the title may be applied to him with respect to his office of king, as well as that of priest and prophet (see the note on ver. 2). He is elsewhere stiled by the name of David, as being the person in whom all the promises made to David were fulfilled (see Isa. lv. 3, 4, Jer. xxx. 9, Hos. iii. 5). [The expression may likewise allude to David's first employment, which was that of a shepherd.]

He shall feed them, and he shall be their shepherd.] This prophecy was remarkably fulfilled when Christ, by the preaching of the gospel, "gathered in one the children of God which were scattered abroad" (John xi. 52, Eph. i. 10), among whom were many of "the lost sheep of the house of Israel" (Matt. x. 6). But it will receive a farther completion at the general conversion of the Jews, when "the time will come that they shall say, Blessed is he that cometh in the name of the Lord" (Matt. xxiii. 37). And this signal event will usher in or complete the "fullness of the gentiles" (see Rom. xi. 12, 15, 25, 32).

Ver. 24. *I the Lord will be their God.*] I will renew my covenant with them, and receive them again into my protection (see ver. 30, xxxvii. 27, Lev. xvi. 12, and notes upon Jer. xxx. 22).

My servant David] See note on xxxvii. 22.

Ver. 25. *I will make with them a covenant of peace.*] As I will be at peace with them, so I will give them the blessings of outward peace, and will protect them

peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

from the annoyance of all their enemies, from persecution and outward violence (see Jer. xxiii. 6).

And will cause the evil beasts to cease out of the land:] This may be meant of freedom from persecution by infidels and strangers (compare ver. 28). Such a security is elsewhere expressed by "making a covenant for them with the beasts of the field" (see Lev. xxvi. 6, Job v. 23, Isa. xxxv. 9, Hos. ii. 18). The words are likewise capable of a literal interpretation, importing, that as God had threatened after the desolation of the land, wild beasts should overrun it, and devour the few inhabitants that were left (see v. 17, xxxiii. 27): so upon the re-peopling of the country, those ravagers should forsake it.

Ver. 26. *I will make them and the places round about my hill a blessing:]* I will there give remarkable instances of my favour, and the happiness which accompanies it (see Gen. xii. 2, Isa. xix. 24, Zech. viii. 13). God's hill is the same with his "holy mountain," xx. 40.

Showers of blessing:] Such as shall produce all sorts of plenty (compare Mal. iii. 10).

Ver. 27. *The tree of the field shall yield her fruit:]* The spiritual blessings of the gospel are sometimes described under the emblems of fruitfulness and plenty (see the notes on Isa. iv. 2, xxxv. 2, lxxv. 10, Jer. xxxi. 12).

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God.

31 And ye my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God.

When I have broken the bands of their yoke,] The same expression which is used concerning the deliverance of Israel out of Egypt (Lev. xxvi. 13, Jer. ii. 20). Their final restoration being represented as the greater deliverance of the two (see Jer. xxiii. 7, 8).

And delivered them] See Jer. xxv. 14.

Ver. 28. *They shall no more be a prey]* See ver 25.

They shall dwell safely,] See Jer. xxxiii. 6.

Ver. 29. *A plant of renown,]* The Messias is often described under the name of the *branch*; and the *rod* or *shoot* growing of the stem of Jesse (see Isa. iv. 2, xi. lili. 2, Jer. xxii. 5, Zech. iii. 8, vi. 12).

No more consumed with hunger] But shall be blessed with plenty of all things (see ver. 26, 27, and xxxvi. 29).

Neither bear the shame of the heathen] By whom they were reproached, as if their God had cast them off (see xxxvi. 3, 6, 15).

Ver. 30.] See ver. 24.

Ver. 31.] These words, at the conclusion of the chapter, explain the metaphor which runs through the whole: that what was said of a flock and its shepherds, is to be understood of men and their governors; and especially of God's people, whom he takes care of, as a shepherd does of his flock (see xxxvi. 38, Ps. lxxxi. 2).

CHAPTER XXXV.

1 MOREOVER the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord God; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a perpetual hatred,

and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their iniquity had an end*:

6 Therefore, *as* I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain

CHAP. XXXV.

ARGUMENT.—The prophet renews his former denunciations of judgments upon the Edomites (see xxv. 12), as a just punishment for their insulting over the calamities of the Jews.

Ver. 2. *Mount Seir,]* See vi. 2. Mount Seir is the same with Idumea (see Deut. ii. 5).

Ver. 4. *I will lay thy cities waste,]* See ver. 9.

Ver. 5. *A perpetual hatred,]* See xxv. 12.

Their iniquity had an end:] When their iniquity received its just doom (see vii. 6, xxi. 25, 29).

Ver. 6. *Sith thou hast not hated blood, even blood shall pursue thee,]* Since thou hast loved cruelty, and taken delight in shedding blood, vengeance shall pursue thee, and thou shalt fall into the hands of those that will be as eager to shed thine. The phrase, "Thou hast not hated blood," is spoken by the figure called *litotes* by the rhetoricians, when

men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:

11 Therefore, *as* I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

the words imply more than they express (see the note on Jer. vii. 31.)

Ver. 7. *Cut off from it him that passeth out and him that returneth.*] No travellers shall go forward or backward in it with safety (see xxix. 11, compare Judg. v. 6, 2 Chron. xv. 5).

Ver. 8.] Every part of the country shall be filled with the carcasses of those that are slain (compare xxxii. 4, 5).

Ver. 9.] See xxv. 13, Jer. xlix. 17, 18, Mal. i. 3. Dr. Prideaux, Script. Hist. par. ii. p. 299, informs us, that the Nabatheans, having driven the Edomites out of their ancient habitations in the time of the Babylonish captivity, they settled themselves in the southern part of Judea, where they were afterward conquered by Hyrcanus, and obliged to embrace the Jewish religion, and so became at length incorporated with that nation (see *ibid.* p. 307).

Ver. 10. *These two nations shall be mine.*] They settled themselves in part of the country, and hoped to have got possession of the whole in time (see note upon the foregoing verse). The Ammonites had the same design, as appears from Jer. xlix. 1.

12 And thou shalt know that I *am* the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard *them*.

14. Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

Whereas the Lord was there:] They did not believe that God had placed his name there, had chosen it for a place of his peculiar residence, and would never quite relinquish his property in it (see xlvi. 35).

Ver. 11. *I will make myself known among them.*] I will make my people see that I have not quite cast them off, by my avenging their quarrel upon thee.

Ver. 12. *That I am the Lord.*] See vi. 7.

They are laid desolate.] See note on ver. 10.

Ver. 13. *Ye have boasted against me.*] As if I were not able to make good my promises towards the Jews, or to assert my right in Judea (see ver. 10).

Ver. 14.] When I shall restore other countries, conquered by the king of Babylon, to their former posterity, thou shalt lie waste and desolate. The Edomites never recovered their country, after the Nabatheans had expelled them out of it (see Dr. Prideaux, in the place above cited).

Ver. 15. *All Idumea.*] The expression is like that of Isaiah, "whole Palestina," Isa. xiv. 29, i. e. all the several tribes and divisions of it.

CHAPTER XXXVI.

I ALSO, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

3 Therefore prophesy and say, Thus saith the Lord God; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the

heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about.

5 Therefore thus saith the Lord God; Surely

CHAP. XXXVI.

ARGUMENT.—This and the following chapter contain a prediction of the general restoration both of Israel and Judah, a subject often spoken of by this prophet: of which the return of the two tribes from Babylon may be thought an earnest.

Ver. 1.] See the following verse.

Ver. 2.] The Idumeans have made their boasts (see ver. 5, xxxv. 10) that they should become masters of the mountainous parts of Judea, where the ancient fortresses were placed which commanded all the rest of the country. To the same sense we are to understand the expression of "treading upon

the high places of the earth," Deut. xxxii. 13, i. e. taking possession of the fortresses or passes which command the rest of the country.

Ver. 3. *Ye are taken up in the lips of talkers.*] Your calamities have made you become a proverb, a by-word, and a reproach among the heathen round about you, according to the threatenings of the prophets denounced against you (see Deut. xxviii. 37, 1 Kings ix. 7, 8, Ps. lxxix. 4, Jer. xviii. 16, Lam. ii. 15, Dan. ix. 16).

Ver. 4. *To the residue of the heathen*] To these heathens that are left, after the general desolations threatened upon the neighbouring countries, Moab, Edom, Ammon, &c. (compare ver. 36, Jer. xxv. 20, xlvi. 4).

in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

7 Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the Lord.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and

thou shalt no more henceforth bereave them of *men*.

13 Thus saith the Lord God; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

16 ¶ Moreover the word of the Lord came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the Lord, and are gone forth out of his land.

Ver. 5. *In the fire of my jealousy*] In that fervent zeal and concern that I have for my own honour, which is blasphemed among the heathen (see xxxv. 12, 13, compare xxxviii. 19, xxxix. 25).

Which have appointed my land] See xxxv. 12.

Ver. 6.] See xxxiv. 29, xxxv. 12, 13.

Ver. 7. *I have lifted up mine hand.*] I have solemnly sworn (see xx. 5, &c.).

Ver. 8. *For they are at hand to come.*] This may have an immediate aspect upon the Jews' return from Babylon, when they were restored to the possession of their own country. If we suppose the words to relate to the general restoration of the nation, the longest distance of time that the things of this world can extend to, is but as a moment in respect of eternity (compare Heb. x. 37, Phil. iv. 5).

Ver. 10. *The wastes shall be builded.*] Compare ver. 33. This may likewise have been in some measure fulfilled at their return from Babylon (compare Isa. lviii. 12, lxi. 4).

Ver. 11. *I will multiply upon you man and beast;*] As God in his judgments threatens to cut off man and beast from a land (see xiv. 17); so here he promises to replenish it with both (compare Jer. xxxi. 27, xxxiii. 12).

And will do better unto you than at your beginnings.] In bestowing upon you the blessings of the gospel; the promises of which were made first to the Jews and to their children (Acts ii. 39). The words may likewise imply, that God would give them a more lasting and secure possession of their land than ever they had before (see the following verses.)

Ver. 12. *Men to walk upon you,*] O mountains or land of Israel (ver. 8).

Ver. 13. *Thou land devourest up men,*] The neighbouring people raised this ill character upon the land of Judea, because of the severe judgments of the

sword, famine, and pestilence, which had destroyed the greatest part of the inhabitants. The expression alludes to that evil report which the spies brought upon it (Numb. xiii. 32), that it was "a land that did eat up its inhabitants;" as if the air had been unwholesome, or the country always afflicted by some judgment from heaven.

Ver. 14.] Thou shalt be free from the strokes of heaven, and from the annoyance of enemies on earth.

Ver. 15.] See ver. 6, and xxxiv. 29.

Neither shalt thou cause thy nations to fall any more,] The Chaldee, and some other ancient versions, translate the words, "Neither shalt thou bereave thy people [or nations] any more;" as if the word, in the original, were *shaacal*, the same which is used in the sense of *bereaving* in the foregoing verses; whereas here the present copies read *cashal*, which signifies to *fall*. But it hath before been observed, that words in the Hebrew, which are near in sound, often have an affinity in their signification (see note on xxvii. 15).

Ver. 17. *As the uncleanness of a removed woman.*] As such a person was under a legal pollution, and forbidden to come within the courts of the temple, or attend upon God's worship there: so the defilements the Jews had contracted by their idolatries, and other heinous sins, rendered them unqualified to be my people, or to offer up any religious service to me.

Ver. 18.] Murder and idolatry, two sins of the first magnitude, are often joined together in the catalogue of national sins recited in this prophecy; meaning particularly, the blood of their children, which they offered to their idols (see xvi. 36, 38, xxxiii. 37).

Ver. 19. *I scattered them*] See v. 12.

Ver. 20. *When they said to them, &c.*] Or, "When it was said unto them:" verbs of the third person

21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away

being often taken impersonally. By their evil practices they brought a scandal upon my name, and gave occasion to the heathen to say, See what profligate wretches these are who call themselves by the name of God's people, whom he hath justly expelled out of their country which he had given them. The Chaldee paraphrase understands the words to this sense: "If these are God's people, why does he suffer them to be turned out of the land which he made the place of his own especial residence! why does he not continue to protect them?" But the former sense agrees better with the scope of the text, and with St. Paul's application of it to the Jews of his own time, Rom. ii. 24, and with what follows, ver. 31.

Ver. 21. *I had pity for mine holy name,*] "I wrought for my name's sake, that it should not be polluted among the heathen," as the prophet speaks, xx. 9.

Ver. 22. *I do not this for your sakes,*] The promises I make in your favour in the following verses, are not owing to any desert of yours, but purely to vindicate my own honour (see ver. 32, and compare Dent. ix. 5, Ps. cvi. 8).

Ver. 23. *I will sanctify my great name, &c.*] I will give illustrious proofs of my power and goodness, and vindicate my honour from the reproaches with which it has been blasphemed among the heathen, upon the occasion of your evil doings.

The heathen shall know that I am the Lord,] The return of the Jews from the Babylonish captivity was taken notice of by the heathens, as a signal instance of God's providence towards them (see Ps. cxxvi. 2); and their general conversion will be a much more remarkable proof of my fulfilling the promises made to their fathers; so that the heathens themselves will be forced to take notice of it (see xxxvii. 23). It will be an effectual argument to convince infidels that your nation, and the rest of the true Israelites, are the only church of God, and professors of his truth (see Zech. viii. 23).

When I shall be sanctified in you] When I shall "sanctify my name," as it is expressed in the former part of the verse, and make my power and goodness known to the world (see the notes on xx. 41, xxviii. 22).

the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations.

32 Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

Ver. 24.] See xxxiv. 13, xxxvii. 21, xxxix. 25.

Ver. 25. *I will sprinkle clean water upon you,*] The expression alludes to those legal purifications which were made by sprinkling water upon the unclean person (see Numb. viii. 7, xix. 13); and denotes the sacrament of baptism, by which true believers are cleansed from their former sins, and inwardly sanctified (see Acts ii. 38, xxii. 16, Titus iii. 5, and compare Jer. xxxiii. 8). St. Paul may probably allude to this text, when he exhorts the Hebrew converts "to draw nigh to God, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water" (Heb. x. 22.)

From all your idols, will I cleanse you,] When the prophets foretell the general conversion of the Jews, they usually mention their detestation of their former idolatries, as a necessary preparation towards it (see Isa. i. 29, xvii. 7, 8, Jer. iii. 22, 23, &c. Zech. xiii. 1, 2). Some account of this circumstance of their conversion hath been given in the note upon Isa. lxxv. 7, and upon the forementioned chapter of Jeremiah.

Ver. 26, 27.] See xi. 19. This promise will be fulfilled, when the heart of this people, shall "turn to the Lord, and the veil shall be taken from it," as St. Paul informs us, 2 Cor. iii. 16 (compare Jer. xxxi. 33, 34).

Ver. 28. *Ye shall dwell in the land*] See xxviii. 25.

Ye shall be my people,] See xi. 20.

Ver. 29. *I will also save you from all your uncleannesses,*] I will take away the guilt of them, and deliver you from the punishments due to them (see Matt. i. 21).

Ibid. and ver. 30.] See xxxiv. 27, 29.

Ver. 31. *Then shall ye remember your own evil ways,*] See note upon xvi. 61.

Shall loathe yourselves] See vi. 9.

Ver. 32.] The prophet repeats what he said, ver. 22, on purpose to check all vain presumption in the Jews, and confidence of their own intrinsic worth or merit: a fault they have been very prone to in all ages.

Ver. 33.] See ver. 10.

Ver. 34. *Whereas it lay desolate*] As Moses had threatened, Dent. xxix. 23, 28.

33 Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become fenced, and are inhabited.*

36 Then the heathen that are left round about

Ver. 35.] See xxviii. 13, Isa. li. 3.

Ver. 36.] The heathen nations that are near you (see ver. 4), shall be convinced that the restoring the Jews to their former state must be the immediate hand of God, who will certainly, in due time, fulfil what is here foretold (see xxxvii. 14).

Ver. 37.] God, in his anger, tells the Jews, that he "will not be inquired of by them" (xiv. 3, xx. 3, 31), intimating, that during their continuance in idolatry and other wickedness, they ought not to address themselves to him, nor expect any favourable answer to their requests; but now, upon their repentance and reconciliation, he tells them, that he "will be inquired of by them;" i. e. he will dis-

pose their hearts to apply themselves to him by prayer, and will answer the petitions they make to him for the fulfilling these his promises (see Ps. x. 17, and compare Jer. xxix. 13).

37 Thus saith the Lord God; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the Lord.

pose their hearts to apply themselves to him by prayer, and will answer the petitions they make to him for the fulfilling these his promises (see Ps. x. 17, and compare Jer. xxix. 13).

Ver. 38. *As the holy flock—in her solemn feasts;*] The sheep and lambs, designed for the sacrifices which were offered at the three solemn feasts, were both very numerous, and likewise of the best in their kind. The epithet of *holy*, and *most holy*, is often applied to sacrifices in the Levitical law, as being wholly dedicated to God, and set apart for his worship (see Lev. vi. 25, 29, Numb. xviii. 9).

So shall the waste cities] See xxxiv. 31.

CHAPTER XXXVII.

1 THE hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

CHAP. XXXVII.

ARGUMENT.—Under the figure of a resurrection of dry bones, is foretold the general restoration of the Jews from their several dispersions; and by the joining of two sticks, is represented the uniting of Israel and Judah into one kingdom.

Ver. 1. *The hand of the Lord was upon me,*] See note upon i. 3.

Carried me out in the spirit of the Lord,] Or, "by the spirit of the Lord" (compare iii. 14, viii. 3, xi. 24). This was performed either by a local translation of the prophet, or else by way of vision and lively representation (see the note upon viii. 3).

Ver. 3. *O Lord God, thou knowest.*] This is only an act of thy power and good pleasure. Raising the dead to life again is peculiarly ascribed to God, as being properly the work of omnipotence, and a sort of new creation (see Deut. xxxii. 39, I Sam. ii. 6, John v. 21, Rom. iv. 17, 2 Cor. i. 9).

Ver. 4. *O ye dry bones, hear the word of the Lord.*] A prophetic and lively representation of that voice of the Son of God, which "all that are in the graves shall hear" at the last day, "and shall come forth out of them" (John v. 28, 29).

Ver. 5. *I will cause breath*] The "breath of life," as it is expressed, Gen. ii. 7 (compare Ps. civ. 30).

Ver. 7. *As I prophesied, there was a noise, and behold a shaking.*] Such a noise, or commotion, as we may suppose the bones of a human body would make upon their meeting together again, after having been severed one from another.

Ver. 9. *Prophecy unto the wind,*] Or rather, "to the breath," meaning that vital principle which unites body and soul together, and is mentioned as distinct from the four winds in the following words.

Come from the four winds, O breath.] The words figuratively represent the restoration of the Jewish nation from the several countries whither they were dispersed over the world, expressed by their being

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the

“scattered towards all winds,” (v. 10, xii. 14, xvii. 21).

Ver. 10. *An exceeding great army.*] To signify the great numbers they will amount to, when they return from their several dispersions, and unite into one body. They are elsewhere styled “a remnant,” but that is in comparison of the whole nation (see notes upon Isa. iv. 2, x. 22, xxvii. 12, 13).

Ver. 11. *These bones are the whole house of Israel.*] They represent the forlorn and desperate condition to which the whole nation is reduced.

Ver. 12. *I will open your graves, and cause you to come up*] I will reunite you into one body or nation, who now lie scattered and dispersed as the bones in a charnel-house (compare ver. 21). In their state of dispersion and captivity they are called “the dead Israelites,” in Baruch, iii. 4. And their restoration is described as a resurrection by Isaiah (xxvi. 19), at which time *their bones* are said to flourish, or to be restored to their former strength and vigour, in the same prophet, lxvi. 14. In like manner St. Paul expresses their conversion, and the general restoration which shall accompany it, by “life from the dead,” Rom. xi. 15.

And bring you into the land of Israel.] See ver. 25, and note upon xxviii. 25.

Ver. 14. *And shall put my spirit in you, and ye shall live.*] That principle of life expressed by breath or spirit, ver. 9, not excluding that new spirit of grace, which God will at that time plentifully bestow upon them (see xi. 19, xxxvi. 26, 27). The principle of grace is often spoken of as a higher principle of life, and the earnest of our heavenly happiness (see Rom. viii. 11, 1 Cor. vi. 17, xv. 45).

Ver. 16. *Take thee one stick,*] i. e. One rod; the expression alludes to Numb. xvii. 2, where Moses is commanded to take twelve rods, one for each tribe, and to write the name of the tribe upon the rod.

For Judah, and for the children of Israel his companions.] Not only the tribe of Benjamin, but many of the other tribes joined themselves to the tribe of Judah, and kept close to the law of God, and the worship of his temple (see 2 Chron. xi. 12, 16, xv. 9, xxx. 11, 18).

For Joseph, the stick of Ephraim, and for all the

children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one

house of Israel] Upon Reuben's forfeiting his birth-right, that privilege was conferred upon the sons of Joseph, of whom Ephraim had the precedence (see Gen. xlviii. 20, 1 Chron. v. 1): which made him be reckoned the head of the ten tribes: Samaria, the seat of that kingdom, being likewise situate in the tribe of Ephraim: upon these accounts the name of Ephraim signifies in the prophets the whole kingdom of Israel, as distinct from that of Judah; and particularly in the prophet Hosea, v. 3, 5, &c. (see likewise Jer. xxxi. 6, 18).

Ver. 17. *Join them one to another into one stick.*] A rod or sceptre is an emblem of power (see Ps. cx. 2); so the joining these two rods or sticks together, denotes uniting the two kingdoms under one prince or governor (see ver. 22).

Ver. 18. *Wilt thou not show us what thou meanest by these?*] Ezekiel foretold many things by signs, and the Jews were very inquisitive into the meaning of them; though sometimes their curiosity proceeded rather from a secret contempt of the prophet and his predictions, than a real desire of information (see xii. 9, xvii. 12, xx. 49, xxiv. 19).

Ver. 19. *Which is in the hand of Ephraim.*] Of which he is the head (see ver. 16).

They shall be one in mine hand.] I will make them one nation, and appoint one king to rule over them, the Messiah (see ver. 22).

Ver. 20.] Thou shalt place the sticks or rods thus joined together before their eyes, as a visible token or pledge of the truth of what I enjoin thee to speak to them in the following words.

Ver. 21.] See xx. 34, xxxiv. 13, xxxvi. 24, xxxix. 25.

Ver. 22. *I will make them one nation*] They shall not be divided any more into separate kingdoms; the consequence of which was their setting up separate ways of worship, and espousing separate interests (compare Isa. xi. 13). It has been already observed, that the prophecies which foretell of the general restoration of the Jews, join Judah and Israel together, as equal sharers in that blessing.

One king shall be king to them all.] The Messiah, who is that one shepherd and prince that shall rule over them all as one nation (see xxxiv. 23, 24, com-

king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your

pared with Luke i. 32, 33). The Messiah is described as king of the Jews in most of the prophecies of the Old Testament, beginning with that of Gen. xlix. 10, concerning Shiloh. From David's time he is commonly spoken of as the person in whom the promises relating to the perpetuity of David's kingdom were to be accomplished. This was a truth unanimously owned by the Jews (see John i. 49); to which our Saviour bore testimony before Pontius Pilate, when the question being put to him, *Art thou a king?* he made answer, *Thou sayest [the truth], for I am a king:* thus those words should be translated, for St. Paul alluding to them, calls them a *good confession*, 1 Tim. vi. 13. The same truth Pontius Pilate himself asserted in that inscription which he providentially ordered to be written upon the cross (see John xix. 19, 22): so that the chief priests impiously renounced their own avowed principles, when they told Pilate that *they had no king but Cæsar* (ibid. ver. 15).

Ver. 23. *Neither shall they defile themselves any more*] See note upon xxxvi. 25.

Nor with their detestable things.] Or, "abominations," as the word *shikkuts* is elsewhere translated, and commonly applied to idols (see xx. 7, 2 Kings xxiii. 13, Dan. ix. 27).

Nor with any of their transgressions.] This expression comprehends in it, their being touched with a hearty compunction for their great sin of rejecting and crucifying the Messiah, their king and Saviour (see Zech. xii. 10).

And will cleanse them.] See xxxvi. 20, 25, 28.

Ver. 24. *David—shall be king*] See xxxiv. 23.

fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle shall also be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Walk in my judgments.] See xxxvi. 27.

Ver. 25.] A promise often repeated in this prophecy (see ver. 12, 21, and the note on xxviii. 25).

Ver. 26.] See xxxiv. 25. The words may likewise be understood in a spiritual sense, that God will be reconciled to them through Christ, and admit them into that covenant of peace, of which he is the mediator, and therefore is called "our peace," Eph. ii. 14. And then the following words, "It shall be an everlasting covenant with them," may fitly be explained of the gospel, being such a covenant as shall never be abolished, or give way to any new dispensation (compare Isa. lv. 3, Jer. xxxii. 40).

Ibid. and ver. 27.] God's placing first his tabernacle, and then his temple among the Jews, was a pledge and token of his presence among them, and protection over them (see Lev. xxvi. 11, 12, and the note upon xi. 16 of this prophecy). And here he promises new and more valuable tokens of his presence among them, by the graces of his Holy Spirit, and the efficacy of his word and sacraments (compare 2 Cor. vi. 16): and perhaps will vouchsafe them some extraordinary appearance of the divine majesty (see xliii. 4, 5, 7, Zech. ii. 5).

I will be their God, &c.] See xi. 20.

Ver. 28.] The conversion of the Jewish nation, and their being restored to their former state of favour and acceptance with God, will be a work of providence taken notice of by the heathens themselves, who shall join themselves to the Jews, as the church of God and temple of truth (see xxxvi. 23).

CHAPTER XXXVIII.

1 AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against Gog, the

land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God; Be-

CHAP. XXXVIII.

ARGUMENT.—The prophecy contained in this and the following chapter concerning Israel's victory over Gog and Magog, without question relates to the latter ages of the world, when the whole house of Israel shall return into their own land (xxxix. 25, 26). And the expressions we meet with in this chapter (ver. 8, 16), that this should come to pass in the latter days, and after many days, or a considerable number of years, and that God had of old prophesied concerning this transaction: these and other circumstances of this pro-

phesy, are a proof that the event was to happen a great while after the several predictions of the prophets concerning it. So that this must be looked upon as one of those obscure prophecies of scripture, the fulfilling whereof will best explain their meaning.

Ver. 2. *Set thy face* (see vi. 2) *against Gog, the land of Magog.*] Or, "of the land of Magog." Magog was the son of Japheth (Gen. x. 2), from whence the Scythians are generally supposed to be derived. The Mogul Tartars, a people of the Scythian race, are still called so by the Arabian writers, as Dr. Hyde informs us, in his epistle, *De Mensuris Synensibus*,

hold, *I am* against thee, O Gog, the chief prince of Meshech and Tubal :

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*, even a great company with bucklers and shields, all of them handling swords :

5 Persia, Ethiopia, and Libya with them ; all of them with shield and helmet :

6 Gomer, and all his bands ; the house of Togarmah of the north quarters, and all his bands ; and many people with thee.

By Gog and Magog may most probably here be meant the Turks, who were originally natives of Tartary, called Turcheston by the eastern writers ; and whose language is derived from that of the Tartars. The land of Canaan hath been, for several years, in the possession of the Turks : several texts in Ezekiel foretell the Jews' settlement in that country again ; and some of the expressions in this and the following chapter intimate, that the people called here by the name of Gog, and their allies, will attempt to recover it again out of the hands of the Jews, its rightful owners : this may probably occasion the war and victory here spoken of. But this is what cannot be positively affirmed ; only thus much one may venture to say, that since the whole strength of Europe was so unsuccessful in their attempts to recover that land out of the hands of the infidels in the holy war, it looks as if God hath reserved that work to some farther time of his own appointment, when that country should be the scene of some extraordinary event of providence. We may farther observe, that the *second vœ*, mentioned Rev. ix. 12, xi. 14, is by many learned men understood of the Turkish empire : and in consequence of that interpretation, the putting an end to that tyranny, will be an introduction to some extraordinary changes in the Christian part of the world.

The chief prince of Meshech and Tubal.] The king or head of all those northern nations which lie upon the Euxine sea (see the notes upon xxvii. 13). The Turk is called "the king of the north" in Daniel, xi. 40, as several commentators interpret that place. The LXX. interpreters take the word *Rosh*, commonly translated *chief*, for a proper name ; so they render the sentence thus, "The prince of Rosh, Meshech, and Tubal." *Rosh*, taken as a proper name, signifies those inhabitants of Scythia, from whence the Russians derive their name and original.

Ver. 4. *I will turn thee back, and put hooks into thy jaws.*] I will disappoint all thy designs, and turn thee about as easily as a fisherman masters a great fish, when he hath once fastened the hook into his jaws (see xxix. 4).

And I will bring thee forth.] The sense would be plainer, if the words were thus translated, "After I have brought thee forth," &c. In which sense the copulative *vau* is sometimes used (see Noldius's Concordance, p. 291).

Horses and horsemen.] See ver. 15.

Ver. 5. *Persia, Ethiopia, and Libya with them ;*] Their allies, Ethiopia and Libya, are called Cush and Phut in the Hebrew, and are joined together as allies, xxx. 5 (see note there). Persians are joined in like manner with Africans, xxvii. 10.

All of them with shield and helmet.] So the Libyans, or people of Phut, are described, Jer. xlvi. 9, as "handling the shield ;" i. e. being remarkable for their great and large shields, as Zenophon relates of them (Cypœd. lib. vi.).

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited : in the latter years thou shalt come into the land *that is brought back from the sword*, and is gathered out of many people, against the mountains of Israel, which have been always waste : but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

Ver. 6. *Gomer, and all his bands ; the house of Togarmah of the north quarters.*] Gomer is joined with Magog, Gen. x. 2, and probably signifies Galatia, Phrygia, and Bithynia, which, with Cappadocia, denoted by Togarmah, comprehends all the northern parts of Asia Minor, which border upon the Euxine sea (see the meaning of Togarmah explained in the note upon xxvii. 14).

Many people with thee.] Those of Cilicia, Pamphilia, and other nations inhabiting Asia Minor.

Ver. 7. *Be thou prepared.*] The prophet ironically encourages Gog to make all warlike preparations, and muster all his forces together, that God may gain the greater honour by their signal defeat (see ver. 16, and compare Jer. xlvi. 2, 3, 14, li. 12).

Be thou a guard unto them.] Let them rely upon thy prowess and conduct as their leader.

Ver. 8. *After many days thou shalt be visited.*] This judgment shall be inflicted by God upon thee (compare Isa. xxix. 6), after a succession of many generations : "In the latter years," or days, as it follows here, and ver. 16, i. e. towards the end of the world (compare Dan. viii. 26) particularly the expression of "latter days," or years, is used to denote the times of the general restoration of the Jewish nation (see Deut. iv. 30, Jer. xxx. 24, Hos. iii. 5).

Thou shalt come into the land that is brought back from the sword.] The land is put for the people of the land, who are said to be "brought back from the sword," as they are elsewhere stiled a *remnant* ; i. e. those that should survive after the hardships they had suffered in their several dispersions, and the judgments that should fall upon the disobedient, in their return home (see the notes upon xx. 34, 38, and upon Isa. iv. 2). And perhaps those words of Jeremiah xxxi. 2, may be best explained to this sense, "The people that were left of the sword found grace in the wilderness." The whole chapter relates to the general conversion and restoration of the Jews ; and the prophet speaks in that verse of the favours God would show to those that should escape the severe judgments that should destroy the disobedient in their passage home to their own country, called the *desert*, or *wilderness*, by Isaiah, xl. 3, and by Ezekiel, "the wilderness of the people," or nations, xx. 35 (see notes upon that place).

Gathered out of many people.] See xxxiv. 13.

Against the mountains of Israel, [see xxxvi. 1, 4] *which have been always waste :*] Or rather, "altogether waste," as the LXX. rightly translate it.

And they shall dwell safely all of them] Or, "And they have dwelt safely all of them ;" the future tense being often put for the preter-perfect. The sense is, that after the return of the people of Israel into their own country, and their having lived there for some time in peace and safety, this enemy will think to take advantage of their security, and fall upon them unexpectedly (compare ver. 11).

10 Thus saith the Lord God; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought:

11 And thou shalt say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey?

Ver. 9. *Thou shalt ascend and come like a storm,*] A comparison elsewhere made use of to express the devastations which attend a destroying army (see xiii. 11, Isa. xxviii. 2).

Thou shalt be like a cloud to cover the land,] Thou shalt overspread the land like a dark cloud, which makes every thing look melancholy and dismal (see xxx. 3, Jer. iv. 13).

Ver. 11. *To the land of unwall'd villages;*] A description of a people that live securely without any apprehension of danger (compare Jer. xlix. 31).

To them that—dwell safely,] According to the promise often repeated in the prophet, that “in those days Israel should dwell safely, and none should make them afraid” (see xxxiv. 28, Jer. xxiii. 6, and note there).

Ver. 12. *To turn thine hand upon the desolate places that are now inhabited,*] Judea is described as a country that lay desolate before the Jews' return into it (see xxxvi. 34, 35). After it had been for some time reinhabited, Gog and his associates designed to fall upon it with all their forces; in that sense “to turn the hand” is taken, Isa. i. 25 (see note there).

In the midst of the land,] “In the navel of the land,” as the Hebrew reads, i. e. in Jerusalem, because that stood near the middle of the holy land, and likewise was situate upon a rising ground, which the Hebrew metaphorically expresses by the navel (see Judg. ix. 37).

Ver. 13. *Sheba, and Dedan, and the merchants of Tarshish,*] These were people that dealt much in trade: the two former dwelling in the east, the latter often sailing from the Spanish coasts into the eastern parts: they are mentioned xxvii. 12, 15, 20, 22, as having commerce with Tyre, which bordered upon Judea. These merchants, as soon as they heard of this intended invasion, came into Gog's camp as to a market, to buy both persons and goods which should come into the conqueror's power (see note upon xxvi. 2).

With all the young lions thereof,] The Targum understands it of their kings, i. e. their chief merchants, who are described as so many princes, Isa. xxiii. 8, and are called *lions*, because of the injustice and oppression they too commonly practised in their commerce (see xxviii. 16). But the LXX. translate the word *kephirim*, towns or villages; in which sense it is taken, Neh. vi. 2, and in other places.

Ver. 14. *In that day*] At that remarkable time, when God shall bring again the captivity of Israel and Judah, so often spoken of by the prophets (see the note upon Isa. iv. 2).

When my people of Israel dwelleth safely, shalt thou not know it?] As soon as the news of their

to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?

15 And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants

being settled in their own country comes to thy knowledge, thou wilt certainly make preparations to invade them.

Ver. 15. *Out of the north parts,*] See ver. 6.

All of them riding upon horses, &c.] The character here given of this people, may properly be applied to the Turks, the chief strength of whose armies consists in their cavalry, and the great numbers of them which they bring into the field, as the writers of the Turkish history observe; compare Rev. ix. 16, which place several interpreters expound of the Turks. We may not improbably apply those words of the prophet Zechariah to the event here spoken of, xii. 4, “I will smite every horse with astonishment, and his rider with madness; and will open mine eyes upon the horse of Judah.”

Ver. 16. *As a cloud to cover the land,*] See ver. 9.

That the heathen may know me,] This signal victory over Gog and his associates, shall be a means of bringing infidels to give glory unto me (compare xxxix. 21, and see the note upon xxxvi. 23).

Ver. 17. *Art thou he?*] The words would be more significant if they were translated “Art thou not he?” A sense which *he*, the particle of interrogation, often imports (see note upon xx. 4).

Of whom I have spoken in old time by my servants—which prophesied in those days many years] Or, and years. The prophet is speaking here of some terrible enemy to God's people, who shall be subdued by the immediate hand of heaven, which victory should make way for glorious times of peace and prosperity. This enemy is said to be foretold “of old by the prophets;” and is therefore probably described under the names of such nations as were the chief enemies to the Jews in the particular times of each prophet. Such we may suppose the Assyrian to be, spoken of by Isaiah, xiv. 24, 25, and by Micah, v. 5. The same enemy may probably be intended under the figure of Tyre (see the note on xxviii. 24); of Egypt (see note upon xxix. 21, and compare Isa. xi. 15 with Zech. x. 11); of Moab (see Isa. xxv. 10); of Edom (see Isa. xxxiv. 6, lxiii. 1, Joel iii. 20, Obad. ver. 18, 19); and under the name of Leviathan, Isa. xxvii. 1. To these we may add those prophecies which speak of some great and general destruction of God's enemies before the day of judgment, or consummation of all things. Such are Ps. cx. 5, 6, Isa. xxvi. 20, 21, xxxiv. 1, &c., lxvi. 16, Jer. xxx. 7, 10, Joel iii. 9, 14, Obad. ver. 15, &c., Zech. xii. 1, xiv. 1, &c. Zechariah lived, indeed, after Ezekiel's time, but a great while before the fulfilling of this prophecy. The expressions here used, of “old time,” and “which prophesied in those days [and] years,” plainly imply, that

the prophets of Israel, when prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.

19 For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be

there was to be a succession of many ages between the publishing those prophecies and this event foretold by them; and therefore seem to look beyond the times of Antiochus Epiphanes, to which some expositors apply this place of Ezekiel (see note xxxix. 9).

Ver. 18. *My fury shall come up in my face.*] An expression taken from human passions, which cause the blood to fly up into the face. So Isaiah describes Almighty God as "burning with anger, his lips being full of indignation, and his tongue as a consuming fire," xxx. 27 (see note upon that place).

Ver. 19. *For in my jealousy.*] See xxxvi. 5, xxxix. 25.

In that day there shall be a great shaking] Great changes and alterations in kingdoms and governments are expressed in Scripture by "shaking of heaven and earth, the sea and the dry land" (see Hag. ii. 6, 7, 21, 22, Heb. xii. 26); and by earthquakes (Rev. vi. 12, xi. 13, xvi. 8).

Ver. 20. *So that the fishes of the sea, and the fowls of the heaven, &c.*] Every part of the creation shall bear its share of this calamity, as if there were a convulsion of the whole frame of nature (compare Jer. iv. 24, &c. Hos. iv. 3). The prophets often describe God's judgments upon particular countries or persons as if it were a dissolution of the whole world, because his particular judgments are an earnest of the general judgment (see his notes upon Isa. xiii. 10).

The mountains shall be thrown down, &c.] These expressions may probably be meant of walls, towers,

thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the Lord.

and other fortifications, which are dismantled and demolished in the time of war (compare Jer. li. 25).

Ver. 21. *I will call for a sword against him*] I will appoint a sword to destroy him (compare xiv. 17). God's decrees are expressed by his speaking the word, and giving out his command. So he is said to "call for a death upon the land of Canaan," Ps. cv. 16.

Throughout all my mountains.] See ver. 8.

Every man's sword shall be against his brother.] God often destroys his enemies by intestine quarrels among themselves, and making them executioners of his judgments upon each other (see 2 Chron. xx. 23, Judg. vii. 22, 1 Sam. xiv. 20).

Ver. 22. *I will plead against him with pestilence and with blood;*] Or, "I will plead with him" (see xx. 35). God pleads with men by his judgments, which are a manifest token of the vengeance due to their sins (see Isa. lxvi. 16, Jer. xxv. 31). Pestilence is joined with blood here, as it is v. 17, xiv. 19, xxviii. 23.

And I will rain upon him—an overflowing rain, and great hailstones.] God shall as plainly show himself in the destruction of these his enemies, as when he consumed Sodom and Gomorrah by fire and brimstone from heaven (Gen. xix. 24), and discomfited the armies of the Canaanites and Philistines by tempests of thunder and hail (see Josh. x. 10, 1 Sam. vii. 10, compare Ps. xi. 6, Isa. xxix. 6, xxx. 30, and see xiii. 11 of this prophecy).

Ver. 23. *Thus will I magnify myself.*] Compare ver. 16, and see note upon xxxvi. 23.

CHAPTER XXXIX.

I THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord God: Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left

hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord God.

CHAP. XXXIX.

See the Argument of the foregoing chapter.

Ver. 1. *O Gog, the chief prince*] See xxxviii. 2.

Ver. 2. *I will turn thee back.*] See *ibid.* ver. 4.

And leave but the sixth part of thee.] So the word *shissha*, or *shissah*, as it is read with a different termination, signifies, xlv. 13. Others render it,

"I will strike thee with six plagues," viz. those mentioned xxxviii. 22.

And will cause thee to come up from the north parts, &c.] The words may be better translated, "After I have caused thee to come up from the north parts, and have brought thee upon the mountains of Israel:" see a like construction, xxxviii. 4.

Ver. 3. *I will smite thy bow out of thy left hand,*] "There shall be no might in thy hand," as Moses

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles : and they shall know that I *am* the Lord.

7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more : and the heathen shall know that I *am* the Lord, the Holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord God; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years :

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire : and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

threatens the Israelites, Deut. xxviii. 32. Thou shalt not be able to use thy weapons to any purpose.

Ver. 4.] See ver. 17, and xxxiii. 27.

Ver. 6. *I will send a fire on Magog.*] I will consume him by fire and brimstone out of heaven (see xxxviii. 22). *Fire* doth likewise signify the fiercest of God's judgments (see note upon xxx. 8).

Among them that dwell carelessly in the isles :] The inhabitants of the sea-coast which dwell securely, and think no harm can come upon them. The expression relates to the "merchants of Tarshish," and others mentioned xxxviii. 13. All countries lying upon the sea-coast are called *islands* in the Hebrew language.

Ver. 7. *So will I make my holy name known*] See ver. 21, and xxxviii. 16, 23.

I will not let them pollute my holy name any more :] The words in the Hebrew run thus, "I will not pollute my holy name any more;" i. e. I will not suffer it to be polluted, as the verbs active often signify only permission (see the note upon xiv. 9). The sense is, I will not suffer my name to be dishonoured any more, nor let it be said among the heathen, that I was not able to rescue my people out of the hand of their enemies.

Ver. 8. *It is come, and it is done,*] The time appointed for this great destruction is come, and it is the last and finishing stroke of God's justice upon the enemies of his church and truth (compare Rev. xvi. 17, xxi. 6).

This is the day whereof I have spoken.] "By my servants the prophets," xxxviii. 17.

Ver. 9. *And shall set on fire and burn the weapons, &c.*] In token of an entire conquest, and that such a lasting peace should ensue that there should be no more need of warlike preparations (compare Ps. xlvi. 9).

Seven years :] The burning the weapons of war must be the consequent of a complete victory : so that the "seven years" here mentioned cannot be meant, as some would understand them, of those terrible conflicts which the Jews had with Antiochus Epiphanes, from the 143d or 145th year of the *æra Seleucidarum* (according to the different computations of the beginning of that persecution; see 1 Macc. i. 20, 29), to the 151st year of the same era, when Nicanor was slain (1 Macc. vii. 1, 43). Nor is that true which this opinion supposes, viz. that Nicanor's death put an end to the troubles of the Jews ;

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea : and it shall stop the *noses* of the passengers : and there shall they bury Gog and all his multitude : and they shall call *it* The valley of Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them* ; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.

14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it : after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

for after that "there was great affliction in Israel, the like whereof had not been since the time that a prophet had not been seen among them," as the same writer informs us, 1 Macc. ix. 27. So that this passage of Ezekiel's prophecy must necessarily be expounded of some other event.

Ver. 10. *So that they shall take no wood out of the field,*] The quantity of these weapons will afford sufficient fuel for all that time.

They shall spoil those that spoiled them,] The same measure they dealt to others, shall be measured out to them again (compare Isa. xiv. 2, xxxiii. 1, Rev. xiii. 10, xviii. 6).

Ver. 11. *The valley of the passengers on the east of the sea :*] i. e. The sea of Gennezareth, as the Chaldee paraphrast explains it. In the Hebrew language all lakes are called by the name of *seas*. The same is called the eastern sea (xlvii. 18), to distinguish it from the Mediterranean, called the "great sea westward," Josh. xxiii. 4. The valley near this sea or lake is called "the valley of the passengers," because it was a great road by which the merchants and traders from Syria and other eastern countries went into Egypt.

It shall stop the noses of the passengers ;] Or, "the passengers shall stop their noses," viz. to avoid the smell of so many carcases : the transitive is often taken in a passive or impersonal sense, as hath been observed upon Isa. xlv. 18.

Ver. 13. *All the people of the land shall bury them ;*] See note on the following verse.

It shall be to them a renown the day that I shall be glorified,] Or, "the day that I shall be glorified, shall be to them [a day] of renown;" i. e. a remarkable day of joy and gladness (see ver. 21, 22).

Ver. 14. *To bury with the passengers those that remain*] The latter part of the sentence may more clearly be translated thus, "even buriers with the passengers, [to bury] those that remain," &c. For the passengers or searchers are distinguished from those whose office it is to bury the dead, in the following verse.

After the end of seven months shall they search.] All the people shall be employed seven months in burying the dead (ver. 13), and after they are ended, particular persons appointed for that purpose, shall make a clear riddance.

Ver. 15. *Then shall he set up a sign by it,*] A stone or some other mark of distinction, that men may

16 And also the name of the city *shall be Hamonah*. Thus shall they cleanse the land.

17 ¶ And, thou, son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even a great sacrifice upon the mountains of Israel*, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them *fatlings of Bashan*.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that *I am the LORD* their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their ini-

quity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that *I am* the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

avoid passing over them (see the Excerpta out of Dr. Pocock's Miscellany Notes, in the Synopsis upon Luke xi. 44).

Ver. 16. *And also the name of the city shall be Hamonah.*] This is probably meant of a city that should be afterward built near this valley, and called *Hamonah*, signifying a *multitude*, to perpetuate the memory of such a transaction.

Ver. 17. *Speak unto every feathered fowl, &c.*] It was the custom for persons that offered sacrifice to invite their friends to the feast that was made of the remainder (see Gen. xxxiv. 54, 1 Sam. ix. 13). So here the prophet, by God's command, invites the beasts and fowls to partake of the sacrifice of his enemies' slain.

Gather yourselves—to my sacrifice.] The slaughter of God's enemies is called a *sacrifice*, because it is offered up as an atonement to the divine justice (compare this verse with Isa. xxxiv. 6, Zeph. i. 7, Rev. xix. 17).

Upon the mountains of Israel.] Where this great army was to be destroyed (see ver. 4).

Ver. 18. *Of rams, of lambs.*] Of all ranks and kinds, who shall be brought like beasts to the slaughter (compare Ps. lxxviii. 31, Isa. xxxiv. 6, Jer. l. 27, li. 40).

Fatlings of Bashan.] See Deut. xxxii. 14.

Ver. 19. *And drink blood till ye be drunken.*] Or be filled, or satiated: for so the Hebrew *ravah* usually signifies (see Cant. v. 1, Jer. xxxi. 14, 25, Hag. i. 6): and the Greek verb *Μεθύω* is taken in the same sense, John ii. 10, and so I conceive it should be understood, 1 Cor. xi. 21, where the apostle, reproving the abuse of their love-feasts, saith, "One

is hungry, and another drinks," or fills himself to the full.

Ver. 20. *At my table.*] The feast made upon the peace-offerings, or sacrifices of thanksgiving, is properly called "the table of the Lord" (see Mal. i. 12). From whence the expression is applied to the feast of the Lord's supper, 1 Cor. x. 21.

Ver. 21. *I will set my glory.*] See xxxviii. 16, 23.

Ver. 22.] Both by my acts of mercy in returning their captivity (see ver. 28, 29), and by my judgments executed upon their enemies.

Ver. 23, 24.] They were not carried away by their enemies, because I wanted power to rescue them, but as a just punishment of their sins (see xxxvi. 18—20).

Ver. 25. *Now will I bring again the captivity of Jacob.*] See xxxiv. 13, xxxvi. 24, xxxvii. 21.

And have mercy upon—Israel.] See xx. 40.

Ver. 26. *After that they have borne their shame, &c.*] The shame and reproach due to their sins (see Dan. ix. 16).

When they dwell safely in their land.] By their sins abusing those gracious promises of peace and safety which I had given them (see Lev. xxvi. 5, 6).

Ver. 27. *Sanctified in them.*] See xxxvi. 23.

Ver. 28.] See ver. 22, and xxxiv. 30.

Ver. 29. *Neither will I hide my face any more from them.*] I will never withdraw my favour or protection from them (see Isa. liv. 8).

I have poured out my spirit upon the house of Israel.] There will be a new effusion of God's Spirit upon the Jews, in order to their conversion: see Isa. lix. 20, 21, a place applied by St. Paul to this very purpose, Rom. xi. 26, 27 (compare likewise Zech. xii. 10, and xi. 19, xxxvi. 27 of this prophecy).

CHAPTER XL.

I IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after

CHAP. XL.

ARGUMENT.—The general Argument to the following chapter.

God having forsaken the city and temple of Jerusalem, and given them up to destruction, for the idolatries and other sins committed there: in this and the following chapters, he showeth to the prophet, in vision, the model or plan of another temple, of the same dimensions with that built by Solomon; as Villalpandus, and other learned men, with great probability, suppose. David had the pattern of that temple, which Solomon was to build, revealed to him by God (see 1 Chron. xxviii. 11, 19): as Moses had the model of the tabernacle represented to him by a vision, while he was in the mount (Exod. xxv. 40). And here the plan of Solomon's temple is again discovered to Ezekiel, who, foretelling the destruction of this temple by the Chaldeans, shows how highly it was valued by the Jews when he calls it, "the excellency of their strength," and "the desire of their eyes" (xxiv. 21). They looked upon it as the honour, glory, and safeguard of their nation. This lying in ruins at the time of this vision, the Jews had need of being comforted, instructed, and humbled upon that occasion; they would not have cared for the thoughts of returning home, were there no promise made of restoring the temple, as well as their commonwealth; the temple being the pledge of God's presence among them. Moses's ritual law would soon have been adapted to the manners of the gentiles, where they lived, if the expectations of a new temple, to which most of its rites were fitted, had not restrained their propensity to idolatry; and they would have been dispirited beyond measure, as they were afterward, upon sight of their second temple, if the prophet had plainly foretold, that their new temple should fall short of the glory of the old one: they were therefore to be encouraged to the observation of their law, with the hopes of returning to rebuild their temple, which should be finished after the plan of that of Solomon.

We cannot suppose any exact model of Solomon's temple remaining, which might be transmitted to those that returned from the captivity; for it was above seventy years from the destruction of the first temple to the finishing of the second, in the sixth year of Darius (Ezra vi. 15). During which interval, the ancient priests must be all dead; and those that were younger could have but confused and very imperfect ideas of it. To direct them, therefore, in the dimensions, parts, order and rules of their new temple, is one reason why Ezekiel is so particular in the description of the old. And, no doubt, but Zerubbabel's temple was accordingly conformable to that of Solomon, in figure, disposition of parts, and order of the whole fabric and service. If in state or magnificence there was some variety, that is to be imputed to the necessity of their circumstances, and doth not imply any essential alteration.

However, the building being found inferior to the model here prescribed, the first discovery of which was a sensible mortification to the ancient men that had seen the first temple (Ezra iii. 12), it was natu-

ral for the Jews of former ages, that studied the style of prophecy, to conclude, as many of the Jewish writers of later times have done, that Ezekiel's temple had a farther view, and the chief intent and design of it was that to be fulfilled under the Messias. Whatever was august and illustrious in the prophetic figures, and not literally fulfilled in or near their own times, those things were justly thought to belong to the days of the Messias; but as for milder circumstances, there is no more necessity of giving them a place in the spiritual application of a prophecy, than in the explication of a parable. The temple, and the temple-worship, was a proper figure of Christ's church, and of the spiritual worship to be instituted by him: and the notions of the Jews were to be raised by degrees to a farther and higher meaning, hereafter to be completed, without destroying their obligations to the statutes and ordinances God enjoined for the present.

There was the more reason for Ezekiel's keeping to the figure of Solomon's temple, in speaking of the times of the Messias, because Solomon was a type of the Messias chiefly in this respect, that he was to build a house for the name and worship of God, according to Nathan's prophecy concerning him (2 Sam. vii. 13, 14), several parts of which prophecy are applied to Christ in the New Testament (see Heb. i. 5, Luke i. 32); this exposition of that place receives a farther confirmation from hence, that other prophets foretell the same thing concerning the Messias. Beside those passages in Ezekiel which are under our present consideration, Zechary after him prophesied that "the man whose name is the BRANCH shall build the temple of the Lord; and bear the glory, and sit and rule upon his throne, and shall be a priest upon his throne, and the counsel of peace shall be between them both;" i. e. between the kingdom and the priesthood; the same person shall be both king and priest, and his offices shall not interfere with, or obstruct each other (Zech. vi. 12, 13).

The New Testament copies the style of the old; St. Paul, in his Epistles, calls the Christian church by the name of the house or "temple of God" (see 1 Cor. iii. 16, 2 Cor. vi. 16, Eph. ii. 20, &c., 1 Tim. iii. 15, Heb. iii. 6). In pursuance of the same metaphor he tells us, that "antichrist shall sit in the temple of God," meaning the Christian church (2 Thess. ii. 4). And St. John in the Revelation not only describes the heavenly sanctuary by representations taken from the Jewish temple (Rev. xi. 19, xiv. 17, xv. 5, 8), but likewise transcribes several of Ezekiel's expressions (Rev. iv. 2, 3, 6, xi. 1, 2, xxi. 12, &c., xxii. 1, 2), and borrows his allusions from the state of the temple, as it was built by Solomon, not as it stood in our Saviour's time; as if the former had a more immediate reference to the times of the gospel. Thus, Rev. iv. 1, &c. the throne of God is represented like that over the ark, where the Shechinah or divine glory sat, encompassed with four cherubims [see the note upon ver. 6 of the first chapter], and with the seats of four-and-twenty elders, alluding to the heads of so many priestly courses. All these ornaments were proper to the first temple, as it was finished by Solomon; whereas in the second temple there was no proper ark, no throne encompassed by cheru-

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears,

bims, no visible glory; and but four of the four-and-twenty courses of the priests returned from Babylon (see Ezra ii. 36, 39).

Upon the whole we may conclude that the general scope of Ezekiel's temple is, by giving a promise of restoring Solomon's, to preserve the Jews from defiling themselves with idolatry during their captivity; and when the time of that should be expired, to encourage them to go home, and rebuild their temple, and observe the laws and ordinances prescribed by Moses, for performing God's worship there, which yet was never to be equal to Solomon's in every respect, before the Messias should come, who should supply its deficiencies, and whose church should resemble Solomon's temple in symmetry and beauty, in firmness and duration, in a regular, orderly, and decent worship of the true God, and in the manifestation of the divine presence, at first by the miraculous gifts of the Holy Ghost, and ever since by the inward assistances, comforts, and protection of the same Spirit.

The fortieth chapter contains a description of the two outward courts, with the chambers thereto belonging, together with the porch of the temple.

Ver. 1. *Five and twentieth year,*] See i. 2.

In the beginning of the year, in the tenth day of the month,] i. e. The first month, called here the "beginning of the year," which in the ecclesiastical computation was the month Nisan. The word *month*, likewise taken indefinitely, signifies the first month, xxvi. 1.

In the fourteenth year after that the city was smitten,] Zedekiah's reign commenced from Jehoaichin's captivity, in the eleventh year of whose reign the city was destroyed (Jer. lii. 5, 6). So the fourteenth year after the destruction of the city must be coincident with the twenty-fifth of Jehoiachin's captivity.

The hand of the Lord was upon me,] See i. 3.

Ver. 2. *In the visions of God brought he me into the land of Israel,*] See note upon viii. 3.

Set me upon a very high mountain,] The expression points out mount Moriah, whereon the temple was built, which is here called "a very high mountain;" because it represents the seat of the Christian church, foretold by the prophets that it should be "established upon the top of the mountains" (see Isa. ii. 1, Mic. iv. 1, compared with Rev. xxi. 10).

By which was as the frame of a city on the south,] Mount Moriah lay southward of the hill of Zion, or the city of David, though both of them lay northward in respect of the lower part of the city, which from the times of Solomon was most commonly called by the name of Jerusalem (see Ps. xlviii. 2, Isa. xiv. 13, and Dr. Lightfoot's Geographical Description of Jerusalem, ch. 22). So the words describe the situation of the temple on the south side of mount Zion: which with all its courts, buildings, and walls encompassing the courts, and the whole area, or holy mountain (see xlii. 20), resembled a

and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate which looketh city for bigness. So Tacitus (lib. v. Hist.) describes the temple built as like a citadel for strength and largeness.

Or we may suppose that the prophet being brought by the Spirit from Chaldea into the land of Israel, which lay southward of Babylon (see i. 4), might see placed just before his eyes a representation of the city and temple, standing upon an eminence, both in respect of their natural situation, and that the prophet might take a better view of them: for it appears from xlvi. 15, &c. that he had a view of the holy city which was to be restored, as well as of the temple.

Ver. 3. *There was a man, whose appearance was like the appearance of brass,*] Or burnished or polished brass, as we read i. 7, Dan. x. 6, that is, of a bright or flaming colour. This seems to be an inferior angel, because he is distinguished from the divine glory, or the Logos appearing in the Shechinah, xliii. 6 (compare ix. 3).

With a line of flax in his hand, and a measuring reed;] The use of the line was to measure the land of Israel, and of the reed, to take the dimensions of the buildings in and about the temple; as also to set out several portions of land belonging to the sanctuary and city, to the prince and people (see xlv. 1, &c. xlvii. 3, &c.).

He stood in the gate,] Probably the north gate, being the first entrance the prophet may be supposed to have arrived to, as he came from Chaldea, which lay northward of Judea (see the note upon ver. 2).

Ver. 4. *Son of man,*] See note upon ii. 1.

Behold with thine eyes—declare all that thou seest to the house of Israel,] Compare xliii. 10, xlv. 5. The temple now represented, was partly designed to assure the people that their temple should be restored, and to serve them partly as a model, by which they should rebuild it at their return from captivity. The Jewish writers do confirm this opinion, when they tell us, "That the children of the captivity, who returned from Babylon, followed the platform of that temple, which Ezekiel described, as far as their circumstances would allow" (see Dr. Lightfoot's Description of the Temple, ch. 10).

Ver. 5. *A wall on the outside of the house round about,*] A wall went round the whole compass or square of the holy mountain whereon the temple was situate, to separate the holy ground from that which was profane (see xlii. 20).

In the man's hand a measuring reed of six cubits long by the cubit and an hand breadth:] The prophet explains what sort of cubit he means in the following delineation of the temple; viz. such a one as consists of six hand-breadths, or one hand-breadth over the cubit used in Chaldea, where he now lived (compare xli. 8, xliii. 13.) This is the measure of a scripture cubit, generally agreed to be equivalent to eighteen inches, or a foot and a half of our measure (see Bishop Cumberland, of Scripture Weights and Measures, p. 36, &c.).

He measured the breadth—and the height, one reed.]

eth toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was one reed broad*; and the other threshold of the gate, *which was one reed broad*.

7 And every little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate *within was* one reed.

8 He measured also the porch of the gate *within*, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the

posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The space also before the little chambers *was* one cubit on *this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

The breadth or thickness of the wall was equal to the height of it.

Ver. 6. *Then came he unto the gate which looketh toward the east.*] The temple being placed toward the west part of the holy mountain, as the sanctuary was at the west end of the temple (see the note upon viii. 16), this was the first gate that led to it. This gate opened into the first court, or the court of the people (see ver. 19), and is called the *king's gate*, 1 Chron. ix. 18, as being built by king Solomon.

Went up the stairs] Which consisted of seven steps, as the Septuagint expressly mentioned (compare ver. 22, 26).

And measured the [one] threshold of the gate, which was one reed broad, &c.] He went up the stairs, that he might more easily measure the upper lintel, as well as the lower threshold. The word *saph*, translated *threshold*, signifies the lintel, or upper part of the door-case, as well as the threshold properly so called, or lower part of it. The plural *sippim* comprehends both: see xli. 16, Isa. vi. 4, and the Septuagint translate it there *ὀρίσματα*, the *lintel*. Some understand the word here of the two side-posts, in which sense it is used, Amos ix. 1.

Ver. 7. *Every little chamber was one reed long and one reed broad;*] Along the wall of the porch were chambers, three on each side, ver. 10. These the angel measured, and they were of equal dimensions, each one reed square, with a passage of five cubits breadth between them.

The threshold of the gate by the porch of the gate within was one reed.] The inward threshold at the farther end of the porch looking into the first court, was of the same size with the outward one, ver. 6, (compare ver. 15).

Ver. 8. *He measured also*] Or, "He even measured" &c., for the words seem to be a repetition of what was said in the latter part of the seventh verse; so the Vulgar Latin understood it, and therefore omits the whole verse; and the Septuagint in the Alexandrian copy, published by Dr. Grabe, join the two verses in sense together (see the like repetitions, ver. 11, 12, 16, xli. 11).

Ver. 9.] This was a portico beyond the little chambers, which looked inward, i. e. into the first court; it was eight cubits wide, and the two side-posts were two cubits thick, which made up the ten cubits mentioned ver. 11. The word *acl*, translated *post*, is the same in sense with *mczuzah* (xlv. 19), which properly signifies the side-post that supports the lintel (see Exod. xii. 22).

Ver. 10. *The little chambers of the gate eastward*] Or, "The little chambers of the eastern gate,"

which he has been hitherto describing; and the form of which is here repeated. These rooms were for the use of the porters that took care of the several gates that led to the temple (see 1 Chron. ix. 18, 23, 24, xxvi. 12, 13, 18).

The posts had one measure on this side and on that side.] The side-posts, or fronts of the doors, belonging to each row of chambers, were of the same size.

Ver. 11. *The breadth of the entry*] See ver. 9.

The length of the gate thirteen cubits.] By "the length of the gate," Villalpandus understands the height, which he supposes to have been two reeds, or twelve cubits and a half high; for he reckons every reed to consist of six ordinary cubits, and a fourth part over, which, in the common computation of full numbers for fractions, may be called thirteen cubits. Bern. L'Amy, in his book *De Tabernaculo Fœderis*, explains the expression of the breadth of the walls on each side of the gate, which he supposes to be six cubits and a half: and so the LXX. interpreters may be thought to understand the words, who translate the Hebrew *oreb* by *Εἶπος*, *breadth*.

Ver. 12. *The space also before the little chambers was one cubit on this side, and—on that side:*] There was a border, or a rail, which enclosed a cubit's space before each chamber.

The little chambers were six cubits] See ver. 7.

Ver. 13. *He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits.*] Measuring the arch of the gate from north to south, it was in breadth five and twenty cubits; which L'Amy thus computes,—the breadth of the gate ten cubits, the breadth of both the side-walls thirteen cubits, and two cubits for the space or border on each of the side chambers: ver. 12.

Door against door.] The door to each chamber exactly answered the door on the opposite side.

Ver. 14. *He made also posts of threescore cubits.*] The angel described or made a delineation of the height of the columns or pillars, which were to support the rooms or stories over the arch of the gate, and these were in height sixty cubits: the whole building being divided into three stories, like those described xliii. 6. The height of each story is thus computed by Villalpandus (par. ii. lib. v. cap. 16). That the pillars of the lower story were twenty cubits high; those of the second fifteen; and the uppermost twelve; the remainder being allowed for floors and the roof. The word *posts* in this verse signifies *pillars* (compare xlii. 6).

Even unto the post of the court round about the gate.] Villalpandus, and several interpreters, suppose there is an ellipsis in the words, which they

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees.

thus supply: "And there was one measure" to the pillars of the court, and of the gate round about: which makes the sense run plain and easy: compare xli. 9, where there is the same ellipsis.

Ver. 15.] The whole length of the porch, from the outward front (compare xli. 21, 25), unto the inner side, which looks into the first court (ver. 17), was fifty cubits: which may be thus computed: twelve cubits for the thickness of the wall at each end (ver. 6), eighteen for the three chambers on each side (ver. 7), and ten cubits for the spaces between the chambers: allowing the same space between the chambers on each side, and the two walls (ibid.). Villalpandus observes the just proportion between the breadth and length of the gate; the length being double to the breadth (ver. 13). The same he tells us was observed between the breadth of the cloisters of the outward court, which was fifty cubits; and the contents of the whole area, which was a hundred (see the note on ver. 18).

Ver. 16. *And there were narrow windows to the little chambers,*] Every one of these little chambers (ver. 7) had a narrow window to it, towards the inside of the gate, where the passage was; and so there was over the side-posts or fronts, placed at the entrance of every chamber. By *narrow* or *closed* windows, some understand windows with lattice-work, to let in the light: but the phrase seems equivalent to that which is more fully expressed, 1 Kings vi. 4, by "open and narrow windows;" i. e. as the margin of our bibles doth very well explain it, "broad within" [to disperse the light] and "narrow without."

Likewise to the arches:] By windows to the arches, Villalpandus understands the stone itself wrought into figures of net-work, and made in the shape of a lattice. The word translated *arches*, doth likewise signify a porch, or entrance, and so the Vulgar Latin here translates it; and then the sense is, that there were windows over every door: compare ver. 31, 34, with ver. 37, where the same sense is expressed in the two former verses, by *arches*, *aclamo* in the Hebrew; and in the latter, by *posts*, or fronts, *aclau*.

Windows were round about] A repetition of what was said in the former part of the verse (see ver. 10).

Upon each post were palm trees.] A palm tree was carved upon the chapter of each side-post, or front (see ver. 26).

Ver. 17. *Then brought he me into the outward court.*] There were two courts belonging to Solomon's temple; the outward for the people, the inward for the priests. It is probable, that Solomon built only the inner court (see 1 Kings vi. 26, compared with viii. 64); and that the outer court was built after his time, whereupon it is called "the new court," 2 Chron. xx. 5. After which time, there is particular mention of the "two courts of the house of the Lord," 2 Kings xxi. 5. A third court, called "the court of the gentiles," was afterward added by Herod, when he rebuilt the temple.

The "great court," mentioned 2 Chron. iv. 9, as distinct from the court of the priests, Dr. Lightfoot explains of the holy mountain, or area, where the

17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

19 Then he measured the breadth from the

temple stood, which Solomon enclosed with a wall, and separated it from common ground; so that text, 1 Kings vii. 12, "The great court round about was with three rows of hewed stones," &c. is to be understood only of this enclosure, according to his opinion (see his Description of the Temple, ch. 10, 18).

There were chambers,] These chambers were over the cloister, and supported by it (see ver. 14, and xlii. 8). They might be for the use of the priests; and likewise to be store-houses for tithes and offerings (see 1 Chron. xxviii. 12).

Thirty chambers were upon the pavement.] The number of them Villalpandus thus divides:—towards the east and west, seven on a side, answering one another; on the north and south sides, eight a-piece, abating one chamber, both on the east and west side, for the thickness of the walls or arches which supported those two gates, which he supposes to be higher than the north and south gates.

Ver. 18. *The pavement by the side of the gates over against* [or equal to] *the length of the gates was the lower pavement.*] The breadth of this pavement, that lay on the side of the gate, was equal to the length of the whole porch or gate, which was fifty cubits, ver. 15. This will plainly appear, if we consider, that the area of the outward court contained a hundred cubits, ver. 19. So the porticoes, or cloisters, cutting the area in right angles, by the gate placed in the middle of the court, the pavement belonging to each side of the gate, or cloister, must be just half that dimension, viz. fifty cubits. The word *gates*, in the plural number, seems to be used for the singular, as it implies the whole building, consisting of upper rooms, as well as the lower passage (see the note upon ver. 14). The word *leummah*, which our translation renders *over against*, often signifies *equal*, *answerable*, or the same *proportion* (see Noldius, p. 525); and so it is used i. 20, iii. 8, xlv. 7, xlvi. 13, &c. This was called the lower pavement, in respect of the several ascents which were still to go up, the nearer you came to the temple (see Dr. Lightfoot's Description of the Temple, ch. 20). Villalpandus explains the lower pavement by way of distinction to the upper rooms, or chambers, placed over them, for the use of the priests, or as store-rooms for the service of the temple.

Ver. 19. *He measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward*] That is, unto the hither side of the gate which faced the inner court. He measured the whole space of ground between the west front of the lower gate to the front of the upper gate, which leads into the eastern inner court, and found it a hundred cubits; the same was the space between the south front and north front: so the court was exactly square (see ver. 23, 27, 47). The expression is elliptical; as if he had said, there were a hundred cubits from west to east, and from north to south. There were two gates belonging to the porch, or passage, that led to the inner court; the first was eastward, looking towards the outer court, which is here meant; the other looked westward into the inner court. The gate at the east end

forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up into it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

of the outer court is called the lower gate, for the same reason as the pavement is called the lower pavement, ver. 18, because there was still an ascent, as you went from one court to the other. The expression of the "inner gate without," is explained in the note upon xli. 2.

Northward.] The Septuagint join this word to the following verse, and render the sentence thus; "And he brought me to the north, and behold the gate looking to the north in the outer court."

Villalpandus explains the nineteenth verse to this sense; that the outward court consisted of seven squares, a hundred cubits each; the first placed directly before the court of the priests, and of the same dimensions with it; the others extended on the north and south sides of the outer court, and likewise commensurate with the sides both of the inner court and of the temple, each of which contained one hundred cubits. By which description it must contain a square of three hundred cubits on the east part, and two hundred cubits both on the north and south side (consult Villalpandus's Delineation of the Temple).

Ver. 20, 21.] The whole model was the same with that of the east gate (see ver. 9, 10, 13, 15, 16).

Ver. 22. *By seven steps;*] See ver. 6.

The arches thereof were before them.] Or, at the entrance of them. The Septuagint render the word *liphni*, "before them," as if it meant the same with *el penemith*, *within*, or *inward* (xliii. 4). This sense is followed by most expositors, to denote that the arches were within, or at the top of the stairs; but the phrase may probably mean the same with *nal penchem*, "suitable to them;" i. e. to those of the east gate (see the following note).

Ver. 23.] The words might be translated more plainly thus; "And the gate of the inner court was proportionable," or answerable, "to the gate that was towards the north and towards the east." The expression is elliptical, as that of ver. 19, and the full import of it is, that the north gate of the inner court did exactly answer this north gate of the outer court, described ver. 20, 22. And in like manner the east gate of the inner court answered the east gate of the outward court. The word *neged*, translated "over

against," signifies here suitable, or proportionable; in which sense it is used xli. 16, Gen. ii. 18, "I will make him a help, *kenegdho*, suitable to him:" so an equivalent expression *nal penchem*, "before them," is used in describing the house which Solomon built, 1 Kings vii. 6, where our margin expresses the sense very properly "The porch was according to them;" i. e. answerable to them, or of the same proportion with them (see the note upon xli. 4). So the Greek preposition *κατέναντι* may most probably be understood, Rom. iv. 17, *κατέναντι ᾧ ἐπίστρεψε Θεῷ*, not *before*, but "like unto him whom he believed," even God; to this sense, that Abraham is a father of many nations, in like manner as the God in whom he believed, is the Father of gentiles as well as Jews; as it is said in the foregoing chapter, ver. 29.

Ver. 24—26.] The twenty-third verse is to be read in a parenthesis, where the prophet having shown the exact correspondence between the gates of both courts, he proceeds in the three following verses to describe the south gate of the outer court, by the same dimensions he had before given of the east and north gate. He takes no notice of the western gate of the outer court, because it joined to the eastern gate of the inner court, which he describes ver. 32.

Ver. 27. *There was a gate in the inner court toward the south:*] The south gate in the inner court was exactly parallel to the south gate in the outer (see ver. 23).

From gate to gate] See ver. 19, 23, 47.

Ver. 27, 28.] Villalpandus, and those of his opinion, who maintain, that the outer court enclosed the inner on the east, north, and south sides, explain these words to this sense, that the prophet was conducted from the south gate of the outer court (ver. 24) to the south gate of the inner court, which was over against it, and so into the inner court itself.

Ver. 28, 29.] After he had measured the inner court, he took the dimensions of the south gate itself, and the chambers thereto belonging, and found them of the same dimensions with the former.

Ver. 30.] Length is here taken for height, as before, ver. 11. The words express the dimensions of

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

35 ¶ And he brought me to the north gate, and measured it according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof were toward the outer court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

38 And the chambers and the entries thereof

those arches, which were between the several little chambers, between each of which there was the space of five cubits (ver. 7).

Ver. 31. *The arches thereof were toward the outer court;*] Or, "were like [those of] the outer court;" for the preposition *el* is sometimes taken in this sense (see Noldius, p. 63). If we understand it according to the common interpretation, that the arches or fronts (see the note on ver. 16) of the inner court looked towards the outer, it is a confirmation of Villalpandus's opinion, that the outer court surrounded the inner (see note upon ver. 19).

The going up to it had eight steps.] Whereas in the outer court the ascent had but seven (ver. 22, 26). The fifteen psalms, from the hundred and twentieth forward, called "Songs of Degrees," or Ascents, are supposed to have been sung upon some of these steps, or ascents.

Ver. 32—37.] The east and north gate had the same dimensions with the south gate, described ver. 28, 29, 31.

Ver. 34. *The arches thereof*] What is expressed here by *arches*, is signified by *posts*, or fronts, ver. 37 (see notes upon ver. 10, 16).

Ver. 38.] The chambers mentioned ver. 36, were near the entrance of the north gate, where they washed the legs and entrails of the burnt-offering, and marble tables were placed there for that purpose. See Dr. Lightfoot of the Temple, ch. 35. According to this exposition, the word *gates* stands for the singular number, as ver. 18. But that learned author observes in the same chapter, that they washed the sacrifices on the south side of the court of the priests, as well as on the north side, when the sacrifices were more numerous than the north side could well contain; so he understands the word *gates* as comprehending both north and south gates; and confirms this interpretation from the placing of the lavers, which were designed for that use, and were set five on the right side of the house, and five on the left (1 Kings vii. 39).

Ver. 39, 40.] Those expositors, who by the word *gates* in the foregoing verse understand both the north and south gates, render the sense of these two verses perspicuously thus: "In the porch of one gate (viz. that on the south) were two tables on this

side, and two tables on that side, &c. And at the outer side of the step of the entry of the north gate were two tables:" which interpretation agrees very well with what follows, ver. 41, "Four tables were on this side, and four tables on that side." But they that understand these verses to be only a description of the north gate (on which side of the altar the sacrifices were commonly killed), suppose that two tables were on each side, as you came into the porch of that gate, and two on each side of the inner part of the gate that looked towards the altar.

Ver. 39. *The sin-offering and the trespass-offering.*] It is no easy matter to ascertain the difference between a sin-offering and a trespass-offering. Dr. Outram (lib. i. cap. 13, De Sacrificiis) is of opinion, that a trespass-offering implied an injury done to another, as well as a breach of God's law. Dr. Lightfoot hath accurately related the sense of the Jewish writers upon this subject, in his Temple Service, ch. 8, sect. 2, 3.

Ver. 43. *Within were hooks, an hand broad, fastened round about:*] Within the gate or entrance on the north side of the inner court, were iron hooks, for the hanging up of the beasts that were to be sacrificed, in order to the flaying off their skins (see Dr. Lightfoot's Description of the Temple, ch. 35).

Upon the tables was the flesh of the offering.] Or, they laid "the flesh of the offering." Upon those marble tables the priests laid the flesh of the slain beasts, and there cut it in pieces, and fitted it for laying upon the altar (see Lev. i. 6).

Ver. 44. *Without the inner gate were the chambers of the singers in the inner court.*] On the farther side of the inner gate, as you come into the inner court (compare ver. 40), were the chambers of the singers, who constantly attended upon the service of the temple (see 1 Chron. vi. 31, 32).

Which was at the side of the north gate; and their prospect was toward the south:] These chambers were placed at the north-east corner of the inner court, and so had their prospect towards the south.

One at the side of the east gate having the prospect toward the north.] They had likewise chambers on the south-east corner of that court, which had the

side, and two tables on that side, &c. And at the outer side of the step of the entry of the north gate were two tables:" which interpretation agrees very well with what follows, ver. 41, "Four tables were on this side, and four tables on that side." But they that understand these verses to be only a description of the north gate (on which side of the altar the sacrifices were commonly killed), suppose that two tables were on each side, as you came into the porch of that gate, and two on each side of the inner part of the gate that looked towards the altar.

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Which was at the side of the north gate; and their prospect was toward the south:] These chambers were placed at the north-east corner of the inner court, and so had their prospect towards the south.

One at the side of the east gate having the prospect toward the north.] They had likewise chambers on the south-east corner of that court, which had the

was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cu-

bits long, and an hundred cubits broad, four-square; and the altar that was before the house.

48 ¶ And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it; and there were pillars by the posts, one on this side, and another on that side.

to the temple. The altar was now measured; the measure of it being described afterward, xliii. 13, &c.

Ver. 46. *And measured each post of the porch.*] By the posts are meant the side-posts or columns on each side of the door of entrance (see ver. 9). These were measured to be five cubits thick, both on the north and south sides.

The breadth of the gate was three cubits.] By the "breadth of the gate," Villalpandus understands the space of the wall on each side, from the entrance itself to the two corners (compare xli. 3); which, supposing with the text here to take up six cubits, and the entrance of the porch to be fourteen cubits, both those dimensions make up the length of the porch to be twenty cubits, from north to south, according to the measure set down in the following verse. This interpretation is countenanced by the Septuagint, who translate the latter part of the verse thus: "And the breadth of the gate fourteen cubits; and the sides of the gate of the porch three cubits on this side, and three cubits on that side."

Ver. 49. *The length of the porch was twenty cubits.*] The same length with the porch of Solomon's temple, 1 Kings vi. 3, which being there said to be of the same measure with the breadth of the house, must be understood of its dimensions from north to south.

The breadth eleven cubits.] The porch in Solomon's temple was but ten cubits in breadth (1 Kings vi. 3): the length of such buildings being commonly double to the breadth (see ver. 13, 15, 21, 25, 33, and 36, of this chapter, and xli. 2). Some copies of the LXX. read "ten cubits;" and L'Amv conjectures that was the ancient reading in the Hebrew. St. Jerome, upon the place, suspects there might be a mistake in the Hebrew copy, though the emendation he offers doth not at all render the sense clearer.

Villalpandus supposes the breadth of the porch to be ten cubits and a half (see note on ver. 11); which, putting an entire number in the room of a fraction, may be accounted eleven.

He brought me by the steps whereby they went up to it.] The ascent was by eight steps, according to the Vulgar Latin; the same number which belonged to the several entrances into the inner court (see ver. 31, 34, 37). The copies of the LXX. read ten steps.

There were pillars by the posts.] By the side-posts of the door, or entrance (see ver. 48); like those erected in Solomon's temple, called Jachim and Boas, 1 Kings vii. 21, which were set up "before the temple," as it is expressed 2 Chron. iii. 17.

prospect towards the north. The copies which the Septuagint followed, read this verse to a clearer and better sense thus: "And he brought me into the inner court, and, behold, there were two chambers; one on the side of the north gate, looking towards the south; and the other on the side of the south gate, looking towards the north."

Ver. 45. *This chamber, whose prospect is toward the south, is for the priests.*] The word chamber may stand for chambers in the plural (as *side-chamber* doth, xli. 5, 9), and signify a row of buildings on the north side of the inner court, distinct from the chambers of the singers (ver. 44), and designed for the use of the priests, who were in constant attendance, according to their courses, upon the service of the temple (see Numb. xviii. 5, 1 Chron. vi. 49, 2 Chron. xxiii. 11).

The keepers of the charge of the house.] They took care of the holy vessels, and kept constant watch and ward (as the word *mishmereth* properly signifies) about the temple (see 1 Chron. ix. 23, Ps. cxxxiv. 1). The word *priests* may include Levites under it, as Levites elsewhere comprehends priests (see xliv. 10, xlvi. 11).

Ver. 46. *The chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar.*] Another row of chambers on the south side of the inner court is for the descendants of the family of Aaron, whose office it is to attend upon the service of the altar, and keep the fire burning thereon perpetually (Lev. vi. 12, 13).

These are the sons of Zadok among the sons of Levi.] To the eldest house of the sons of Aaron the high-priesthood belonged; so that office of right belonged to Zadok, though the family of Ithamar usurped it for some time, from Eli, who was high-priest in Samuel's time, to Abiathar, whom Solomon dispossessed, and restored the high-priesthood to the right line, by placing Zadok in his room (1 Kings ii. 27, 35). The family of Zadok is only taken notice of in this vision, it may be for this reason, because they kept close to the worship of God, when the priest of Ithamar's line forsook it, and fell into idolatry (see xliv. 15). And the eldest son of Zadok's family having an unquestionable title to the high-priesthood (see Numb. xxv. 13), upon that account was an eminent type of the Messiah, the eternal high-priest (see Numb. xxxv. 25, 28).

Ver. 47. *He measured the court.*] The inner court was of the same dimensions with the outer (see ver. 19, 23, 27).

The altar that was before the house.] Or rather, "and the altar was before the house;" i. e. stood in the inner court just before the porch that opened in-

CHAPTER XLI.

I AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy place.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side-chamber, four cubits, round about the house on every side.

6 And the side-chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side-chambers round about, that they might have

CHAP. XLI.

ARGUMENT.—This chapter contains a description of the measures, parts, chambers, and ornaments, of the temple itself.

Ver. 1.] By the *posts* are meant the piers or door-cases on each side of the entrance (see xl. 9, 48): these were six cubits thick on the north and south sides. *Rochoh*, translated *breadth*, sometimes signifies thickness (see ver. 9, 12, of this chapter, and xl. 5): the same thickness had the upper lintel over the door; for so Villalpandus rightly explains the Hebrew word *ohel*, which we render *tabernacle*. That word sometimes signifies a *covering*, and so it is rendered by our translators, Exod. xxvi. 7, and is to be understood in the same sense, Exod. xxxvi. 14, where our English reads, “For a *tent* over the tabernacle;” but it should be translated, “For a *covering* over the tabernacle;” to which sense the LXX. translate it in both places. In this signification it may not be unfitly applied to the upper lintel, which is a kind of covering to the door; and thus it is generally understood by the rabbins upon this place.

Ver. 2. *The breadth of the door was ten cubits;*] The entrance itself being ten cubits broad, and the wall on each side five cubits, makes the breadth of the house itself to be just twenty cubits, as it is expressed in the latter part of the verse, which was the same in Solomon’s temple, 1 Kings vi. 2.

He measured the length thereof, forty cubits;] The length of the first sanctuary, as distinct from the inward, or the holiest of all, which was twenty cubits in length (ver. 4), and made the whole structure sixty cubits long; wherein it agreed with Solomon’s temple, 1 Kings vi. 2, 17.

Ver. 3.] From the outward sanctuary he went forward towards the holiest of all, and measured the thickness of the partition-wall, called the “veil of the temple,” Matt. xxvii. 51, to be two cubits, the entrance itself six cubits, and the breadth of the wall on each side of the door seven cubits: compare xl. 48, where “the breadth of the gate” is taken in the same sense: the breadth of the wall, thus computed, making up fourteen cubits, and being added to the breadth of the entrance itself, makes up twenty cubits; the breadth of the inner sanctuary, as it is set down in the following verse.

And measured the post of the door, two cubits;] Maimonides, in Beth-habbekirah, saith, that in the first temple there was a wall between the sanctuary and most holy place of the thickness of a cubit: but in the second temple, instead of a wall there were two veils made, one towards the most holy place, and the other towards the outward sanctuary, leaving a space between them of the thickness of a cu-

bit, where the wall was supposed to stand in Solomon’s temple.

Ver. 4. *So he measured the length thereof, twenty cubits;*] It was an exact cube of the same dimensions in length, breadth, and height (see 1 Kings vi. 20).

Before the temple;] The words should rather be rendered, “According to the [breadth of] the temple.” The Hebrew word *el-pene, before*, is promiscuously used with *nal-pene*, which signifies “of the same size,” or proportion (see the note on xl. 23); and so it is used 2 Chron. iii. 8, where the text, speaking of this subject, runs thus in the Hebrew, “He made the most holy house, the length thereof before the face of the breadth of the house;” where our translation very properly expresses the same sense, “According to the breadth of the house.” In the same sense the phrase is used, 1 Kings vi. 3. So the sense here is, that the breadth of the inner sanctuary was equal to the breadth of the outer part of the temple, which is said to be twenty cubits, ver. 2.

Ver. 5. *After he measured the wall of the house, six cubits;*] The thickness of the wall from the foundation, the first story of the side-chambers (see ver. 8).

The breadth of every side chamber, four cubits;] The side chambers upon the lowermost floor were five cubits in breadth (1 Kings vi. 6). Therefore Villalpandus understands these words of the thickness of the buttresses, which supported those side-chambers.

Ver. 6. *The side chambers were three;*] They were three stories high (see 1 Kings vi. 6).

Thirty in order;] As in Solomon’s temple, according to Josephus’s description of it (Antiq. lib. viii. cap. 3, sect. 2), and built “round about the house on every side;” as it is expressed in the foregoing verse; to which the text in the first book of Kings agrees, vi. 5. The Talmudists increase the number to eight-and-thirty, placing fifteen on the north side, fifteen on the south, and eight on the west side of the temple (see Cod. Middoth. cap. 4). The supernumerary chambers being probably added in latter times.

They entered into the wall which was—for the side chambers round about;] At five cubits’ height from the ground, the wall or the buttresses which supported these outward chambers (see ver. 5), abated of their thickness one cubit, and there was a rest or ledge of one cubit’s breadth, on which the ends of each story were fastened (see 1 Kings vi. 6, 10).

But they had not hold in the wall of the house;] They were not fastened into the main wall of the house, but rested on the outside of the wall, where it grew narrower; which is meant by *migrenoth*, the “narrowest rests,” or rebatements, which we read 1 Kings vi. 6.

hold, but they had not hold in the wall of the house.

7 And *there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased from the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers *were* a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers *that were* within.

10 And between the chambers *was* the wide-

Ver. 7.] So much of breadth was added to the side-chambers, as was taken out of the thickness of the wall; so that the middle story was one cubit larger, and the uppermost story two cubits larger, than the lower rooms. And winding stairs, which enlarged as the rooms did, went up between each two chambers from the bottom to the top; and there were two doors at the top of each pair of stairs, one door opening into one room, the other into that over against it (see I Kings vi. 8). The Talmudists add, that these winding stairs were continued from one side of the temple to the other, beginning at the north-east side, and by these they went into the upper room which was over the sanctuary (see Cod. Middoth. cap. 4. sect. 5).

Ver. 8. *The height of the house*] By the house is meant these chambers three stories high; in which sense the word *beth*, house, is used, ver. 9.

The foundations of the side chambers were a full reed of six great cubits.] By the "foundations of the side-chambers," Villalpandus understands those rests or buttresses which supported them, which were at six cubits' distance from each other. Bernard L'Amey supposes this verse to contain a description of the second story of these side chambers, which were six cubits broad, being one cubit wider than the lower rooms (see the note on ver. 7.) Concerning the size of these cubits, see the note upon xl. 5. They are called "great cubits," because they are larger than the cubit used in Chaldea, as was there observed.

Ver. 9. *The thickness of the wall, which was for the side chamber without, was five cubits:*] This is to be understood, not of the veil of the temple, which was six cubits thick (ver. 5), but of the outward wall that enclosed these side-chambers. Side-chamber in the singular number is used for the plural, as in ver. 5, and xlii. 1. So door is used for doors, ver. 16, 20; post for posts, ver. 21; chamber, xlii. 1, for chambers, ver. 4.

That which was left [or the void space] was the place of the side chambers that were within.] Or, *that belonged to the house*, or temple. This void space was of the same measure; viz. five cubits (compare ver. 11). So the sense is supplied by Villalpandus and Noldius, n. 889 (compare xl. 14). The space of five cubits was allowed for the lower chambers, though the upper stories were wider by reason of the rebatement of the wall (see ver. 7, and I Kings vi. 6). Others understand this space of five cubits to be allowed for a walk before the chambers, or a passage from one chamber to another (see ver. 11).

Ver. 10.] The chambers, called *leshacoth* in the

ness of twenty cubits round about the house on every side.

11 And the doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house,

Hebrew, are to be distinguished from the side-chambers mentioned in the foregoing verses; they mean, probably, the chambers of the inner court, described xl. 44, 45. Between these and the temple was left a space of twenty cubits. The temple stood in an area of a hundred cubits square (ver. 14), and was seventy cubits wide (ver. 12); to which adding the five cubits on either side, mentioned ver. 9, and the twenty cubits on this verse, makes up just a hundred cubits.

Ver. 11. *The doors of the side chambers were toward the place that was left,*] Or, "towards the void space:" the doors of the lower rooms opened into this void space before the chambers (ver. 9). Or it may be understood of the two doors on the north and south sides, which opened on the top of the staircase into the upper rooms (see ver. 7).

The breadth—was five cubits] See ver. 9.

Ver. 12. *The building that was before the separate place at the end toward the west was seventy cubits broad;*] Bernard L'Amey seems to give the clearest account of this difficult place (lib. vi. cap. 11, n. 2). He understands this word *binium*, translated *building*, of a wall or enclosure, as it is used, xl. 5, which ran along the outside of the priests' court, commensurate with the breadth of the western side of the temple, which was seventy cubits from north to south, and extended in length, from east to west, ninety cubits; ten cubits shorter than the whole area itself (see the following verse), and enclosing a void space of five cubits' breadth, which lay between the side-chambers and the enclosure; so he explains those words, "The wall of the building was five cubits thick round about" (compare xlii. 10). Which void space he understands by "the separate place," in this verse, and the place which was left, ver. 11.

Seventy cubits broad;] This was the breadth of the temple at the west end, and the buildings adjoining to it, which the above mentioned author thus computes: the breadth of the oracle twenty cubits; the thickness of the side-walls six cubits on each side; the side-chambers six cubits on each side (see the note upon ver. 8); thickness of the out-walls of those chambers five cubits on each side; a walk or gallery of five cubits before those chambers (see the note on ver. 9), and the utmost wall enclosing the whole building, five cubits. Those that differ from him, as to some of those particulars, make up the sum of seventy cubits, by making an allowance for the stairs, and for conveyances to carry off the water.

Ver. 13.] The whole temple, with the porch and walls, was in length a hundred cubits, from east to

and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door-posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

west, which may be thus computed: the thickness of the wall of the east porch five cubits: the passage through the porch eleven cubits; the wall between the porch and the temple six cubits; the outward sanctuary forty cubits: the partition-wall two cubits; the holiest of all twenty cubits; the thickness of the west wall six cubits; the side-chambers at the west end of the holy place five cubits; and outer wall of those chambers five cubits.

Ver. 14.] The whole front of the house eastward was a hundred cubits, which some expositors thus compute: the breadth of the temple twenty cubits; the thickness of the outward walls twelve cubits; the side-chambers eight cubits (of these dimensions they explain the latter part of the fifth verse of this chapter); the walls of those chambers five cubits on each side; the breadth of the void space five cubits on each side; and the twenty cubits round about the house (ver. 10). Others compute the sum a different way, by making different allowances for the outward buildings, and the several passages from one part of the temple to the other.

Ver. 15. *He measured the length of the building over against the separate place which was behind it.*] Noldius translates this sentence more clearly thus: "And he measured the length of the building which was before the separate place, [and] that which was behind it," or opposite to it; by which he understands the north and south porches: the east and west sides having been measured before, ver. 12, 14 (see his Concordance, p. 104). The phrase *el-pene*, translated here "over against," is rendered *before* in our English version, xlv. 4.

The galleries thereof on the one side and on the other side, an hundred cubits, with [or and] the inner temple.] As the temple, and the area wherein it stood, made a square of a hundred cubits; so the courts and buildings thereto belonging were of the same dimensions (see xl. 19, 47). By the *galleries* are meant the side-chambers, described ver. 6, 7 (compare the following verse).

With the inner temple.] Called the "inner house," ver. 17, and xlii. 15, to distinguish it from the courts and buildings which were about it.

Ver. 16. *The door posts, and the narrow windows.*] He measured likewise the thickness of the walls on each side of the porch (see xl. 48), and the thickness of the door-cases, at the entrance into the temple xli. 1), as also the narrow windows belonging to the three stories of chambers, which were placed on the outside of the temple (see ver. 6, and xl. 16).

Over against the door, ceiled with wood round about.] Or, *answerable* to which was "the door ceiled with wood." The doors of the little chambers exactly answered one another, as those belonging

18 And *it was* made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

21 The posts of the temple *were* squared, and the face of the sanctuary; the appearance of *the one* as the appearance of *the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the cor-

to the porch did, xl. 13. The word *neged*, "over against," signifies likewise *answerable*, or proportionable (see note on xl. 23). *Door* signifies every door (see note upon ver. 9).

From the ground up to the windows.] He measured from the ground up to the windows of the temple, which were placed above the side-chambers.

The windows were covered.] Either because the side-chambers jutting out beyond the main wall of the temple, hindered their being seen in the inner court; or else they were covered on the inside with curtains drawn before them.

Ver. 17.] This verse may best be explained by joining it to what went before, to this sense: that the windows were made in exact proportion, both over the porch and through every part of the temple, and the buildings adjoining to it. The *inner house* may mean only the first or outward sanctuary in this verse, as it is distinguished from the porch and outer buildings, expressed by the word *without* (compare ver. 15): for it is generally supposed that there were no windows in the inner sanctuary. But Villalpandus explains the words "even unto the inner house," in an exclusive sense, as if he had said, "As far as the inner house; and by the "walls round about," understands the north and south walls of the temple (Par. ii. lib. iv. cap. 34).

Ver. 18.] On the inside of the house the walls were adorned with carved work of cherubims and palm-trees, as Solomon's temple was, 1 Kings vi. 29. The cherubims and palm-trees were placed alternately; and, according to the different way of counting them, you might reckon a palm-tree placed between two cherubims, or a cherubim placed between two palm-trees.

Ibid. and ver. 19.] The cherubims had four faces or appearances (see l. 10): but only two of these appeared in the carved work; the two other faces, viz. that of an ox and an eagle, being supposed to be hid in the plain or surface of the wall.

Ver. 20. *Unto above the door.*] "Up to the windows," as it is expressed, ver. 16, "up to the ceiling," as the Septuagint explain it.

Ver. 21. *The face of the sanctuary.*] i. e. The entrance into the inner sanctuary (compare xl. 15). The lintels, or door-posts, both of the temple and inner sanctuary, were not arched, but square, with a flat beam or upper lintel laid upon the top of the side-posts; compare 1 Kings vi. 33, where the margin translates the word *rebingim*, *four-square*.

Ver. 22. *The altar of wood was three cubits high, and the length thereof two cubits.*] The Septuagint add, by way of explication, "And the breadth thereof two cubits;" that it might be four-square, as Moses's altar of incense was, Exod. xxx. 2. The altar here

ners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, *This is the table that is before the LORD.*

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

described is a cubit higher, and double the breadth to that of Moses, which is supposed to be agreeable to the dimensions of the altar made by Solomon, who did not exactly observe the proportions prescribed to Moses, in making the cherubims and the other furniture of the temple: God having given a new model to David of all the parts and ornaments of the temple (see 1 Chron. xxviii. 12, 19). This altar was made of wood, but overlaid with gold (Exod. xxx. 3), and therefore is called the *golden altar*, 1 Kings vii. 48, Rev. viii. 3.

The corners, &c. were of wood:] The corners are the same with the *horns* mentioned Exod. xxx. 2, being made out of the four posts which supported each corner of the altar. The surface or top of it is called the *length*, and the sides the *walls*.

This is the table that is before the Lord.] Compare xlv. 16. The words altar and table are used promiscuously, as hath been observed upon xxiii. 41. Incense was an emblem of the prayers of the saints (see Ps. cxii. 2, Rev. viii. 3, 4); which are the spiritual sacrifices of those that worship God "in spirit and in truth" (see Hos. xiv. 2). This table or altar is said to be before the Lord, i. e. in the place of his peculiar presence (compare Exod. xxx. 8). In the same sense the burnt-offering is said to be made "at the door of the tabernacle of the congregation be-

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

fore the Lord," i. e. in the place dedicated to his worship, Exod. xxix. 42, and the lamp is said to "burn before the Lord," xxvii. 21, though the candlestick stood in the outward sanctuary.

Ver. 23.] Each of them had a double or a folding door (see 1 Kings vi. 31, 34).

Ver. 24. *The doors had two leaves apiece.*] The two doors being exceeding large, that of the outward sanctuary ten cubits broad, and that of the inner six (see ver. 2, 3), and of a height proportionable; each of them had two leaves, that they might be more easily opened, and each leaf had a wicket in it (compare 1 Kings vi. 34).

Ver. 25. *On the doors of the temple.*] On the doors both of the outward and inward sanctuary (compare 1 Kings vi. 32, 34).

And there were thick planks upon the face of the porch without.] There was a wainscot-work of boards fastened to the end of the great beams, which came out beyond the wall of the porch: these were laid so as to make a frieze-work over the entrance into the eastern porch.

Ver. 26. *Narrow windows*] Compare xl. 16.

Thick planks.] The sense would be plainer, if we translate it, "And [upon] the thick planks;" i. e. the figures of palm-trees were carved upon that wainscot, which was described in the foregoing verse.

CHAPTER XLII.

1 THEN he brought me forth into the utter court, the way toward the north; and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was*

CHAP. XLII.

ARGUMENT.—A description of the priests' chambers, and their use, and the dimensions of the holy mountain whereon the temple stood.

Ver. 1. *Then he brought me forth into the utter court, &c.*] The angel now brings the prophet out of the inner court by the north gate, into some chamber or building, which looked towards the south side of the temple, and faced the wall or enclosure that encompassed the north side of the inner court and temple, mentioned xli. 12, 15. Some suppose this to be a building distinct from all the parts of the temple hitherto described.

The words of the seventh and ninth verses imply, that it was a distinct building from the outer court.

Into the chamber that was over against the separate place, and—before the building] Or, "Before the separate place, and before the building:" for the preposition *neged* is used in both parts of the sentence. *Chamber* is put for chambers (see ver. 4, and xli. 9).

the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten

Ver. 2.] This north door faced one of the cloisters, whose length was a hundred cubits, and its breadth fifty; which was the proportion of all the cloisters (see the note upon xl. 15). Noldius translates the words to this sense, "Unto the place whose length was a hundred cubits towards the north door." He supposes these buildings to be distinct from any hitherto described, and adds, that the Jews profess their ignorance how they were situate; because there was nothing in the second temple that answered to them (see his Concordance, n. 390).

Ver. 3. *Over against the twenty cubits which were for* [or. which belonged to] *the inner court, and over against the pavement which was for* [or. belonged to] *the utter court.*] One side of these buildings looked upon the void space about the temple, which contained twenty cubits, mentioned xli. 10, and the other side was towards the pavement belonging to the outer court, described xl. 17.

Was gallery against gallery] Like those mentioned xli. 16.

Ver. 4. *Before the chambers was a walk of ten*

cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And from under these chambers *was* the entry on the east side, as one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against

cubits breadth inward,] There was a walk or cloister of ten cubits' breadth, running along the inside of the wall, which divided the buildings into two rooms; one half of which looked into the outer court, the other into the inner (see xlv. 19).

A way of one cubit;] This some understand of an entrance at each end of the cloister.

Their doors toward the north.] See ver. 1, 2.

Ver. 5.] The marginal reading in the Hebrew is to be preferred, the sense of which is, "For the galleries did abate of these," i. e. of the lower and middlemost parts of the building; and the reason of which is assigned in the next verse.

Ver. 6.] The two upper stories had balconies standing out of them, the breadth of which was taken out of the rooms themselves, and made them so much the narrower, because the weight of the balconies was not supported by pillars, as the rooms over the cloisters of the outward court were, but only by the wall. This is L'Amy's exposition of the words.

Ver. 7.] The wall that enclosed these buildings was commensurate with the breadth of one of the cloisters of the outer court, which was fifty cubits broad (see ver. 2).

Ver. 8. *The length of the chambers—was fifty cubits:]* The chambers that were built over the cloisters were in length fifty cubits. What is called *length* here, is expressed by *breadth*, ver. 2, as that is opposed to the length of the outer court, which was a hundred cubits (see the following words).

Before the temple were an hundred cubits.] The words imply that the angel conducted the prophet from these north chambers to those on the south side (see ver. 11, 13); so that crossing over the space of ground that fronted the east side of the temple, they took notice of its dimensions, which they had before measured, and found to be a hundred cubits (see xli. 14). The LXX. with a small alteration of the Hebrew text, and reading, probably, *hennah for hinneh*, and *haelle col for haecal*, translate the sentence thus: "The one side was opposite to, or answered the other, and in all were a hundred cubits;" meaning that the chambers, on the north and south sides, contained each of them fifty cubits.

Ver. 9.] The entry into these south chambers was by a pair of stairs at the east corner of the outer court. Compare this verse with ch. xlv. 19, and with the description Dr. Lightfoot gives of the stairs

the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 When the priests enter therein, then shall

that went up into the chamber about the temple, ch. xii. though his description belongs to the temple, as it was in our Saviour's time.

Ver. 10. *The chambers were in the thickness of the wall]* Or rather, "in the breadth of the wall;" i. e. in the breadth of ground which that wall enclosed; so those words, xli. 12, "The wall of building was five cubits thick round about," are explained by some of a space of ground five cubits broad, enclosed by that wall (see note there).

Over against the separate place.] Or, "before the separate place, and before the building" (see ver. 1, 13). The expressions denote, that these south chambers had the same situation, with respect to the temple, as the north chambers had, spoken of ver. 1.

Ver. 11.] Such a way led to these chambers, as is described leading to the chambers on the north side, ver. 4. The proportions of both were the same; and the windows, doors, and passages belonging to these were exactly uniform with those on the north side.

Ver. 12. *According to the doors of the chambers that were toward the south]* The sense would be plainer, if the words were thus translated, "And such were the doors of the chambers towards the south" [as those towards the north]. In which sense the affix *ke* is used in the foregoing verse.

[There was] a door in the head of the way:] Like that described ver. 9.

Ver. 13. *The north—and the south chambers.]* Which were described in the foregoing part of the chapter (see ver. 8, 10—12).

They be holy chambers, where the priests—shall eat the most holy things:] The shew-bread, the remainder of the meat-offering, sin-offering, and trespass-offering, are expressly called the *most holy things*, Lev. vi. 14, 17, xxiv. 9, Numb. xviii. 9, and are distinguished from the holy things, such as are peace-offerings, first-fruits, and tithes, Lev. xxi. 22. These were to be eaten within the precincts of the temple, by the direction of the same laws.

There shall they lay the most holy things.] These rooms were likewise set apart for laying up the remainder of the sacrifices, till they were eaten by the priests and their families (see Lev. x. 13, xxii. 13).

Concerning the difference between the sin-offering and the trespass-offering, see note upon xl. 39.

Ver. 14. *When the priests entered therein.]* Within the inner court, xlv. 17.

they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to those things which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

Shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister;] They shall not go into the court of the people in their priestly vestments, but shall lay them up in some of these chambers: the priestly garments were only to be used in the time of their ministration, as appears from Exod. xxix. 43, and is farther confirmed from this verse, and xlv. 19. Josephus asserts the same, De Bello Jud. lib. vi. cap. 15.

The Christian church followed the practice of the Jewish, in this as well as in many other customs; the testimony of St. Jerome, in his Commentary upon xlv. 19 of this prophecy, plainly proves, that the clergy of that age wore a distinct habit from the laity, at the time of their performing the public offices of religion: "Religio divina alterum habitum habet in ministerio, alterum in usu viteque communi." And that this was the practice of the earlier ages of the church, may be probably concluded from the testimony of Polycrates, a writer of the next age to the apostles, who tells us, that St. John wore an ornament upon his head resembling the mitre, with a plate upon it, which was worn by the Jewish high-priest (see Euseb. Hist. Eccl. lib. v. cap. 24). And in the next age, Pontius, the writer of St. Cyprian's life and martyrdom, acquaints us, that the bishop's seat in the church used to be covered with white; "Sedile erat fortuito linteum stratum, ut et sub ictu passionis episcopatus honore frueretur;" and it can hardly be imagined, there should be a peculiar dress for the bishop's seat, and none for the bishop himself.

And shall approach to those things which are for the people.] The words should rather be thus translated, "And shall come into the court belonging to the people;" the outer court, mentioned at the beginning of the verse.

Ver. 15. *The inner house,]* The "inner house" denotes the temple, as it is distinguished from the courts about it (compare xl. 15).

He brought me forth toward the gate] The gate that opened into the first court (see xl. 6).

Ver. 16.] This and the following verses contain the measures of the holy mountain, or area, upon which the temple stood, which is described to be an exact square, consisting of five hundred reeds in measure on each side of it. We may observe, that the "heavenly Jerusalem," represented to St. John, Rev. xxi. 16, is likewise described as four-square, that figure being an emblem of solidity. And Ezekiel's vision, as well as St. John's, is designed in its mystical sense, to represent the regularity and

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶ He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

strength of Christ's church and kingdom (compare with this verse xl. 47, xli. 13, 14, xlv. 2, xlviii. 20).

Capellus is of opinion, that instead of "five hundred reeds," we ought to read "five hundred cubits:" he supposeth the word *ammoth*, *cubits*, wanting in the present reading of the text, to have been rejected as spurious by the correctors of the Hebrew copies, by reason of its affinity with *meoth*, a *hundred*; and the word *kanim*, *reeds*, substituted in its place. This emendation he justifies from the authority of the Septuagint, who read *cubits* both in the seventeenth and twentieth verses; which reading St. Jerome acknowledges to have been in the Greek copies in his time. He confirms it likewise from the parallel text, xlv. 2, which he thinks, according to the rules of grammar, should be expounded of cubits. And he farther argues, that the Jews themselves formerly understood this text of cubits; because they are generally of opinion, that the temple stood in an area or square, containing five hundred cubits on every side (see Dr. Lightfoot of the Temple, ch. 2); whereas, according to the present reading, the whole compass of the area will amount to three miles and a half, according to the same author's computation; which is more than half the circuit of the whole city of Jerusalem in its most flourishing condition (see the Excerpta out of Capellus's Triplex Delinatio Templi, in the first volume of the Polyglot Bible).

Whereas the angel is said to measure the east side of this square *round about*: and so of the other three sides: we need not from hence conclude, that the whole compass of the ground was measured four times over; for the phrase *round about* often signifies, in this prophecy, only from side to side, or from one end to another (see xl. 14, xli. 16). The words therefore only import, that the angel continued measuring from one side to the other, till he had gone over the whole compass of the area.

Ver. 20. *It had a wall round about,]* To defend it from being invaded or profaned (compare Rev. xxi. 17). The wall was five hundred cubits every way (see ver. 16), as it composed the length and breadth of the temple, and its courts; see the same expression, xl. 47.

To make a separation between the sanctuary and the profane place.] By the *sanctuary* is here meant the whole compass of ground which was the precincts of the temple, elsewhere called the "holy mountain" (see xliii. 12). In comparison of which, Jerusalem itself, though upon several accounts styled "the holy city," was esteemed but as profane ground (see xlviii. 15).

CHAPTER XLIII.

1 AFTERWARD he brought me to the gate, *even* the gate that looketh toward the east:

2 And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

CHAP. XLIII.

ARGUMENT.—The glory of the Lord is represented as returning to the temple, where God promises to fix his residence, if the people repent, and forsake those sins which made him depart from them. Then the measures of the altar, and the ordinances relating to it, are set down.

Ver. 1.] The eastern gate of the priests' court, which was just before the temple (compare ver. 4, and xlv. 1, xlv. 1).

Ver. 2. *Behold, the glory of the God of Israel came from the way of the east.*] The word *behold* is an expression of joy and admiration: as if the prophet had said, "Behold a wonderful and joyful sight!" The glory of that God, who calls himself the *God of Israel*, as choosing to dwell among them, and to give evident tokens of his presence among them, and protection over them. This glory, which had departed from this place for so long a time, now returned to it, and fixed its residence there. The glory of the Lord, when it forsook the temple, is described as departing from the eastern gate of it (x. 19). Afterward it is represented as quite forsaking the city, and removing to a mountain on the east side of the city (xi. 23), and now it returns by the same way it departed.

His voice was like a noise of many waters.] Great and terrible (compare i. 24, Rev. i. 15) either to signify the dreadfulness of God's judgments, or the efficacy of his commands, who calls things into being by speaking the word.

The earth shined with his glory.] The rays of his glory, like the sunbeams, enlightened the earth (compare x. 4, Isa. vi. 3, Hab. iii. 4).

Ver. 3.] See ix. 3, 5. The prophets are said to do those things which they foretell shall come to pass (see notes upon xiii. 19, xxiii. 54, Jer. i. 10).

Ver. 4.] See ver. 1, 2, and xlv. 2.

Ver. 5. *So the spirit took me up.*] See iii. 12, 14, viii. 3, xxxvii. 1, xl. 2.

Brought me into the inner court.] Carried me from the gate that enters into it, into the middle of it, just before the temple.

The glory of the Lord filled the house.] That glory, or symbol of the divine presence, which I saw coming from the east (ver. 13), entered into the temple, and settled there, as it did when it was finished by Solomon (1 Kings viii. 10, 11).

Ver. 6. *I heard him speaking.*] With a great and mighty voice (ver. 2).

The man stood by me.] See xl. 3.

Ver. 7. *The place of my throne, and the place of*

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled

the soles of my feet.] The sense would be plainer, if the beginning of the verse were thus rendered, "This is the place of my throne," &c. The cherubims were God's throne, from whence he is said to dwell or "sit between the cherubims," and the ark was his footstool (see Ps. xcix. 1, 5).

Where I will dwell in the midst of the children of Israel for ever.] He means the promise formerly made with relation to the tabernacle and temple (see Ps. lxxviii. 16, cxxxii. 14); which is to be understood as those were, under the condition of their obedience (see ver. 9); and to be eminently fulfilled in Christ, in whom all the promises of the Old Testament are to have their final accomplishment. Zechariah prophesies of the Messiah (vi. 13), that he should build "the temple of the Lord," and "bear the glory:" i. e. as the spiritual sense of these prophecies is explained in the New Testament, He shall build the Christian church; in him "shall all the fulness of the godhead dwell bodily," and really, not in types and figures—(see Heb. iii. 3, Matt. xvi. 18, John i. 14, Col. ii. 9). To the same sense we may explain the prophecy of Haggai, ii. 7, "The glory of the latter house shall be greater than that of the former." There was no visible Shechinah, or glory, appeared in the second temple, till the Lord, "whom they expected, came to his temple" (Mal. iii. 1); i. e. till the Messiah, who was "the brightness of his Father's glory," appeared there, and made it an illustrious figure of that true church, or temple of believers, where he would continue his presence for ever (see 2 Cor. vi. 16).

No more defile,—by their whoredom.] By idolatry, often described in scripture, and particularly by this prophet, under the metaphor of fornication (see ch. xvi. xxiii). The captivity had that good effect upon the Jews, that they scarce ever afterward relapsed into idolatry. The entire destruction of idolatry is likewise often mentioned as a blessing reserved for "the latter days," when the Jews shall be converted, and "the fulness of the gentiles" come into the church (see note upon Isa. i. 30).

Nor by the carcases of their kings in their high places.] Idols are called *carcases*, because they are without life and motion, and likewise upon the account of their being hateful and loathsome in the sight of God (see Lev. xxvi. 30, Jer. xvi. 18). They are called "the carcases of kings;" because they were set up, and the worship of them encouraged, by the idolatrous kings of Judah, who erected high places for that purpose near Jerusalem, in the very sight and view of the temple (see 2 Kings xxiii. 13). By this means the temple itself was defiled by those that

my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write

it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house: Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits and the

came directly from the worship of idols, to attend upon God's service in the temple (see ch. xxiii. of this prophecy, 38, 39).

Ver. 8. *In their setting of their threshold by my thresholds,*] Their kings still advanced to greater degrees of idolatry, in setting up altars and images for their idols in the temple itself, and the courts before it (see v. 11, viii. 6, 15, 2 Kings xvi. 14, xxi. 4, 5, 7).

And the wall between me and them,] The margin gives a plainer sense, "For there was but a wall between me and them."

Ver. 9.] See note upon ver. 7.

Ver. 10, 11. *Shew the house to the house of Israel, &c.*] The words, if understood as spoken to the Jews of that age, imply, that the house here described, with the whole platform of it, and the ordinances relating to it, might be a model for them to imitate, as far as they were able, when they should return to their own country, and rebuild their temple (see the general preface before ch. xl.). The same draught or description, when duly considered, would be a proper inducement to make them sensible of their former deviations from God's worship, and touched with deep remorse for those sins, which provoked him to deprive them of the honour of his residence among them, and the benefit of his ordinances (see ver. 7, 8). But we may probably suppose, that the words may have a farther view, and import, that the model of God's temple, here set forth, is but a pattern of heavenly things, as Moses's was, Exod. xxv. 40, and a type of that pure church "built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone;" which we may hope God will, in due time, every where restore. And in the mean season, it is the duty of all good Christians, according to their abilities, to inform themselves and others, what is the pattern, form, and fashion, of this true church of God, in order to reform all those deviations which have been made from it.

Let them measure the pattern.] In order to build their new temple by it, when they shall return from captivity, as far as their abilities will reach (see the general preface before the fortieth chapter). For the same purpose the prophet is commanded to write it in their sight, in the following words.

Ver. 11. *And if they be ashamed*] Or, "And that they may be ashamed:" so the particle *im* is often used (see Noldius, p. 90).

Ver. 12. *Upon the top of the mountain*] Whereupon the temple stood (see xl. 2).

The whole limit—shall be most holy.] See xlii. 20.

Ver. 13. *The cubit is a cubit and an hand breadth;*] See xl. 5.

The bottom shall be a cubit.] The *bottom* signifies the basis or foundation (see ver. 14); this shall be a

cubit in height, and a cubit over in breadth; the parts above the lower settle being contracted, and growing narrower by the breadth of a cubit (see the following verse). This lower ledge or settle about the altar had a border of the height of a span, or half a cubit (see ver. 17), to keep the blood that was poured out at the foot of the altar from running upon the pavement; but it was conveyed away into two holes at the south-west corner of the altar, and so into a sink or common-sewer under ground.

This shall be the higher place of the altar.] The Hebrew reads, "The back of the altar;" which imports, that this basis was the protuberance of the altar, or the widest part of it; the Hebrew word *gab*, signifying any part that sticks out, and is used for the eye-brows, the protuberance of a hill, or such like eminence.

Ver. 14. *From the bottom upon the ground even to the lower settle shall be two cubits.*] The altar was made narrower as it came nearer to the top; these narrowings or in-benchings are called here settles. The word is *azarah* in the Hebrew, which is elsewhere used for a court; because the priests trod upon these settles, as they and the people did in the courts before the temple. From the foundation to the lower of the two settles here mentioned, the text saith, was to be two cubits; which seems to contradict the words in the verse before, "the bottom shall be a cubit." This difference in expression Dr. Lightfoot thus reconciles, in his Description of the Temple, ch. 34, that the foundation, as it lay flat upon the ground, was but a cubit high; but then there arose a slope of another cubit's height, which was thicker than the compass of the altar just above it; so that from the ground to the top of the rising was two cubits: and thus he reconciles the description here given with that of the Talmud, which reckons five cubits from the lower settle to the higher; whereas the prophet counts but four in the following words.

The breadth one cubit;] The breadth of this lower settle, or border, was one cubit, which made that part of the altar which was above it narrower, by a cubit on every side of the square, than that part which was nearer the foundation.

From the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.] Dr. Lightfoot, in the same place, assigns this reason, why the upper settle is here called the *greater*, because the upper settle, though it was less in compass (being narrower by two cubits on every side of the square), yet was larger in breadth; the lower settle rising with a leaning slope, as was observed before, which took up a considerable part of its breadth, and made the walk upon it not so large as that upon the upper.

Ver. 15. *So the altar shall be four cubits;*] i. e. From the upper settle, which makes the altar ten

breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord God; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which ap-

proach unto me, to minister unto me, saith the Lord God, a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord,

cubits high, the same height with that made by Solomon, 2 Chron. iv. 1. The fourteenth verse reckons six cubits to the upper settle, and here are four cubits added to the top of the altar. The dimensions of the altar are the same in the Talmud, as Dr. Lightfoot observes in the place above cited; who farther remarks, out of the Jewish writers, that within two cubits of the top, or the place where the hearth was, there was another narrowing, or bench, of a cubit's breadth, where the priests stood to officiate.

The altar is twice mentioned in this verse under two different names; the first *harel*, that is, "the mountain of God," being so called, as some rabbins think, in opposition to the idolatrous altar built upon high places; the second *ariel*, that is, "the lion of God," having that name given to it, because it devoured and consumed the sacrifices offered upon it (see Isa. xxix. 1).

From the altar and upward shall be four horns.] To be added at each corner, as was Moses's altar, Exod. xxvii. 2. These were squares of a cubit on each side, and hollow in the middle; and into these cavities some of the blood of the sacrifices was put (see ver. 20). They arose from the uppermost bench, where the priest stood to officiate.

Ver. 16.] The upper part of it shall be an exact square, reckoning from the second settle, which is properly called the altar, and distinguished from the bottom or foundation (see ver. 15).

Ver. 17. *The settle shall be fourteen cubits long and fourteen broad.*] This is to be understood of the lower settle, which was two cubits wider than the upper part of the altar, as appears by the description already given.

Half a cubit;] Or "a span," as it is expressed, ver. 13.

The bottom thereof shall be a cubit about;] A cubit wider than the lower settle (see ver. 13).

His stairs shall look toward the east.] God forbade his priests to go up by steps to his altar, Exod. xx. 26, which is usually expounded, that he would not have his altar set upon a great ascent, in imitation of the heathen high places; yet Solomon's altar was ten cubits high (2 Chron. iv. 1), which necessarily required some ascent for the priests to go, that they might officiate on the top of it: and in this place there is express mention of stairs to go up to the altar here described, being of the same height with Solomon's. The Jews tell us, that since the law prohibited stairs or steps, the ascent to the altar was by a gentle rising, which they call *kibbesh*, of thir-

ty-two cubits in length, and sixteen in breadth: the landing-place being upon the upper bench or walk, next the hearth or top; of which mention hath been already made in the notes upon ver. 16. See Dr. Lightfoot in the forecited place, and Dr. Prideaux's Connex. of Scrip. His. par. i. where there is a draught of the altar, and the ascent to it, which very much helps to explain the description here given of it.

This ascent is directed to be placed at the east side of the altar, that they, who went up, should look towards the west, and upon the temple, and should turn their backs to the rising sun, in opposition to the rites of those idolaters who worshipped the rising sun (see note upon viii. 16).

Ver. 18. *To sprinkle blood.*] See Lev. i. 5, iii. 8.

Ver. 19. *Thou shalt give to the priests the Levites.*] See notes on xl. 45, xlv. 15.

A young bullock for a sin-offering.] To consecrate the new altar therewith, and the persons who were to offer sacrifice upon it (compare xlv. 18, 19, Exod. xxix. 10, 12, and ver. 36).

Ver. 20. *Four corners of the settle.*] The word *settle* may signify both the settles, as the singular number elsewhere stands for the plural (see note upon xli. 9).

Ver. 21. *He shall burn it.*] Or rather, "It shall be burnt," as the LXX. rightly express the sense; the verb transitive being often used for the impersonal (see the note upon Isa. xlv. 18).

In the appointed place.] In some place appointed for that purpose, within the precincts of the holy mountain. The temple itself is called the *inner house*, xli. 15, xlii. 15, to distinguish it from the outer courts and precincts thereof. The body of the bullock, whose blood was to sanctify the altar, was to be "burnt without the camp," by the order of the law, Exod. xxix. 14.

This was the first day's sacrifice; the ceremony of consecration being to last seven days (see ver. 26).

Ver. 22.] This is over and above the sacrifices of consecration, prescribed Exod. xxix. 1. Some other rites are prescribed in the following ordinances, that differ a little from those ordained by Moses (see note upon xvi. 4).

Ver. 23. *A ram out of the flock.*] Called the "ram of consecration," Exod. xxix. 31, Lev. viii. 22. These sacrifices were to be repeated every one of the seven days of the consecration (see ver. 25).

Ver. 24. *The priest shall cast salt upon them.*] Every sacrifice was to be salted with salt (Lev. ii. 13).

and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto the Lord.

25 Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

Ver. 26. *Seven days shall they purge the altar and purify it;*] Seven days were appointed for the performing the ceremonies of purifying the altar, and consecrating the priests (see Exod. xxix. 35, Lev. viii. 34).

They shall consecrate themselves.] The expression in the Hebrew is, "They shall fill their hands;"

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God.

the phrase being taken from that ceremony used in consecrating a priest, of filling his hands with part of the sacrifice then offered (see Exod. xxix. 24).

Ver. 27. *The eighth day,*] See Lev. ix. 1.

Your peace-offerings;] The margin reads "thank-offerings," because they were offerings of thanksgivings for mercies received.

CHAPTER XLIV.

1 THEN he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

2 Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut.

3 It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

CHAP. XLIV.

ARGUMENT.—The chapter begins with a description of the glory of God returned into the temple; then follows a reproof of the people for suffering idolatrous priests to profane the temple by ministering there; and ordinances are set down relating to the deportment of God's true priests, and the maintenance due to them.

Ver. 1. *He brought me back the way of the gate of the outward sanctuary*] From the altar to the gate belonging to the court of the priests that leadeth to the outward court of the temple (compare ver. 27, and xlvi. 1). All the courts were reckoned holy ground, and called sometimes by the name of the temple (see John viii. 20, Acts xxi. 28).

It was shut.] After that day the glory of the Lord had entered that way (xlvi. 4); to signify that the divine presence would never forsake the temple any more.

Ver. 2. *This shall be shut, it shall not be opened,*] It shall not stand open continually, as it formerly did, but only at certain seasons (see ver. 3, and xlvi. 1); and that out of respect to the divine glory, which made its entrance into the temple that way, where it had now taken up its fixed residence (see xlvi. 4), not to depart any more by the east gate of the temple, as it formerly did (see note on xlvi. 4).

Because the Lord,—hath entered in by it.] That is, the glory of the Lord, as it is expressed xlvi. 2, 4. The glory of God is himself, and is often called by the name of the Lord, or the God of Israel (see Exod. xxiv. 10, Isa. vi. 1, 5).

Ver. 3. *It is for the prince;*] Solomon placed his seat at the entrance into the inner court before the altar of the Lord (2 Chron. vi. 13), and here the prince seems to have had his place in aftertimes,

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

5 And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, even to

whenever he came to worship at the temple (see 2 Chron. xxiii. 13, xxxiv. 31). Not far from which place a seat was placed for the high-priest, as may be gathered from Eli's seat, mentioned 1 Sam. ii. 9, and from whence the high-priest pronounced the blessing after the service was ended (see Eccles. 1. 20, and Lightfoot's Temple Service, ch. 36). Some understand by the *prince*, the high-priest; which title does very properly belong to the Messias, who is both king and priest, and hath the style of prince given him, xxxiv. 23. But in the parallel place to this (xlvi. 2, 3, 8, 9), the word *prince* is opposed to the people: and other ordinances are there laid down, which cannot be fitly applied to the Messias. For which reason, I conceive the word must be taken here in its usual sense, to denote the chief governors of the Jews, such as were Zerubbabel and Nehemiah after the captivity.

He shall sit in it to eat bread] To eat part of the peace-offerings which are to be provided at his charge (see xlvi. 2). Bread stands for all sorts of entertainments (see Gen. xliii. 31); and particularly for a religious feast made of the remainder of a sacrifice (Gen. xxxi. 54).

By the way of the porch] See xlvi. 8.

Ver. 4. *Then brought he me the way of the north gate*] The east gate being shut, ver. 1.

The glory of the Lord filled the house] There was no door into the house on that side, but I could see the brightness of the divine glory shining through the windows (see xlvi. 3, 5).

I fell upon my face.] See i. 28.

Ver. 5. *Behold with thine eyes,*] See xl. 4, xlvi. 2.

Mark well the entering in of the house,] The word *laws* is here to be repeated, to this sense, That the prophet should admonish the people of the laws relating to the admitting certain persons into the temple, or the courts of it, and suffer none that are un-

the house of Israel. Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even my house*, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, *having charge at the gates of the house*, and ministering to the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of

qualified to attend upon God's service there (see the following verses).

Ver. 6. *Say to the rebellious,—house*] See ii. 5.

Let it suffice you of all your abominations.] Let the time past be sufficient for you to have provoked me with your abominations (see xlv. 9, compare 1 Pet. iv. 3). We find the same expression, Numb. xvi. 3, where our translation reads, "ye take too much upon you:" but the phrase may more properly be translated, "Let it suffice you" [to have usurped an authority hitherto].

Ver. 7. *In that ye have brought into my sanctuary strangers, &c.*] In setting up idols within the precincts of mine own house, and appointing idolatrous priests to officiate there (see xliii. 8).

When ye offer my bread, the fat and the blood.] At the same time that ye offer my sacrifices upon the altar. Or the words may imply, that they suffer heathens to offer at God's altar, expressly against the law, Lev. xxii. 27.

By *bread* may be understood the meat-offerings made of flour, which accompanied the other sacrifices: although everything offered upon the altar is properly called the "bread of God" (see note upon xxiii. 41). The fat and blood of every sacrifice were peculiarly appropriated to God (see Lev. iii. 16, xvii. 11).

They have broken my covenant] Idolatry was a direct breach of that covenant God had entered into with the Jews, that he "would be their God, and they his people," Lev. xxvii. 12. Upon which account it is so often represented under the metaphor of adultery and fornication: being a breach of that covenant which is usually described under the notion of a marriage-contract (see the note upon xvi. 8).

Ver. 8.] You have not observed the laws I gave you, for taking care of the things relating to my house and worship; but have appointed such persons to officiate there, as best suited with your own inclinations (see the note upon xl. 45).

Ver. 9. *No stranger,—shall enter into my sanctuary.*] To offer any sacrifice or oblation there (see ver. 7); nor be suffered to go beyond the precincts appointed for proselytes.

Ver. 10. *The Levites that are gone away far from me.*] The same who are called the *priests the Levites*, ver. 15, i. e. the sons of Levi, who are priests. Many of these departed from attending upon God's service, and fell into idolatry; first, in the general apostasy of the ten tribes. afterward under Ahaz,

and other wicked kings of Judah (see 2 Kings xxiii. 9): these shall bear the punishment due to their iniquity, and shall be degraded from attending upon the higher offices belonging to the priesthood, and thrust down to meaner services (see ver. 13). It is not likely that any of those priests who had been defiled with idolatry in former times, lived to see the restoration of God's worship in the temple after the captivity: so the punishment here allotted to them, either relates to their posterity, God having particularly threatened to punish the sin of idolatry to "the third and fourth generation," Exod. xx. 5; or else the ordinances here prescribed are standing rules, that were to be perpetually observed, whenever this case should happen.

The discipline of the Christian church was still more severe: for whoever of the clergy had committed idolatry in the times of persecution, was forever deprived of his function; and even for lesser crimes they were degraded from a higher to a lower station; as the learned Mr. Bingham, in his *Eccl. Antiq.* book xvii. ch. 3, hath showed in several instances.

Ver. 11. *Having charge at the gates of the house.*] Performing the office of porters, an inferior station belonging to the Levites (see 1 Chron. xxvi. 1).

They shall slay the burnt-offering] Kill the beasts appointed for the daily burnt-offering and other sacrifices, and flay their skins, which was an office usually performed by the Levites (see 2 Chron. xxxv. 11).

They shall stand before them] They shall be servants to the people in undergoing the most servile offices belonging to the temple; whereas it is the proper office of a priest to be God's immediate minister (see Deut. x. 8, xvii. 12).

Ver. 12. *Caused the house of Israel to fall into iniquity;*] They led the people into idolatry, by giving them an ill example.

Have I lifted up mine hand against them,] I have solemnly sworn that I will punish them for this their sin (see note on xx. 6).

Ver. 13.] They shall not offer sacrifice at my altar, or come into the temple, to perform any part of the priestly office there. So Josiah discharged the priests that had been guilty of idolatry, from attending upon the service of the altar (2 Kings xxiii. 9).

Ver. 14.] They shall perform the servile offices belonging to my temple and worship (see 1 Chron. xxiii. 28, 32).

Ver. 15. *But the priests the Levites.*] The sons of

Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God :

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with any thing that causeth sweat.

19 And when they go forth into the utter court, *even* into the utter court to the people, they shall

put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; *and* they shall judge it according to

Levi, who are priests (compare Deut. xvii. 9, xviii. 1, xxiv. 8).

The sons of Zadok,] See xl. 46, xliii. 19.

To offer unto me the fat and the blood,] See ver. 7.

Ver. 16.] The foregoing verse expresses their ministering at the altar, and offering sacrifice there: this denotes attendance upon God's service within the temple: the principal part of which was burning incense there upon the altar placed in the temple for that purpose: which mystically implied the offering up the prayers of the people to God. This altar of incense is called here the table of the Lord, as it is xli. 22 (see the note there).

Ver. 17. *At the gates of the inner court,]* The court just before the temple, where the altar of burnt-offering stood, ver. 27 of this chapter.

They shall be clothed with linen garments;] The ephod, breeches, mitre, and girdle, which was the habit of the ordinary priests, were all of fine linen, contrived for "glory and beauty" (Exod. xxix. 40), fine linen being the habit of persons of the greatest quality (see note upon xxvii. 7).

And within,] Or, "in the house," or temple itself, as Noldius translates the word *bayetha*, n. 829.

Ver. 18. *With any thing that causeth sweat,]* With a woollen girdle, which may make them sweat, during their laborious services about the altar, and make their garments smell offensively. But the Chaldee paraphrase renders it thus: "They shall not be girt about their loins, but be girt upon (or about) their heart; i. e. they shall not wear girdles about their middle, or under their arm-pits, either of which may cause them to sweat, but shall wear them about their breasts. So St. John describes our Lord appearing in the habit of a high-priest, and "girt about the paps with a golden girdle." Rev. i. 13.

Ver. 19. *When they go forth,]* See note on xlii. 14.

They shall not sanctify the people with their garments,] By the rules of the law, things immediately dedicated to God's service did convey some degree of holiness to common things that touched them; so the altar "sanctified the gift" that was laid upon it (see Lev. vi. 27, Matt. xxiii. 13). Thus some sort of holiness might be derived to the garments of the people by touching those of a priest: which God would have prevented, to keep up an exact difference between the holy and profane (ver. 23).

Ver. 20. *Neither shall they shave their heads,]* This prescription is implied in those words of the law, Lev. xxi. 5, especially according to the translation of the Septuagint, who render the sentence,

"Thou shalt not shave thyself with baldness [to make baldness] upon thy head for the dead." They, indeed, understand it as an expression of mourning for the dead, which agrees with the sense of the parallel texts, Lev. xix. 27, 28, Deut. xiv. 1. But the words in the original contain a general prohibition, and consequently include the times of mourning as well as other seasons. St. Jerome upon the place does with great probability suppose, that the Jewish priests were forbid to shave their heads, thereby to distinguish them from several of the heathen priests, particularly the Egyptian priests of Isis and Serapis, who had their heads shaved and uncovered; which were funeral rites, and therefore proper to be used in the worship of the heathen gods, who were no better than dead men (see Baruch vi. 31). Learned men have observed, that many other Jewish laws were made in opposition to the funeral rites observed in the heathen worship.

Nor suffer their locks to grow long:] It is the opinion of Dr. Spencer (Leg. Hebr. lib. ii. cap. 25), and Schindler, that this law is likewise taken out of the same chapter of Leviticus, at the tenth verse; where our translation renders the original, "He shall not uncover his head." But the Chaldee paraphrase translates the words, "He shall not nourish the hair of his head;" which sense several interpreters follow, letting the hair grow long and neglected being a sign of mourning, as well as shaving it close to the head.

Ver. 21.] During the time of their ministrations, (see ver. 17). This law is likewise taken from Lev. x. 9, 10. And the reason of the prohibition is there given that they might "put a difference between holy and unholy, between clean and unclean;" i. e. that they might be able exactly to determine the cases relating to legal uncleanness: many of which had a great deal of niceness in them, by reason of the variety of circumstances (compare ver. 23 of this chapter).

Ver. 22.] This law we find in Lev. xxi. 13, 14. But it is there spoken of the high-priest only, here it is applied to all the priests in general.

Ver. 24. *And in controversy they shall stand in judgment;]* The priests were to determine all controversies relating to the law, as well the judicial as the ceremonial part of it, which were brought before them (see Deut. xvii. 8, 9), and the "people were to seek the law at their mouths" (Mal. ii. 7), i. e. to inquire of them what was the purport and

my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord God.

meaning of it, and to stand to their determination. And when the supreme judicial power was placed in the Sanhedrin, the majority of that court consisted chiefly of such as had the chief stations among the priests (see Acts iv. 5, 6).

They shall keep my laws—in all mine assemblies;] As well upon the solemn festivals, and the assemblies proper to them (see Exod. xii. 16), as on the ordinary sabbaths.

They shall hallow my sabbaths.] Whereas the priests before the captivity profaned them, and neglected to perform the divine worship prescribed upon them (see xxii. 26).

Ver. 25. *They shall come at no dead person to defile themselves:]* Whosoever touched a dead body became legally unclean (Numb. xix. 11), and thereby was unqualified to attend upon God's worship in the temple (see Lev. xxii. 3), upon which account the priests were forbidden to contract such a defilement, unless for their nearest relations (Lev. xxi. 1—3), which prohibition is here renewed.

Ver. 26.] His uncleanness continued for seven days by the forcited law (Numb. xix. 11), and the priests were to reckon to him seven days more, before he was to be admitted into the sanctuary.

Ver. 27.] *Unto the inner court,]* See ver. 17.

He shall offer his sin-offering,] He shall offer a young bullock for a sin-offering (see Lev. iv. 13).

Ver. 25.] Their ministry in my sanctuary, mentioned in the foregoing verse, and the perquisites thereto belonging, shall be to them instead of lands and cities, of which they shall not have any share, as the other tribes (see Dent. x. 9, Josh. xiii. 14); excepting the portion allotted to them in the beginning of the following chapter.

Ver. 29. *They shall eat the meat-offering,]* They shall have their share of it, after God's part hath been consumed upon the altar (see Lev. vi. 18, 29, vii. 6).

Every dedicated thing—shall be theirs.] Whosoever men dedicate to God, the use of it shall accrue to the priests: if it be a living creature, it shall be

28 And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every dedicated thing in Israel shall be theirs.

30 And the first of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

killed, and the priest shall have the benefit of it: if it be a piece of land, it shall belong to the priests (see Lev. xxvii. 27, 28, Numb. xviii. 14).

Ver. 30. *The first of all the first-fruits of all things, and every oblation]* The words translated "first-fruits" and "oblations," are in the Hebrew *biccurim* and *trumah*. The former imports the first ripe, or best of the fruits, while they were growing in the fields (compare Exod. xxiii. 19, with Numb. xviii. 12); the latter denotes an oblation out of the product of the ground, after it was made fit for use: as out of the corn, after it was thrashed and laid in heaps in the floor or granary: and so of oil and wine, after they were pressed and fitted for spending. These oblations are by some authors, particularly by Mr. Selden in his Treatise of Tithes, ch. 2, esteemed to amount to the sixtieth part of the whole produce. Schindler rates the *biccurim* at the lowest proportion to be the sixtieth part, and computes the *trumah* at the fiftieth. Dr. Comber supposes the *biccurim* to amount to a hundredth part, and the *trumah* as a medium to be the fiftieth (see his Treatise of Tithes, par. i. ch. 2, and notes on xlv. 13).

Ye shall also give unto the priest the first of your dough,] The first dough that you bake of the new corn every year shall belong to the priests, in the same proportion to be observed here, as in other first-fruits, viz. a sixtieth part (see Numb. xv. 20.)

That he may cause the blessing to rest in thine house.] That the priest, whose office it is to bless the people in God's name (see Numb. vi. 23, Deut. x. 8), may procure a blessing upon thee from him, according to the promise he hath made of blessing those with an extraordinary degree of plenty, who conscientiously pay their tithes and offerings, as grateful acknowledgments to God, the giver of all good things (see 2 Chron. xxxi. 10, Prov. iii. 9, 10, Mal. iii. 10; compare Deut. xxvi. 13—15).

Ver. 31.] A command given to all the Jews, Exod. xxii. 31, and more particularly to the priests, Lev. xxii. 8.

CHAPTER XLV.

1 MOREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation

unto the LORD, an holy portion of the land: the length shall be the length of five and twenty

CHAP. XLV.

ARGUMENT.—The several portions of land appointed for the sanctuary, the city, and the prince; together with ordinances concerning the provisions for the ordinary and extraordinary sacrifices.

Ver. 1. *When ye shall divide by lot the land for inheritance, ye shall offer an oblation]* The land was divided by lot in the first division of it under Joshua, and is appointed to be divided so in the partition of it, as it here follows (see xlvii. 14, 22): a particular share of which was to be God's portion, as an acknowledg-

thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.

4 The holy *portion* of the land shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary.

ment of his sovereign dominion (see Lev. xxv. 23); it is therefore here called *trumah*, or *oblation*; which word properly signifies the offering made to God out of the first-fruits, and other increase of the ground (see xlv. 30, Numb. xviii. 24, &c.); because this was a sort of first-fruits of the land, or soil itself (xlviii. 14).

The length shall be—five and twenty thousand *reeds*, and the breadth shall be ten thousand.] The Hebrew doth not express either *reeds* or *cubits*: our translation supplies the word *reeds*, but many interpreters expound the place of *cubits*, which sense they think is plainly determined by ver. 3, where it is said, “Of this measure (viz. the cubit measure mentioned ver. 2), shalt thou measure the length of five and twenty thousand,” &c. According to this measure, the portion here set apart, will be almost seven miles square, whereas if we measure by reeds it will arise to six times as much, and can only be understood in a mystical sense.

Ver 2. *Five hundred in length, with five hundred in breadth.*] If we understand these dimensions of cubits, it exactly agrees with the opinion of the Jews, that the temple stood in an area of five hundred cubits square (see Dr. Lightfoot of the Temple, ch. 2). A square figure is the emblem of solidity (see note on xlii. 20).

Fifty cubits round about for the suburbs] This likewise bears a suitable proportion to the content of a square of five hundred cubits.

Ver. 3. *Of this measure*] See note upon ver. 1.

In it shall be the sanctuary and the most holy place.] Both the outward sanctuary and the inward oracle, or holiest of all, together with the courts adjoining, shall be placed in the centre or middle of it (see xlviii. 10).

Ver. 4. *It shall be a place for their houses.*] The priests were divided into four-and-twenty courses (1 Chron. xxiv.), who performed the public worship by turns; so the houses were for them to live in, who were not in their course of waiting.

An holy place for the sanctuary.] See xlviii. 10.

Ver. 5. *And the five and twenty thousand of length.*] The French translation renders the sense plainer thus, “There shall be other five-and-twenty thousand,” &c. (see xlviii. 13). This appears to be the true sense of the place, because else there will be wanting ten thousand in breadth to make an exact square of twenty-five thousand (see the following verse). The Levites, being very numerous (they were reckoned thirty-eight thousand in David’s time, see 1 Chron. xxiii. 3), had as large a piece of ground allotted to them as belonged to the temple, and the whole priestly order. The word *other* is, upon a like occasion, supplied by our interpreters, xlviii. 8.

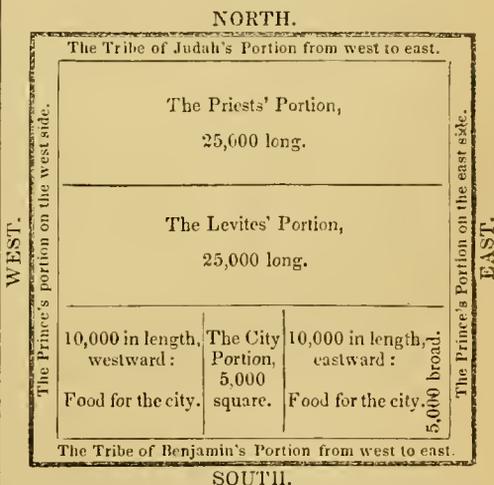
5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

7 ¶ And a *portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward:

For twenty chambers.] Most commentators understand this of several rows of chambers, or ranges of buildings. The LXX. read, Πόλεις κατοικίαν, “cities to inhabit:” such cities as were allotted to them by Moses, Numb. xxxv. 2. The copies of the Septuagint followed probably read, *Narim lashebetki*, instead of the present reading, *Nesharim leshecoth*, ζ and ζ being easily put one for another. [These twenty chambers with apartments and storehouses, were for the use of the Levites. See 1 Chron. ix. 26, 33, 2 Chron. xxxi. 11, 12, Neh. x. 38, 39.]

Ver. 6. *Ye shall appoint the possession of the city five thousand broad, and five-and-twenty thousand long, over against (or, by the side of; see xlviii. 15) the oblation of the holy portion:*] Thus must run parallel in length with the holy portion, though but half its breadth: by which means these three portions made an exact square (see xlviii. 20), as you may see in the following draught.



It shall be for the whole house of Israel.] The capital city, to which all the tribes shall resort upon the solemn festivals, and shall have twelve gates, according to the number of the tribes of Israel (xlviii. 31).

Ver. 7. *A portion shall be for the prince on the one side, &c.*] One half of the prince’s portion was to lie on the west side of the three portions laid out for the priests and sanctuary, the Levites and the city; and the other half lay on the east of it, and it lay parallel to them in breadth, from north to south.

The length shall be over against one of the portions,

and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God.

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part

from the west border unto the east] I think the words may be translated more plainly thus: "And the length shall be answerable to every one of these portions, both on the west border and the east;" i. e. it shall run parallel with them, both on the east and west side. The word *leunmath*, translated *over against*, signifies likewise *parallel*, or *answerable*, as it hath been observed upon xl. 18. The word *echad*, *one*, signifies *each one* or *every one*, and is understood so in this text by Noldius, p. 785, and the phrase, "from the west border to the east," is equivalent to that expression which often occurs in the sacred text, "from small to great," which is very properly rendered, "both small and great."

Ver. 8. *In the land shall be his possession in Israel*] Or, "this shall be his possession of land in Israel: for the particle *la*, in *laaretz*, is sometimes the note of the genitive case; particularly the eighteenth and nineteenth verses of this chapter. Or, "As for land, this shall be his possession in Israel."

My princes shall no more oppress my people:] As they formerly did: for which they are severely reprov'd (see xix. 6, 7, xxi. 27, Jer. xxii. 17).

Ver. 9. *Let it suffice you*:] This is a reproof of the oppressions of the former kings, and their chief officers (see note upon xlv. 6).

O princes of Israel:] This is to be understood of such princes as the Jews afterward had of the Asmonean race; for there were no more princes to reign of the tribe of Judah till Christ came (see xxi. 27).

Ver. 10.] Ye shall take care that there be no deceit in private trade: ye shall provide just measures both for buying and selling, both dry things and liquid (see the following verse).

Ver. 11. *The ephah and the bath shall be of one measure*:] The ephah was the measure of dry things, as the bath was of liquid: the homer was about ten bushels, which amounts to about eighty gallons in liquid things.

The ephah the tenth part of an homer:] We must distinguish the word *homer* or *chomer*, writ with a *cheth* in the Hebrew, and *omer*, writ with an *ain*. The ephah is said here to be the tenth part of a homer, whereas the "omer is but the tenth part of an ephah," Exod. xvi. 36.

Ver. 12. *The shekel shall be twenty gerahs*:] This is made the standard of the shekel (Exod. xxx. 13), which confutes the common opinion, that the weights of the sanctuary were double to those of common use. Bishop Cumberland computes a *gerah* to be equivalent to an Attic *obolus*, consisting of almost eleven grains of silver. The shekel is usually valued at two shillings and sixpence of our money; but the same learned author supposes it to be in value but two shillings and four-pence farthing of our mo-

ney and a little over (see his treatise of Scripture Weights and Measures, p. 104, &c.).

12 And the shekel *shall be* twenty gerahs: twenty shekels, five-and-twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for

ney and a little over (see his treatise of Scripture Weights and Measures, p. 104, &c.).

Twenty shekels,—shall be your maneh.] *Maneh* is the same with the Greek *μνά* and the Latin *mina*, being both derived from it. A *maneh*, or *mina*, consists of sixty shekels, i. e. thirty ounces of silver (see *ibid.* p. 122); which, reckoning every shekel at two shillings and sixpence value, amounts to seven pounds ten shillings. The dividing the *maneh* into twenty, twenty-five, and fifteen shekels, supposes there were coins of these several values, which taken altogether, are to be of the same weight with the *mina*.

Ver. 13. *This is the oblation that ye shall offer*:] The Hebrew word, translated *oblation* is *trumah*: which is always distinguished from the *biccurim*, or *first-fruits*, and signifies the portion belonging to the Levites out of the fruits of the earth when they were gathered in (see xlv. 30). For which reason, St. Jerome, upon the place, supposes the following words to express the proportion the people ought to pay the Levites out of the increase of their ground; which, by their rabbies, was determined to amount to at least a sixtieth part; in which determination they probably followed the rule laid down in this verse (compare ver. 11). This sense is likewise favoured by the Chaldee paraphrase: after which separation, a tenth part was to be paid out of the remainder. The portions allotted to the priests and Levites were not intended only for their own maintenance, but likewise to make a constant provision for those sacrifices, both ordinary and extraordinary, which were appointed by the law (see Mal. iii. 10).

Ver. 14. *Concerning the ordinance of oil, a bath of oil*:] Or, "concerning the ordinance of oil, even the bath of oil." The *cor*, and the *homer*, are mentioned as containing the same quantity; so a *bath* is the tenth part of a *cor*, as an *ephah* is the tenth part of a *homer*; and the tenth part of a bath of oil is the hundredth part of a *cor*, which amounts to about six pints of our measure, according to Bishop Cumberland, p. 137.

Ver. 15. *One lamb out of the flock, out of two hundred*:] This offering is enjoined, besides setting apart the first-born for the use of the priests and Levites (Numb. xviii. 14), for making provision for the daily burnt-offering (Numb. xxxviii. 3), and for burnt-offerings, and peace-offerings, or sacrifices of thanksgiving, that were to be made upon proper occasions (see xlviii. 27).

Out of the fat pastures of Israel:] This implies, that these lambs were to be of the best and fattest of their kind (see Mal. i. 8, 14), as all other tithes and things dedicated to God were to be (see Numb. xviii. 12).

a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord God; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

For a meat-offering.] These words relate to the thirteenth and fourteenth verses. The *meat-offering*, which might be more properly translated the *bread-offering*, being made with fine flour mingled with oil (Lev. ii. 5, 6).

To make reconciliation for them.] This effect is ascribed to the burnt-offerings, as well as to those which are properly sacrificed for sin (see Lev. i. 4).

Ver. 16. *For the prince]* The marginal reading is, "with the prince," which makes the plainer sense; i. e. the prince shall join with the people in making these oblations; whereas those that follow, in the next verse, are to be at the sole charge of the prince.

Ver. 17. *In the new moons.]* Or, "even in the new moons," as the particle *vau* often signifies. Meat-offerings and drink-offerings were always joined with burnt-offerings (see Numb. xxviii. 5, 7). The particular sacrifices which the prince was to provide upon the sabbaths, and other festivals, are specified, xlv. 4, 11.

He shall prepare the sin-offering.] i. e. Provide it. Concerning the sin-offering, see xl. 39.

To make reconciliation] See ver. 15.

Ver. 18. *Take a young bullock—and cleanse the sanctuary.]* The words are directed to the prince, who is commanded, on the first day of the new year (which, according to the ecclesiastical computation, began with the month Nisan, and answers to our tenth of March; see Exod. xii. 2.) to provide a bullock for a burnt-offering, to cleanse the temple from any defilement it may have contracted, by the people's offering their sacrifices, or coming into any of the courts belonging to it, while they were under any legal pollution (see Lev. xvi. 19).

Without blemish.] Whatever was offered to God was to be perfect, without blemish, and the very best in its kind (see note upon ver. 15, and Lev. xxii. 20).

Ver. 19. *The priest shall take of the blood of the sin-offering.]* Of the bullock which was offered for a sin-offering (see xliii. 19). The office of the priest is here distinguished from that of the prince: the prince was to provide the sacrifices, and the priest was to offer them.

20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin-offering.

23 And seven days of the feast he shall prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin-offering.

24 And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

Put it upon the posts] Upon the lintels, or the door-posts of the house (see xli. 21).

Upon the four corners] See xliii. 14, 20.

Upon posts of the gate] See xlv. 1.

Ver. 20. *For every one that erreth.]* There were particular sacrifices appointed for sins of ignorance, whether of private persons, or of the whole congregation (see Lev. iv. 13, 27).

So shall ye reconcile the house.] Cleanse it from any pollution it may have contracted through the ignorance of any of the common people (see ver. 18).

Ver. 22.] See ver. 17.

Ver. 23. *Seven days of the feast he shall prepare a burnt-offering]* Moses, in some places, speaks of the feast of unleavened bread, which lasted seven days, as distinct from the day wherein the passover was to be eaten (see Lev. xxiii. 5, 6); which is agreeable to the injunction of this and the foregoing verse; and the words may be easily reconciled with those texts, which include the whole solemnity within the compass of seven days, by supposing the passover to be eaten early in the evening, on the fourteenth day, "between the two evenings," as the Hebrew text hath it, Exod. xii. 6. Immediately after which ceremony was over, they reckoned the fifteenth day to begin; for they reckoned their days from one evening to another (see Lev. xxiii. 32).

Seven bullocks, and seven rams] Seven was a number often used in religious rites: most of the feasts, under the law, continued seven days; and this number of sacrifices seems to be derived from patriarchal institution, because such a custom prevailed where Moses's law was not known (see Numb. xxiii. 1, 2, Job xlii. 8).

A kid of the goats daily for a sin-offering.] This was the sin-offering most commonly prescribed (see Numb. xxviii. 15, 22, 30, xxix. 5, 11, 16, 19, &c.)

Ver. 24. *A meat-offering]* See ver. 11, 15.

An hin of oil for an ephah.] For each ephah of fine flour. A *hin* was the sixth part of an ephah or bath; which contains one gallon and two pints, according to Bishop Cumberland, in the forecited place.

Ver. 25. *In the seventh month.]* When the feast of tabernacles was kept (see Lev. xxiii. 34).

CHAPTER XLVI.

1 Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.

4 And the burnt-offering that the prince shall offer unto the Lord in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the meat-offering *shall be* an ephah for

a ram, and the meat-offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate

CHAP. XLVI.

ARGUMENT.—A continuation of the ordinances relating to the worship of the prince and people: and concerning the gifts he shall bestow on his sons and servants. Then follows a description of the courts appointed for boiling and baking any part of the holy oblations.

Ver. 1. *The gate of the inner court—shall be shut*] See notes upon xlv. 1, 2.

On the sabbath it shall be opened, and in the day of the new moon] Under the sabbath and new moon, all the other feasts may probably be comprehended (see xlv. 17).

Ver. 2. *The prince shall enter by the way of the porch of that gate without.*] He shall go through the outer gate of that court, and so pass to the inner gate, where he may see the whole service performed at the altar. Or, “the porch of the gate without” may signify the farthest porch of the gate, with respect to those that are coming towards the temple, which is the same with the innermost, in respect of the temple itself. In this sense the word is taken, xl. 44. The word *michuts*, or *michulsah*, signifies both the hither and the farther side, both being relative terms, and applicable to the same place, as persons are going out or coming into the temple. It signifies the hither side, xl. 19, and the farther side, *ibid.* ver. 44, and in this verse. So the word *neber* signifies both the farther and hither side of a river (see Noldius, p. 660).

Shall stand by the post of the gate,] i. e. By the entrance of the gate, where there was a seat prepared for him (see the note upon xlv. 3).

Prepare his burnt-offering] Or, “offer his burnt-offering:” for so the verb *nasah* often signifies, as *facio* does in Latin.

He shall worship at the threshold of the gate:] By bowing his head, and bowing down his face to the earth, or falling down upon the ground, as the posture of divine worship is elsewhere described (see Gen. xxiv. 26, 52, Exod. xii. 27, 1 Chron. xxix. 20, 2 Chron. xxix. 29, Job. 1, 20).

The gate shall not be shut until the evening.] Because the people were to pay their solemn worship

in the same place, as it is prescribed in the following verse.

Ver. 3.] During the continuance of the tabernacle, they that would offer any sacrifice were required to bring it to the “door of the tabernacle of the congregation,” and there “lay their hands upon the head of it” (Lev. i. 3, 4); and under the temple they came to the north or south gate of the inner court, according as the sacrifice was to be slain on the north or south side of the altar, and there presented their sacrifice (see Dr. Lightfoot’s Temple, ch. 34). Here the inner porch of the east gate is assigned for their station, who came to present themselves before the Lord upon the solemn festivals, and they were to come no farther into the inner court.

Ver. 4.] It was the prince’s part to provide sacrifices for the sabbaths and other festivals (see xlv. 17.) This was a new ordinance, whereupon the number of the beasts that were to be offered, and the proportions of the meat and drink-offerings, are different here from those prescribed in the law: as will appear by comparing the fourth, sixth, seventh, and fourteenth verses of this chapter with Numb. xxviii. 9, 11, 12, 15.

Ver. 5. *The meat-offering*] See xlv. 24.

As he shall be able to give,] The margin reads from the Hebrew, “according to the gift of his hand,” i. e. as much as he shall think sufficient (see the same expression, Deut. xvi. 17).

Ver. 8. *He shall go in by the way of the porch of that gate,*] See ver. 2. To go in at the eastern gate was the privilege of the prince and the priests only: the people were to enter in by the north or south gates, as it is said in the following verse.

Ver. 9. *He that entereth in by—the north gate to worship, shall go out by the way of the south gate;*] The words imply the reason why the people were not to come in at the east gate, because there being no passage or thoroughfare out of the temple westward; if they had entered in at the east gate, they must have returned back the same way they came in, which would have been turning their back upon God, and the place of his residence (see the note upon viii. 16). Dr. Spencer mentions this as a rule in the Talmud, that “they who come within the holy mount, should enter in by the way of the right hand, and go out by

whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the

meat-offering, and the oil, every morning for a continual burnt-offering.

16 ¶ Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons' inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

20 Then said he unto me. This is the place where the priests shall boil the trespass-offering and the sin-offering, where they shall bake the meat-offering; that they bear them not out into the utter court, to sanctify the people.

the left:" understanding the right hand of the northern part of the temple, and the left hand of the southern: so he is of opinion that God designed to take away that superstitious distinction between the several gates of the temple, by commanding that every one should go out the opposite way to that by which he came in, whether it were towards the north or south (see lib. iv. De Leg. Hebr. cap. 8).

Ver. 10.] He shall pay the same attendance upon God's worship with the people, since all men are equal in the sight of God.

Ver. 12. *When the prince shall prepare a voluntary burnt-offering*] The foregoing verses gave orders about the sacrifices the prince was enjoined to offer upon solemn days: this gives directions concerning free-will-offerings (concerning which, see Lev. xxiii. 18, 21).

One shall then open him the gate] When the service is performed he shall go back the same way (see ver. 8); and the porter shall shut the gate after him, because it may not stand open upon ordinary days (ver. 1).

Ver. 13.] The daily evening sacrifice is generally supposed to be here implied, according to prescription of the law, Numb. xxviii. 3, 4, and both together called by the name of the "daily sacrifice," Dan. viii. 11, 12. The daily oblation seems to have been provided at the joint charge of prince and people (see xlv. 16, 17).

Ver. 14. *The sixth part of an ephah*] In Numb. xxviii. 5, the proportion required is the "tenth part of an ephah, and the fourth part of a hin of oil."

By a perpetual ordinance] So the law of the passover is called a "perpetual ordinance," Exod. xii. 17, and likewise ordinances about the first-fruits, Lev. xxiii. 14. The Hebrew word *olam* is used in each of those places: but that does not always denote perpetuity in a strict sense, but only a remarkable period or succession of time; accordingly the Jews themselves divide the duration of the world into three *olams*, or ages; that before the law, that under the law, and the times of the Messias.

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Ver. 17. *It shall be his to the year of liberty*] So the year of jubilee is called by the name of liberty, Lev. xxv. 10, because it freed both men's persons from the service of their masters, and their estates from any engagements, by which the right of them was transferred from their proper owners.

After it shall return to the prince] Or to his heirs, if he be dead.

But his inheritance shall be his sons' for them] Or, his inheritance shall belong to his sons, it shall be theirs; so as not to be alienated.

Ver. 18. *The prince shall not take of the people's inheritance by oppression*] As Ahab did, 1 Kings xxi. 16 (compare xlv. 8).

Be not scattered every man from his possession] Lest being turned out of their own, they be forced to wander up and down the country for a livelihood.

Ver. 19. *Through the entry*] This entry or private passage (see xlii. 9) led to the priests' chambers, which were on the north side of the inner court, and are described, xl. 44, 46.

On the two sides westward] Or, on their sides westward: i. e. there was an enclosure on the west sides of these chambers: if we follow the sense of the English translation, we may suppose a walk or way between these western buildings, which divided them into two rows, or equal parts (see ch. xlii. 4).

Ver. 20. *Where the priests shall boil the trespass-offering and the sin-offering*] See xlii. 13, xlv. 29. The flesh of the sacrifices which were to be eaten was to be boiled, except the flesh of the passover (see 2 Chron. xxxv. 13). So it is taken notice of as a piece of daintiness, and an over nice palate in the sons of Eli, that they would not have the flesh which came to their share *sodden*, but *roasted* (1 Sam. ii. 15).

Where they shall bake the meat-offering] According to the directions given Lev. ii. 4, 5, 7.

That they bear them not out into the utter court] The flesh of those sacrifices, and the remainder of the meat-offering, was accounted most holy (see Lev. vi. 17, 29, vii. 6): and consequently did con-

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was a court*.

22 In the four corners of the court *there were courts* joined of forty *cubits* long and thirty broad: these four corners *were* of one measure.

vey some holiness to those that touched it (see note on xlv. 19).

Ver. 21. *The utter court,*] The court of the people, mentioned in the foregoing verse.

In every corner of the court there was a court,] At every corner where the side walls met in right angles there was another little court.

Ver. 22.] These little courts were in the shape of an oblong square, joined with inner walls to the outside walls of the greater court. The Hebrew word *keturoh*, translated *joined*, is rendered in the margin, "made with chimneys;" which sense very well agrees with the description that follows of the uses for which these courts were designed.

23 And *there was* a row of *building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

Ver. 23. *Round about in them,*] On the inside of these courts.

Ver. 24.] As there was a place in the inner court for boiling the trespass and sin-offering (ver. 19, 20), so these boiling-places might be appointed for boiling the peace-offerings, which were esteemed inferior in holiness to those above mentioned (see the note upon xlii. 13), and therefore, perhaps, were dressed by the Levites, or inferior ministers; whereas the former were boiled by the priests in the court properly belonging to them. Although it must be granted, the priests and Levites are often taken promiscuously in this prophecy (see the note upon xl. 45).

CHAPTER XLVII.

I AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way with-

out unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ancles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the

CHAP. XLVII.

ARGUMENT.—The vision of the holy waters issuing out of the temple, and the virtue of them: together with a description of the several bounds of the holy land, which is to be indifferently shared between the Israelites and the proselytes that sojourned among them.

Ver. 1. *Unto the door of the house;*] The door of the temple, which is described, xli. 2.

Waters issued out from under the threshold—eastward;] There was a great quantity of water necessary for the uses of the temple, for washing the bodies of those that officiated, as well as the sacrifices which they offered. This was conveyed in pipes under ground from the fountain Etam, as Dr. Lightfoot observes from the rabbins, and from Aristeas, an eye-witness (see his Temple, ch. 23). These waters gave occasion to the vision here related.

The forefront of the house stood toward the east,] The inward sanctuary being placed toward the east (see note upon viii. 16).

From under from the right side of the house, at the south side of the altar.] This is spoken with respect to those that come out of the temple, and direct their faces eastward, for then the south side is on a man's right hand. These waters were conveyed, by the right side of the altar, into a room they call the well-room (see Dr. Lightfoot in the forecited place.)

Ver. 2. *Then brought he me out of [or by] the way of the gate northward,*] The east gate being shut (see xlv. 1). The prophet in this vision is led to the north gate of the inner court.

Led me about the way without unto the utter gate]

He led me into the outward court, and so on till he came to the outmost north wall that encompassed the whole mountain of the Lord's house (see xlii. 20).

By the way that looketh eastward;] When the prophet was come quite through all the courts, and is on the outside of the outermost, he is directed to come from the north gate towards the east gate.

There ran out waters on the right side.] On the south side (see ver. 1). These were the spare waters not used in the service of the temple, which were conveyed away by the east part of the mountain, and by degrees increased its stream till it became a river, and fell at last into the Dead sea (see ver. 8, 10, and compare Joel iii. 18).

Ver. 3.] The angel described with a line in his hand (xl. 3), went on directly from the east gate before the holy mountain.

Ibid. and ver. 4, 5.] The gradual rise of the waters represented in this vision, denotes the large effusion of the Spirit, which was very remarkable at the first publication of the gospel, and its wonderful increase from small beginnings; and will be so again, when God shall "pour the spirit of grace" upon the Jews, in order to their conversion (Zech. xii. 10, see the note upon Isa. liv. 13). The supplies of grace are often represented in the holy writers under the metaphor of a river, and streams watering the dry and thirsty earth, both cleansing and making fruitful the ground where they pass. The metaphor is probably taken from the river that watered paradise (see Rev. xxii. 1, and compare Isa. xlv. 3, Zech. xiii. 1, xiv. 8, and see the notes upon Isa. xxx. 25).

Ver. 6. *Son of man, hast thou seen this?*] Hast thou considered or taken notice of this vision now showed unto thee (compare xl. 4)? To see, often signifies

knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; and *it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be

a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto Englain; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

13 ¶ Thus saith the Lord God; *This shall be*

to take notice of what we see; on the contrary, they are said to "have eyes, and see not," who do not observe what is placed before their eyes.

Caused me to return to the brink of the river,] He made me go along by the river side.

Ver. 7.] The words allude to the trees planted in paradise, and designed for man's food in the state of innocence, and especially to the tree of life which grew there (see ver. 12, and compare Rev. xxii. 2).

Ver. 8. *Go down into the desert, and go into the sea:]* These waters are described as taking their course along the plain or champaign country (for that is the sense of the word *araba*, here rendered *desert*) towards the lake where Sodom formerly stood, called the Dead sea, and by Moses the Salt sea (compare Deut. iii. 17 with this verse).

Which being brought forth into the sea, the waters shall be healed,] This is the observation of all writers, who describe this lake, that nothing can live in it: and the text here tells us, that these living streams shall, by mixing with these salt and brackish waters, make them wholesome and fit for use; mystically denoting the healing virtue of God's grace to cure the vices and corruptions of wicked men.

Ver. 9.] The metaphor is still continued, to this sense: That as the fish which move or swim (compare Gen. i. 20) in waters cured or made wholesome, have life and nourishment from thence, whereas no fish can live in the Dead sea: so the waters which flow from the *wells of salvation*, as the prophet Isaiah expresses it (Isa. xii. 3), shall make all those thrive and multiply who enjoy the benefit of them, though their condition before were never so desperate. The word *rivers* and *river* are promiscuously used in this verse, though some of the Jewish writers are of opinion, that these waters divide themselves, and some flow eastward, and others westward: which opinion they ground partly upon the plural number used in this verse, but chiefly upon the words of Zechariah, xiv. 8.

Ver. 10. *From En-gedi—to En-eqlaim;]* *En-gedi* was a town that lay on the south-west of the lake of Sodom, or the Dead sea, called Hazezon-tamar, Gen. xiv. 7, compared with 2 Chron. xx. 2. *En-eqlaim*, or *En-gallim*, as St. Jerome reads the word, is another on the east side of the same lake, where Jordan falls into it; upon the confines of Moab, as may be conjectured from Isa. xv. 8, which is confirmed by the parallel text in Joel iii. 18, where it

is said, that "a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim:" which we know was in the country of Moab (see Numb. xxv. 1). So these two places denote the whole extent of that lake, which the prophet saith shall be full of fish, still prosecuting the allegory begun in the foregoing verses.

To spread forth nets;] These two towns shall afford convenience for the fishers to hang out their nets a drying (see xxvi. 5).

As the fish of the great sea,] This lake for plenty of fish may compare with the Mediterranean sea, called "the great sea" here, and ver. 15, 19, xlviii. 28, and more distinctly described in Joshua by "the great sea westward," Josh. xxiii. 4. Perhaps Christ may allude to this place, when he tells his disciples, he "will make them fishers of men," Matt. iv. 19.

Ver. 11.] By those unsound, rotten places, may be understood hypocrites; who shall receive no benefit by these healing waters, no more than some sort of marsh land can be made fruitful: but after all the care or culture that can be bestowed upon it, continues barren and unprofitable, which the Hebrew language expresseth by being "given to salt:" saltiness is equivalent to barrenness in that language (see Deut. xxix. 23, Ps. cvii. 34, Jer. xvii. 6): so we read Judg. ix. 45, when Abimelech destroyed Shechem, he *sowed* the ground whereon it stood *with salt*, to denote that it should never be cultivated or inhabited again.

Ver. 12. *Grow all trees for meat,]* See note on ver. 7.

Whose leaves shall not fade,] They shall be perpetually in a thriving condition, like the trees of paradise, never barren or withering: a proper emblem of the flourishing state of the righteous still bringing forth "fruit unto holiness," and whose "end is everlasting life" (see Ps. i. 3, Jer. xvii. 8).

It shall bring forth new fruit] It shall be constantly fruitful, not only once a year, as fruit-trees commonly are (compare Rev. xxii. 2).

The leaf thereof for medicine,] As the waters issuing from the sanctuary have a healing virtue (see ver. 8); so the leaves of the trees shall have the same quality. The expression alludes to the opinion commonly received among naturalists and physicians, that the leaves of several trees are medicinal.

Ver. 13. *This shall be the border,]* The borders described in the following part of this chapter shall be

the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

14 And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

the limits or boundaries of your country. By the several captivities both of Israel and Judah, the several limits or borders belonging to the inheritance of each tribe were obliterated and forgotten: whereupon here is a new boundary and division made of the holy land, a full possession of which they might have expected to enjoy, if their sins had not prevented such a blessing. This may perhaps be the literal sense of the following part of the prophecy; though there is, without question, a mystical sense implied under this literal description (see note on xlvi. 7, 20).

Joseph shall have two portions.] Upon Reuben's forfeiting his birthright, the double portion belonging to the first-born accrued to Joseph's two sons, Manasseh and Ephraim, according to Jacob's own appointment (see Gen. xlviii. 5, 1 Chron. v. 1).

Ver. 14. *Ye shall inherit it, one as well as another:*] The ten tribes that are scattered abroad, as well as Judah and Benjamin (see xlvi. 1, 7, 23, 27): who, together with some of the families of the tribe of Levi, made up the principal part of those who returned from the Babylonish captivity; from hence we may conclude that this prophecy relates to the general restoration of the Jews, an event often foretold in the prophecies of the Old Testament (see note upon xxviii. 25).

To give it unto your fathers:] See xx. 5, 6.

This land shall fall unto you for inheritance.] The word *fall* is taken from the manner of their first acquiring the possession of the land, which was by lot, as it had formerly been, when they first took possession of it (see ver. 22, and xlvi. 29). By which means all controversies will be prevented, the lot referring all things to the divine designation and appointment (Prov. xvi. 33).

Ver. 15.] The northern border of the land was to begin from the west point, on which side lay the Mediterranean sea (see ver. 10), and go on northward towards Hethlon, a place near Damascus (see xlvi. 1): and so on forward to Zedad, mentioned Numb. xxxiv. 8).

Ver. 16. *Hamath.*] The places here mentioned were within this tract of ground. Hamath was the utmost point of the land northward, therefore called "the entrance of Hamath," and described as the opposite point to the river of Egypt (see 1 Kings viii. 65, Amos vi. 14): the other two towns were situate between Hamath and Damascus.

Hazar-hatticon, which is by the coast of Hauran.] Or, as our margin reads, "the middle villages" between Hamath and Hauran, a place lying eastward

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

19 And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall

from Hamath, from whence that country was called Auranitis.

Ver. 17. *The border from the sea shall be Hazar-enan.*] Or, "Shall be to Hazar-enan, even the border of Damascus, and all the northern frontier, and the border of Hamath;" i. e. that tract of land which is called "the entrance of Hamath," as was observed before. Your north border shall be, as if a line were drawn from the Mediterranean sea, along by Hamath, and so to Hazar-enan (see Numb. xxxiv. 9); keeping along by the frontier of that part of Syria, called Syria of Damascus: so as to distinguish the northern boundaries of Israel from the southern limits of Syria.

Ver. 18. *The east side ye shall measure from Hauran, and from Damascus, and from Gilead.*] Damascus lay more northerly than Hauran, but the country called Auranitis might reach nearer it. Gilead was a long tract of ground that joined to mount Libanus, and was extended to the land of Zihon, king of the Amorites, as St. Jerome tells us in his book *De Locis Hebraicis*: it is called "the land of Gilead," and reached unto Dan, Deut. xxxiv. 1.

From the border unto the east sea.] From the northern limits of the land of Israel (ver. 17), near Casarea or Dan, where the river Jordan takes its rise, unto the Dead sea, or the lake of Sodom (see ver. 8).

Ver. 19. *The south side southward, from Tamar even to the waters of strife in Kadesh, [to] the river to the great sea.*] Compare xlvi. 28. The southern frontiers shall be from Engedi, called Hazazon-tamar, 2 Chron. xx. 2 (see Dr. Lightfoot's *Descript. of the Land of Israel*, ch. 6), to the waters of Meribah, or strife, in Kadesh (Deut. xxii. 52), and from thence to the river of Egypt. The river of Egypt riseth out of mount Paran, taketh its course westward to Rhuocorura, and from thence falls into the Mediterranean, called "the great sea," ver. 10. See Gen. xv. 18, Josh. xv. 47, 1 Kings viii. 65, Isa. xxvii. 12, where the LXX. translate it, *Ἐως Ῥινεκορούραν*, "to Rhinocorura," near which it runs. This river seems to be the same with Sihor, mentioned Josh. xiii. 3, though that name be commonly understood to signify the Nile (see notes upon Jer. ii. 18).

Ver. 20. *The west side also shall be the great sea from the border.*] i. e. From the south border, mentioned in the foregoing verse; so ver. 18, "from the border," means the northern border, mentioned ver. 17.

Till a man come over against Hamath.] Or rather, "Till a man come to Hamath;" for so the particle *nad-nocah* signifies (see Noldius, p. 657): till you

be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

come to Hamath, the northern point towards the west frontier.

Ver. 22. *Ye shall divide it by lot*] See ver. 14.

To the strangers that sojourn among you,] For- eigners never before had the privilege of purchasing or possessing any inheritance among the Jews; so

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord God.

this mystically denotes the incorporating the gen- tiles into the same church with the Jews: making them "fellow-heirs, and of the same body with them, by the gospel," Eph. iii. 6.

Among the tribes] In whatsoever tribe they so- journ, as it is expressed in the next verse.

CHAPTER XLVIII.

1 Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a *portion for* Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reu- ben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion for* Ju- dah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds* in breadth, and in length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

CHAP. XLVIII.

ARGUMENT.—This last chapter contains a descrip- tion of the several portions of land belonging to each tribe: together with the portions allotted to the sanctuary, city, suburbs, and prince: as also the measure and gates of the new city.

Ver. 1. *From the north end to the coast of the way of Hethlon,*] As the description of the limits, or boundaries of the land, began on the north side (xlvi. 15, &c.), so the portion of that tribe, to whom the most northern lot fell, is first named, which is Dan.

These are his sides east and west;] These are the boundaries belonging to that tribe, from the east point near mount Libanus and Gilead, to the west point, which is bounded by the Mediterranean sea (see xlvi. 15, &c.).

Ver. 2.] All along from the south side of Dan, measuring from east to west, shall the share of Asher be.

Ver. 7.] From the first verse to the seventh, the situation of seven of the twelve tribes is described, which were placed on the north side of the holy por- tion, the length of Judea, from north to south, being divided into twelve equal parts (see xlvi. 14); be- side the allotment for the holy portion, and for the prince; and the city and temple being placed where they stood formerly, there must be seven shares on the north side of that allotment, and but five on the south side; for Jerusalem did not stand in the mid- dle of the holy land, but more towards the south, as may appear to any one that consults the map of Judea.

But for the fuller explaining this difficulty, we may reasonably conclude, that Judah's portion lay nearest to that which was allotted for the priests and sanctuary, to be a barrier and defence to them against the invasion of Gog and Magog, or any other enemies.

It is the opinion of some learned men, that so particular a description of the several portions al- lotted to each tribe relates to the Jews' settlement in their own country after their conversion; several passages in the prophets looking that way (see the thirty-sixth and thirty-seventh chapters of this proph- ecy); but without laying too great a stress upon this opinion, we may fairly suppose some mystical sense contained under this description. The twelve tribes denote the pure Christian church in the New Testament (see Luke xxii. 30, Rev. vii. 4, &c.) Twelve is a hieroglyphical number in the same book, denoting the true church, built upon the doc- trine of the twelve apostles (see Rev. xii. 1, xxi. 14). By the same analogy, the number of "a hundred and forty and four thousand," Rev. vii. 4, xiv. 1, sig- nifies the church of pure Christians, who continue steadfast in the apostolical doctrine, twelve being the square root, out of which that number ariseth: so this division of the land among the twelve tribes, may imply, that all true Christians shall be equally sharers in the privileges of the gospel.

Ver. 8. *By the border of Judah,—five and twenty thousand reeds*] Next to the border of Judah, which runs in length from east to west, shall be the offer- ing ye shall set apart for the service of God (xlv. 1). The word *reeds* is not in the original, either here or in that text; and we may more probably un- derstand the measure of both places of cubits (see note there).

In length as one of the other parts [are] *from the east side unto the west*] which was likewise five and twenty thousand, according to the dimensions of the holy portion set down, xlv. 1, 6. For the oblation was to be four-square, consisting of five and twenty thousand, multiplied by five and twenty thousand (see ver. 20 of this chapter).

Ver. 9.] This shall be set apart for the sanctuary, and the most holy place, and the priests' houses (see xlv. 3, 4).

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, when the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for *it is* holy unto the LORD.

15 ¶ And the five thousand that are left in the

breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling, and for suburbs, and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion* shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty

Ver. 10. The dimensions from east to west are called by the name of breadth here, but of length, ver. 8. And so they truly are, as may appear from the plan of the whole, described in the notes upon the forty-fifth chapter: but if we suppose that space of ground, which is expressed by the breadth in one place, to be called by the name of length in another, there will be no impropriety in the expression; because in an exact square, as the whole compass of ground is here supposed to be, all sides are equal.

Ver. 11. *For the priests*] See xlv. 10, 15.

When the Levites went astray.] Or, "As the other Levites went astray:" so the word *other* is supplied ver. 8. The Levites denote, in general, the sons of Levi, so as to comprehend the priests too (see ver. 22). Many of these had defiled themselves with idolatry; for which crime they were to be degraded from the honours and privileges due to those priests who had continued faithful in their office (see the note upon xlv. 10, 11).

Ver. 12. *A thing most holy*] As all things dedicated to God were (see Lev. xxvii. 28).

By the border of the Levites.] It shall lie next to the portion of the Levites, which lay southward, between the priests' and the city's portion (see the scheme placed at the forty-fifth chapter).

Ver. 13. *Over against the border of the priests*] It might be better translated, "just by the border of the priests," or "beside the border of the priests," as the word *leummah* is translated in our English bible, x. 19, xi. 22. The words import, that the border of the Levites ran parallel to that of the priests: and to the same sense the word should be translated in the fifteenth, eighteenth, and twenty-first verses of this chapter (see note upon xl. 18).

Ver. 14.] It being God's portion, they were not to sell nor part with it upon any pretence of advantage or greater convenience. This portion of land is called the *first-fruits*, as it is styled an *oblation*, ver. 8, 12, to denote that the whole land was God's property (see note upon xlv. 1).

Ver. 15. *The five thousand that are left in the breadth over against* [or beside, see ver. 13] *the five and twenty thousand.*] Which was the portion assigned to the Levites, ver. 13. This five thousand, added to the five and twenty thousand in length, and

two ten thousands in breadth, mentioned ver. 10, makes up a square of five and twenty thousand every way (see ver. 20).

Shall be a profane place for the city.] See xlv. 6. It is called a profane place comparatively, because it was not so holy as the temple and the sanctuary (see note upon xlii. 20).

The city shall be in the midst] A square piece of ground, of four thousand and five hundred cubits on every side, shall be taken out of the middle of the five and twenty thousand cubits in length, for the area of the city (ver. 16).

Ver. 16.] It shall be an *equilateral square*, every side being exactly of the same measure, consisting in all of eighteen thousand measures (see ver. 35).

Ver. 17.] These dimensions of the suburbs, added to those of the city, make the whole area an *equilateral square*, of five thousand cubits on every side; adding five hundred in breadth, and five hundred in length, to the four thousand five hundred cubits, which was the compass of the city.

Ver. 18. *And the residue in length over against* [or beside, see ver. 13] *the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward.*] These two dimensions of ten thousand in length, both eastward and westward, remain on each side of the area, which is five thousand cubits square, and set apart for the site of the city.

It shall be over against [or beside] *the oblation of the holy portion.*] It shall join to the Levites' portion, both on the east and west side; and it shall lie parallel with the two portions belonging to the priests and Levites (consult the scheme placed above).

For food unto them that serve the city.] That perform inferior offices in the city. The priests and Levites having a large portion already assigned for their sustentance.

Ver. 19.] This service being a burden, it is fit that all the tribes should bear their part in it.

Ver. 20. *Five and twenty thousand by five and twenty thousand.*] Five and twenty thousand in length multiplied by five and twenty thousand in breadth (see ver. 10.)

Ye shall offer the holy oblation four-square.] So the heavenly Jerusalem is described as lying *four-square*,

thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

21 ¶ And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation, toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince; and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east

side unto the west side Benjamin *shall have* a *portion*.

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion*.

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion*.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion*.

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion*.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of strife in Kadesh, *and* to the river toward the great sea.

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord God.

30 ¶ And these *are* the goings out of the city

Rev. xxi. 16, a square figure being the emblem of perpetuity, strength, and solidity (compare xlii. 16, 20.)

A great part of the wisdom of the eastern nations was wrapped up in hieroglyphical emblems and numbers. The symbols of Pythagoras are a remarkable instance of this sort of ancient learning. This method God hath thought fit to make use of to discover some mysterious truths in his word: such as perhaps he thinks not convenient to be more clearly revealed till its proper time and season: intending by such obscure hints to encourage men's searching into the more abstruse parts of the scriptures, and to show that all human knowledge may be made subservient to divine.

The text before us, compared with its parallel in the forty-second chapter of this prophecy, and in the Revelation, plainly shows that a square is an emblematical figure. In like manner the number twelve is a sacred number, as I observed upon ver. 7, and the learned Mr. Potter, in his book of the Number 666, hath with great acuteness reconciled the twelve thousand furlongs, the measure of the New Jerusalem in the Revelation, with the measures of Ezekiel here, by interpreting them of solid measures, and extracting the root of each of them.

With the possession of the city.] Or, the land assigned for the site of the city: which was a square of five thousand cubits; and being added to the portion of the priests and Levites, made their twice ten thousand to be five and twenty thousand in breadth (see ver. 10, 15).

Ver. 21. *The residue shall be for the prince, on the one side and on the other.*] The prince's part shall be extended both on the east and west side of the several allotments belonging to the priests, the Levites, and the city. The particular extent of the prince's portion is not here specified, but it is computed by some to contain above four times as much as those allotments (see note upon ver. 22).

Over against the five and twenty thousand of the oblation.] The particle *el-pene*, translated "over against," is rendered *before* in the parallel text, xlv. 7, and thus interpreted makes the sense clearer: the words then importing, that the prince's portion ran along eastward and westward, like a frontier before the holy portions (see the forementioned scheme).

Over against the portions for the prince, &c.] Our translation hath rendered the latter part of this verse very imperfectly: which should be thus translated: "Beside these [or joining to these] portions (so *leummah* signifies, see ver. 13), shall be that belonging to the prince: and this shall be the holy oblation.

and the sanctuary of the house shall be in the midst thereof." The last part of the sentence is only a recapitulation of what is said more at large, ver. 8.

Ver. 22. *Moreover from the possession of the Levites, and from the possession of the city.*] The words might be more plainly translated thus, "Moreover beyond the possession of the Levites, and beyond the possession of the city"—to this sense: that the possession belonging to the priests and Levites (see ver. 11), and the city, were bounded on the east and west side with the prince's portion: so those lay in the middle, and this beyond them. The Hebrew particle *min* signifies *beyond*, in several places: examples of which may be seen in Noldius, p. 564.

Between the border of Judah and the border of Benjamin, shall be for the prince.] The border of Judah was extended from east to west, next to the holy portion on the north side (see ver. 1, 8). The portion of Benjamin lay from east to west next the allotment set apart for the city, on the south side (ver. 23, 25). The several portions allotted for the priests, the Levites, and the city, extended only to the length of five and twenty thousand cubits from east to west: so that whatever ground ran in a parallel line eastward and westward beyond that boundary, even to the land's-end, belonged to the prince: and supposing the whole country to be sixty miles in breadth (as St. Jerome reckons it from Joppa to Jordan, Epist. ad Dardamm), and the holy portion, about seven miles square (see the note upon xlv. 1), there will remain above six and twenty miles both on the east and west side for the prince's share (see the scheme placed at the forty-fifth chapter).

Ver. 23.] The portion assigned to Judah was situate next to the holy portion on the north side, (see ver. 1, 8). The portion assigned to Benjamin lay next to the ground allotted for the city on the south side (see ver. 25). All these allotments run from east to west in length, and from north to south in breadth.

Ver. 24—27.] In these verses the four remaining tribes have their allotments assigned them, lying on the south side of the holy portion. These appointments are not laid out with any regard to the division of the land made in Joshua's time; for here a platform of a new church and state is set forth.

Ver. 28.] This is a description of the southernmost borders of the land, extending by the south and west to the Mediterranean sea (see xlvii. 19).

Ver. 29.] See xlvii. 14, 22.

Ver. 30.] The same measures of the city are al-

on the north side, four thousand and five hundred measures.

31 And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and

ready set forth (ver. 16), beginning with those on the north side, as the general division of the land doth (see ver. 1).

Ver. 31.] The same description is given of the gates of the New Jerusalem, Rev. xxi. 12, 13, to signify that all true Israelites have their share in this heavenly city, and a right to enter into it (Rev. xxii. 14).

Ver. 35. *Eighteen thousand measures:*] See ver. 16.

The Lord is there.] Jerusalem was formerly called "the city of God" Ps. lxxxvii. 3, and "the city of the great King" (Ps. xlvi. 2). But in this New

five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand measures; and the name of the city from *that day shall be*, The Lord is there.

Jerusalem, God shall dwell in a more glorious manner, and make it the place of his perpetual residence. So that every part of the city shall be honoured with evident tokens of the divine presence; and every member of it being dedicated to God's service, and becoming "a habitation of God through his Spirit," shall have some degree of the holiness of the temple, where God "had placed his name" (1 Kings viii. 29, compare with Rev. xxi. 22). This is in a lower degree fulfilled in all good Christians, who are called "the temples of the living God," 2 Cor. vi. 16, 1 Pet. ii. 5, and "a habitation of God through the Spirit," Eph. ii. 22.

THE BOOK

OF

THE PROPHET DANIEL,

AND

THE TWELVE MINOR PROPHETS.

TO THE MOST REVEREND FATHER IN GOD,
WILLIAM,
LORD ARCHBISHOP OF CANTERBURY;

PRIMATE OF ALL ENGLAND, AND METROPOLITAN; AND ONE
OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

MAY IT PLEASE YOUR GRACE,

HAVING had the honour to offer some former parts of my Commentary upon the Prophets to your Grace, I beg leave to lay this last and finishing part of my design at your Grace's feet, humbly entreating your favourable acceptance of my sincere endeavours to give what light I could to this important part of the holy writings.

The obscurity which is found in some passages of these prophecies, particularly in those of Daniel, hath exercised the thoughts of inquisitive men, in the foregoing ages of the church. But we, "upon whom the ends of the world are come," seem to have an advantage above those that went before us: forasmuch as it may be reasonably supposed, that the nearer the events foretold are to their accomplishment, the greater light several providen-

tial occurrences may afford to the predictions themselves.

The prophecy of Daniel is an undeniable proof of an overruling providence that "changes times and seasons," that removeth one government, and setteth up another. For what foresight was able so exactly to describe the orderly succession of the *four great monarchies*, but that of the Eternal Mind, whose "wisdom reacheth from one end to another mightily, and sweetly orders all things? Who declares the end from the beginning, and from ancient times things which are not yet come to pass: saying, My counsel shall stand, and I will do all my pleasure."

That holy prophet was adorned with such extraordinary endowments, as seldom are found in one person: being not only honoured with the gift of prophecy; but likewise advanced to bear rule over kingdoms, "by reason of that excellent spirit which was found in him:" this might afford me a proper occasion to draw a parallel between his and your Grace's accomplishments, which have qualified you to sustain the highest office in the church, and the greatest trusts in the state. But I shall forbear pursuing this subject, being well assured that your Grace takes greater satisfaction in

performing worthy deeds, than hearing the report of them proclaimed by others: and shall conclude with my hearty prayers, that your Grace may also resemble the felicity of Daniel, in enjoying a long and prosperous life here, and may then be translated to an endless happiness hereafter.

I am, may it please your Grace,
Your Grace's most dutiful and obedient servant,
WILLIAM LOWTH.

CONCERNING THE
AUTHOR AND THE SUBJECT
OF THE ENSUING
PROPHECY.

THE prophet Daniel was descended of the royal family of the kings of Judah: so that in the captivity of himself and his companions was fulfilled that prophecy of Isaiah, that the "king's issue should be eunuchs, or officers, to the king of Babylon" (Isa. xxxix. 7). The later Jews do not reckon Daniel among the prophets; but herein they contradict the sense of the more ancient ones, and particularly of Josephus, who calls him "one of the greatest of the prophets," and saith, "that he did not only foretell future things, which was common to him with other prophets, but also prefixed a time for their coming to pass" (Antiq. lib. x. cap. 12). Our Saviour's authority is decisive in this matter, who expressly calls Daniel a prophet, Matt. xxiv. 15, wherein he likewise spoke the sense of the Jews of that time. And if we consider the important subject of some of his prophecies, wherein he plainly points out the time of *Christ's coming and sufferings*, and the large extent of others of them, giving an account of the succession of *four monarchies* unto the end of the world, he may justly be reckoned among the first of that order. Daniel and St. John had both of them the honour of being persons *greatly beloved* by God and Christ (compare Dan. x. 11, with John xiii. 23): so the latter, in his Revelation, doth more distinctly unfold those events which the former foretells in general terms, as Mr. Mede has observed (see his works, p. 787).

This prophecy is writ partly in Hebrew, and partly in Chaldee: for which this reason may be

assigned; that those parts of it in which the Babylonian empire was concerned were writ in their language, viz. from ii. 4, to the end of the seventh chapter; a great part of which was probably entered into their public registers (see a like instance, Esth. ii. 23).

St. Jerome tells us in the preface to his Commentary upon Daniel, that Porphyry had the boldness to affirm, that the prophecies of Daniel relating to the kings of Syria and Egypt (ch. xi.), were written after the times of Antiochus Epiphanes: this was plainly granting the truth of the matters of fact therein contained, as St. Jerome observes; and the falsity of his assertion clearly appears from hence, that this prophecy was translated into Greek a hundred years before Antiochus's time, and that translation was in the hands of the Egyptians, who had no kindness either for the Jews or their religion. Nay, farther, the prophecies of Daniel foretelling the great successes of Alexander (viii. 5, xi. 3), were shown to Alexander himself by the Jews, who thereupon obtained several privileges from him, as Josephus informs us, Antiq. lib. xi. cap. 8.

Daniel lived in great favour under Nebuchadnezzar and his successors in the Babylonian monarchy; his extraordinary merits continued him in the same degree of favour under Darius and Cyrus, the first two Persian monarchs: and, as Josephus observes (*ubi supra*), "he was the only prophet that enjoyed a great share of worldly prosperity." He must needs have lived to a great age, it being near seventy years from the date of his first prophecy (ii. 1) to that of his last (x. 1). Our learned chronologer, Bishop Lloyd, supposes him to have been carried into captivity, when he was about twenty years old: about ten years after we find him famed for his piety and wisdom, as appears from Ezek. xiv. 14, xxviii. 3. His last vision was in the third year of Cyrus (Dan. x. 1), at which time he was about ninety-four years of age, and it is not likely he lived much longer.

There need not anything be said concerning the three additions to Daniel, viz. *The Song of the three Children*, the *History of Susannah*, and of *Bel and the Dragon*: since they manifestly appear to have been the productions of Hellenists of later times, and accordingly are rejected as apocryphal, by St. Jerome, in the prefaces to his translation, and to his Commentary on Daniel, and by other ancient writers.

CHAPTER I.

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

CHAP. I.

ARGUMENT.—The first chapter gives an account of the captivity of Daniel, and his companions, together with the manner of their education under the king of Babylon.

VOL. III.—51

2 And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of

Ver. 1.] The prophet Jeremiah makes the first year of Nebuchadnezzar coincident with the fourth year of Jehoiakim, and from thence begins the date of the seventy years' captivity (see Jer. i. 11, xxv. 1): but here Daniel speaks of Nebuchadnezzar as king of Babylon in the third year of Jehoiakim. To this

Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that

objection Dr. Prideaux gives an easy answer (Script. Connex. par. i. p. 60, edit. 8vo). That Daniel begins his computation from the time that Nebuchadnezzar was brought by his father on the expedition against Pharaoh-nechoh, king of Egypt, which was towards the latter end of the third year of Jehoiakim. In the beginning of the following year he conquered the Egyptians, which was the fourth year of Jehoiakim (see Jer. xlvi. 2); and in the latter end of the same year he came and besieged Jerusalem in the ninth month, according to the Jews' account, who to this day keep a fast, on the eighteenth day of that month, in memory of this taking of Jerusalem. At which time Jehoiakim became tributary to the king of Babylon, and consequently the seventy years of captivity and vassalage to Babylon began.

It has been observed in the notes upon Jer. xxv. 1, that the scripture account of the beginning of Nebuchadnezzar's reign anticipates the computation of Ptolemy's Canon two years, which two years Nebuchadnezzar reigned with his father, as Josephus informs us from Berosus, Antiq. lib. x. cap. 11.

Ver. 2. *The Lord gave Jehoiakim—into his hand*] He took Jehoiakim prisoner, and put him in chains, with a design to carry him to Babylon: but he having humbled himself, and submitted to become his tributary, he was restored to his kingdom (comp. 2 Kings xxiv. 1, 2 Chron. xxvi. 6).

The vessels of the house of God:] See 2 Chron. xxxvi. 7, compared with Dan. v. 2, 3. Some of the vessels were still left, which Nebuchadnezzar seized when he carried Jeconiah captive (see 2 Kings xxiv. 13, Jer. xxvii. 19, 20).

The land of Shinar] This was the original name of the country about Babylon (Gen. xi. 2), and it was still called by this name in some places of the prophets (see Isa. xi. 11, Zech. v. 11).

The treasure-house of his God.] Of the idol Bel (see Jer. 1. 2), from whence they were taken by Cyrus, and delivered to Zerubbabel (Ezra i. 7, 8). To this agrees the testimony of Berosus apud Josephus (Antiq. lib. x. cap. 11), who tells us, "That Nebuchadnezzar adorned the temple of Bel with the spoils of war which he had taken in that expedition."

Ver. 3. *Ashpenaz*] One of the chief officers of his palace; the officers that attended about the persons of the eastern kings being commonly eunuchs: a custom still practised in the Ottoman court.

And of the king's seed, &c.] The words may be better translated, "even of the king's seed;" the conjunction copulative being often used by way of explication (see Noldius's Concordance, p. 276, and the note upon Isa. li. 19). And thus Isaiah's prophecy was punctually fulfilled, xxxix. 7, as hath been observed in the preface.

at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour

Ver. 4. *Children in whom was no blemish, &c.*] He was directed to make choice of such as had the best accomplishments both of body and mind, and were fit to give attendance in a king's court. The word *yeladim*, "children," is used in scripture of such as are past the years of childhood, as we now distinguish the parts of man's life. It is applied to Rehoboam's counsellors, 1 Kings xii. 8, who cannot be thought mere children, since Rehoboam himself was of an advanced age. Nor can we suppose Daniel and his companions less than twenty years of age at this time, as may be concluded from their being put into considerable posts in the government in a short time after (ii. 48, 49).

The learning—of the Chaldeans.] Besides the study of politics and the art of war, the learning chiefly valued among them was astrology, or the knowledge of the heavenly motions, the interpretation of dreams, and architecture (see the notes upon ver. 17, 20).

The tongue of the Chaldeans.] The same was likewise called the Syrian language (see ii. 4).

Ver. 5. *A daily provision of the king's meat, &c.*] In like manner it was a custom of the Persian kings to feed their domestics with the remainder of their own tables (see Athenæus, lib. iv. cap. 10).

Ver. 7. *Belteshazzar;*] "According to the name of his god," as Nebuchadnezzar himself derives the word, iv. 8. So the name was derived from *Bel*, the chief idol of Babylon, as Nebuchadnezzar had his own name from *Nebo*, another of their idols, mentioned Isa. xlvi. 1, and Evil-merodach, his successor, was named from their idol Merodach, Jer. l. 2. It is probable that the other names imposed upon Daniel's companions, Shadrach, Meshach, and Abed-nego, were derived from some of their idols. *Misael*, a word derived from *El*, the name of the true God, may probably have been changed into *Meshach*, because *Sac* was an idol worshipped by the Chaldeans (see the note upon Jer. xxv. 26).

Ver. 8.] It was the custom of most nations, before their meals, to make an oblation of some part of what they ate and drank to their gods, as a thankful acknowledgment, that everything they enjoyed was their gift. These oblations were called *proscitia* and *libamina* among the Romans; so that every entertainment had something in it of the nature of a sacrifice. This practice generally prevailing, made Daniel and his friends look upon the provisions coming from the king's table as no better than meats offered to idols, and, by being so offered, to be accounted unclean and polluted (see Ezek. iv. 13, Hos. ix. 3, compare with Acts xv. 20). [*The portion of the king's meat.*] The word in the Hebrew is *path-bag*: from whence Scaliger derives the word *παθβασις*, mentioned in Athenæus as a dish served up to the table

and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their counte-

nances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ And as for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom *and* understanding, that the king enquired of them, he

of the Persian kings, being a mixture of corn and wine together. See his notes upon Eusebius, p. 112.]

Ver. 9.] See a like instance of God's care over Joseph, when he was a poor captive and prisoner, and destitute of all friends to support or comfort him: Gen. xxxix. 11, and compare Ps. cvi. 46.

Ver. 10. *The children—of your sort?*] Or, "Of your age;" for so the word *gile* signifies in the Arabic, and to this sense the Greek translation understands it.

Ver. 12. *Pulse*] The Hebrew word *zeronim* signifies all sorts of garden roots or herbs (see Isa. lxi. 11).

Ver. 17. *God gave them knowledge and skill in all learning and wisdom*:] In all sorts of learning and knowledge: so that it became a proverb, "Thou art wiser than Daniel," Ezek. xxviii. 3. They were particularly skilful in those parts of the Chaldean learning which were really useful, and might recommend them to the favour of the kings both of Babylon and Persia, and qualify them for places of trust under them. So Moses's education in the Egyptian learning (Acts vii. 22), fitted him to be a ruler of God's people.

Visions and dreams.] It was an opinion generally received in the early ages of the world, that dreams, when they were attended with unusual circumstances, did portend or signify some future event. This subject Tully handles at large in his first book De Divinatione, and alleges some very remarkable instances of that kind. Homer speaks the general sense of his own age, when he saith, *καὶ γὰρ τ' ὄνειρον ἐν Διὶς ἔσται*: "even a dream comes from God." The authority of Joseph is still more ancient, who saith, "Do not interpretations [of dreams] come from God!" (Gen. xli. 8). The next evidence, in point of antiquity, is the book of Job, where Eliphaz relates a night vision he himself had, which instructed him in a truth of great importance (Job. iv. 12, &c. xxxiii. 14, 15). Elihu affirms, that "God speaks once, yea twice to men—in a dream, in a vision of the night:" which, indeed, was the common way by which God revealed his will to the patriarchs of old, and afterward to the prophets (see Gen. xxviii. 12, &c. xxxi. 11, Numb. xii. 6). To descend to later times, the son of Sirach, when he discourses of the vanity of dreams, yet makes this exception, "Unless they be sent from the most high" (Eccles. xxxiv. 1. 6).

Ver. 18. *At the end of the days*] At the end of three years (see ver. 5).

Ver. 19. *Therefore stood they before the king.*] They were in continual attendance in the king's court. So "Joseph stood before Pharaoh," Gen. xli. 46. The same expression is used of Elijah and Jeremiah, as God's servants and messengers, 1 Kings xvii. 1, Jer. xv. 19, and the Levites are said to "stand before the congregation, to minister to them," Numb. xvi. 9.

Ver. 20.] These words may be understood of those that employed themselves in the lawful search of natural causes and effects, and of the regular motions of the heavenly bodies. For when Daniel made intercession to the captain of the guard, that "the wise men of Babylon might not be slain" (ii. 24), we cannot suppose all of them were such as studied unlawful arts and sciences, since he himself was afterward made master or head over them (ii. 48): and if no part of the Chaldean learning might lawfully be studied, they that "would not defile themselves with the king's meat," would have refused to be instructed in that way of education which he had appointed, as St. Jerome observes upon ver. 8. In like manner, the wise men mentioned Matt. ii. 1, called *μαγῶν* in the original, may be supposed such as employed themselves in observing the motions of the heavenly bodies, and might reasonably suppose that the new star they had seen, in that region of the heavens which the astrologers appropriated to Judea, did portend the birth of that Prince whom the Jews expected should be born about this time, and had spread such an expectation over a great part of the world: as a learned prelate hath lately shown, in his Defence of Christianity from the ancient Prophecies, ch. 1.

[*Astrologers*] The word in the Hebrew is *Assaphim*, which coming near in sound to the Greek *Σαφῖ*, hath made some conjecture that it was derived from thence. But the true derivation of it is either from the verb *tsapha* or *sapha*, signifying to view carefully, from whence comes the word *tsophim*, "watch men," a name given to the prophets: or else from *tsaphah*, to hide, from whence the author of Ecclesiasticus derives the Greek *sophia*; "wisdom," saith he, "is according to her name, and she is not manifest unto many" (vi. 22). See the Bishop of Coventry and Litchfield's Vindication, book i. ch. 1, sect. 2.]

Ver. 21.] Daniel lived to see the overthrow of the Babylonish monarchy by Cyrus: which made way for the fulfilling of Jeremiah's prophecy concerning the *seventy weeks*, in the return of the Jews

found them ten times better than all the magicians and astrologers that were in all his realm.

from their captivity; which was accomplished in the first year of king Cyrus (Ezra i. 1): for the accomplishment of which prophecy we find Daniel very solicitous, ix. 1, 2. This being so remarkable a year, the text takes notice that Daniel lived

21 And Daniel continued *even* unto the first year of king Cyrus.

so long: not but that he lived longer, at least till the third year of Cyrus, as appears from x. 1. The word *unto*, or *until*, does not always exclude the time following the period mentioned (see Ps. ex. 1, cxii. 8).

CHAPTER II.

1 AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chal-

deans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards, and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again, and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the

CHAP. II.

ARGUMENT.—An account of Nebuchadnezzar's dream, the substance of which he had forgot, and the wise men of Chaldea could not relate to him: who are thereupon threatened with death: Daniel rescues them from that imminent danger, relates the dream to the king, and interprets it of the four great monarchies; and how, in the latter times of the fourth, God would set up the kingdom of the Messiah. Upon this the king advances him and his friends to considerable posts of honour.

Ver. 1. *In the second year*] This was the fourth year of his reign, according to the scripture computation (see the note upon i. 1): for above three years must have been expired since the time of Daniel's captivity in Chaldea for the use of the Chaldeans, follows that computation of time which was in use among them.

Dreamed dreams.] Though it was but one continued dream, it contained divers scenes of affairs; being a description of the succession of the four monarchies, which were to continue, under different forms, unto the end of the world.

Broke from him.] Or, "went from him," as a like phrase is rendered, vi. 18. The preposition *al*, sometimes signifies *from*, as Noldius shows in several instances, Concordance, p. 689.

Ver. 2. *The king commanded to call the magicians, and the astrologers.*] See the note upon i. 20. Daniel and his companions did not appear among them: perhaps because the Chaldeans despised them as youths and strangers, and would not have them thought equal in knowledge with themselves.

Sorcerers.] This word is always taken in an ill sense by the holy writers, for those that consult with evil spirits.

Chaldeans.] The Chaldeans were so much addicted to the study of the heavenly motions, and to make prognostications from thence, that the word Chaldean is used both in Greek and Latin writers for an astrologer.

Ver. 4. *Then spake the Chaldeans—in Syriac.*] The ancient Chaldee and the Syrian language were the same (see Gen. xxxi. 47, 2 Kings xviii. 26, Ezra iv. 7). This language is found in its greatest purity in the books of Daniel and Ezra. The Jews, in the time of their captivity, mixed several Hebrew words with the Chaldee language, and this is the Chaldee in which the Targums upon the law and the prophets are writ, and is called the Hebrew tongue in the New Testament. The language spoken in Antioch, and other parts of Syria, differs as a dialect from the two former, and, being written in a different character, is what we now call Syriac (see Bishop Walton, Prolegom. xiii. ad Bibl. Polyglot, and Dr. Prideaux's Connex. par. ii. p. 529, edit. 8vo).

The following part of the chapter from this verse is written in Chaldee, and so on to the end of the seventh chapter: the reasons of which see in the preface.

Ver. 5. *Cut in pieces.*] A punishment of which other places of scripture make mention (see 1 Sam. xv. 33, 1 Chron. xx. 3). Our Saviour alludes to it, Matt. xxiv. 51.

Your houses shall be made a dunghill.] That there might be no remains left of their memory (see Ezra vi. 11).

Ver. 6. *Gifts and rewards*] Such as the king actually bestowed upon Daniel, after he had interpreted the dream, ver. 48 (compare v. 16).

Ver. 8. *I know of certainty that ye would gain the time.*] By importunately renewing your request that I would recollect my dream, you only protract the time, and delay the execution of the sentence pronounced against you, ver. 5. "Buying" or "redeeming the time" is a proverbial expression, denoting men's using their utmost endeavours to free themselves out of some imminent danger or difficulty: gaining time, being a considerable advantage to that purpose (see the following verse). In this sense St. Paul uses the phrase, Eph. v. 16, Col. iv. 5.

Ver. 9. *There is but one decree for you:*] The sentence of death already pronounced shall certainly be put in execution.

Ye have prepared lying and corrupt words] Ye

dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is no king, lord, nor ruler, that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is a rare thing* that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made

have only contrived feigned excuses to protract the time, in hopes that circumstances might possibly alter, and so you might escape punishment.

Ver. 11.] These Chaldeans undertook to foretell future events by their skill in the motions of the stars: and to explain dreams by some natural observations, such as are still to be seen in Artemidorus's Oneirocritics. Or if they pretended to have correspondence with spirits, they were the demons of a lower rank, who could not impart to them things so much above the compass of ordinary knowledge (compare ver. 28, and v. 11).

Ver. 12.] He might in his rage and fury not think of sending for Daniel; which made Daniel try to get admission to the king (ver. 14, &c.), to prevent his own destruction, as well as that of the other wise men.

Ver. 13.] Though they had not been summoned with the wise men of Chaldea (see ver. 2).

Ver. 14. *Then Daniel answered with counsel and wisdom to Arioch*] With whom he was in favour (see i. 9). The Vulgar Latin translates the former part of the sentence thus; *Tunc Daniel requisivit de lege et sententia*, "Daniel enquired concerning the law and decree," which the king had made for destroying the wise men. The word *tenem*, translated here *wisdom*, usually signifies an edict, or public decree, set forth by authority.

Ver. 15.] The king's anger was now abated, and withal the providence of God was visible, in inclining the king's heart to allow Daniel that favour which he had before denied to the magicians (ver. 8).

Ver. 18. *That they would desire mercies of the God of heaven*] The danger equally threatened Daniel and his friends, therefore it was fit they should join in prayer for the averting of it.

the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have

Ver. 19. *A night vision.*] The same with a dream (see Job iv. 13, xxxiii. 15).

Ver. 20. *For wisdom and might are his:*] His wisdom appears in ordering the great affairs of the world, and his might or power in bringing them to pass. To the same purpose Jeremy styles him, "great in counsel, and mighty in work," Jer. xxxii. 19.

Ver. 21. *He removeth kings,*] The great changes of the world are brought to pass by removing kings, and translating their dominions to others: by raising some empires, and pulling down others. Of this, Nebuchadnezzar's dream that was then revealed to Daniel was a signal instance: which contained the succession of the four great monarchies of the world. The prophet speaks of the disposal of governments as one of God's prerogatives, and the means whereby he brings to pass the most considerable changes which are wrought in the world. The psalmist speaks to the same purpose, Ps. lxxv. 6, 7. This is a very good reason to persuade men to submit to such changes and revolutions being brought to pass by providence for great and wise reasons (see iv. 17, Jer. xxvii. 5, 6).

Ver. 22.] He knoweth the most secret things, while they yet lie hid in their causes, and can discover and bring them to light (compare v. 11, 14).

Ver. 23. *For thou hast now made known unto us the king's matter.*] See the note upon ver. 26.

Ver. 24. *Destroy not the wise men of Babylon:*] Some of them might probably employ themselves in laudable studies, and searches after knowledge (see the note upon i. 20). However, here was no just cause given for putting them to death.

Ver. 25. *I have found a man—that will make known—the interpretation.*] Daniel undertook to do it of his own accord (ver. 24), but this officer, ac-

found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:

29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed

to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that

according to the manner of courtiers, takes this opportunity of ingratiating himself to the king, as if the discovery of Daniel's abilities in this kind was owing purely to his diligence.

Ver. 27. *Soothsayers.*] This word is not met with before among the several sorts of pretenders to wisdom among the Chaldeans, mentioned ver. 2. The Chaldee word is *gazerin*, which some think answers the Latin *aruspices*: who pretended to foretell events by tokens found in the entrails of the living creatures which they sacrificed.

The Greek translation which St. Jerome tells us was Theodotion's, retains the Chaldee word, and reads *γαστριων*, which shows he did not understand the true import of that original.

Ver. 28. *But there is a God in heaven that revealeth secrets.*] Daniel assumes nothing to himself, but gives the glory to God alone, whose knowledge, as he tells the king, infinitely exceeds that of all the wise men of Chaldea, and of the gods or demons which they consulted or worshipped.

Maketh known—what shall be in the latter days.] God only can certainly foreknow such events as depend upon contingent causes, and the determination of man's free-will (see Isa. xli. 22, 23). The "latter days" very often signify the times of the Messiah, called the "last times," or age of the world (see the note upon Isa. ii. 2); and so the expression may be understood here; for the prophecy contained in this vision reaches to the times when the "kingdom of the Messiah" shall be set up (see ver. 44, and compare x. 14).

Ver. 30.] See ver. 28, 36. That this may be a means for myself and my three friends to gain an interest in your majesty, the better to promote the glory of God, and to do kindnesses to our brethren of the captivity. This is the sense of the words if we follow the common translation: but I take the marginal reading to be the better interpretation, "But for the intent that the interpretation may be made known to the king." The verb transitive is often used for the impersonal (see the note upon Isa. xlv. 18). Several instances of this kind are to be found in the book of Daniel: as iii. 4, iv. 16, 31, v. 20, xi. 21.

Ver. 31. *Whose brightness was excellent.*] Grotius acutely observes, that this image appeared with a glorious lustre in the imagination of Nebuchadnezzar, whose mind was wholly taken up with admiration of

worldly pomp and splendour; whereas the same monarchies were represented to Daniel under the shape of fierce and wild beasts, ch. vii., as being the great supporters of idolatry and tyranny in the world.

The form thereof was terrible.] The success which accompanied their arms made them feared and dreaded by all the world.

Ver. 32. *This image's head was of fine gold.*] The Babylonian monarchy was arrived to the height of glory under Nebuchadnezzar (see ver. 37, 38): who likewise improved and adorned the city of Babylon to such a degree, as to make it one of the wonders of the world: as Dr. Prideaux shows at large, Connex. par. i. p. 94, &c. So this empire might justly be compared to a golden head.

His breasts and his arms of silver.] The second monarchy of the Medes and Persians will be inferior to the first (see ver. 39); probably in respect of its continuance: the Babylonian monarchy, if we date its beginning from Ninus, having lasted about seven hundred years.

Ibid. and ver. 33. *And his thighs of brass, his legs of iron.*] These emblems denote the strength of the third and fourth monarchies, and the irresistible force with which they subdued their adversaries. Iron and brass are the emblems of strength in the prophetic writings (see ver. 39, 40, iv. 15, vii. 19, Isa. xlv. 2, xlvi. 4).

Ver. 33.] See ver. 41, 42.

Ver. 34.] A very proper representation how the whole image was destroyed: viz. by a great stone's falling upon the feet of the image, and breaking them to pieces, whereby the whole image was overturned, and broken to pieces. In like manner the kingdom of Christ, a kingdom of God's own erecting (see ver. 45), shall break to pieces the fourth and last monarchy, in which the remainders of the other three were comprehended: and shall at length put an end to all earthly rule, authority, and power, 1 Cor. xv. 24.

The Jews unanimously agree, that by the *stone* is here meant the Messiah (see the authorities collected in the Bishop of Coventry and Litchfield's learned Defence of Christianity, p. 122).

Ver. 35. *Became like the chaff of the summer threshing-floors.*] There was no sign or remainder left of their former greatness (compare Ps. i. 4, xxxvii. 10, Hos. xiii. 4). The same expression is used by Isaiah, xli. 15, where speaking of the victory God will give to

no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

his church over its enemies, he saith, "Thou shalt thrash the mountains, and make the hills as chaff: thou shalt fan them, and the wind shall drive them away." The expressions in both places allude to the threshing-floors in the eastern countries, which were usually placed on the tops of hills (see 2 Chron. iii. 1).

And the stone that smote the image became a great mountain, and filled the whole earth.] This denotes the advancement and increase of Christ's kingdom, that it should from small beginnings proceed to fill the whole earth: as if a stone by degrees should grow to a mountain. Thus Christ is described as "going forth conquering, and to conquer," Rev. vi. 2. Mr. Mede hath very judiciously observed (see his Works, p. 743), that this kingdom is described here under two states or forms; the one may be called by way of distinction the *kingdom of the stone*, the other the *kingdom of the mountain*. The first commenced upon the erection of the fourth kingdom, while the statue continued on its feet; the other was to be manifest under its last and weakest state. Christ, the foundation of the church, is often described as a *stone* (see Isa. xxviii. 16, Zech. iii. 9), and the church in its flourishing estate is represented as a *mountain* (Isa. ii. 2, Ezek. xx. 40, Rev. xxi. 10).

Ver. 36. We will tell the interpretation—before the king.] An expression becoming the modesty of so good a man as Daniel: who allows his friends a share in the honour of interpreting the dream, because the interpretation was obtained by their joint prayers to God (see ver. 18, 23).

Ver. 37. A king of kings:] So Nebuchadnezzar is styled, Ezek. xxvi. 7, because he had kings for his vassals and tributaries: such were Jehoiakim and Zedekiah, the former kings of Judah (2 Kings xxiv. 1, 17). The same title was afterward given to Artaxerxes, king of Persia, Ezra. vii. 12.

Ver. 38. And wheresoever the children of men dwell—hath he—made thee ruler over them all.] The great monarchs assumed to themselves the title of being lords of the world (see vi. 25, viii. 5): so the word *οικουμένη*, the "world," commonly signifies the Roman empire in the New Testament (see Luke ii. 1, Acts xi. 29).

The beasts of the field and the fowls of the heaven.] The Greek adds, "And the fish of the sea:" whatever right thy subjects can claim, either in their possessions, or in any perquisites thereto belonging, is all held of thee, as the supreme lord (compare Jer. xxvii. 6).

Ver. 39. Another kingdom inferior to thee.] See ver. 32.

And another—(see ver. 32) which shall bear rule over all the earth.] The Grecian monarchy shall ex-

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

tend its conquests beyond the bounds of the preceding empires, even to those parts of the east, which none of the Persian monarchs had ever attempted to subdue.

Ver. 40. And the fourth kingdom shall be strong as iron:] So it is represented as having *great iron teeth*, vii. 7, 19. This fourth kingdom can be no other than the Roman empire. Some commentators, indeed, have reckoned the empire continued in Alexander's successors, as a distinct kingdom from that which was set up by himself. But no writer of the history of those times speaks of it as such: and this notion plainly contradicts the description which Daniel gives of that kingdom, ch. viii. There the prophet represents the third kingdom as it were set up by Alexander, and continued under his successors, under the figure of a "goat having one great horn," and afterward "four others which stood up in its stead" (ver. 8), and afterward expressly calls Alexander the first king (ver. 21), and farther tells us (xi. 4), that his kingdom shall be "broken and divided towards the four winds of heaven." They that want farther satisfaction, may see more proofs of this point in Mr. Mede's Dissertation upon this subject, p. 712 of his Works.

The reason why the Spirit of God takes notice of these monarchies rather than any others, is, because God's people were subjects to these monarchies as they succeeded one another; and in their succession, a line of time is carried on to the coming of Christ, who was to appear in the times of the fourth monarchy, and the countries belonging to it were to be the chief seat of Christ's kingdom: as Mr. Mede observes in the same Dissertation.

And as iron that breaketh all these, shall it break in pieces and bruise.] Or, "even as iron that breaketh (all things), shall it break in pieces and bruise all these."

Ver. 41.] The ten toes of the image signify the ten kings, who were in aftertimes to divide this kingdom among themselves: denoted by the *ten horns* of this fourth beast, mentioned vii. 7, compared with Rev. xvii. 12. This partition of the Roman empire will divide its strength, and by consequence be a diminution of its power.

Ver. 42.] Or, brittle. The sense of the word is more fully explained in the following verse. Some interpreters explain them thus: That the chief power in these ten kingdoms shall be partly *secular*, and partly *ecclesiastical*: and the encroaching of the ecclesiastical power upon the secular, shall be the occasion of frequent clashings between them, to the weakening of both parties, and endangering their breaking to pieces.

Ver. 43.] These ten kingdoms shall be a medley

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and command-

ed that they should offer an oblation and sweet odours unto him.

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CHAP. III.

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CHAPTER III.

1 NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits, and

the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

furnace, into which they were cast, because they refused to worship the golden image which king Nebuchadnezzar had set up.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worship-

peth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou has set

Ver. 1. *Nebuchadnezzar—made an image*] This image was set up probably in honour of Bel, whom Nebuchadnezzar worshipped as his tutelary deity; and called Daniel after his name (see i. 2, iv. 8).

The proportion of this image shows it to have been a very irregular figure, no man's height being above six times his thickness. This makes interpreters generally understand these *sixty cubits* of the height of the image and pedestal taken both together; and suppose the image to have been thirty-six cubits and the pedestal twenty-four. Diodorus Siculus, giving an account of the plunder Xerxes had taken out of the temple of Belus, mentions a statue of massy gold which was forty feet high, which Dr. Prideaux conjectures to have been this statue; and then the body of the image would hardly have been twenty-seven cubits high (see his *Script. Connex.* par. i. p. 100, 101).

The Greek interpreter supposes this remarkable story to have happened in the eighteenth year of Nebuchadnezzar's reign.

Ver. 2.] It seems a needless task to undertake an exact description of these several officers and commanders, who cannot be distinguished with any certainty. From the first word *ahashdarpanaia*, "princes," the word *satrapas* is derived, which is commonly taken for a word of Persian original, but was probably first used among the Assyrians or Babylonians, and from thence derived into the Persian language.

Treasurers.] In the Chaldee, *ghedabraia*, the same word with *ghizbar*, translated "treasurer," Ezra i. 8, Z being often changed into D, in the Chaldee.

Ver. 3. *And they stood before the image*] They made their personal appearance, and showed themselves ready to perform the worship required of them.

Ver. 4. *O people, nations, and languages.*] whatsoever parts of the empire ye come from, and whatever language you speak (see ver. 29, and iv. 1). This form of speech was designed to set forth the largeness and extent of the Babylonish empire, which had subjects of so many different languages. The same phrase was afterward used under the Medes and Persians (see vi. 25, Esth. i. 22, iii. 12, viii. 9).

Ver. 5.] Some of the names of these musical instruments have a great affinity with the Greek words of the same signification: as the word *karna*, "the cornet," with *κίρνα*; *kithros*, the "harp," with *κίθαρα*; *pesanterin*, the "psaltery," with *ψαλτήριον*; and

symphonia, translated "dulcimer," with *συμφωνία*. This some account for, by supposing that the traffic managed by the Phœnicians with Greece (see Ezek. xxvii. 13), and the transplanting of the Eolian and Ionian colonies into Asia, which happened about an age after the destruction of Troy, brought these and other Greek words into the eastern parts of the world. But it is more probable that these names should be transferred from the eastern languages into Greece. This is taken for granted in the word *sambuca*, derived into Greek from the Chaldee *sabca*, mentioned in the text. In like manner *kithros*, from whence *cithara* is derived, is probably taken from *citrus*, i. e. the citron-wood, of which the instrument is made, the best of which kind grew in Media. This opinion is confirmed by the testimony of Strabo (lib. x. p. 471), who saith, "That the names of musical instruments, such as *nablia*, *sambuca*, and *barbitos*, were derived from barbarous languages:" by which the Greeks denote the eastern tongue. The words of Athenæus are to the same purpose, lib. iv. cap. 23, and lib. xiv. cap. 5, where he saith, "That the Phrygian and Lydian harmony came from the barbarians, i. e. the eastern nations, to the Greeks."

There is but one objection against this opinion, which is, that the word *symphonia*, here mentioned, is a Greek compound. But Isidore, in his *Origines*, describes that instrument to be hollow, something like our drum, and covered with leather, which they played upon with a stick or a quill: from whence we may conclude, that the affinity between this and the Greek word of the same sound is purely accidental.

Ver. 6. *The same hour*] This is the first place in the Old Testament where we meet with the division of time into hours. The Greeks ascribe the invention of hours to Anaximander or Anaximenes; who probably learned it from the Chaldeans (see Herodotus, lib. ii. cap. 109).

Be cast into the midst of a burning fiery furnace.] Burning offenders alive was a punishment used among the Babylonians (see Jer. xxix. 22), and it may be in other eastern countries (see Ps. xxi. 9).

Ver. 7.] Paying divine honours to the images of deified men was a piece of worship generally practised among the Chaldeans, as well as other heathens (see Isa. xlvi. 1, Jer. x. 2, II. 1. 2).

Ver. 12. *Thy gods.*] Or rather, "thy god:" for the image represented but one single object of worship:

over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

so the word is rendered i. 2, and so it should be translated, Exod. xxxii. 4: "This is thy God, O Israel;" as the same words are rendered Neb. ix. 18. For Aaron certainly designed to worship the true God by the emblem of the golden calf, and accordingly "proclaimed a feast to the Lord," Exod. xxxii. 5.

Ver. 14. *Is it true,*] Or, "Is it on purpose?" so the word is used, Exod. xxi. 13.

Ver. 15. *Now if ye be ready,* &c.] The sentence is imperfect in the original, and is rightly supplied by our translators with the word *well*: see a like instance, Luke xiii. 9.

And who is that God that shall deliver you out of my hands?] Thus Nebuchadnezzar exalted himself above God Almighty, as Sennacherib had done before him (2 Kings xviii. 36), notwithstanding that he had before made an ample confession of the true God (ii. 47).

Ver. 16.] In so plain a case there is no room for deliberation: we have an answer ready at hand, "that we ought to obey God rather than man."

Ver. 17.] As we are firmly persuaded of his power to deliver us, so we trust in his mercy and goodness that he will deliver us out of this imminent danger. This they speak out of a well grounded hope, not from a certain foresight of being delivered; for such

an assurance would have defeated the worth of their courage and constancy in despising the danger which threatened them.

Ver. 19.] He discovered in his looks the signs of his fierce anger against these three persons, whom he was incensed against, not only as guilty of disobedience, but likewise of the highest ingratitude towards him who had preferred them to places of trust and honour.

Ver. 25. *And the form of the fourth is like the Son of God.*] Like that of an angel (see ver. 28). Angels are called the sons of God, Job i. 6, xxxviii. 7.

Ver. 26. *Ye servants of the most high God,*] This miracle calls to the king's mind that confession he had formerly made of the true God (ii. 47).

Ver. 28. *Blessed be the God of Shadrach,* &c.] So Darius offers up his acknowledgments to the "God of Daniel" (vi. 26), looking upon him as superior to other gods, but not as the only true God.

Who hath sent his angel,] So Daniel ascribes his deliverance from the lions to an angel, vi. 22 (compare Acts xii. 11).

And have changed the king's word,] Have rendered his command of none effect, God himself having suspended the execution of it:

Ver. 29.] See ii. 5.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because

Ver. 30.] Or restored them to their former places and dignities: so Lud. De Dieu explains the Chaldee verb *hatselach*. The Greek interpreter adds, at

there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

the end of the verse, "And he advanced them to be governors over all the Jews who were in his kingdom."

CHAPTER IV.

1 NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me,

whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down

of the wise men of Babylon can attain to (see ii. 11, v. 11, 14).

Ver. 9. *O Belteshazzar, master of the magicians,*] See ii. 48, and the note upon i. 20.

Tell me the visions] Nebuchadnezzar tells the dream himself in the following words: so the meaning of this sentence must be, Tell me the dream, that is, the interpretation thereof; in which sense the copulative particle is often used (see the note on i. 3). The Greek translate it thus, "Hear the visions of my dream, and tell me the interpretation thereof."

Ver. 10.] Princes and great men are often represented by fair and flourishing trees. So the king of Assyria is described, Ezek. xxxi. 3, 18 (compare Isa. x. 34, Zech. xi. 2).

Ver. 12. *The beasts of the field had shadow under it,*] All the subjects of that large empire thought themselves safe under his protection (compare Ezek. xvii. 23, xxxi. 6, Lam. iv. 20).

Ver. 13. *Behold, a watcher and [or even] an holy one came down from heaven;*] The conjunctive copulative is used here by way of explication (see ver. 9). The word "watcher" is understood of some principal angel: the angelical orders being described as always attending upon God's throne, to receive and execute his commands (see Ps. ciii. 20, Matt. xviii. 10, and the notes upon Ezek. i. 11, 24). For the same reason they are called "the eyes of the Lord," Zech. iv. 10. In the fragments of that ancient book, called The Prophecy of Enoch, quoted in the Epistle of St.

CHAP. IV.

ARGUMENT.—A recital of Nebuchadnezzar's dream, which foretold the loss of his kingly power, and his being driven from human society, as it was explained by Daniel, and fulfilled in the event.

Ver. 1.] This chapter contains a recital of the very words of that edict or proclamation which Nebuchadnezzar published after his restoration, for the greater confirmation of the truth of the event here related.

Ver. 3. *His kingdom is an everlasting kingdom,*] He exercises an uncontrollable dominion over all the world, and even over the greatest princes (see ver. 17, 34, 35).

Ver. 4.] I thought myself secure in my enjoyments, and at full ease and prosperity in my palace at Babylon, which was built with that state and magnificence as to be reckoned one of the wonders of the world (ver. 30). God's particular judgment often resembles the general one, in their coming suddenly and unexpectedly, when men indulge themselves in their carnal security (see Ps. xxx. 6, 7, Matt. xxiv. 43, 44, 1 Thess. v. 2, 3).

Ver. 6.] As he did before upon a like occasion (ii. 2).

Ver. 8.] See the note upon i. 7.

And in whom is the spirit of the holy gods:] Who is enlightened by the gods, or heavenly powers, with a supernatural degree of knowledge, such as none

the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belshazzar, declare the in-

terpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

19 ¶ Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

Jude, the angels are called Ἐγγελάδες, the Greek word which answers to *Eir* in the text; and some critics derive the *Iris* of the poets, whom they describe as the messenger of the gods, from the word *Eir*: though others take the word *Eir* to differ only in the Chaldee dialect from the Hebrew *Tseir*, a "messenger." The word "holy one" denotes such of the angels who kept their station, and were not seduced from their obedience when the evil angels fell (see viii. 13). In the same sense the word is taken, Jude, ver. 14, "The Lord cometh with ten thousands of his saints," or holy ones (compare Deut. xxxiii. 2, Zech. xiv. 5, 1 Thess. iii. 13).

Ver. 14. *Let the beasts get away from under it, &c.*] Let his subjects not rely upon his protection (compare Ezek. xxxi. 12).

Ver. 15. *Nevertheless leave the stump of his roots in the earth.*] As when the root of a tree is still alive there is a possibility of its flourishing again: so there should still be hopes that the king may recover his former state and dignity (see ver. 26).

With a band of iron and brass, in the tender grass of the field;] To denote that while the king was deprived of his reason, and lived among the beasts of the field, he was bound with fetters and chains, as madmen usually are (see Mark v. 4).

Ver. 16. *Let his heart be changed from man's, &c.*] Let him lose the use of his reason (see ver. 34, 36). Scaliger thinks this madness of Nebuchadnezzar is obscurely hinted in a fragment of Abydenus, produced by Eusebius, Præp. Evang. lib. ix. cap. 41, where, having represented the king from the Chaldee writers to have fallen into an ecstasy, and to have foretold the destruction of that empire by the Medes and Persians; the author adds, that "immediately after uttering this prophecy he disappeared," which Scaliger expounds of his being driven from his kingly state and the society of men (see Scaliger's notes upon the Ancient Fragments, in the appendix to his work De Emendatione Temporum).

And let seven times pass over him.] That is, seven years: so the expression is taken xi. 13, where the Hebrew reads, "The king of the north shall come at the end of times," that is, years. So the time, times, and a half, mentioned vii. 25, xii. 7, signify three years and a half; and are accordingly explained by *forty-two months*, Rev. xi. 2, and by *one thousand two hundred and sixty days*, Rev. xii. 7, both which reckonings of time are equivalent to three years and a half.

Ver. 17. *This matter is by the decree of the watchers,*

and the demand by the word of the holy ones:] It is called "the decree of the most High," ver. 24. So the expression of the text is an allusion to the proceedings of earthly princes, who publish their decrees with the advice of their chief ministers. Thus God is described as summoning all the hosts of angels, and taking resolutions according to their advice, 1 Kings xxii. 19, and Christ is represented as attended with angels and saints as his assessors at the day of judgment (see vii. 22 of this prophecy, 1 Cor. vi. 2, 3, 1 Tim. v. 21, Rev. xx. 4). The words are capable of another sense; viz. that this sentence was pronounced at the request of those angels whom God had appointed to preside over the affairs of the Babylonish empire (see the note upon x. 13). *Watchers and holy ones* are here spoken of in the plural number, whereas the words are in the singular, ver. 13, which difference may thus be accounted for; that the sentence was pronounced at the joint request of many, but was to be put in execution by one single angel. See ii. 21.

And setteth up over it the basest of men.] This regards Nebuchadnezzar, either with respect to his present condition, whose pride and cruelty rendered him as despicable in the sight of God, as his high estate made him appear honourable in the eyes of men; and therefore was justly doomed to so low a degree of abasement: or else it may be understood of his wonderful advancement and restoration, after he had been degraded from his dignity, and sent to herd with the beasts of the field. God thereby asserting that prerogative of his, of "bringing low and lifting up;" and of "raising the beggar from the dunghill, to set him among princes" (1 Sam. ii. 8, 9, Psal. cxliii. 7, 8).

Ver. 18.] See ver. 8.

Ver. 19. *Then Daniel—was astonished, &c.*] Both at the surprising circumstances of the judgment denounced against the king; and likewise out of a tender regard and respect for his person, who had bestowed so many favours upon him.

The dream be to them that hate thee, &c.] The words are spoken by the figure called *euphemismus*, when we would avert an ill omen from ourselves or friends, by wishing it may light upon our enemies. See a like instance, 1 Sam. xxv. 22, "So and more also do God unto the enemies of David." At the same time, Daniel expresses his dutiful concern for the safety of the king's person and government. Jeremy had before advised the Jewish captives at Babylon to wish and pray for the prosperity of the government under which they lived, Jer. xxix. 7.

22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me: and for the glory of my kingdom, mine honour and brightness returned unto me; and my

Ver. 22.] See ii. 38.

Ver. 25.] See ver. 16.

Ver. 26.] Heaven is put for God, as Matt. xxi. 25. Luke xv. 18, 21.

Ver. 27. Break off thy sins by righteousness, &c.] Become a new man. The Greek translates it, "Redeem thy iniquities by alms-deeds:" making this sentence equivalent in sense to the following words: and it is true that *righteousness* is often taken for *mercy* (see Ps. xxxi. 2, cxii. 9). Nor does this sense of the words favour the doctrine of *merit*, any more than those words of Solomon, Prov. xvi. 6. "By mercy and truth iniquity is purged," or expiated: as the Hebrew verb *capbar* properly signifies. To the same sense St. Peter saith, "Charity shall cover a multitude of sins," 1 Pet. iv. 8, viz. as it is a testimony of unfeigned repentance or conversion. Thus Salvian, descanting upon this text, and speaking of works of charity, as proper evidences of true repentance, saith of the sinner, Offerat cum compunctione, cum lacrymis: aliter quippe oblata non prosunt; quia non pretio, sed affectu placent. "We ought to make such oblations with all the signs of true contrition, or else they will not be accepted; because it is not the value of the things themselves, but the disposition of the giver, which renders them acceptable" (Salvian. ad Eccles. Cathol. lib. i.).

It may be a lengthening of thy tranquillity.] God sometimes defers his judgments upon men's showing signs of repentance (see 1 Kings xxi. 29).

Ver. 30.] Though Babylon was one of the oldest

cities in the world, yet Nebuchadnezzar had very much improved, and made it one of the wonders of the world, upon account of the largeness and height of its new walls, the temple of Belus, his own palace, and the hanging gardens belonging to it; the banks of the river, and the canals made for the draining of it: all which were the works of this king, and an exact description of them may be seen in Dr. Prideaux's Script. Connex. par. i. p. 94, &c.

The words of Nebuchadnezzar here recited savour of great pride and arrogance, and are therefore justly punished by that judgment pronounced upon him in the following verses (compare v. 20).

Ver. 31.] So Herod was struck immediately, because he gave not God the glory (Acts xii. 23).

Ver. 34.] At the end of seven years (see ver. 16) I recovered the use of my reason (ver. 36), and became sensible of my dependence upon God, and lifted up mine eyes to heaven in a devout acknowledgment of his sovereign majesty, whose dominion alone is unchangeable, and endures for ever.

Ver. 35.] The greatest monarchs, as well as persons of an inferior rank, are as nothing in his sight: and he disposes all things in heaven and earth by an irresistible power and authority (compare Isa. xl. 15, 17, xlv. 9).

Ver. 26.] Or, "The glory of my kingdom (for the particle in the word *likar* is used for the nominative case, see Noldius, p. 463), mine honour, and countenance," or comeliness, "returned to me." The word *ziv* is translated *countenance* v. 6, vii. 28. I

counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol

recovered my former looks, was possessed of the same outward glory and majesty, and was honoured with the same attendance and retinue as I was before.

Ver. 37. *All whose works are truth, &c.*] Who

and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

governs the world with equity and justice (compare Rev. xv. 3, xvi. 7).

Those that walk in pride he is able to abase.] Of which Nebuchadnezzar himself was a remarkable instance, ver. 30, 31, and v. 20.

CHAPTER V.

1 BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple, which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God

which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

CHAP. V.

ARGUMENT.—A judgment is denounced against Belshazzar, for his sacrilege, by a hand-writing upon the wall, which Daniel reads: importing the downfall of the Babylonish monarchy, and translating the empire to the Medes and Persians: which sentence is fulfilled the same night.

Ver. 1. *Belshazzar the king*] This was the last king of the Babylonish race, and therefore must be the same who is called Nabonnedus by Berossus, and Naboandelus by Josephus, Antiq. lib. x. cap. 11 (see this clearly proved by Dr. Prideaux, Script. Connex. par. i. p. 114).

Made a—feast] The king made a great feast to the principal officers and great men of his court, and was himself present at it. This feast was made at a time of public rejoicing, being an annual festival, when the whole night was spent in reveling: which season Cyrus took the advantage of to make himself master of the city, as Herodotus, lib. i., and Xenophon, lib. vii. relate, and was foretold by Jeremy, li. 39, 57.

Ver. 2. *The golden and silver vessels*] These vessels were carried by Nebuchadnezzar into the temple of his own god (i. 2), and set apart, as it seems, for religious uses. So this farther profanation of them was contrary to the rules of their own religion, and may be supposed to have been done out of a drunken frolic by Belshazzar.

Without question the vessels and other furniture with which Solomon adorned the temple, were extraordinarily magnificent: since Nebuchadnezzar thought them worth carrying to Babylon, to furnish the temple he had built there for his god Belus, a structure that might be esteemed one of the wonders of the world (see Dr. Prideaux, *ubi supra*, p. 98). Some of these vessels were afterward carried in triumph to Rome by Titus, after he had conquered Jerusalem, as Josephus, an eye-witness, asserts (Bell. Jud. lib. vii. p. 1306, edit. Oxon.): afterward, when Gensericus sacked Rome, he carried these away with the rest of his booty; but when Justinian conquered Africa, he recovered them

again, and sent them for a present to the church of Jerusalem (see Evagrius, lib. iv. cap. 17).

His father Nebuchadnezzar] Nebuchadnezzar was in truth his grandfather; for he was the son of Evil-merodach by Nitocris his queen: so he was grandson to Nebuchadnezzar: and thus the prophecy of Jeremy was fulfilled, that “all nations should serve Nebuchadnezzar, and his son, and his son's son,” Jer. xxvii. 7. It is usual in scripture to call the grandfather, by the name of father (see 2 Sam. ix. 7, 2 Kings viii. 26, compared with ver. 18; 2 Chron. xv. 16, compared with xi. 20; Zech. i. 1, with Ezra vi. 14).

Ver. 4.] They sang praises to their false gods, who were fitly represented by senseless images; and this they did by way of triumph over the God of Israel, the vessels of whose temple they brought forth as so many trophies of their victory (see ver. 23).

Ver. 5. *In the same hour came forth fingers of a man's hand,*] Next to murder, no sin is so remarkably punished in this world as that of sacrilege; as appears by innumerable instances taken out of the histories of all ages, of heathens and infidels, as well as Jews and Christians. For to profess a religion to be true, and yet to offer violence to the places and utensils dedicated to the service of that religion, is downright impiety, and argues a contempt of all religion. Remarkable examples of this kind in the heathen story are, the miserable end of the Phocceans, who robbed the temple of Delphos, and were the occasion of that war, which was called from thence the *holy war*; an account of which may be seen in Petavius, Rationar. Temporum. par. i. p. 113; the destruction of the Gauls in their attempt upon the same temple; and of Crassus, who plundered the temple of Jerusalem, and that of the Syrian goddess: these two last stories are very particularly related by Dr. Prideaux, par. ii. p. 26, 202.

Grotius's note upon this place is worth observing: “The heathens thought it a great impiety to convert sacred things to common uses; but now-a-days neither princes nor people think there is any harm in it: and can we expect that God should not visit for these things?”

And wrote over against the candlestick] The feast

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astounded.

10 ¶ *Now* the queen by reason of the words of the king and his lords came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord

was continued till late in the night, according to custom (see the note upon ver. 1).

Ver. 6.] He discovered the disorder of his mind, by the shaking and trembling which seized his whole body (compare Psal. lxxix. 23).

Ver. 7. *The king cried aloud*] Discovering thereby great fear and impatience.

To bring in the astrologers, &c.] See the note upon i. 20, ii. 2, iv. 6.

The third ruler] One of the three principal rulers (see vi. 2).

Ver. 8 *They could not read the writing,*] It was probably writ in the old Hebrew letters, now called the Samaritan character, which the Chaldeans were ignorant of.

Ver. 10.] *The king's wives and concubines sat with him at the feast,* ver. 2. So the person here mentioned must be the queen-mother Nitocris; a lady famous for her wisdom, who had the chief management of the public affairs, and so is called the *queen*, by way of eminence (see Dr. Prideaux, par. i. p. 122).

Ver. 11. *There is a man in thy kingdom in whom is the spirit of the holy gods;*] See the note upon iv. 8.

And in the days of thy father] i. e. Thy grandfather Nebuchadnezzar (see ver. 2).

Ver. 13. *Art thou that Daniel, &c.*] Though his grandfather had advanced Daniel to considerable places of honour (ver. 11), yet Belshazzar knew nothing of him; which argues him to have been a weak and vicious prince, according to the character historians give of him, and that he left the care of the public affairs to his mother, minding nothing but his pleasures.

Ver. 17. *Let thy gifts be to thyself,*] The prophet was not willing to receive any reward for interpreting a writing, which was to receive its accomplishment in the destruction of the king and the government.

Ver. 19.] See ii. 37, 38.

Ver. 20. *But when his heart was lifted up, &c.*] See iv. 30.

And they took his glory from him:] Or, "His glory was taken from him:" the verb transitive being often used for the impersonal (see the note upon ii. 30).

Ver. 23. *But hast lifted up thyself, &c.*] See the note upon ver. 4.

And the God in whose hand thy breath is,—hast thou not glorified:] Thou hast not given due honour

of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

to that supreme Being, who hath an absolute disposal, not only of thy affairs (compare Jer. x. 23), but even of thy life itself.

Ver. 26.] The determinate number of years which God hath appointed for the continuance of thy reign and the Babylonish monarchy is finished. So God is said to "number the months" of man's life, and to "appoint him bounds which he cannot pass," Job xiv. 5. The word *Mene* is doubled in the foregoing verse, to show that the thing is certain, and established by God, as Joseph tells Pharaoh in a like case, Gen. xli. 32.

Ver. 27.] Wicked men are often compared to silver adulterated, and alloyed with baser metals, which makes it too light when weighed in the balances (see Jer. vi. 30, Ezek. xxii. 18). Such was Belshazzar when weighed in the scales of divine justice (compare Job xxxi. 6, Ps. xlii. 10). The same comparison is used by Homer, when Hector's fatal day approaches, Iliad, xxii. and by Virgil at the death of Turnus, Æneid, xii.

Ver. 28.] The verb *paras*, from whence *Peres* is derived, as an appellative, signifies to divide, or break: it is likewise the proper name of the Persians, who were to be sharers in the division of the Babylonish empire. *Upharsin*, in the twenty-fifth verse, is a participle of the verb *paras*; it literally signifies, *And they divide it*.

Ver. 29.] The king thought himself bound in honour to perform the promise he had made, ver. 16, which yet it is likely could not take effect at that unseasonable time of night: so the words might better be thus translated; "Then commanded Belshazzar, that they should clothe Daniel with scarlet—and should make a proclamation concerning him," &c. The particle *vau* is often put for the con-

27 TEKEL; thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.

junction *that* (see Noldius, p. 312): so it is used in the second verse of this chapter.

Ver. 30.] He and all his nobles were slain together in the midst of their feasting and revelling, as Herodotus (lib. i.) and Xenophon inform us; the latter relates the story thus (Cypœd. lib. vii.): "That two deserters, Gadata and Gobryas, having assisted some of the Persian army to kill the guards, and seize upon the palace, they entered into the room where the king was, whom they found standing up in a posture of defence; but they soon dispatched him, and those that were with him." Thus the prophecy of Jeremy was accomplished, that Babylon should be taken at the time of a public feast, while "her princes and great men, her captains, her rulers, and mighty men, should be drunken, and should sleep a perpetual sleep, and not awaken" (li. 39, 57).

Ver. 31. *And Darius the Median took the kingdom.*] This Darius is said to be of the seed of the Medes (ix. 1): and is supposed by the most judicious chronologers to be the same with the Cyaxares, the son of Astyages: him Cyrus made king of the Chaldeans, as being his uncle by his mother's side, and his partner in carrying on the war against the Babylonians, and left him the palace of the king of Babylon, to live there whenever he pleased, as Xenophon relates, Cypœd. lib. viii. Darius succeeding in the empire, being Cyrus's gift, Ptolemy's Canon supposes Cyrus to be the immediate successor of Nabonnedus, or Belshazzar, and allots nine years to his reign: whereas Xenophon reckons two of these years to Darius, and seven to Cyrus: *ubi supra*. The Chælee paraphrase rendered here, "took the kingdom," is translated *possessed the kingdom*, vii. 18, and means the same with succeeding in the kingdom.

CHAPTER VI.

1 IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom

Daniel was first; that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the

CHAP. VI.

ARGUMENT.—Daniel being preferred by Darius above all the governors and princes of the provinces, they maliciously contrive an accusation against him; upon which he is cast into the lions' den, and from thence miraculously delivered.

Ver. 1.] According to the number of the prov-

inces which were subject to the Medo-Persian empire. These were afterward enlarged to a hundred and twenty-seven by the victories of Cambyses and Darius Hystaspes (see Esth. i. 1).

Ver. 2. *And over these three presidents; of whom Daniel was first:*] He had been appointed one of the principal officers of state by Belshazzar, v. 29. Darius came not to Babylon, but tarried at Ecbatane in Media, whither he sent for Daniel, that he might

presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found

Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decrees; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

be always near him: see Joseph. Antiq. lib. x. cap. 12 (*al.* 11), where it is likely he received this new advancement. Josephus informs us, in the same place, that Daniel built an admirable structure at Ecbatane, probably by Darius's direction, which was afterward made the burial-place of the kings of Media and Persia, the care of which place was always committed to a Jewish priest.

Ver. 3. *Because an excellent spirit was in him;*] Compare v. 11, 12. He had great experience in the public affairs, it being now sixty-five years ago since he was first advanced by Nebuchadnezzar (ii. 48).

Ver. 8. *According to the law of the Medes and Persians, which altereth not.*] After it is once enacted by the king, with the consent of his counsellors. So Diodorus Siculus tells us (lib. iv.) of Darius, the last king of Persia, that he would have pardoned Charidemus after he was condemned to death, but could not reverse the law that had passed against him. We may observe the difference of style between this text and that of Esth. i. 19. Here the words are, "the law of the Medes and Persians," out of regard to the king, who was a Mede: there it is styled "the law of the Persians and Medes," the king being a Persian at that time.

Ver. 10. *His windows being open in his chamber.*] "In his upper chamber," as the Greek reads that text. It seems to have been customary among the devout persons of the Jewish nation, to set apart some upper room for their oratories, as places freest from noise and disturbance. So we read Tobit iii. 17, that "Sarah came down from her upper chamber," where she had been at her devotions: and the apostles assembled together "in an upper room,"

Acts i. 13 (see Bishop Pearson on that text, in his first Lecture upon the Acts).

Toward Jerusalem.] According to that petition in Solomon's consecration prayer (1 Kings viii. 48), "That if they were led away captive, and should pray to God towards the city which he had chosen, and the house which Solomon had built, then hear thou their prayer, &c." (compare Ps. v. 7, Jonah ii. 4).

Three times a day.] Some learned writers tell us, out of Maimonides, that upon solemn days, such as were the third and fifth days of the week, the evening sacrifice was killed at half an hour after twelve; so the hour of prayer, which on other days was the ninth hour, or three in the afternoon, was then about noon; and the third hour of prayer must then be towards bed-time (see Thorndike on Religious Assemblies, ch. 8, and Dr. Prideaux's Dissert. upon the Synagogue Service, par. i. book vi. of his Script. Connex.).

Ver. 13. *That Daniel, which is of the children of the captivity of Judah,*] Compare v. 13. This is added to aggravate his fault, that one who is a foreigner, and brought hither a captive, should offer a public affront to the laws of the king, whose favour and protection he enjoys.

Ver. 14. *Then the king,—was sore displeased with himself.*] Having too late discovered that the princes, in procuring him to sign this decree, had no other aim but to take advantage of it to the prejudice of Daniel.

Ver. 16. *Thy God whom thou servest continually, he will deliver thee.*] The words express the king's hopes and good wishes, but no certain persuasion (see ver. 20).

18 ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of

the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, *them*, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and steadfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Ver. 20. *O Daniel, servant of the living God,*] God sometimes makes the mouths of infidels instrumental in setting forth his praises (see ii. 47, iii. 28).

Ver. 22. *My God hath sent his angel,*] See iii. 28. *And also before thee, O king, have I done no hurt.*] Though I disobeyed thy decree, it was not done out of contumacy or stubbornness, but purely to preserve a good conscience, which is the only true principle of loyalty and obedience (see Rom. xiii. 5).

Ver. 24. *Them, their children, and their wives,*] According to the cruel laws and customs which prevailed in some countries, of involving whole families in the punishment due to particular persons:

in opposition to which, that equitable law was ordained by Moses, that "fathers should not be put to death for the children, nor the children for the fathers," Deut. xxiv. 16.

And the lions had the mastery of them, &c.] To show that their sparing Daniel was miraculous.

Ver. 25.] See the note upon ii. 38.

Ver. 26, 27.] He makes the same acknowledgment of the true God as Nebuchadnezzar had done before him (see iii. 29, iv. 3, 34).

Ver. 38. *In the reign of Cyrus the Persian.*] Who upon Darius's death took possession of the whole monarchy of the Medes and Persians, called from him the Persian monarchy (see Ezra i. 2).

CHAPTER VII.

1 IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

CHAP. VII.

ARGUMENT.—Daniel's vision concerning the four beasts, which an angel interprets of the four great monarchies, that were to continue successively unto the end of the world.

Ver. 1.] The prophet having related some remarkable passages concerning himself and his brethren in captivity, and given proofs of his skill in interpreting other men's dreams, proceeds to give an account of his own visions; and thereupon goes back to the first year of Belshazzar's reign, which was seventeen years before the history contained in the last chapter.

Ver. 2.] Denoting those commotions of the world, and that troublesome state of affairs, out of which empires and kingdoms commonly take their rise.

Ver. 3.] They took their rise from wars and commotions, which end in setting up the conqueror to be

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

a great monarch over those whom he hath subdued (compare Rev. xiii. 1). The reason why these monarchies are represented by fierce and savage beasts, hath been observed in the note upon ii. 31.

Ver. 4. *The first was like a lion, and had eagle's wings:*] Warriors, especially conquerors, are compared to lions for their strength and cruelty, and to eagles for their swiftness (see Deut. xxviii. 49, 2 Sam. i. 23, Jer. iv. 7, xlvi. 40, Hab. i. 8).

And it was lifted up from the earth,] Or rather, "Wherewith it was lifted up from the earth;" as the margin reads, the conjunction copulative sometimes supplying the place of a relative (see Noldius, p. 296). There was a stop put to the progress of its victories, by the frequent irruptions of the armies led by Cyrus and Darius, or Cyaxares, against the Babylonians, for twenty years together, before the final overthrow of that empire. See Dr. Prideaux's Script. Connex. from the first year of Neriglissar's reign, and so onwards.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

And made stand upon the feet as a man, &c.] It became more tame and tractable.

Ver. 5. And behold another beast, a second, like to a bear.] This beast denotes the Persian empire, and its first beginning to advance itself and arrive at dominion. The margin reads, *And it raised up one dominion*; i. e. it made up one empire out of the joint powers of Media and Persia.

And it had three ribs in the mouth of it] The learned Bishop of Coventry and Litchfield, in the Vindication of his Defence of Christianity, vol. i., chap. 2, sect. 3, explains these three ribs to be Babylon, Lydia, and Egypt. It is certain that Lydia was conquered by Cyrus, from the famous story of Cræsus, the king thereof, whom he condemned to the fire: and as Egypt had been conquered by Nebuchadnezzar (see Ezek. xxix. 19), so it still continued tributary to Cyrus under the government of Amasis (see the additional notes upon Ezek. xxix. 13, and Xenoph. Cyropæd. lib. vii., viii.).

Arise, devour much flesh.] Their success made them still more greedy of dominion.

Ver. 6. After this I beheld, and lo another, like a leopard,] This third beast denotes the Grecian empire, begun by Alexander, and continued in his four successors (see viii. 8, 22). The four wings signify the swiftness of its progress and victories (see ver. 5, of that chapter). A leopard is a creature of extraordinary swiftness, and jumps upon its prey, as naturalists observe.

And dominion was given to it.] By the swiftness of Alexander's progress, and the victories he obtained by small forces, it appeared that providence gave him the empire of the world.

Ver. 7. Behold a fourth beast, dreadful and terrible, and strong exceedingly;] And for that reason compared to iron, ii. 40. This must mean the Roman empire, as hath been fully proved in the note upon that place.

It devoured and brake in pieces.] It subdued all the nations who had been subjects of the former empires. The latter part of the sentence alludes to the fury of the wild beasts, who stamp upon that part of their prey which they cannot devour (compare viii. 7, 10). So those conquests which the Romans could not make use of themselves, they gave for a prey and spoil to their allies.

And it was diverse from all the beasts that were before it; and it had ten horns.] In this it was different from all the beasts or empires before it; that its dominion was to be divided into ten kingdoms or principalities, signified here by ten horns, and by the ten toes of the image, ii. 41 (see ver. 23, 24 of this chapter, and the notes there).

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Ver. 8. There came up among them another little horn, &c.] See ver. 24, 25.

Eyes like the eyes of man,] Denoting great cunning and foresight.

A mouth speaking great things.] See the note upon ver. 25.

Ver. 9. I beheld till the thrones were cast down,] Or rather, *pitched down, or placed.* So the Greek interpreter understands it, and the verb in the text is used in the same sense in the Chaldee paraphrase upon Jer. i. 15, where our translation reads, "They shall set every one his throne." The following words "And the Ancient of days did sit," justify this translation. The thrones here mentioned import, first of all, the thrones of God and Christ (see ver. 13, 14); and then those of the saints, who shall be assessors with God and Christ at the day of judgment (see ver. 22, and Rev. xx. 4). The fourth monarchy being to continue till the consummation of all things, the general judgment is described in this and the following verses, wherein sentence was to pass upon this fourth beast, and an end put to its dominion.

The Ancient of days did sit,] The eternal judge of the world (see Rev. xvi. 5), he "that was from the beginning" (1 John ii. 14), who is elsewhere described "covering himself with light as with a garment" (Psal. civ. 2), and as a clear and unspotted brightness (1 John i. 5).

In this divine representation there is mention made of the *hair of the head*, as there is in that vouchsafed to Moses and the elders of Israel of the *feet*, Exod. xxiv. 10, yet we are not to suppose that in either place any determinate shape or figure like that of a man was represented (see Deut. iv. 15). The expressions only import that both the upper and the lower part of this divine Shechinah was of an amazing inexpressible brightness.

His throne was like the fiery flame,] God is described as coming to judgment in flames of fire, whereby the world and the wicked that are therein shall be destroyed (see Ps. l. 3, 1 Cor. iii. 15, 2 Thess. i. 7, 8, 2 Pet. iii. 7, 10). His throne is here described in the nature of a triumphal chariot, supported by angels, as so many fiery wheels (see Ps. lxxviii. 17, civ. 3, 4, Ezek. i. 12—15).

Ver. 10. A fiery stream—came forth from before him:] Lightnings and streams of fire were his harbingers, to give notice of his speedy approach (compare Ps. l. 3, xcvii. 3).

Thousand thousands ministered unto him, &c.] His retinue was an "innumerable company of angels" (see Deut. xxxiii. 2, Ps. lxxviii. 17, Heb. xii. 22, Rev. v. 11).

The judgment was set,] The court, God as the supreme judge, and the saints as his assessors, made

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the

their public appearance (see ver. 9). The expression alludes to the seats in the Jewish consistories, where the *abbith din*, or president of the court, had his assistants sitting with him; or, as some think, to the ancient custom among the Jews for the princes, or heads of the tribes, to sit with the king in the courts of justice.

And the books were opened.] The books both of God's laws and men's actions. The phrase is an allusion to the rolls and records belonging to courts of judicature (compare Deut. xxxii. 24, Ps. lvi. 8, Isa. lxxv. 6, Mal. iii. 16).

Ver. 11. *Because of the—great words which the horn spake:*] See ver. 25.

I beheld even till the beast was slain.] The prophet here relates what was the final destruction of this fourth and last beast, and of that little horn belonging to it, and coming up after the rest of the horns (ver. 24). See Rev. xviii. 8, xix. 20.

Ver. 12.] As to the first three monarchies, though the succeeding monarchy took away the dominion of that which went before, yet it was not done all at once, but by degrees: and the nations where those monarchies were seated, still had a being, though they changed their masters. Whereas the destruction of the last monarchy implied the putting an end to that empire, and to all other earthly governments: the kingdom of Christ being then immediately to take place (see ver. 13, 14, and ii. 34).

Ver. 13. *Behold, one like the Son of man came with the clouds of heaven.*] One in the shape and likeness of a man; but clothed with such ensigns of majesty, as showed him to be an extraordinary person (see the note upon Exek. ii. 1, compare Rev. i. 13, xiv. 14): indeed, no less than the Messiah, as the description of him that follows doth declare. The two foregoing verses having explained why the fourth beast was destroyed, this part of the vision declares by whom it was done, represents Christ in his judicial capacity, and describes him by that title he often gives himself, *the Son of man*, in allusion to this place: particularly he alludes to this text, Matt. xxvi. 64, where he speaks of *his coming in the clouds of heaven*, by which expression he acknowledges himself to be the Messiah here described; and gave a direct answer to the question there proposed to him, *Art thou the Christ, the Son of the Blessed?* (compare Mark xiv. 61, 62, Rev. i. 7). Whereupon they condemned him as guilty of blasphemy. A learned prelate, in his Defence of Christianity from the ancient Prophecies, p. 131, observes, that *Anani, the clouds*, was a known name of the Messiah among

midst of *my* body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom

the Jewish writers, which shows that they understood this text as spoken of him.

And came to the Ancient of days,] To signify that Christ received his kingdom from his Father (see Mat. xi. 27, xxviii. 18, John iii. 35, 1 Cor. xv. 27, Eph. i. 21, Phil. ii. 9, 10, Rev. v. 7, compare Jer. xxx. 21).

Ver. 14. *And there was given him dominion, and glory, &c.*] Upon the destruction of antichrist, the *little horn* of the fourth beast, the *stone* which Nebuchadnezzar saw in his first vision, was to become a great *mountain* (ii. 35); and then all the ancient prophecies are to be accomplished, which speak of the uninterrupted glory and universality of Christ's kingdom (see Ps. ii. 7, 8, viii. 6, cx. 1, Isa. ii. 2—4): and the universality of Christ's dominion will be illustriously displayed at the day of judgment, when all the world shall be summoned to appear before him (see Rom. xiv. 10—12).

His dominion is an everlasting dominion, &c.] See ver. 27.

Ver. 15. *I—was grieved*] The terrible appearance of this vision made an extraordinary impression upon my spirits (see ver. 28, viii. 27, x. 8).

In the midst of my body,] The original reads, "In the midst of my sheath:" a metaphor used by several heathen writers, who call the body the *sheath* of the soul (see Pliny's Nat. Hist. lib. vii. chap. 52, and Seneca, epist. 92).

Ver. 16.] To one of the angels, who always attended upon the throne of God and Christ (ver. 9, 10): several angels are represented as attending upon Daniel's visions (see viii. 13, 16, x. 5, 6, 16, xii. 5, 6).

Ver. 17. *These—are four kings,*] Four kingdoms or monarchies: so the word *king* is used for kingdom, Isa. xxiii. 15 (see the note there).

Which shall arise out of the earth.] Shall be of the *earth, earthly*, and have nothing of a heavenly spirit in them: whereas the kingdom of Christ is a heavenly kingdom, which the saints shall possess, as it follows.

Ver. 18. *But the saints of the most High shall take the kingdom, &c.*] "Those earthly kingdoms being taken away," or destroyed, as the Greek adds by way of explication, the succeeding kingdom shall be that of Christ and his saints (see ver. 22). Instead of the "most High," the margin reads "high ones," from the Chaldee: sometimes the one true God is spoken of in the plural number, by way of eminence: see Josh. xxiv. 19, Eccles. v. 8, where it is in the Hebrew—*He is holy Gods*.

Ver. 20. *Whose look was more stout than his fellows.*] Or, "his appearance was more excellent than

three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the

his fellows." Though he was little at first, yet he afterward claimed a superiority above the other horns or principalities.

Ver. 21. *The same horn made war with the saints.*] So antichrist is described as making war with the saints, and overcoming them for a time (see Rev. xi. 7, 9, xiii. 7, xvii. 14).

Ver. 22. *Until the Ancient of days came.*] Came to judgment, ver. 9.

And judgment was given to the saints of the most High.] They were to sit in judgment with God and Christ (see the note upon ver. 9).

And the time came that the saints possessed the kingdom.] The saints are described as reigning with Christ in his kingdom: 2 Tim. ii. 11, Rev. ii. 26, 27, iii. 21, xx. 4.

Ver. 23.] As being managed under different forms of government: having the form of a commonwealth at the beginning of its greatness, and afterward governed by kings and emperors; and in process of time being divided into ten kingdoms or principalities; and all of them under the direction of one spiritual head (see Rev. xvii. 13, and compare ver. 7 of this chapter).

Ver. 24. *The ten horns out of this kingdom are ten kings that shall arise.*] A horn is an emblem of strength, so it comes to signify power and authority (see Deut. xxxiii. 17, Ps. lxxxix. 17): and from thence it is applied to denote sovereignty or dominion (see viii. 21, 22, Rev. xvii. 12). These ten horns or kingdoms arose out of the dissolution of the Roman empire, which came to pass about the year of Christ 476. And it was divided into the following principalities or kingdoms, according to Mr. Mede (see his works, p. 661): 1. Britons. 2. Saxons. 3. Franks. 4. Burgundians. 5. Wisigoths. 6. Suevians and Alans. 7. Vandals. 8. Almons. 9. Ostrogoths; succeeded by the Longobards, first in Pannonia, and then in Italy. 10. Greeks.

The late learned Bishop Lloyd hath given the following list of the ten kingdoms which arose out of the dissolution of the Roman empire, and the time of their rise.

1. Huns, erected their kingdom in that part of Pannonia and Dacia, which from them was called Hungary, about A. D. 356.

2. Ostrogoths settled themselves in the countries that reach from Rhetia to Mæsia, even to Thrace, about 377, and afterward came into Italy under Alaricus in 410.

3. Wisigoths settled in the south parts of France, and in Catalonia, about 378.

4. Franks seized upon part of Germany and Gaul, 410.

5. Vandals settled in Spain, afterward set up their kingdom in Africa, 407.

Their king Genericus sacked Rome, 455.

6 Suevians and Alans seized the western parts of Spain, 407, and invaded Italy, 457.

7. Burgundians came out of Germany into that part of Gaul, called from them Burgundy, 407.

fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak great words against the most High, and shall wear out the saints of the

8. Herules, Rugians, and Thoringians, settled in Italy, under Doacer, about 476.

9 Saxons made themselves masters of Great Britain about the same time, 476.

10. Longobards, called likewise Gopidæ, settled in Germany about Madgeburg, 383, and afterward succeeded the Heruli and Thuringi in Hungary, about the year 826.

And another shall rise after them.] The papacy took its rise from the same cause, but did not arrive at direct supremacy till the year 606, when pope Boniface usurped the title of *Universal Bishop*. Mr. Mede translates the words, "Another shall arise behind them; i. e. in an unperceived manner, so as the other kings were not aware of his growing greatness till he overtopped them.

And he shall be diverse from the first.] His authority will be ecclesiastical, yet so as to lay claim to temporal power too, and to assert a right of disposing of secular affairs.

And he shall subdue three kings.] Or, *kingdoms*, see ver. 17. Mr. Mede (p. 778, 779), explains these three kingdoms to be, 1. The exarchate of Ravenna, which Charles the Great recovered from the Lombards, and gave to the pope. 2. The kingdoms of the Greeks in Italy, of which the emperor Leo Isaurus was deprived by the popes Gregory the Second and Third: and, 3. The kingdom of the Franks, or German emperors: from whom the popes wrested the election and investiture of themselves and other bishops, and by degrees took from them all the jurisdiction they had in Italy; which was the occasion of grievous wars for several ages, between the popes and the emperor Henry IV. and his successors. See a brief account of those encroachments of the popes, and the disturbances which followed upon them, in Bishop Stillingfleet's *Disc. of the Idolatry of the Church of Rome*, &c. ch. 5.

Ver. 25. *And he shall speak great words against the most High.*] See ver. 8, 20, xi. 36. St. John plainly alludes to this text, Rev. xiii. 5, 6, where the beast is said to "open his mouth in blasphemy against God:" this he did by advancing his own authority above that of God's, and in derogation to his laws (compare 2 Thess. ii. 4): as also by setting up the worship of images, and other idolatrous practices, which the prophet Isaiah calls *reproaching and blaspheming God*, Isa. lxxv. 7.

And shall wear out the saints of the most High.] By raising wars and persecutions against them (see ver. 21, Rev. xvii. 6, xxviii. 24).

And think to change times and laws.] To alter governments and their constitutions (compare ii. 21, 1 Chron. xxix. 30). This the papacy hath done by claiming a power to depose kings, and set up others in their stead: and not only to abrogate human laws, but likewise to dispense with divine ones.

And they shall be given into his hand (or power, see Rev. xiii. 7), *until a time and times and the dividing of time.*] Or "half a time," as the Hebrew

most High, and think to change times and laws : and they shall be given unto his hand until a time and times and the dividing of time.

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

27 And the kingdom and dominion, and the greatness of the kingdom under the whole hea-

expresseth it, xii. 7, from whence the expressions are taken by St. John, Rev. xii. 14, i. e. for three years and a half of prophetic time (see the note upon iv. 16). The same space of time is expressed in other places of the Revelation by "two and forty months," and by "twelve hundred and three-score days," xi. 2, 3.

These times of antichrist some learned men think to be typically represented in the persecution which Antiochus Epiphanes raised against the Jewish church, and his interdict of the public worship in the temple, which Josephus reckons to have lasted "three years and a half" (Bell. Jud. lib. i. cap. 1, n. 3); although, computing from the time that the idol altar was set up, that desolation continued but three years precisely: as appears from I Macc. i. 54, compared with iv. 52 (see Archbishop Usher's Annals, par. ii. p. 23, and Dr. Prideaux's Script. Connex. par. ii. ad A. C. 165, 168).

Ver. 26.] See ver. 22. This being the last of the four earthly kingdoms or monarchies, when that is destroyed, there will be an end of the present state of things, when all human rule, authority, and

ven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

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

power, shall cease (I Cor. xv. 24), and the "kingdoms of this world shall become the kingdom of our Lord, and of his Christ," Rev. xi. 15.

Ver. 27.] This denotes the reign of Christ on earth, where the saints are described as reigning with him (see ver. 18, 22, compared with Rev. v. 10, xx. 4).

Ver. 28. *As for me Daniel, my cogitations much troubled me,*] The extraordinary circumstances of the vision made a great impression upon my mind (see ver. 15), and it was matter of great trouble to me to foresee the profanation of God's laws and worship, and the persecutions and calamities which should come upon his church and people.

And my countenance changed in me:] The impressions this vision made upon me, weakened my spirits, and altered my complexion, as if I had a fit of sickness (see viii. 18, 27).

But I kept the matter in my heart.] I frequently meditated upon it (compare Luke ii. 19): and by that means was enabled to give an exact account of the vision and its interpretation in writing, for the use and benefit of after ages (see ver. 1).

CHAPTER VIII.

1 In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me Daniel*, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass,

CHAP. VIII.

ARGUMENT.—This vision, as it is interpreted by the angel, foretells the succession of the Persian and Grecian monarchies, and how, during the latter, Antiochus Epiphanes should grievously persecute the Jews, profane the temple, and take away the daily sacrifice there offered: wherein he should be a type or figure of those horrible desolations which antichrist should make in the church of God.

Ver. 1.] The foregoing prophecy was written in Chaldee, being a farther explication of Nebuchadnezzar's dream, interpreted ch. ii. This vision that follows is written in Hebrew, because that part of it which relates to the time of Antiochus Epiphanes did chiefly concern the Jews.

A vision appeared unto me,—Daniel, after that which appeared unto me at the first.] Or, "in the beginning of Belshazzar's reign" (vii. 1): or the sentence may be translated, "After that which appeared to me before:" as the word *batechillah* signifies, ix. 21.

Ver. 2. *I saw in a vision;*] When I was awake, and had the use of my bodily senses (see ver. 3; compare x. 4, 5).

I was at Shushan in the palace (or, the palace; compare Esth i. 1), *which is in the province of Elam;*] The province of Elam, or Persia, properly so called, was taken from Astyages king of Media by Nebuchadnezzar, according to the prophecy of Jeremi-

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

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

ah against Elam, xlix. 34. So it was subject to the king of Babylon when Daniel saw this vision; though afterward the viceroy of that country revolted to Cyrus, and joined with him in taking Babylon: as hath been observed in the note upon that place. Daniel's residing in the palace of Shushan, shows that he still continued in those posts of honour to which Nebuchadnezzar had advanced him (see ver. 27 of this chapter).

The river of Ulai.] This river divides Susiana from the province of Elam, probably so called (see Pliny, lib. vi. cap. 27): though Elam is often taken in a larger sense, so as to comprehend Susiana under it. It was usual for the prophets to see visions by river sides: of which Daniel gives us another instance, x. 4, and Ezekiel saw his first vision by the river Chebar (Ezek. i. 3); such places being proper for retirement and contemplation.

Ver. 3. *Behold, there stood before the river a ram which had two horns;*] Horns are an emblem of power and dominion (see vii. 24). So this ram with two horns denotes the kingdoms of Media and Persia united into one government. The Hebrew reads *one ram*: but the adjective *one* means no more than an article prefixed to a noun substantive; and so it is used x. 5, 1 Sam. i. 1. The ram was the royal ensign of the Persians, as Amm. Marcellinus observes (lib. xix.), and rams' heads with horns, the one higher, and the other lower, are still to be seen among the remains of the ruins of Persepolis, as Sir John Chardin takes notice in his Travels.

had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

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

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

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

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

8 Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

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

But one was higher than the other, and the higher came up last.] To denote that the Persian kingdom, though it was of a later date, should overtop that of the Medes, and make a greater figure in the world, as it did from the times of Cyrus (see the note upon Jer. li. 11).

Ver. 4. *I saw the ram pushing westward,*] Persia lay eastward of Babylon: so all the conquests of Cyrus over Syria and the adjacent countries enlarged his dominions westward. But we may probably include under this head Cyrus's conquests in the lesser Asia, particularly over Cræsus, whereby he carried on his victories as far as the Ægean sea. And his successors were for some time masters of a great part of Greece, called the *west* in the following verse.

And northward,] In the conquests over the Iberians, Albanians, those of Colchos and Armenia, and the adjacent countries.

And southward;] This chiefly relates to Cambyses's conquests over Egypt and Ethiopia, together with those of Darius Hystaspes over India, whence Ahasuerus, king of Persia, is said to *have reigned from India to Ethiopia*, Esth. i. 1.

But he did according to his will,] Nobody being able to oppose him (see v. 19, xi. 3, 15).

Ver. 5. *And as I was considering, behold, an he-goat came from the west on the face of the whole earth,*] A he-goat was anciently the emblem of princes or great commanders: see Prov. xxx. 31, Isa. xiv. 9, Zech. x. 3, where the word translated *chief ones*, signifies in the Hebrew *great goats*. The goat is described here as coming from the west, that is, from Greece, on the face of the whole earth; i. e. carrying all before him as he went: denoting thereby the uninterrupted success of Alexander the Great. A goat was the emblem, or arms, of Macedonia, as we now-a-days express it, ever since their king Caranus (see Justin's Hist. lib. viii.).

And touched not the ground;] Hereby is signified the swiftness of his conquests; for which he is here described as "having four wings of a fowl," vii. 6, having in eight years' time conquered all the countries that lay between the Ægean sea and the river Hypanis in India (see Dr. Prideaux, par. i. p. 503).

And the goat had a notable horn between his eyes.] See ver. 21.

Ver. 7. *And I saw him come close unto the ram, &c.*] He made a quick and furious onset upon the Medo-Persian empire, and utterly broke it in two engagements, the first at Issus, the second at Arbela.

He cast him down to the ground, and stamped upon him:] See vii. 7. This prophecy of Alexander's success, Jaddus the high-priest showed to him when he came to Jerusalem, and thereby encouraged him to go on in his expedition (see Josephus, Antiq. lib. xi. cap. 8).

Ver. 8. *The great horn was broken;*] Alexander died in the height of his triumphs and prosperity (see ver. 21, 22).

And for it came up four notable ones] This the angel explains by "four kingdoms standing up" instead of it, ver. 22 (see likewise xi. 4). Dr. Prideaux (ubi supra, p. 557) shows, that this prophecy had its exact completion upon the partition of the Grecian empire after the battle of Ipsus, where Antigonus was killed. There were, indeed, partitions of it into provinces under the brother and son of Alexander; but this was a partition of it into kingdoms, among so many kings or independent governors, represented here by *horns*, and by *heads*, vii. 6. And these four kings were, 1. Ptolemy, king of Egypt, Lybia, Palestine, Arabia, and Cælo-Syria, which may be called the southern part of the empire. 2. Cassander of Macedonia and Greece, which was the western part of it. 3. Lysimachus of Thrace and Asia, which was the northern part; and, 4. Seleucus of Syria, and the eastern countries.

From the description here given of the empire of Alexander and his four successors, it is plain that the prophet represents it as one and the same empire: and as the third in order of four great monarchies. For it is represented under the emblem of one and the same he-goat, having first one notable horn in its forehead, which is expressly called the *first king*, ver. 21, and afterward four growing up in the room of it. This is a confirmation of what is observed before upon ii. 40, that the fourth kingdom must be the Roman empire.

Ver. 9. *And out of one of them came forth a little horn,*] From one of these four successors of Alexander came forth Antiochus, afterward called *Epiphanes*, or *Illustrious*, by his flatterers, but was, indeed, "a vile person, to whom the honour of the kingdom did not belong," as the angel gives his character, xi. 21, Demetrius, his elder brother's son, being the rightful heir.

This *little horn* belonging to the third head, or monarchy, must not be confounded with the *little horn* belonging to the fourth, mentioned vii. 8, 20, although this here spoken of may be allowed to be a type or figure of the latter.

Which waxed exceeding great,] He took advantage of the youth of Ptolemy Philometor (see I Macc. i. 16, 19), and made himself master of Egypt, called the *south* in several places of the twelfth chapter of this prophecy.

The east,] Towards Armenia and Persia (see the note on xi. 44).

The pleasant land,] Judea is so called by the holy writers, as being made choice of by God to place his people there, and to make it the seat of his peculiar residence (see Ps. xlvi. 2, Ezek. xx. 6, and compare

10 And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast

xi. 16, 41, 45). It is often described as a land "flowing with milk and honey." The cruelties which Antiochus Epiphanes exercised in Judea, are the subject of the following verses (compare xi. 31, &c.).

Ver. 10. *And it waxed great, even to the host of heaven;* As the faithful are heirs of the kingdom of heaven, so the names and titles of the heavenly church are sometimes given to that on earth. The Christian church is called "the Jerusalem which is above," Gal. iv. 26, and the governors of it are styled *angels*, Rev. i. 20. In like manner the "host of heaven" means here the Jewish church, and particularly the priests and Levites, who are called the "host of heaven," a title proper to angels, from their continual attendance on God's service in the temple, in imitation of the angelical office. The word *tsaba*, "host," is applied to the attendance in the sanctuary: Exod. xxxviii. 8, Numb. iv. 23.

It cast down some of the host and of the stars] Persons of principal dignity in the church are called *stars*, Rev. i. 20, so here the words import, either that Antiochus should put an end to the priests' ministration in the service of God, by "taking away the daily sacrifice" (ver. 12), or else that he seduce some of them by threats and flatteries to turn apostates (see xi. 32, and compare Rev. xi. 1).

Stamped upon them.] Utterly subdued or destroyed them (see vii. 7).

Ver. 11. *Yea, he magnified himself even to* [or against] *the prince of the host.*] This some understand of the high-priest Onias (compare xi. 22,) whom Antiochus deprived of his office, and put in his room Jason, an ungodly wretch, who set up heathen rites in the place of God's worship (2 Macc. iv. 13, 17): but it may more probably be understood of God himself, the Lord whom the Jews served (compare ver. 25), or else of Christ "the high-priest over the house of God," whose *sanctuary* the temple is called in the following words.

The daily sacrifice] The sacrifice which was offered in the name of the whole nation every morning and evening (see Numb. xxviii. 3). This was taken away by Antiochus, and both altar and temple profaned (see 1 Macc. i. 44, 64).

The place of his sanctuary was cast down.] Or, "cast out," as profane (compare Rev. xi. 2). It was deprived of the honour and privileges belonging to a holy place, as if the enclosures had been thrown down, which separated it from common ground.

Ver. 12. *And an host was given him, &c.*] Antiochus prospered so far in his attempts against the Jews and their religion, that he built a citadel in the city of David, and placed a garrison of soldiers there, to disturb those that should come to worship God at the temple (see 1 Macc. i. 33, 36). This God permitted as a just punishment for the sins of his people; and particularly of those who professed a willingness to forsake the worship of God, and to join with the heathens in their idolatry (see 1 Macc. i. 11, &c., 2 Macc. iv. 13, 17). Some translate the words, "And a set time was appointed against the daily sacrifice:" for the word *tsaba*, *host*, signifies likewise a "set time" (see x. 1).

down the truth to the ground; and it practised, and prospered.

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

14 And he said unto me, Unto two thousand

And it cast down the truth to the ground;] He prospered so far in his attempts against the truth, as to suppress it for a time, and hinder the open profession of it (see ver. 24, xi. 28, 32).

Ver. 13. *I heard one saint*] The word *saint* is equivalent to *angel* (see iv. 13). What this saint or angel said is not expressed: no more than the words spoken by that illustrious person who appeared to Daniel, x. 5, are recorded.

And another saint said unto that certain saint] Several angels are introduced in Daniel's visions: see ver. 15, 16, x. 6, 10, 16, xii. 5, 6; and so in Zecharias, i. 13, 14, iii. 2, 4. The word rendered here "certain saint," is translated in the margin, "the numberer of secrets," or "the wonderful numberer:" and must mean a person of extraordinary rank, as being able to unfold those secrets which were hid from other angels: and is therefore justly supposed to mean the Son of God, called the "Wonderful Counsellor," Isa. ix. 6, as being acquainted with all God's purposes and designs (compare John i. 18). The participle *medabber*, "speaking," used here twice with relation to this person, may denote him to be the Logos, or "Word of God."

How long shall be the vision concerning the daily sacrifice, &c.] The words may be rendered more agreeably to the Hebrew thus; "For how long a time shall the vision last, the daily sacrifice" be taken away, "and the transgression of desolation" continue! The "transgression of desolation," or "making desolate," is the same with the "abomination that maketh desolate," xi. 31, and applying the expression to the persecution raised by Antiochus, denotes the *idol* which he caused to be set upon God's altar, and there to be worshipped (see 1 Macc. i. 54, compared with ver. 59).

Ver. 14.] This computation of time, in its obvious sense, contains something more than six years and four months, reckoning three hundred and sixty days to a year: and, if we explain it with relation to the persecution set on foot by Antiochus, we must date it, not from the height of that persecution, when the daily sacrifice was actually taken away, for that continued but just three years (compare 1 Macc. i. 54, with iv. 52); but we must date the rise of it from those transgressions which occasioned the desolation (see 1 Macc. i. 11, &c.): and so we may reasonably suppose some time before Antiochus's first invasion of Judea, and his pillaging the sanctuary, mentioned 1 Macc. i. 20—22, which invasion was above two years before the entire abolishing of God's worship in the temple, as appears from the twenty-ninth verse of the same chapter. But since it is generally agreed, that the persecution of Antiochus was a type, or an imperfect representation, of a greater desolation which antichrist should make in the church of God (compare ver. 13 here with xii. 11); it is the opinion of some learned men, that these two thousand three hundred days are a line of time that is to be extended to the end of the times of antichrist; taking each day for a year, according to the genius of the prophetic writings (see Numb. xiv. 34, Ezek. iv. 6): according to

and three hundred days; then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, *even* I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

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

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

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

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

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

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

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

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

24 And his power shall be mighty, but not by

which sense the three years and a half, mentioned vii. 25, and the seventy weeks in the ninth chapter, are explained by most interpreters. According to this opinion these two thousand and three hundred days will be commensurate to the one thousand two hundred and ninety, or one thousand three hundred and thirty-five prophetic days, or years, mentioned xii. 11, 12, and then the sanctuary will be thoroughly cleansed, and God's indignation will come perfectly to an end, as it is expressed, ver. 19.

The phrase here translated "two thousand three hundred days," is in the original "two thousand three hundred mornings [and] evenings:" which is the Hebrew way of expressing a natural day (see Gen. i. 5). According to this way of speaking, Christ is said to be "three days and three nights in the heart of the earth," Matt. xii. 40; i. e. part of three natural days. And perhaps the phrase may be here used, in allusion to the daily sacrifice, which was to be offered every morning and evening: the taking away of which is here foretold.

Ver. 15.] Compare xii. 8.

Ver. 16.] The person who utters this voice seems to be the same who is called the "wonderful numberer," ver. 13, because he speaks as one that had authority over the angel Gabriel.

Ver. 17. *When he came I was afraid,*] Being struck with fear and astonishment (compare x. 7, 8, Ezek. i. 28, Rev. i. 17).

Understand, O son of man,] This is a title given to none of the prophets but Ezekiel and David, who had more frequent converse with angels than any of the rest: and is given to the prophet here, either to put him in mind that he was but flesh and blood, that he might not be exalted for having these heavenly visions imparted to him; or else it may be interpreted for a mark or title of honour, as implying something more than an ordinary man, even such a man that was highly favoured and beloved of God (see ix. 23, x. 11, and the note upon Ezek. ii. 1).

At the time of the end,] Or, "To the time of the end:" i. e. there is a precise time determined for the accomplishment of the vision, when it shall certainly be fulfilled (see ver. 19, and compare ix. 27, xi. 35, 36, Hab. ii. 3).

Ver. 18. *Now as he was speaking with me, I was in a deep sleep*] As one that faints away, and falls into a swoon through fear and astonishment (see ver. 27, x. 7—10, 16).

But he touched me, and set me upright.] See x. 10, Ezek. ii. 2.

Ver. 19.] Or, "To the last end of the indignation:" I will explain to thee the whole series of God's judgments upon his people to the end and

conclusion of them (see xii. 8). God will not continue his anger for ever, but there is a fixed period appointed for it (see ver. 17).

Ver. 20—22.] See the notes upon ver. 3, 5, 8.

Ver. 22.] Four kingdoms shall be set up by Alexander's generals, who shall be of the same nation with him, although not of his posterity: nor shall they have that power or extent of dominion which he possessed (see xi. 4).

Ver. 23. *And in the latter time of their kingdom,*] Greece was the chief province of this empire, from whence it had its original and its name: the bringing this country into subjection to the Roman power was a manifest indication of the declension of the third monarchy, and the advancement of the fourth: this was remarkably brought to pass when Æmilius the Roman consul vanquished Perseus King of Macedonia, and thereby brought all Greece under the power of the Romans: and this happened much about the time when Antiochus set up the abomination of desolation in the temple of Jerusalem (see Mr. Mede's Works, p. 654, and Dr. Prideaux, *ubi supra*, ad. A. C. 169).

When the transgressors are come to the full,] When many of the Jews shall be disposed to cast off the true religion, and embrace the gentile idolatries (see 1 Macc. i. 11, 15, 43, ii. 15, 18). God spares sinners for a time, to give them space for repentance, till their iniquities come to their full height, and are ripe for judgment (see Gen. xv. 16, Matt. xxiii. 32, 1 Thess. ii. 16).

A king of fierce countenance, &c.] One of a fierce and untractable temper, without pity or compassion, (compare Deut. xxviii. 50); one practised in craft and policy (see ver. 25); especially in the arts of inveigling men, and seducing them from their religion. This character may be justly applied to Antiochus Epiphanes: though in other respects he behaved himself so unaccountably, that he might more fitly be called Epimanes the Madman, than Epiphanes the Illustrious, as Polybius observes (see the Fragments of his twenty-sixth book; and Dr. Prideaux, par. ii. book iii. at the beginning). This makes some interpreters think that the character here given to Antiochus, more properly belongs to antichrist, whose type he was: an observation that may be applied to some other expressions in the following verses.

Ver. 24. *And his power shall be mighty, but not by his own power:*] He shall subdue Judea, Egypt, and several other countries (see ver. 9, xi. 41—43). It is added here, that he shall not effect this "by his own power:" which they that apply to Antiochus understand either, first, of the assistance which Eumene^{us} king of Pergamus, and his brother Attalus, gave him in keeping the kingly power he had usurped (see xi.

his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

21, 22): or, secondly, we may understand the words of the wickedness of Jason and Menelaus, the high-priests, who joined with an irreligious party among the Jews, and forwarded Antiochus' designs to establish gentilism among them (1 Macc. i. 11, &c., 2 Macc. iv. 7, &c.): or, thirdly, the place may be understood of God's prospering his attempts, as a punishment for the transgressions of his people (ver. 23). But the expression may be more fitly applied to antichrist, of whom Antiochus was the type, who grew great, and carried on his designs, not so much by his own strength, as by the power of the *ten kings*, who afforded him their arms and assistance (see Rev. xvii. 13, 17).

And shall prosper, and practise,] See ver. 12.

And shall destroy the mighty and the holy people.] That people, who, being set apart for God's service (see ix. 16), were under his peculiar protection, by virtue whereof they were formerly victorious over all their enemies. Antiochus, in his first invasion of Judea, slew and led captive *eighty thousand Jews* (2 Macc. v. 14), and two years afterward sent Apollonius with an army of two and twenty thousand men, to destroy those that assembled in the synagogue on the sabbath (see 1 Macc. i. 29, 30, 2 Macc. v. 24).

Ver. 25. *And through his policy also he shall cause craft to prosper in his hand;*] He first of all obtained the kingdom "by flatteries" (xi. 21): then after he had made leagues and covenants, he "wrought deceitfully," and under pretence of peace and friendship he invaded and spoiled both Egypt and Judea (xi. 24, 27, 1 Macc. i. 30, &c., 2 Macc. v. 25). The same thing is foretold in the following words, "By peace he shall destroy many."

And he shall magnify himself in his heart,] See ver. 11, xi. 36, 2 Macc. ix. 4, 7, 8, 11).

He shall also stand up against the Prince of princes;] He shall exalt himself against the true God, the Lord of heaven and earth (compare ver. 11, xi. 36), abolishing his worship, and setting up idolatry in its stead (see 1 Macc. i. 21, 24, 44, 54).

But he shall be broken without hand.] By an immediate judgment of God (compare Job xxxiv. 20,

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

and see the note upon ii. 45). God struck him with a noisome disease, attended with horrible torments both of body and mind. See 1 Macc. vi. 8, 13, 2 Macc. ix. from the fifth verse to the end. The history those two writers give of his death agrees in many particulars with Polybius's account of it, p. 1453 of Gronovius's edition.

Ver. 26. *And the vision—which was told is true:*] The vision of the two thousand three hundred evenings and mornings, mentioned ver. 14, is certain (see x. 1).

Wherefore shut thou up the vision; for it shall be for many days.] The same thing is expressed by "shutting up the words," and "sealing the book," xii. 4. The expression in both places denotes the concealing the sense of it from common understandings; or deferring the accomplishment of the events therein foretold. So we find "shutting and opening," "sealing and unfolding," are opposed in the prophetic language, and import the same as *concealing and revealing*; *delaying the accomplishment of a prophecy, and bringing it into effect* (see Isa. xxix. 11, Rev. v. 1, 5, xxii. 10). The words instruct us that prophecies are never fully understood till they are accomplished; and the nearer the time approaches of their accomplishment, the more light shall diligent searchers have for the explaining them (see xii. 4).

It shall be for many days.] See x. 1, 14.

Ver. 27. *And I Daniel fainted,*] See the note on ver. 18.

Afterward I rose up,] See the note upon ver. 2.

And I was astonished at the vision,] The calamities which it foreshadowed should come upon God's people, filled me with melancholy and desponding thoughts (see vii. 28).

But none understood it.] Daniel himself had but an imperfect apprehension of it, just as when men view things at a distance, though the angel did impart to him the general meaning of it (ver. 16, 17), and afterward he had a more particular revelation of several things relating to it (see the note upon x. 1). But still it remained unintelligible to common capacities (see the foregoing verse).

CHAPTER IX.

1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the pro-

CHAP. IX.

ARGUMENT.—Daniel having thoroughly considered the prophecies of Jeremy relating to the seventy years' captivity, and being satisfied that that term of years was near expiring, humbles himself in prayer for the sins of his people, and earnestly begs of God the restoration of Jerusalem. In answer to his prayers the angel Gabriel informs him, that the city should be rebuilt, and peopled

as in former times, and should so continue for seventy weeks of years, i. e. four hundred and ninety years; and then should be utterly destroyed for putting the Messias to death.

Ver. 1.] See v. 31. This is the same person who is called Cyaxares, the son of Astyages, by the heathen historians, with whom Josephus agrees. His father Astyages had the name of Ahasuerus among the Jews, as appears by a passage in Tobit, xiv. 15, where the

phet, that he would accomplish seventy years in the desolations of Jerusalem.

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

4 And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments ;

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

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day ; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither

thou hast driven them, because of their trespass that they have transgressed against thee.

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

9 To the Lord our God *belong* mercies and forgiveness, though we have rebelled against him ;

10 Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

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

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

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

With fasting, &c.] The soul and body are so nearly related, that the humiliation of both is necessary to make our repentance complete (see James iv. 9, 10).

Ver. 4. *And I—made my confession.*] Both acknowledging his justice and holiness, and my own and my people's iniquity. The better men are, the greater is the sense of their guilt, and the deeper is their humiliation (see Job xlii. 6, 1 Tim. i. 15).

Keeping the covenant and mercy to them that love him, &c.] The prophet does not insist upon any right the people had in those gracious promises made to their fathers, because the condition of their obedience, whenever it was not expressly mentioned, yet was tacitly implied (compare Neh. i. 5).

Ver. 5.] Daniel uses the same confession that is prescribed in Solomon's consecration prayer, to be used by the Jews in the land of their captivity : with a promise subjoined of a favourable answer, that God would make to their supplications, presented to him upon that occasion (see 1 Kings viii. 48—50, and compare Neh. i. 7, Ps. cvi. 6).

Ver. 7.] Some of the Jews were carried captive, or went voluntary exiles, upon foreseeing the calamities which were coming upon their country, into the neighbouring countries, of Edom, Moab, and Ammon (see the note upon Jer. xii. 14) : as others went down into Egypt (see Jeremiah xliii. xlv.). Those were not removed to such a distance from their own country, as those that were carried to Babylon.

Ver. 10. *To walk in his laws, which he set before us*] By Moses, and the succession of the prophets that followed him : who reinforced the law of Moses, and gave the people new instructions from God upon emergent occasions.

Ver. 11.] Those solemn denunciations of God's judgments declared against impenitent sinners, Lev. xxvi. Deut. xxviii. xxix. 20. The Hebrew *Shebunah*, is taken here for an imprecation, as it is used, Numb. v. 21. the forms of swearing or adjuration, implying an imprecation upon those that forswear themselves. For which reason the Hebrew *alah* signifies both swearing and cursing (see the note upon Jer. xxiii. 10).

Ver. 12. *Against our judges*] Judges here signify any princes or rulers (compare Job xii. 17, Ps. ii

taking of Nineveh is ascribed to Nebuchadonosor and Assuerus, who were the same with Nabopolassar, Nebuchadnezzar's father, and Astyages : Nebuchadnezzar being a name common to all the Babylonian kings, as Pharaoh was to the kings of Egypt (see Dr. Prideaux's Script. Connex. ad A. C. 612).

We need not wonder to find the same persons called by such different names, especially in different countries : the scripture affords several instances of this kind : so Daniel was called Belteshazzar by Nebuchadnezzar, who changed the names of his three companions, i. 7, Zerubbabel was called Shez-bazzar, Ezra i. 8, Esther, Hadassah, Esth. ii. 7.

Ver. 2. *I Daniel understood by books*] The several prophecies of Jeremiah are called so many books (see xxv. 13, xxix. 1). We may observe from hence, that the prophets studied the writings of those prophets who were before them, for the more perfect understanding of the times when their prophecies were to be fulfilled. The same they did by several of their own prophecies (see 1 Pet. i. 11, 12).

That he would accomplish seventy years in the desolations of Jerusalem.] See Jer. xxv. 11, 12, xxix. 10. The seventy years mentioned both here and in Jeremy, are to be dated from the end of the third, or beginning of the fourth, year of Jehoiakim (compare Jer. xxv. 1, with Dan. i. 1) : from which time to the first year of Cyrus, according to the scripture account, are just seventy years. These desolations began from the fourth year of Jehoiakim, when the city was taken by Nebuchadnezzar (see i. 1), at which time the king of Judah became tributary to the king of Babylon : and they were from time to time increasing, till the eleventh year of Zedekiah, when they were fully accomplished in the burning of the city and temple ; after which time it continued desolate till the end of the captivity (2 Chron. xxxvi. 21).

Ver. 3. *And I set my face unto the Lord God,*] I directed my face towards the place where the temple stood (see vi. 10).

To seek [him] by prayer and supplications.] The promises of God are generally conditional, and the promise of restoring the Jews' captivity after seventy years, had this condition particularly expressed in it, that they should *call upon him, and pray unto him*, and then he would *hearken unto them*, Jer. xxix. 12.

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

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

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

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the LORD's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and

10, cxlviii. 12, Prov. viii. 16). See Lam. i. 12, ii. 13, Ezek. v. 9.

Ver. 13.] A devout acknowledgment of God's justice and providence, in making his judgments exactly fulfil the threatenings denounced many ages before by Moses (see Lev. xxvi. 14, &c. Deut. xxviii. 15, &c.).

Ver. 14.] The same expression is used by the prophet Jeremy in his threatenings against the Jews, xxxi. 28, xlv. 27.

Ver. 15. *And now, O Lord our God, &c.*] A form of supplication used in several places of scripture, whereby devout persons entreat God to continue his favours, by recounting his former mercies towards them (see Exod. xxxii. 11, 13, Neh. ix. 10, Jer. xxxii. 20). This the Latin tongue expresses by the word *obsecratio*: of which kind is that form of supplication used in our Litany, *By the mystery of thy holy incarnation, &c.*, which some men's ignorance or prejudice hath misinterpreted, as if it were a sort of conjuration.

We have sinned, we have done wickedly.] The entire sense is, Although we have sinned, and are unworthy of the continuance of thy mercies, yet deal with us according to all thy righteousness, as it follows.

Ver. 16. *O Lord, according to all thy righteousness.*] The word *righteousness* is in many places of scripture equivalent to mercy (see 1 Sam. xii. 7, Ps. xxxi. 1, cxliii. 1, Mic. vi. 5, and Dr. Hammond upon Matt. i. 19).

Thy holy mountain.] The temple (see ver. 20, and the note upon Isa. ii. 2).

Ver. 17.] For the sake of the Messiah, known by the title of the Lord among the Jews (see Ps. cx. 1): and called "Messiah the Prince," ver. 25 of this chapter. All God's promises are fulfilled in and for the sake of Christ, 2 Cor. i. 20). To this sense some interpret Ps. lxxx. 14, 16, "Behold, and visit this vine; and the vineyard which thy right hand hath planted, even for the sake of the Son, whom thou madest strong for thyself:" expressed afterward by "the Son of man," ver. 18.

Ver. 19.] The seventy years of our captivity are near being expired (see ver. 2): therefore I beseech thee not to defer the accomplishment of the promise thou hast made to restore us to our own country, and the free exercise of our religion. So remarkable a

turn of providence will very much redound to the honour of thy name (see Ps. lxxxix. 9, 10, cii. 15, 16).

Ver. 21. *The man Gabriel.*] The angel Gabriel appearing under the shape of a man (compare x. 16). *At the beginning.*] Or "before" (see viii. 16). The word *batechillah* signifies "before," viii. 1.

Being caused to fly swiftly.] The angels are commonly described as having wings, with respect to their appearance in a bodily shape, to signify their readiness to execute the divine commands (see Isa. vi. 2, Ezek. i. 11).

Touched me [see viii. 18, x. 10] *about the time of the evening oblation.*] There were three hours of prayer (see vi. 10), but the two most solemn seasons of it were at the time of the morning and evening oblation, that solemn service which was offered daily in the temple in the name of the whole nation (see viii. 11). This service was performed at the third and ninth hours of the day, answering to our nine of the clock in the morning and three in the afternoon. Devout persons that could not attend the temple service, set apart those hours for their private devotions: and we find Elijah made that solemn prayer and sacrifice recorded 1 Kings xviii. 36, "at the time of the offering of the evening sacrifice." But upon their solemn days of fasting and humiliation, they continued their devotions from the time of the morning sacrifice till that of the evening was finished. Such was this of Daniel, and that of Cornelius, mentioned Acts x. 30. This custom was continued among the primitive Christians, who did not conclude their prayers or fasts on their stationary days till three in the afternoon (see Mr. Bingham, Eccles. Antiq. book xxi. ch. 3).

Ver. 23. *At the beginning of thy supplications the commandment came forth.*] God's command to me to instruct thee farther in what should hereafter befall the city and temple of Jerusalem, in whose behalf thou didst pour forth thy supplications. Here was a remarkable completion of that promise, Isa. lxxv. 24, "While they are yet speaking I will hear."

For thou art greatly beloved.] Learned men have observed a near affinity between the prophecy of Daniel and the Revelation of St. John: and we may take notice, that much the same title is given to them both. Daniel is styled "a man greatly beloved," here and x. 11, 19, and the character given to St. John is,

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24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make

reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

that of "the disciple whom Jesus loved," John xxi. 20, 24.

Therefore understand the matter.] Apply thy mind carefully to what is said, for this prophecy contains in it truths of the greatest importance. Our Saviour plainly refers to these words, which are repeated ver. 25, when, explaining the latter part of this prophecy of the final destruction of Jerusalem, he adds, "Let him that readeth understand," Matt. xxiv. 15.

Ver. 24. *Seventy weeks*] To recite all the different methods chronologers have taken of computing these seventy weeks, would be too large a work for a commentary. I shall only take notice of three opinions, which seem most agreeable to the text. The first is, that of Petavins, *Rational. Tem. par. ii. p. 154*, and Archbishop Usher, *Annal. V. T. ad An. P. J. 4260*. These two learned authors date the beginning of this prophecy from the twentieth year of Artaxerxes Longimanus, when he gave his commission to Nehemiah to rebuild Jerusalem (Neh. ii. 1), from which time they reckon *half of the week* here specified (ver. 27), to be completed at the death of Christ. But then these authors suppose Artaxerxes to have begun his reign nine years sooner than the historians commonly date it. The second opinion is that of Dr. Prideaux, *Connex. of Script. par. i. ad an. A. C. 458*, who fixes the date of this prophecy to the seventh year of Artaxerxes, when he gave a commission to Ezra, to settle the state of the Jews at Jerusalem, to which sense he understands the "commandment to restore and to build Jerusalem:" from which time he computes four hundred and ninety years to the death of Christ.

The third opinion is that of the late right reverend and learned Bishop Lloyd, which may be seen in the *Chronological Tables*, published by his direction, Numb. 3, 4. He supposes the years here specified to consist of three hundred and sixty days: such years he affirms the scripture always makes use of in the computation of time; as appears in the history of Noah's flood, Gen. vii. 11, compared with ver. 24, and viii. 4, and from Rev. xii. 6, compared with ver. 24, and xiii. 5, where twelve hundred and sixty days are reckoned equivalent to three years and a half, and to forty and two months. The same computation of years was generally made use of in ancient times by all nations, particularly by the Chaldeans, where Daniel now lived. The reasons of this opinion are at large set forth by Mr. Marshal, in his treatise upon the *Seventy Weeks*, par. ii. ch. 4. The bishop proceeding upon this hypothesis, computes the date of this prophecy from the twentieth year of Artaxerxes, and reckons sixty-nine weeks of years, or four hundred and eighty-three years, from thence to the year before Christ's death. But then the last or single week that remains to make up the number of seventy he separates from the rest, and begins it from the year of Christ 63, in the latter half of which the "sacrifice and oblation were to cease, and the city and sanctuary to be destroyed by the Romans:" all which was fulfilled in the seventieth year after Christ.

The difference of these three opinions as to the main point, the completion of this prophecy, is not very great; for, as the learned Bishop Chandler hath judiciously observed (*Answers to Grounds and Reasons*, p. 139): "The commencement of the weeks must be either from the seventh of Artaxerxes, which falls upon the four hundred and fifty-seventh year before Anno Domini, or from the twentieth of Artaxerxes.

Add to four hundred and fifty-seven years before Christ, twenty-six years after Christ (which is the number that four hundred and eighty-three years, or sixty-nine weeks, exceeds four hundred and fifty-seven years), and you are brought to the beginning of John the Baptist's preaching up the advent of the Messias: add seven years, or one week, to the former, and you come to the thirty-third year of Anno Domini, which was the year of Jesus Christ's death. Or else compute four hundred and ninety years, the whole seventy weeks, from the seventh of Artaxerxes: by subtracting four hundred and fifty-seven years (the space of time between that year and the beginning of Anno Domini) from four hundred and ninety, and there remains thirty-three, the year of our Lord's death. Let the twentieth of Artaxerxes be the date of the seventy weeks, which is the four hundred and forty-fifth year before A. D. and reckon sixty-nine weeks of Chaldean years; seventy Chaldee years being equal to sixty-nine Julian; and so four hundred and seventy-eight Julian years making four hundred and eighty-three Chaldee years, and they end in the thirty-third year after Christ, or the passover following. Any of these reckonings (adds this learned author) are sufficient for our purpose. It is rather to be wondered, how, at this distance of time, learned men have been able to come to any exactness in these matters."

Seventy weeks are determined] By seventy weeks are to be understood seventy weeks of years, or seventy times seven years; i. e. four hundred and ninety years: each day being accounted for a year, according to the prophetic way of reckoning (see Numb. xiv. 34, Ezek. iv. 6). Daniel distinguisheth between these weeks and the weeks after the common reckoning, by calling the latter "weeks of days," x. 2, according to the sense of the Hebrew, expressed in the margin. And Isaiah distinguisheth a natural year from a prophetic one, by calling it "the year of a hireling," Isa. xvi. 14, xxi. 16.

The Jews numbered their time by sevens of years: every seventh year was a year of release, and after seven times seven years, i. e. forty-nine years, came the year of jubilee. So the computation of time here made use of alludes to Lev. xxv. 8, "Thou shalt number seven sabbaths [or rather weeks] of years, seven times seven years;" the Hebrew word "sabbath" signifying the number seven, as it is rendered *ἑβδομάς* by the LXX. in the latter part of the verse: and so the Greek word *ἑβδοματων* is used in Luke xviii. 12, xxiv. 1. Daniel, by examining the prophecy of Jeremiah, had discovered how the seventy years of the captivity were near expiring; and here the angel discovers to him another line of time, importing, that after the restoration of Jerusalem it should continue for a period of time, consisting of seventy times seven years, which being expired, it should be finally destroyed. Seventy weeks contain ten jubilees, and ten being the number of perfection, these seventy weeks denote the bringing in the most complete jubilee, or *remission*, as the LXX. render that word: when all former trespasses should be cancelled, and men should be restored to that heavenly inheritance they had forfeited, by the death of the Messias.

Upon thy people and upon thy holy city,] Daniel in his prayer to God, speaking of the Jews and Jerusalem, had used these expressions, "Thy people, and thy holy city," ver. 18, 19, as if their title to God's favour were indefeasible. To correct this mistake, the angel, directing his discourse to Daniel, returns

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and

two weeks the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the

him his own expressions, as if the *people* and the *city* were rather his than God's. In the same phrase God speaks to Moses, after the sin of the Israelites in making the golden calf, Exod. xxxii. 7. At the twenty-sixth verse of this prophecy, the angel tells Daniel how they ceased to be God's people.

To finish the transgression, &c.] This the Messiah did by making an atonement for sin, and absolving men from the guilt of it: by giving men the best rules and assistances for the promoting true and inward righteousness; called here "everlasting righteousness," in opposition to the righteousness of the law, a great part of which consisted in external ordinance, "imposed on them" for a season "till the time of reformation," Heb. ix. 10, where the English text reads, "to make an end of sin:" the margin translates it, *to seal up sin*, following a various reading in the Hebrew: but the sense comes all to one, for the verb which signifies *to seal up*, denotes likewise the *accomplishing* of any thing, and is applied to sin, or the punishment of it, Lam. iv. 22 (see likewise the following note).

To seal up the vision and prophecy,] To fulfil the prophecies of foregoing ages concerning the Messias, and to confirm them, by making the event to answer the prediction, as the setting of a seal confirms the authenticallness of any writing. Thus the rabbins upon the text interpret the words, "All the prophecies (say they) shall be fulfilled at the coming of the Messias." Bishop Lloyd explains the sentence of the finishing and completing the prophetic writings of the Old Testament, which he supposes to have been done forty-nine years after the commencement of this prophecy (see the note upon the following verse).

And to anoint the most Holy,] The word "anoint" plainly alludes to the name of Messiah, expressed in the following verse, which signifies in Hebrew, "the Anointed," and is translated "Christ" in Greek (see John i. 41). To "anoint" is the same here as to consecrate the Messiah to be a priest, prophet, and king, all which offices were conveyed by the ceremony of anointing. The Messiah is styled here "the most Holy," upon the account of his unspotted original, as well as his unblamable life (see Luke i. 35, Acts iii. 14, Heb. vii. 26, Rev. iii. 7). The words may be literally translated, "To anoint the holy of holies;" an expression which usually signifies the inner sanctuary, called "the holiest of all," Heb. ix. 3, and it is very properly applied to the Messias, who was "greater than the temple," Matt. xii. 6, because "in him dwelt the fulness of the Godhead," Col. ii. 9, whereupon he calls his body the "temple," John ii. 21.

Ver. 25. *Know therefore and understand,]* See ver. 23.

From the going forth of the commandment to restore and to build Jerusalem,] Or "To build again Jerusalem," as the margin reads, and so the verb *shub* is translated in the latter part of the verse, and see xi. 10. Daniel had besought God to "behold their desolations, and the ruins of the city which is called by his name," ver. 18. In answer to this his supplication, the angel acquaints him that the city, both the streets and the wall thereof, should be rebuilt. These expressions do very much confirm their interpretation, who date this prophecy from the twentieth year of Artaxerxes, when he gave a commission to Nehemiah to rebuild the city and its walls (Neh. ii. 1); whereas Dr. Prideaux, who dates this prophecy from

the seventh year of Artaxerxes, is forced to understand these expressions in a metaphorical sense, for restoring and establishing the church and state of the Jews. Now it is a received rule, that a literal sense is always to be preferred, if it be consistent with the main scope of the text.

Unto the Messiah the Prince] Anointing being the ancient ceremony of investing persons in the highest offices and dignities, the name of "Messias," or "Anointed," was in an eminent manner appropriated to him that was sanctified, or set apart, and sent into the world under the highest character of being the Redeemer of it. By that name he was commonly known unto the Jews, John i. 41, iv. 25, and that title was chiefly given to him from the authority of this prophecy. He is called here the *Prince*, or *Ruler*, a title often given to David (see 1 Sam. ix. 16, 2 Sam. v. 2, vii. 8), and applied to the Messiah himself, spoken of under the name of David, Isa. lv. 4. The author of the first book of Chronicles probably alludes to this place of Daniel, v. 2, "Judah prevailed over his brethren, and of him was the chief ruler (the *nagid* here in the text) to come:" as the words may best be translated. The Messiah was commonly known under the title of "King of Israel," or "King of the Jews" (see Matt. ii. 2, Luke xxiii. 2, 3, John i. 49, xix. 19).

Shall be seven weeks, and threescore and two weeks:] A colon should be placed at the end of this sentence, which is wrong placed in the middle of it in our English bibles. "Seven weeks and threescore and two weeks" put together, make sixty-nine weeks of years, or four hundred and eighty-three years. As the cutting off the Messiah is appropriated to the period of threescore and two weeks in the following verse, so the seven weeks or forty-nine years, here mentioned, must in all probability be assigned to the building of *the street and the wall*, whether we understand it literally, or metaphorically with Dr. Prideaux, for the restoring and settling the Jewish church and state (see Dr. Prideaux, *ubi supra*, and ad an. A. C. 409).

Bishop Lloyd, who reckons the date of this prophecy from the twentieth of Artaxerxes, concludes the seven weeks, or forty-nine years, in the eighth year of Artaxerxes Mnemon, at which time he supposes Malachi to have written his prophecy, and thereby finished the Old Testament Canon, or *scaled up the vision and prophecy*, after whom the Jews were to look for no other prophet till John Baptist (see Mal. iv. 4, 5, compared with Matt. xi. 13, 14).

The street shall be built again, &c.] When the Jews were sorely assaulted by their adversaries, who did all they could to hinder them from rebuilding the city, and fortifying it with a new wall (see Neh. iv. 7, &c., vi. 15). These words, taken in their obvious sense, plainly fix the date of this prophecy to the twentieth year of Artaxerxes, who then gave Nehemiah a commission to repair the city, and raise up the walls and ramparts of it (see Neh. ch. ii.—iv. compared with Eccles. xlix. 13). Before which time the Jews, that returned from captivity, lived in the cities where their inheritance lay (see Ezra ii. 70, Neh. vii. 4). "The word *haruts*, translated *wall*, properly signifies the circuit bounding out the limits of the city, whereon the wall was built, and anciently used to be marked out with a plough making a furrow round about," as Mr. Mede observes (Works, p. 700); and by *rechob*, the *street*, or *broad place*, he understands

people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof

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

the *arca*, or plat of ground whereon the city was to be built: or else we may suppose the *singular* put for the *plural*, an enallage very common in scripture.

Ver. 26. *And after threescore and two weeks shall Messiah be cut off.*] Or, "After those threescore and two weeks"—for the *he*, prefixed to the word *shebunim*, is *emphatical*, as the grammarians express it. The common interpretation of the word is, that in the seventieth or last week the Messiah should be put to death. The Hebrew verb here translated *cut off*, is by the Jewish rabbins interpreted of a death inflicted by the sentence of a judge, which sense they confirm by the use of it in a parallel place, Lev. xvii. 14, to which we may add 1 Sam. xxviii. 9. Our Saviour plainly refers to this text, among others, Luke xxiv. 26, 46.

Bishop Lloyd, who makes a break between the sixty-nine weeks and the seventieth, supposes the sixty-nine to expire in May, A. D. 32, which was the year before our Saviour's passion. In correspondence with this prophecy, our Lord could not survive a whole year after the sixty-nine weeks were expired: nor did he: but since he was to be cut off at the passover, himself being the true paschal Lamb, he died in the following year in the month Nisan, answering to our April, the very same day and hour that the paschal lamb was wont to be killed (see the Chronological Tables above mentioned).

But not for himself:] "The just suffering for the unjust," 1 Pet. iii. 18. The Vulgar Latin renders the words to this sense, "And the people that deny him shall be no longer his." The Hebrew phrase is used in the same sense, xi. 17, Job xxxix. 16. To confirm this interpretation, we are to suppose the word *people*, which follows, to be understood here, and may with Bishop Lloyd translate this and the following sentence thus: "And the people that deny him shall be no longer his, but the prince's (i. e. the Messiah's, ver. 25) future people shall destroy," &c. And then the Jews will properly be called *Lo-ammi*, "not my people," Hos. i. 9.

The people of the prince that shall come] The Romans, under the conduct of Vespasian and his son Titus, who were the generals in that war, and both of them dignified with the title of prince or Cæsar. Bishop Lloyd corrects the common translation thus, "The Prince's (i. e. the Messiah's) future people:" the Hebrew word *haba* as the Greek ἐρχόμενος, which answers it, often signifying the future, or that which is to come (see Isa. xxvii. 6, xlv. 7, Mark x. 30, Rev. i. 4). This people that learned prelate understands to be the Romans and their empire, which was the seat of the Christian church. So when our Saviour tells us, that before "the end" of the Jewish nation "come, the gospel shall be preached in all the world," Matt. xxiv. 14, and St. Paul speaks to the same purpose. Rom. x. 16, Col. i. 6, 23, we are there to understand the world of the extent of the Roman empire. And our Lord, speaking of the final destruction of the Jewish nation by the Romans, expresseth it by sending forth "his armies to destroy those murderers, and burn up their city" (Matt. xxii. 7): which exactly agrees with the words here following.

Shall destroy the city and the sanctuary;] After that the Romans had burnt both city and sanctuary, they so entirely destroyed them, that it could "scarce be perceived the place had ever been inhabited," as Josephus relates (De Bello, lib. vii. cap.

1, edit. Hudson); and the Jews relate that a plough was drawn over the ground where they both stood (see Dr. Lightfoot upon Matt. xxiv. 2): which were evident accomplishments of our Saviour's prediction, that one stone should not stand upon another, with respect either to the city (Luke xix. 44), or to the sanctuary (Matt. xxiii. 38, xxiv. 2).

And the end thereof shall be with a flood.] The desolations made by an army are often compared to the inundations of a flood, whose violence nothing is able to withstand (compare xi. 10, Isa. viii. 7, 8).

Desolations are determined.] Or, "decreed." That war shall make an utter destruction both of the city and the nation.

Ver. 27. *And he shall confirm the covenant with many for one week:*] The former part of the verse may be literally translated thus: "One week shall confirm the covenant with many, and the midst of (or the half part of) the week shall cause the sacrifice and oblation to cease." Most interpreters suppose the seventy weeks to be completed at the death of Christ, or at least one-half of the seventieth and last of them; accordingly they understand the "confirming the covenant" of the new covenant, and the terms of salvation therein proposed, first by John Baptist, as the forerunner of Christ, and then by Christ himself (compare Isa. xlii. 6, lv. 3, Jer. xxxi. 31, Ezek. xvi. 60—62). They that confine the promulgation of the new covenant to the first half of the seventieth week, understand it of Christ's preaching for three years and a half, and then suffering in the midst of that week. They that understand the confirming the covenant to be of the same extent with the seventieth week, suppose John Baptist's preaching to have taken up three years and a half, before Christ entered on his prophetic office, and translate the following words, *In the half part of the week* (see the next note but one).

With many] The same expression is elsewhere used of the universal redemption, or general promulgation of pardon by the gospel covenant (see Isa. liii. 11, Matt. xx. 28, Rom. v. 15, 19, Heb. ix. 28).

In the midst of the week] Our translation of the words follows their opinion who place the death of Christ in the middle of the last week (see Archbishop Usher's Annals, par. ii. p. 569): whereas they that suppose the whole seventy weeks completed at our Saviour's passion, translate the sentence thus, "In the half part of the week he shall cause the sacrifice and oblation to cease;" understanding it of the latter half (see Dr. Prideaux, ubi supra). The Hebrew word *chatsi*, signifies properly the *half part*, and is commonly translated by ἡμισυ in the Septuagint. [In this sense it is to be understood by our translation, xii. 7, of this prophecy.]

He shall cause the sacrifice and the oblation to cease.] Christ, by his "one oblation of himself once offered," shall put an end to all the sacrifices and oblations made in the Jewish temple (compare Heb. x. 5, &c.). Thus the words are expounded by those that suppose the seventy weeks to have been finished at our Saviour's death. To confirm this exposition we may observe, that the putting an end to the temple service by violence, such as was threatened under Antiochus Epiphanes, is expressed in a different manner; viz. by "taking away the daily sacrifice," viii. 11, 12, xi. 31.

Others understand these words of the final destruction of the Jewish temple and worship by the

27 And he shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations

Romans ; and it may be observed, that the word *mincha*, "oblation," is sometimes used for the daily sacrifice (see 1 Kings xviii. 29, 36). Bishop Lloyd explains the words to this sense : he separates this single, or odd week (so he translates *shabua ehad*, "one week"), from the other sixty-nine ; and makes it commence in the sixty-third year after Christ, and to end in the final destruction of the city and temple of Jerusalem, which came to pass A. C. 70. It must be granted, that this interpretation agrees better with the letter of the text than the former : and the "abomination of desolation" immediately following it, they may both be reasonably thought the express characters of one and the same week, viz. the seventieth, "determined upon Daniel's people and city."

The same learned prelate understands the words, "He shall confirm the covenant with many—of the prince's future people," mentioned in the foregoing verse, viz. the Romans : who, by their general Corbulo, made a peace with the Parthians, Medes, and Armenians, that they might be better at leisure to make an entire conquest of Judea : of which Tacitus speaking, saith, "There never was so firm a peace as now" (Annal. lib. xv.).

There is one difficulty which attends this explication ; viz. that instead of setting forth one continued "line of time," from the "going forth of the commandment to rebuild Jerusalem," to the conclusion of the events here foretold, it makes a considerable break, or interval of time, between the fulfilling one part of the prophecy and the other. Whereas the other interpretations suppose the destruction of the city and temple to run beyond the computation of the seventy weeks, and to be immediately subjoined to the death of Christ, as we see they are, ver. 26, to show what shall be the *catastrophe*, or final punishment, which shall attend so great a wickedness.

And for the overspreading of abominations, he shall make it desolate,] Mr. Mede translates the words thus, "And being a desolater," he shall command "over a wing of abominations" (Works, p. 407). Bishop Lloyd, with some little variation, renders them, "And upon the battlements (shall be) the idols of the desolater." They both understand by the phrase the Roman army, which is the interpretation Christ himself gives of it (Luke xxi. 20, compared with Matt. xxiv. 15). The word *kenaph*, translated in the English "overspreading," properly signifies a "wing," and may either signify an army, as it is used, Isa. viii. 8, or else stand for the battlements of the temple, as the Greek *πτερύγεσσι*, which answers to it, plainly does, Matt. iv. 5. Here the Romans, after they had set the temple on fire, placed the idolatrous ensigns of their army over against the eastern gate of the temple, and offered sacrifice to them, as Josephus expressly tells us (Bell. Jud. lib. vi. cap. 6, edit. Hudson). The word *shikutsim*, "abominations," is commonly used for idols (see 1 Kings xi. 5, 7, 2 Kings xxiii. 13) ; and the "abomination of desolation" set upon the altar by Antiochus (1 Macc. i. 54), is explained by the *idol-altar*, ibid. ver. 59. So the abominations here spoken of do very properly signify the ensigns, or standards, or the Roman legions ; each standard having stamped upon it the image of the titular god of that legion, to whom they offered sacrifice. Tacitus

he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

calls the eagle, and the other ensigns, *Propria legionum numina*, the "deities which were peculiar to their legions" (Annal. lib. ii.). Tertullian's words are to the same purpose : *Religio tota castrensium signa veneratur, signa jurat, et Diis omnibus præponit* : "All the religion of the army consists in paying divine worship to their standards, in swearing by them, and preferring them before all other deities" (Apol. cap. 16).

Even until the consummation,] Till God's indignation be accomplished, as the same sense is expressed, xi. 36.

And that determined [or which is decreed] shall be poured upon the desolate.] Compare ver. 11 of this chapter. Mr. Mede translates it, "shall continue upon the desolate," p. 709. The words briefly declare those terrible calamities which made an entire destruction of that city and people, and were executed upon them in a most dreadful manner that any nation ever suffered, and with the most evident tokens of a divine vengeance upon them, according to the relation of their own historian Josephus, who was an eye-witness of these desolations. And ever since their posterity have been dispersed all the world over, living only upon sufferance in their several dispersions, and very often exposed to grievous oppressions and persecutions, enough to have extinguished their race, unless they had been preserved by providence, on purpose to verify the truth of those prophecies which foretold these calamities : and particularly those words of Christ, which have a plain aspect upon the text before us (Luke xxi. 22—24), "These be the days of vengeance : that all things that are written may be fulfilled—for there shall be great distress in the land, and wrath upon this people ; and they shall fall by the edge of the sword, and be led away captive unto all nations, and Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled : "i. e. till the times of the fourth monarchy, spoken of ch. ii. vii. are expired (see the note upon xii. 7).

Bishop Lloyd renders the last word *shomem*, "desolate," in an active sense, "the desolater," or him that makes desolate : in which sense the word is plainly taken, viii. 13, xii. 11. The sense he gives of the sentence is much the same with the former : viz. that the divine vengeance shall continue upon the Jews, till it be returned upon the author of their desolations, which he interprets of the Roman government, as it was exercised under the seventh head (see Rev. xvii. 11).

Having given a particular account of the most probable expositions of this famous prophecy, I need not take any notice of Sir John Marsham's explication of it in his *Chronicus Canon*, p. 568, since a learned writer, Mr. Marshal, in his *Treatise upon the Seventy Weeks*, lately published, hath shown it to be inconsistent with itself, as well as with the undoubted monuments both of sacred and profane history. The late author of *Grounds and Reasons of the Christian Religion*, hath thought fit to mention Sir J. M's hypothesis with approbation : but it is to be presumed that this writer took it upon trust, without ever examining it, and was glad to find an opinion prejudicial to Christianity countenanced by so great a name.

CHAPTER X.

1 IN the third year of Cyrus king of Persia a thing was revealed unto Daniel whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

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

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

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

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

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

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

8 Therefore I was left alone, and saw this

CHAP. X.

ARGUMENT.—The three following chapters contain the last vision of Daniel's prophecy, wherein the several successions, both of the Persian and Grecian monarchies, are represented, together with the wars that should be raised between the kings of Syria and Egypt under the latter monarchy, as far as the times of Antiochus Epiphanes: who being the type and forerunner of antichrist (as hath been observed upon ch. viii.) the latter part of the vision from xi. 86, seems chiefly to relate to the persecutions of the church in the times of antichrist, till its being finally cleansed from all those profanations, as the temple of Jerusalem was purified from the pollutions of Antiochus: after which we will follow that *kingdom* of the *saints* mentioned vii. 18, 27 of this prophecy.

Ver. 1. *In the third year of Cyrus king of Persia*] Daniel must now have been above ninety years of age; he could not be less than twenty when he was carried captive (see the Preface to this Commentary), and that was seventy-three years before the date of this vision: which was the last Daniel saw, and it is not likely he himself survived it long.

Whose name was called Belteshazzar;] See i. 7.

The thing was true,] Or certain (see ver. 21, xi. 2, and compare viii. 26, Rev. xix. 9).

But the time appointed was long:] See ver. 14, and the note upon xii. 4.

And he understood the thing,] He had a clear view of the succession of the Persian and Grecian monarchies, and of the series of the kings of Syria and Egypt under the latter of them: although the remaining parts of the vision were obscure, especially with respect to their final event (see xii. 8).

Ver. 2. *I Daniel was mourning*] The reason of Daniel's fasting and mourning seems to be, because the adversaries of the Jews began to obstruct the building of the temple (see Ezra iv. 4, 5). This made Daniel deprecate God's judgments in so solemn a manner.

Three full weeks.] The Hebrew reads, "Three weeks of days." So we read of "a month of days," Gen. xxix. 14, Numb. xi. 20, where the English reads, "a whole month." But the phrase may be used here to distinguish them from the weeks of years prophesied of in the ninth chapter.

Ver. 3. *I ate no pleasant bread, &c.*] This is expressed by "chastening himself," ver. 11, and by "afflicting the soul" with fasting, Lev. xvi. 29, xxxiii. 27, Isa. lviii. 3.

Neither did I anoint myself] As the Persians

used to do constantly (see Plin. Nat. Hist. lib. xiii. ch. 1).

Ver. 4. *In the four and twentieth day of the first month,*] According to the Jewish computation, which was the month Nisan, beginning about our 10th of March. The commentators observe from hence, that Daniel's fast fell upon the time of the paschal solemnity; and therefore the Jews did not think themselves obliged to keep their solemn festivals anywhere but in their own country, and at the place appointed by God for that purpose.

I was by the side of the great river, which is Hiddekel;] The same with Tigris (see Gen. ii. 14). This was near Shushan, where Daniel probably resided (see the note upon viii. 2).

Ver. 5. *I lifted up mine eyes,*] Being by the river side in a deep contemplation, I looked up and saw a person appear before me, placed in the air above the waters, or hovering over them (see xii. 6, and compare Rev. x. 2, 5).

Behold a certain man clothed in linen,] He appeared in the habit of a high-priest (see Exod. xxviii. 4, 39, xxix. 5). The description St. John gives of Christ as high-priest of the church, Rev. i. 15, seems to be taken from this place of Daniel, which proves that the person here described can be no other than the Son of God: which may be farther confirmed by comparing the person described here, and xii. 5, 6, with Rev. x. 2, 5, 6, who is there represented as "setting his right foot upon the sea, and his left upon the land," as sovereign Lord of both elements (compare Matt. xxviii. 19).

Concerning the "fine gold of Uphaz," see the note upon Jer. x. 9.

Ver. 6. *Like the beryl,*] Of an azure, or sky-colour, mixed with a bright green (see Ezek. i. 16).

His arms and his feet like—to polished brass,] Of a bright flaming colour (see Ps. civ. 4, Ezek. i. 7, Rev. i. 15, x. 1).

And the voice of his words like the voice of a multitude,] Great and powerful (compare Ezek. i. 24, Rev. i. 15, x. 3).

Ver. 7. *A great quaking fell upon them, &c.*] They were seized with such terror and astonishment, that they made what haste they could to get out of the reach of such an amazing sight (compare Acts ix. 7).

Ver. 8. *There remained no strength in me:*] I fell into a swoon or fainting fit (see ver. 9).

My comeliness was turned in me into corruption,] Or, "my vigour," as the margin reads to a better sense. So the word is used Prov. v. 9, where our translation renders it, "thine honour," but it should be translated "thy strength," or vigour, as appears

great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

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

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

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

by comparing that verse with the parallel text, Prov. xxxi. 3.

Ver. 9.] The very sound of his words put me into a fainting fit (see viii. 18).

Ver. 10.] This seems to be a distinct appearance from that described ver. 5, not so terrible, but nearer approaching to a human form (see ver. 16): and may probably be supposed to be the angel Gabriel, who had been sent to Daniel upon the like occasions (see viii. 17, 18, ix. 21). The Logos, or Son of God, in the representations made of him in the Old Testament, usually appears with a retinue of angels attending him (see Gen. xviii. 2). And in this prophecy (viii. 13, &c.), we have a vision of several angels attending upon one principal one (compare xii. 5). The same retinue of angels may be observed in Zechary's visions, i. 8—10, 12, 13, ii. 3, 4, 8, iii. 2, 4, 7. The angel who now appeared to Daniel, *putting forth his hand*, raised him from the ground, and restored him to his former strength in some degree (see viii. 18, ix. 21, Jer. i. 9, Ezek. ii. 2, Rev. i. 17).

Ver. 11. O Daniel, a man greatly beloved.] See ix. 23.

Understand the words that I speak unto thee—for unto thee am I now sent.] Though this angel was inferior to that eminent person described ver. 5, yet he being the angel that informs Daniel of all those matters contained in the following chapter, and the beginning of the twelfth (*the man clothed in linen*, speaking nothing but what is related xii. 7), he may properly take the whole business of the vision upon himself, as he does here and in the following verse.

Ver. 12. *And I am come for thy words.*] To give an answer to thy requests, by the direction of that divine person (ver. 5), upon whom I attend (compare viii. 15—17, ix. 23).

From the first day that thou didst set thine heart to understand, &c.] As God graciously answered those prayers thou madest in thy former humiliation, occasioned by thy searching out the time allotted for the captivity of thy people (see ix. 2, 22, 23): so now God is pleased, in answer to thy repeated humiliation and solicitous concern for thy people, to send me to inform thee what shall be their state and condition in after times.

Ver. 13. *But the prince of the kingdom of Persia withstood me*] The princes of the kingdom of Persia and Grecia, mentioned here and ver. 20, are generally supposed to be the guardian or tutelar angels of those several countries. That there were such tutelar angels, not only over private persons (see Acts xii. 15), but likewise over provinces and kingdoms, was an opinion generally received. The four spirits mentioned Zech. vi. 5, seem to be the guardian angels of the four great empires. Every heathen nation thought their country under the peculiar protection of some tutelar deity: and they looked upon the God of the Jews to be no other than that deity who presided over that nation (see 1 Sam. iv. 8, 1 Kings

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

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

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

xx. 23, 28, 2 Kings xviii. 33—35, Isa. x. 10, 11). This notion was very much countenanced by a passage in Deuteronomy xxxii. 8, where the Septuagint translate the text thus: "When the most High divided the nations their inheritance—he set the bounds of the people according to the number of the angels of God, for the Lord's portion is his people." As if the sense were, That the government of other nations was committed to so many tutelar angels, whereas Israel was under the immediate care and government of God himself. The opinion I have been hitherto explaining supposes the presiding angels here mentioned to have been good angels; from whence it follows, that the occasion of their contention was because neither party was as yet acquainted with the divine will, to which they were already to submit (see this point largely treated of by Petavius, Dogm. Theolog. tom. iii. de Angelis, cap. 8).

But others suppose those princes or angels who opposed Michael and Gabriel to be evil spirits, such as are described by St. Paul under the names of the *rulers of the darkness of this world*, having their residence in the lower regions of the air (Eph. ii. 2, vi. 12). These evil spirits are sometimes represented as part of the heavenly host, both in respect to their original station, and because these are the instruments of providence, and have a command over the inferior world, as far as God thinks fit to permit (see 1 Kings xxii. 19, &c. Job i. 6, 12, &c.). They are likewise represented as accusers of good men before God, and as aggravating their faults, in order to have them delivered over to them, as the executioners of God's judgments (see Job i. 11, ii. 5, Zech. iii. 1, Rev. xii. 10). If we follow this opinion, the contest here will be of the same nature with that of the angel and Satan, Zech. iii. 1, and with the dispute that Michael the archangel had with the devil "about the body of Moses," mentioned in St. Jude's Epistle, ver. 9.

The prince of the kingdom of Persia withstood me one and twenty days:] The Persians upon the solicitation of the Jews' enemies, had put a stop to the building of the temple, all the time of Daniel's humiliation (see the note upon ver. 2). And the tutelar genius of that empire still insisted that they might be kept under those hardships, while the angel Gabriel was doing them all the good offices he could. In like manner, Satan is represented as eagerly opposing the rebuilding the temple, and the restoration of the Jewish nation, Zech. iii. 1, 2.

But, lo, Michael, one of the chief princes,] Michael is styled an archangel by St. Jude, ver. 9, and "a great prince that stands up for the children of thy people," xii. 1 of this prophecy. Christ himself, as he is often represented under the character of an angel, so he is described under the name of Michael, Rev. xii. 7. But in this and the parallel texts of Daniel, the name rather denotes some principal angel,

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

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

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

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

whom the Jews looked upon as the guardian angel of their nation (see ver. 21, and xii. 1).

And I remained there with the kings of Persia.] I still continued to oppose any motions the tutelary genii of Persia might make in prejudice of the Jews. The word *king* is equivalent in Hebrew to *prince* or governor (see vii. 17, Jer. xxv. 20, &c., 1 Kings xxii. 47).

Ver. 14.] Daniel was solicitous about the present state of his people (see ver. 2). The vision informs him, first, that the empire shall be translated from the Persians to the Greeks (xi. 3), and then what should be the condition of the Jews under Alexander's successors, the kings of Syria and Egypt: one of which, viz. Antiochus Epiphanes, should be a figure of antichrist, who should disturb the state of the Christian church in the latter times of the world (see ver. 1, and compare xii. 4, 8).

Ver. 15.] I was perfectly astonished, and deprived of all sense (see ver. 16, 17, and compare viii. 18).

Ver. 16. *One like—the sons of men]* One that appeared in a human form, the same angel that touched me with his hand before (see ver. 10), restored my speech to me, which my fright and concern had quite deprived me of.

And said unto him that stood before me,] Compare viii. 15. This angel stood upon the earth near Daniel, not above the waters of the river, as the person did whose appearance was so glorious: ver. 5.

O my lord, &c.] See ver. 8.

Ver. 17. *How can the servant of this my lord talk with this my lord?]* How can thy servant, a poor mortal man, maintain a discourse with a person of your rank and dignity (see Noldius, p. 353)? The words may be translated thus, "How can the servant of this my lord, talk with that my lord!" i. e. with the other person that first appeared to me with so majestic a presence; at whose sight I was perfectly confounded (ver. 5, 9): the pronoun *ach*, when it is doubled, often signifies two distinct persons or things (see Exod. xiv. 20, Eccles. vi. 3, vii. 14, 18, Isa. vi. 3).

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

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

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

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

Ver. 19. *O man greatly beloved, fear not: peace be unto thee,]* Thou needest not be under such terrible apprehensions, as if this vision did portend thee some mischief (see Judg. vi. 22, xiii. 22); for it is a peculiar token of God's favour to thee (see ver. 11).

Ver. 20. *Knowest thou wherefore I come unto thee?]* viz. "To make thee understand what shall befall thy people in the latter days" (ver. 14).

Now will I return to fight with the prince of Persia:] Or, "I shall again fight," or contend, "with the prince of Persia:" in which sense the verb *shub*, *return*, is often used (see ix. 25).

When I am gone forth, lo, the prince of Grecia shall come.] When I am gone forth from the divine presence the tutelary angel of the Grecian empire will appear in the court of heaven, and offer his reasons for translating the empire from the Persians to the Greeks, that the Jews may enjoy the benefits of their dominion: as a government that will be more favourable to them than the Persian emperors were. Alexander and some of his successors bestowed many favours upon the Jews, as may be seen in Josephus's *Antiq. lib. xi. cap. ult. lib. xii. cap. 2, 3.*

Ver. 21. *I will shew thee that which is noted in the scripture of truth:]* Or, "In the writing of truth:" i. e. what is certain and irrevocable. God's decrees are spoken of as if they were committed to writing, and registered in a book (see Deut. xxxii. 34, Ps. lvi. 8, Isa. lxxv. 6, Mall. iii. 16).

There is none that holdeth with me in these things, but Michael your prince.] None of the guardian or tutelary angels, who have the care and presidency of other nations committed to them, join with me in defending the cause of the Jewish nation, but Michael your prince and protector (see xii. 1). St. Jerome, in his Commentary upon the thirteenth verse, supposes the prince of Persia to oppose the Jews upon account of their sins, which reason may be applied to other guardian angels or ministering spirits.

CHAPTER XI.

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

CHAP. XI.

See the Argument of the foregoing chapter.

Ver. 1.] This verse should have been joined to the last chapter: the angel adds, that as he now joins with Michael in defending the cause of the

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Per-

Jewish nation; so, at the time of the overthrow of the Babylonish empire, he assisted Michael in advancing Darius to the succession, which was the occasion of restoring the Jewish captivity. The word *him* may relate either to Michael or Darius, and the sense, taking it either way, is much the same.

sia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

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

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled:

Ver. 2. *Will I shew thee the truth.*] What is contained "in the scripture," or writing "of truth," x. 21. Or, I will show thee the succession of the Persian and Grecian empire in plain and naked truth, not in symbolical or figurative representations, as it was shown before, ch. viii.

There shall stand up yet three kings in Persia;] After Cyrus, shall succeed Cambyses, Smerdis, and Darius Hystaspes. So Ezra mentions two kings, whom he calls Ahasuerus and Artaxerxes (names which were common to most of the Persian kings in the Jewish history), who reigned between Cyrus and Darius Hystaspes (Ezra iv. 6, 7).

The fourth shall be far richer than they all:] This plainly mean Xerxes, who brought together an army of above four millions, according to Herodotus's account: of eight millions, as others say, to overrun the whole country of Greece. These wars, carried on by Xerxes's successors, ended at last in the conquest of the Persian monarchy by Alexander the Great. Upon this account the angel passes over the rest of the Persian kings; and proceeds immediately to relate the successes of Alexander: it being the chief design of the former part of this vision to foretell the translation of the empire from the Persians to the Greeks (see x. 20). St. Jerome rightly observes upon the fifth verse of this chapter, "That it was not the design of the scripture to give us a historical narrative of the actions of heathen princes any farther than the affairs of the Jewish nation were concerned in them." In like manner, at the thirty-sixth verse, the angel breaks off the succession of the Syrian kings after Antiochus, to describe antichrist, of whom the former was the type and forerunner. [So viii. 9, the prophet passes over all the successors of Alexander to Antiochus Epiphanes, whose reign had a particular influence upon the Jewish affairs.]

Ver. 3.] Compare ver. 16. This denotes Alexander the Great, whose success was so uninterrupted, that nobody was able to put a stop to the progress of his victories (see viii. 5).

Ver. 4. *When he shall stand up,*] When he shall be in the height of his prosperity.

His kingdom shall be broken,] See viii. 8.

Not to his posterity,] Alexander had a brother, Arideus, and two sons, Alexander and Hercules: these were all cut off in a few years after his death, to make way for his generals, who divided his empire among themselves.

Nor according to his dominion which he ruled:] They did not immediately take upon them the title of kings (see Dr. Prideaux, ad an. A. C. 301); and his dominion being divided, lost much of that strength and power which the empire had when it was united in the person of Alexander (see viii. 22).

His kingdom shall be plucked up,] Alexander's four great successors were Ptolemy, Cassander, Lysimachus, and Seleucus (see the note upon viii. 8); but others beside them came in for a share of his dominions, such as Eumenes, Philotas, and others.

for his kingdom shall be plucked up, even for others beside those.

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

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but he shall not retain the

The word translated *plucked up*, is the same as *rooted up*, or destroyed, and is opposed to *planting*, or making to thrive; Jer. i. 10, xxiv. 6, xxxi. 28, or the phrase may allude to the feathers of a bird being plucked and scattered abroad (compare vii. 4).

Ver. 5. *The king of the south,*] By the "king of the south" in this and the following verses, is meant the king of Egypt; and by the "king of the north," the king of Assyria. These two kings came at length to have the principal share of Alexander's dominions, and make the greatest figure among his successors. But the reason why they are only mentioned here is because they only were concerned in the affairs of the Jews: Judea bordering upon each of their dominions, and sometimes belonging to one, and sometimes to the other of those princes. The "king of the south," mentioned in this verse, denotes Ptolemy the first, the son of Lagus, called, by way of distinction, Ptolemy Soter. The text saith of him, that he should be *strong*: for he had all Egypt and the adjacent parts of Lybia under his dominion, besides Palestine, Cælo-Syria, and most of the maritime provinces of the lesser Asia.

One of his princes; and [or even] he shall be strong above him.] Another of the successors of Alexander, who took upon them the style of kings, or princes (see note on ver. 4). This was Seleucus Nicator, the first king of the north, or of Syria; who, by the conquest of Lysimachus king of Thrace, and Demetrius king of Macedon, obtained the name of *Nicator*, i. e. conqueror.

His dominion shall be a great dominion.] He had under his dominion all the countries of the east, from Mount Taurus to the river Indus: and from thence westward to the Ægean sea; whereupon Appianus the historian reckons him the most potent of all Alexander's successors.

Ver. 6. *In the end of years they shall join themselves together;*] In process of time the successors of these two kings, viz. Ptolemy Philadelphus, the son of the former Ptolemy, and Antiochus Theus, the grandson of Seleucus Nicator, shall enter into a league or confederacy with each other.

For the king's daughter of the south] This league shall be concluded by the marriage of Berenice, daughter to Ptolemy Philadelphus, with Antiochus Theus king of Syria, although he had another wife Laodice, and two children by her, Seleucus Callinicus and Antiochus.

She shall not retain the power of the arm;] She shall not be able to keep her power or interest with Antiochus; for as soon as her father Ptolemy was dead, Antiochus divorced her, and recalled his former wife Laodice and her children.

Neither shall he stand, nor his arm:] Nor shall Antiochus himself long survive, for Laodice, being jealous of his fickle temper, procured him to be poisoned, and concealed his death till her son Seleucus had secured the succession.

She shall be given up, and they that brought her,] Berenice, after she had shut herself up in the asy-

power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these times*.

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

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

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

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

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

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

13 For the king of the north shall return, and

lum, or place of sanctuary, at Daphne, was betrayed into her enemies' hands, and basely murdered with all those that attended her out of Egypt.

He that begat her.] If we follow this translation, see the explication of it in the next note: but the marginal reading gives the better sense, *He whom she brought forth*; her son who was slain with her; the Hebrew, *yoled*, is in the form of the participle active; but the same form is sometimes used in a passive sense; of which we may produce an instance from ix. 27 of this prophecy, where the word *sho-mem* is rendered, in a passive sense, *desolate*, by most interpreters.

He that strengthened her in these times.] Her father, who should have supported her with his interest under these difficulties, but died himself a little before.

All these particulars, and what are mentioned in the following notes, are fully related in the historical accounts of those times, as may be seen by those who will consult the authors referred to by St. Jerome, in his commentaries upon Daniel, and Dr. Prideaux, in his second part of his Script. Connexion.

Ver. 7.] One of the same stock or original with Berenice; viz. her brother, Ptolemy Euergetes, shall succeed his father in the government of Egypt, and shall revenge his sister's quarrel, by invading the frontiers or territories (see ver. 10) of Seleucus, and prevail against him.

Ver. 8. *And shall also carry captives into Egypt their gods, &c.*] St. Jerome tells us out of writers extant in his time, that Ptolemy made himself master of all Syria and Cilicia, and passing the Euphrates, conquered as far as Babylon; and carried back into Egypt vast plunder from all the conquered provinces together with two thousand five hundred Egyptian idols, which Cambyses upon his conquering Egypt had carried into Persia. This action of his so highly obliged the Egyptians, that they gave him the title of *Euergetes*, or, the *Benefactor*.

He shall continue more years than the king of the north.] Ptolemy outlived Seleucus the space of four years.

Ver. 9.] Ptolemy shall return home without molestation, and quietly enjoy what he had gotten by his victories.

Ver. 10. *His sons shall be stirred up, and shall assemble a multitude*] The sons of Seleucus, Seleucus Ceraunus, and Antiochus, called afterward the *Great*, shall assemble a mighty army, in order to recover all that their father had lost.

One shall certainly come, and overflow, and pass through.] Antiochus shall certainly overrun Judea and Cælo-Syria, with other provinces belonging to the king of Egypt; taking the advantage of Ptolemy

Euergetes's death, and the succession of his son Ptolemy Philopator, a weak and profligate prince: under whose reign he attempted the recovery of Syria. We may observe the text here speaks only of a single person, viz. Antiochus, for his brother Seleucus died in the beginning of this enterprise, having scarce reigned three years. The devastations of an army are fitly compared to inundations (see ver. 22, 40, and ix. 26).

Then shall he return, and be stirred up, even to his fortress.] Or, "He shall again be stirred up," &c. (see note upon ix. 25). At the spring of the next year he shall take the field again, and encamp at Raphia, a frontier town on the borders of Egypt (see the history of this engagement in Polybius, lib. v. p. 573, edit. 8vo).

Ver. 11. *The king of the south shall be moved with choler.*] Ptolemy Philopator, the young king of Egypt, being enraged at the attempts of Antiochus, shall come with a great army to encounter him.

He shall set forth a great multitude.] If we understand the words of Ptolemy's army, that consisted of seventy thousand foot, five thousand horse, and seventy-three elephants; Antiochus's was little inferior to his, for he had sixty-two thousand foot, six thousand horse, and sixty-two elephants.

The multitude shall be given into his hand.] The army of Antiochus was discomfited by Ptolemy, ten thousand being slain, and four thousand taken prisoners. The author of the third book of Maccabees ascribes this victory to the passionate importunity of Arsinoe, Ptolemy's sister, who ran about the army with her hair about her shoulders, and by promises and entreaties engaged the soldiers to fight with more than ordinary resolution.

Ver. 12. *His heart shall be lifted up.*] So far as to offer to force his passage into the holiest part of the Jewish temple, when he came to Jerusalem to offer sacrifices there, after his victory: the story is related at large in the forementioned third book of the Maccabees, ch. i.

And he shall cast down many ten thousands: but he shall not be strengthened by it.] Or, "Though he shall cast down—he shall not be strengthened by it." He shall content himself with recovering the provinces of Cælo-Syria and Palestine, and make no farther advantages of his victory; being willing to agree to a peace, that he might securely follow his pleasures (see Dr. Prideaux, par. ii. ad ann. A. C. 217).

Ver. 13. *For the king of the north—shall certainly come after certain years with a great army*] Fourteen years after the ending of the former war, upon the death of Philopator, and the succeeding of his infant son Ptolemy Epiphanes, Antiochus the king of the north shall return into Cælo-Syria and Palestine for

shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

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

16 But he that cometh against him shall do

the recovery of those provinces, and shall bring with him a greater army than he had in the former war, the same which he brought out of the east, at his late return from thence.

[After certain years] The Hebrew reads, "At the end of times, even years:" which expression confirms the interpretation given before of the word times in this prophecy (see the note on iv. 16).

[With much riches.] With abundant supply of all necessary provisions for an army: and especially with beasts of burden for removing their baggage: for that is the proper sense of the word *recush*.

Ver. 14. *In those times there shall many stand up against the king of the south:*] Antiochus, king of Syria, and Philip, king of Macedon, entered into a league, to divide the dominions of Ptolemy Epiphanes, king of Egypt, being then an infant of six years of age. Agathoclea, his father's concubine, and her brother Agathocles, who managed everything under Ptolemy Philopator, were framing projects to keep the regency in their own hands during the minority of this prince. And Scopas, one of his generals, some time afterward formed a design of usurping the sovereignty over Egypt.

The robbers of thy people shall exalt themselves to establish the vision; but they shall fall.] The apostates from the Jewish law shall exalt themselves under the favour of the king of Egypt and his ministers, to accomplish what is said in the writings of the prophets concerning the persecutions that should befall God's people, and the punishments that should at length overtake those that forsake the truth. These apostates accordingly did fall, and were cut off by Antiochus; for in the ninth year of Epiphanes's reign, Antiochus made himself master of Jerusalem, and cut off or drove from thence all those Jews that were of Ptolemy's party, and bestowed particular favours upon those that persevered in the observance of the law. Josephus, *Antiq. lib. xii. ch. iii.* gives us a copy of Antiochus's decree in favour of their temple, and the service therein performed, and to secure it from being profaned.

Ver. 15. *The king of the north shall come,—and take the most fenced cities:*] Antiochus having vanquished the king of Egypt's army under Scopas at Paneas, near the fountain-head of the river Jordan, he besieged and took first Zidon and Gaza, then all the other cities of that district, viz. Abila, Samaria, and Gadara: and afterward became master of the whole country. The word *sottelah*, translated, a mount, does likewise signify battering engines for throwing stones, and such-like offensive artillery (see 2 Kings xix. 32, Jer. xxxii. 24, xxxiii. 4).

The arms of the south shall not withstand, neither his chosen people.] Neither the king of Egypt's best generals, such as Scopas and others that came to relieve him, nor his choicest troops, shall prevail or be able to withstand Antiochus.

according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

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

Ver. 16. *He that cometh against him shall do according to his own will,*] Nobody being able to oppose him in Cælo-Syria or Palestine (compare viii. 4, 7, and ver. 36 of this chapter).

He shall stand in the glorious land, which by his hand shall be consumed.] He shall make himself master of Judea (see note upon viii. 9), which shall be consumed by the foraging and plundering of his soldiers; Jerusalem itself receiving great damages during the siege of the garrison which Scopas left there: as appears by Antiochus's decree for repairing the ruins of the city, in Josephus, *ubi supra*. In the contests between the kings of Syria and Egypt, Judea lying in the middle between them, whoever were conquerors, that country was sure to suffer: Josephus compares its condition to that of a ship in a storm, which is beaten by the waves on both sides (*Antiq. lib. xii. cap. 3, in it.*). The Greek interpreter renders the former part of the sentence, "And he shall stand in the land of Sabi:" which Dr. Moore in his notes upon the place supposes to be a name of the God of Israel: and I have offered some arguments to support that conjecture, in the notes upon Jer. iii. 19.

Ver. 17. *He shall also set his face to enter with the strength of his whole kingdom,*] Antiochus will likewise design to invade Egypt with all his forces, and make an entire conquest of it.

And upright ones with him;] Or rather, And he shall make agreements with him; *yesharim* here probably signifying the same as *mescharim* does ver. 6, i. e. he shall make proposals of concluding a marriage between his own daughter Cleopatra and king Ptolemy, to be consummated when they come of age: which offer made by Eucles of Rhodes was accepted, and a contract fully agreed between them.

Thus shall he do:] Or, "He shall succeed," as the word is taken, ver. 28, 32. He shall succeed in this his proposal.

Give him the daughter of women, corrupting her:] In making this proposal of marriage, his intent was that she should betray her husband to him, and by that means become master of Egypt. She is called "the daughter of women," *κατ' ἑσοχην*, by way of excellence, either upon the account of her quality, or else because of her great beauty.

But she shall not stand on his side,] When she was married to Ptolemy, she forsook the interest of her father, and embraced that of her husband: and we find her joining with him in an embassy to the Romans, to congratulate the victory they had obtained over her own father, as Dr. Prideaux observes out of Livy, lib. xxxvii. (see Script. Connex. par. ii. ad ann. C. 187).

Ver. 18. *After this shall he turn his face unto the isles, and shall take many:*] Antiochus shall set out a great fleet for reducing the lesser Asia, which sailing along the coasts of Cilicia, Pamphylia, Lycia, and Caria, took a great many of the maritime cities of

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

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

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

those provinces, and the islands adjoining. All countries lying upon the sea-coasts are called *islands*, in the Hebrew dialect, as hath been observed in the notes upon Isa. xi. 11.

But a prince for his own behalf shall cause the reproach offered by him to cease, &c.] Or, "But a prince shall cause to cease his [i. e. Antiochus's] reproach against him: moreover, he shall cause his reproach to return upon him" (compare Hos. xii. 14). The particle *bilti*, translated *without*, signifies likewise *moreover* (see Noldius, p. 202). Lucius Scipio, the Roman consul, made the reproach which Antiochus had offered to the Romans by that invasion, to return upon his own head, by overthrowing him in battle at mount Sipylus, and forcing him to quit all the conquests he had made in the lesser Asia. From this great victory, whereby Asia was delivered out of the hands of Antiochus, this Scipio had the surname of Asiaticus: this action is at large related by Livy, in the thirty-seventh book of his history.

Ver. 19. *He shall turn his face toward the fort of his own land: but he shall stumble*] After this great defeat, Antiochus returned back to Antioch, the chief seat and fortress of his kingdom. From whence going into the eastern provinces, to raise the money he was by agreement to pay the Romans, and attempting to rob the temple at Elymais, for that purpose, he was slain there, and never returned again into Syria.

And not be found.] An expression, denoting utter destruction (see Job xx. 8, Ps. xxxvii. 36, Ezek. xxvi. 21).

Ver. 20. *Then shall stand up in his estate a raiser of taxes in the glory of the kingdom:*] Seleucus Philopator, the son of Antiochus, shall succeed in the kingdom of Syria (compare ver. 7). His father by the treaty of peace was obliged to pay a thousand talents for twelve years together to the Romans: and it was the main business of his son's reign to raise this money upon his subjects. His necessities put him upon offering to seize the treasures which were laid up in the temple at Jerusalem; for which attempt his treasurer Heliodorus, was miraculously punished, as the story is told at large, 2 Macc. iii. 4, &c.

Within few days he shall be destroyed, neither in anger, nor in battle.] Dr. Prideaux, par. ii. Script. Connex. at the end of the second book, translates this sentence, "Within few years he shall be destroyed:" the word *yamin*, *days*, often signifying years: which sense suits better with the event here foretold. For Seleucus reigned but eleven years, which may properly be called a *few*, in comparison of the thirty-seven years of his father's reign: and he came to his end neither by war abroad, nor by a sedition at home, but was poisoned by Heliodorus his treasurer, who designed to usurp the kingdom to himself, as Appian relates it.

Ver. 21. *In his estate [or place] shall stand up a vile person.*] This is a description of Antiochus Epiphanes, the great persecutor of the Jewish nation and religion. He is called here a *vile person*, not for any

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

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

24 He shall enter peaceably even upon the fittest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall

want of wit or parts, but for the extravagance of his life and actions, which made many doubt whether he had more of the fool or the madman in him: so, instead of *Epiphanes*, the *Illustrious*, they called him *Epimanes*, the *Madman* (see the Fragments of the twenty-sixth book of Polybius, p. 1492, of the Leyden edition).

To whom they shall not give the honour of the kingdom:] The right of succession did belong to Demetrius, the son of Seleucus Philopator, and nephew to Antiochus: but he being sent a hostage to Rome by his father, Antiochus took advantage of his absence, and by courting Eumenes king of Pergamus, and Attalus his brother, with flattering speeches and great promises of friendship and assistance against the Romans, prevailed with them to stand by him against the usurper Heliodorus, and so came peaceably into the possession of the kingdom.

Ver. 22. *With the arms of a flood shall they be overflowed*] Compare ver. 10. Antiochus, by the assistance of Eumenes and Attalus, shall vanquish all the forces that opposed his pretensions, both those raised by the usurper Heliodorus, and those which Cleopatra, mother to Ptolemy Philometor, had got together to assist her son's right, as being nephew to the deceased king Seleucus.

The prince of the covenant.] Onias the high-priest, as several interpret it, whom they suppose to be meant by "the prince of the host," viii. 11, where the prophet speaks of the persecution of the Jews, of which the same Antiochus was the author. This Onias was deposed and banished by him, and afterward murdered by one of his lieutenants (2 Macc. iv. 10, 24). But the following verse inclines me to think, that Ptolemy Philometor is meant here, for he it is with whom *the league* there mentioned is made; and he was the principal person that opposed Antiochus chiefly in his pretension to Cælo-Syria and Palestine: in whose name a war was carried on against Antiochus, the success of which is foretold in the following verses.

Ver. 23. *After the league made with him he shall work deceitfully:*] This league was made between Ptolemy Philometor and Antiochus, in the lifetime of Cleopatra his sister, and mother of Ptolemy. But when the king of Egypt's ministers demanded the restitution of Cælo-Syria and Palestine, as belonging to the king of Egypt, by virtue of the marriage-articles between Ptolemy Epiphanes and Cleopatra, Antiochus, without any regard to the league he had made with Philometor his nephew, marched his army towards the frontiers of Egypt, and having obtained a victory over the Egyptian army in a battle fought between mount Casius and Pelusium, he the next year made himself master of the greatest part of Egypt, Philometor himself falling into his hands: whom he pretended to take care of as his nephew, and to manage his affairs as his tutor and guardian. But this belongs to his second expedition, mentioned ver. 25.

Shall become strong with a small people.] His forces then were but small, as St. Jerome observes out of Sutorius, a historian extant in his time: at least

forecast his devices against the strong-holds, even for a time.

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

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

27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table;

in comparison of those he brought with him in his second expedition (see the note upon ver. 25).

Ver. 24. *He shall enter peaceably even upon the fattest places*] By his clemency towards the Egyptians, and civil treatment of Philometor, he shall succeed in his attempts upon Egypt, beyond all his predecessors, the former kings of Syria: viz. Antiochus Theus, Seleucus Callinicus, and Antiochus surnamed the Great, whose actions are specified in the foregoing part of the chapter: all these had a design of getting Egypt into their hands, but none of them ever succeeded so far in the attempts upon it as Epiphanes: who miserably plundered the whole country, and divided the riches of it among his followers (see I Macc. i. 19, St. Jerome in his notes upon the place, and Athenæus, Deipnosophist. lib. v. and x.). Epiphanes was in himself of a profuse and prodigal temper, as the author of the first book of Maccabees, iii. 30, and several other historians agree in giving his character, from whence he gained the name of Munificent and Liberal, as Josephus informs us, Antiq. lib. xii. cap. 11.

He shall forecast his devices against the strong-holds.] He shall not only seize upon the richest parts of Egypt, but shall likewise make himself master of the chief places of strength in that country, keeping Pelusium in his hands, which was the key of Egypt, and laying siege unto Alexandria.

Even for a time.] See ver. 27.

Ver. 25.] The preparations here described belong to Antiochus's second expedition into Egypt, as the author of the second book of Maccabees rightly calls it, v. 1, when he invaded that country with great forces both by sea and land, as that expedition is described, I Macc. i. 17, 18, where the historian adds, that "Ptolemy fled from him, and many of his army were wounded to death: thus they got the strong cities in the land of Egypt, and he took the spoils thereof." After which victory Ptolemy Philometor surrendered himself into Antiochus's hands, as was observed before: whereupon the Alexandrians set up his brother upon the throne, whom they surnamed Energetes.

Ibid. and ver. 26. *But he shall not stand:—they that feed of the portion of his meat shall destroy him.*] The ill success of Philometor's expedition was chiefly owing to the maladministration of Lenæus, Eulæus, and other ministers and officers employed under him, and to the treachery of Ptolemy Macron, who forsook Philometor's interest, and went over to Antiochus.

His army shall overflow:] The arms of Antiochus shall overrun the whole kingdom of Egypt, like a sudden inundation (see ver. 10, 22).

Ver. 27. *Both these kings' hearts shall be to do mischief.*] These two kings shall meet at Memphis, and frequently eat at the same table as friends; Antiochus pretending to take care of the interests of his nephew Philometor, especially after the Alexandrians had proclaimed his brother Energetes king: and Philometor seemingly confiding in his uncle's protection.

but it shall not prosper: for yet the end shall be at the time appointed.

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

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

30 ¶ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return,

But herein they both designed to impose upon each other; Antiochus's design being to seize the kingdom of Egypt to himself, and Philometor's to disappoint those designs of his, by coming to an agreement with Energetes and the Alexandrians. So this pretended friendship broke out into open war, wherein Antiochus subdued all the country as far as Memphis, and marched to Alexandria to besiege that city.

For yet the end shall be at the time appointed.] These wars and calamities are not yet come to an end, but shall be determined at the time of God's appointment (see ver. 29, 35, 36, viii. 19).

Ver. 28. *Then shall he return into his land with great riches;*] Having taken the spoils of Egypt, I Macc. i. 19 (see the note upon ver. 24). This return of Antiochus into his own dominions, is the same which is again mentioned at the end of the verse: so the sense might be more clearly expressed thus: "Then shall he return into his land with great riches, having had his heart stirred up against the holy covenant, and having finished his designs, he shall even return into his own land."

His heart shall be against the holy covenant;] While Antiochus was in Egypt, a false report was spread over Judea that he was dead, whereupon Jason with his party made himself master of Jerusalem, in order to regain the office of high-priest, from which he had been turned out by the fraud of his brother Menelaus. Upon this, Antiochus, supposing the whole nation had revolted from him, marched with all haste out of Egypt into Judea to quell this rebellion: and taking Jerusalem by force of arms, he slew forty thousand of the inhabitants in three day's time, profaned the temple, and took away all its ornaments and treasures (see I Macc. i. 20, 23, 2 Macc. iv. 23, 24, v. 11, 20).

He shall do exploits, and return to his own land.] Or, *having finished* his designs, he shall return, &c. (see the last note but one, and compare ver. 30, 32, viii. 12). After having satisfied his revenge upon the Jews, he shall return to Antioch, the chief seat of his empire, with the spoils of the temple at Jerusalem (besides those of Egypt, amounting to eighteen hundred talents (2 Macc. v. 21)).

Ver. 29.] Antiochus shall make a third expedition into Egypt, in order to reduce Alexandria: but this attempt shall not be attended with the same success as the two former, for the reason mentioned in the next verse.

Ver. 30. *For the ships of Chittim shall come against him: therefore he shall be grieved, and return.*] The ambassadors Popilius Lænæus and his companions, coming in ships from the coasts of Macedonia and Greece, shall come to him, bringing peremptory demands from the Romans, that he should desist from making war against Egypt, otherwise they would denounce war against him. This message will make him, to his great grief, return out of Egypt, and quit his designs upon that country. "The isles of Chittim," Jer. ii. 10, Ezek.

and have intelligence with them that forsake the holy covenant.

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

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

33 And they that understand among the people shall instruct many: yet they shall fall by the

sword, and by flame, by captivity, and by spoil, many days.

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

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

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things

xxvii. 6, signify the coasts of the Mediterranean sea, so as to comprehend both Italy and Greece.

And have indignation against the holy covenant:] Being enraged at this disappointment, he shall vent his fury and indignation against the Jewish church and nation; and send Apollonius with an army of seventy-two thousand men to lay Jerusalem waste, and cause the temple worship to cease there: this happened two years after the first taking of Jerusalem by Antiochus (compare 1 Macc. i. 29, 40, with 2 Macc. v. 24—26).

So shall he do [or, he shall prosper in his undertakings: see ver. 23]; he shall even return,] At his return from Egypt, he shall practise with the deserters of the Jewish religion, such as Menelaus and the like apostates, and make use of them as instruments in making converts to heathenism (see 1 Macc. i. 43, 52, 2 Macc. v. 15).

Ver. 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice,] His arms shall so prevail, as to make an entire conquest over the Jews, to profane the temple, and cause the service daily performed there to cease (compare viii. 11, 1 Macc. i. 39, &c. 2 Macc. v. 2, 5). The temple is called the “sanctuary of strength,” because it was a token of the divine protection, being the place of God’s especial residence (see Ps. lxxxviii. 61, xcvi. 6, Ezek. xxiv. 21, 25).

They shall place the abomination that maketh desolate,] Idols are commonly called abominations in scripture, as hath been observed upon ix. 27. In agreement with that usage of the word, “the abomination of desolation” must signify the idol which was placed upon the altar of burnt-offerings (see 1 Macc. i. 54, 59). As the temple itself was dedicated by the heathen to Jupiter Olympius, 2 Macc. vi. 2, so the idol was probably the image of Jupiter. This idol is said to make desolate, because it banished the true worship of God and his worshippers from the place (see 1 Macc. i. 38).

Ver. 32. Such as do wickedly against the covenant shall be corrupt by flatteries:] Such as Jason and Menelaus, who had bought the high-priesthood of him, and became his instruments in spoiling and profaning the temple (see 2 Macc. iv. 13, 14, v. 15), and such other apostates whom the king by fair words and promises brought over to comply with his designs (see 1 Macc. i. 52, 2 Macc. vi. 21).

But the people that do know their God shall—do exploits,] Or, shall prosper (see ver. 28, 30). They that have a sense of their duty shall courageously resist these attempts, and behave themselves valiantly (see 1 Macc. i. 62, ii. 41—43, iii. 43, &c. 2 Macc. v. 27).

Ver. 33. They that understand among the people shall instruct many:] They that know their duty, and are zealous in doing it, will arm others against the temptations whereby the wicked would persuade them to forsake the true religion. Such were Matthias and his family, 1 Macc. ii. 1, &c. Eleazar, 2

Macc. vi. 18, 19, and the mother and her seven children, 2 Macc. vii.

Yet they shall fall by the sword,] It was death for any person to observe the law, and disobey the king’s command: and accordingly many suffered for their constancy in adhering to their religion (see 1 Macc. i. 50, 63, 2 Macc. vi. 9—11, 19, 30, vii. 1, &c.).

By flame,] This was remarkably verified in the torments inflicted upon the seven brethren recorded 2 Macc. vii. 3, 5. Burning alive was a punishment usual in those countries (see iii. 6).

By captivity, and by spoil,] By banishment and loss of goods.

Many days,] For three years and a half, as the time is computed by Josephus, reckoning from the first beginning of the persecution till the sanctuary was cleansed (see the note upon vii. 25). The persecution may be enlarged to a longer time, if we date it from the beginning of this apostasy (see the note upon viii. 14).

Ver. 34. When they shall fall, they shall be holpen with a little help:] That of Judas Maccabeus and his followers (see 1 Macc. iii. 10, &c. iv. 14, 2 Macc. viii. 1).

Many shall cleave to them with flatteries,] Not sincerely: such were Joseph and Azarias, who engaged in the common cause out of ambition, and a desire of fame (1 Macc. v. 56, 62): such were they who after their death were found with idols consecrated under their clothes, 2 Macc. xii. 40. Such was Rhodocus, who disclosed their secrets to the enemy, *ibid.* xiii. 21.

Ver. 35. Some of them of understanding shall fall, to try them, &c.] Some of the principal men for piety and knowledge shall fall under this persecution (see ver. 33), for the trial of their faith and patience, and to purge them from lesser corruptions, which are the usual effects of prosperity (compare 1 Pet. i. 7). The persecutions which shall befall the church under antichrist, are designed for the same purpose, as appears by comparing xii. 10, with the words here: Antiochus’s persecution being a type and figure of that under antichrist (see the note upon viii. 14, 23, 24, and the thirty-first verse here, with xii. 11).

It is yet for a time appointed,] Till the time appointed by God for an end of those calamities shall come (compare ver. 27, viii. 19). Mr. Mede refers the latter part of the sentence to the following verse, and so connects the following prophecy with what went before, to this sense: “This persecution shall last to the time of the end: for as yet for a time appointed a king shall do according to his will” (see his works, p. 903). [To the same sense the Vulgar Latin translates it, *Quia adhuc aliud tempus erit.*]

Ver. 36. The king shall do according to his will:] Antiochus was a type and forerunner of antichrist, as hath been observed; so the angel makes a sudden transition from the type to the antitype, or the description of antichrist himself: the words in the

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

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

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not

four following verses being not at all applicable to Antiochus. And several passages in the twelfth chapter show that some parts of this prophecy belong to the *latter times*, or ages, of the world (see Dr. Prideaux, par. ii. book iii. towards the end). We may observe such a sudden transition in our Saviour's discourse, Matt. xxiv. from a prediction of the destruction of Jerusalem, to a description of the general judgment.

The [or, a] king shall do according to his will [see ver. 16], *and he shall exalt himself.*] Compare vii. 25, viii. 11, 25. St. Paul describes antichrist almost in the same words, 2 Thess. ii. 4, "Who exalteth himself above all that is called God" (compare Rev. xiii. 5, 6).

And shall prosper till the indignation be accomplished.] He shall succeed in his attempts of aggrandizing himself, and asserting his own supremacy, till the time of God's indignation be accomplished (compare ver. 27, 35); i. e. "for a time, times, and a half," as it is expressed, vii. 25, xii. 7.

Ver. 37. *Neither shall he regard the God of his fathers.*] Antichrist is described as the seventh head of the Roman empire, Rev. xvii. 11, and as the sixth head revived, Rev. xiii. 3, 14. But before he arrived at his dominion, the worship of the heathen gods, which had prevailed under the sixth head, was destroyed by the Christian emperors.

Nor the desire of women.] Mr. Mede hath observed in his Works, p. 668, that the expression properly signifies "a desire of wives," i. e. of a married state, which should be discountenanced by the king here described. In like manner, "forbidding to marry" is a character of some antichristian teachers, 1 Tim. iv. 3. The word *desire* signifies that affection which married persons have for each other (see Gen. iii. 16, Cant. vii. 10, Ezek. xxiv. 16).

Nor regard any god.] He will dispense with the laws of God, and make religion subservient to his own greatness and interest.

Ver. 38. *But in his estate shall he honour the God of forces.*] I prefer Mr. Mede's translation of this and the following verse, as giving a clearer sense, and more agreeable to the original: this verse he thus interprets: "But (or for) together with God in his seat shall he honour Mauzzims." This last word, the Greek, the Vulgar Latin, and several other translations, retain without interpreting it. The word imports protection, or a protector, the abstract being often used for the concrete (see Ps. xxvii. 1, xxviii. 8, xxxi. 3, 5), and is often rendered *ὑπερασπιστής*, by the LXX. The same learned person supposes the word here to denote saints and angels, in whom the votaries of the church of Rome place a great trust and confidence, and fly to their protection in their distress, and assign to some of them the patronage of whole countries, as is more fully expressed in the following verse. To these, saith this interpretation of the text, shall the king here described give honour and worship in the places dedicated to the service of that God whom his fathers knew not, as it follows.

A god whom his fathers knew not shall he honour with gold.] Mr. Mede translates the sentence thus:

shall he honour with gold, and silver, and with precious stones, and pleasant things.

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

40 And at the time of the end shall the king

"Even together with the god whom his fathers knew not (see ver. 37), shall he honour [them] with gold and silver;" &c. i. e. with the most costly ornaments.

Pleasant things.] The Hebrew word *hamudoth*, is used by the prophet Isaiah (xliv. 9), to signify the costly ornaments wherewith the heathens decked their images.

Grotius and some others explain this verse of Antiochus's setting up the statue of Jupiter Olympius within the precincts of the temple (1 Macc. i. 54, 2 Macc. vi. 1). But I do not apprehend how he can be called "a god whom Antiochus's father knew not," since he was worshipped under the name of Baal by the Phœnicians many ages before.

Ver. 39. *Thus shall he do in the most strong-holds with a strange god.*] According to Mr. Mede, the words should be thus translated: "And he shall make the strong-holds [or fortresses] of the Mauzzims jointly with [or to] the strange [or foreign] god:" i. e. He shall consecrate his temples and religious places jointly to the honour of God and of his saints. Temples may fitly be called *strong-holds*, or places of defence, as being, in the opinion of those that pay their devotions there, the earnest of that protection which they expect in answer to their prayers. So the Jewish temple is called "the sanctuary of strength," ver. 31 of this chapter, the word *mauz* being used in both places (compare Ps. xxvii. 5).

A "strange god" in the Old Testament, usually signifies a false god: but the phrase being here used in opposition to the gods who were worshipped by the gentile ancestors of the Romans, it may properly denote the true God, whom the Athenians called by the name of a strange God, Acts xvii. 23. For the entire inscription of that altar St. Paul takes notice of there, is supposed to be, "To the unknown and strange God:" whom St. Paul tells them, "they ignorantly worshipped," as not knowing him to be the one supreme God.

And shall divide the land for gain.] Or, "Distribute the earth for a reward;" i. e. he shall assign whole provinces and kingdoms to the protection of several saints and angels, to whom they may have recourse as their patrons: and shall give them suitable titles and honours, as a reward of their care and protection.

Ver. 40. *At the time of the end*] At God's appointed time (see ver. 35); or, in the latter days (see xii. 8).

The king of the south—and the king of the north shall come against him] They that understand this and the following verses of Antiochus Epiphanes and Ptolemy Philometor, suppose that the angel recapitulates what he said before at large, from ver. 23. It is certain these and the following words cannot be explained of any farther wars between the kings of Egypt and Syria; for Antiochus never made any farther attempt upon Egypt, after that peremptory demand of the Roman ambassador, requiring him to desist from that enterprise, mentioned ver. 30. Whereupon venting all his indignation against the Jews upon that disappointment, he afterward took a journey into Persia, where he died (1 Macc. vi. 1, 6, 2 Macc. ix. 1, 28).

These difficulties attending the common interpreta-

of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

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

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

tion, Mr. Mede, p. 674, and 816, by the *king of the south* understands the Saracens, and by the *king of the north* the Turks, who should both at different times afflict the western parts of the world, where he supposes the seat of antichrist to be; the former being denoted by the *locusts*, Rev. ix. 3, and the latter by the *Euphratean horsemen* described in the same chapter, ver. 15, &c., as *two woes* or *plagues* sent to chastise the corrupt part of Christendom, ver. 12. The Saracen is called the "king of the south," because that people were inhabitants of Arabia Felix, which lay southward of Palestine, whereas the Turks were originally Tartars or Scythians.

Like a whirlwind,] Compare Isa. xxi. 1, Zech. ix. 14.

With chariots, and with horsemen,] This answers the description given of them in the forementioned place, Rev. ix. 16. And the army of Gog and Magog, which may probably mean the Turks, is described as consisting principally of horsemen, Ezek. xxxviii. 4, 15, the strength of the Turkish armies consists chiefly in the number of their cavalry: which makes them carry a horse-tail before their chief officers, as an ensign of honour.

Shall overflow and pass over.] See ver. 10, 22.

Ver. 41. *He shall enter also into the glorious land.*] The land of Judea (see ver. 16, and viii. 9). If we understand this of Antiochus Epiphanes, his invasion of Judea hath been described at large, ver. 31, &c. If we expound it of the Turk, with Mr. Mede, he hath had possession of the Holy Land for several ages.

But these shall escape out of his hand, even Edom, &c.] Grotius expounds the words to this sense; That Antiochus did not make war upon these people, because they readily complied with his commands, and joined with him against the Jews: for which cause Judas Maccabeus made war upon them, 1 Macc. v. 3, 4. Mr. Mede understands the words of Arabia Petraea, whose inhabitants were never subdued by the Turks.

Ver. 42, 43.] If we understand this of Antiochus, the notes upon ver. 24, show how its has been completed. Mr. Mede expounds the words of the final conquest of Egypt by the Turks, A. C. 1517, after it had held out against them for a great while under the Mamalukes.

Ver. 43. *The Libyans and the Ethiopians shall be at his steps.*] Shall readily obey him, and follow his commands (compare Exod. xi. 8, Judg. iv. 10, 1 Kings xx. 10). Cushim is here rightly translated

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

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

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

Ethiopians, being joined with Libyans or Africans, as they are in some other places (see 2 Chron. xii. 3, xvi. 8, and the note upon Jer. xiii. 23. St. Jerome observes upon the place, that it is not recorded of Antiochus Epiphanes, that he ever marched so far as into these countries, or had any footing there. So Mr. Mede more probably expounds the place of the Turks, who have extended their dominions into these parts of the world.

Ver. 44.] This Dr. Prideaux explains of Antiochus thus: That in the east, i. e. in Persia, his taxes were not duly paid, which engaged him to take a journey into Persia, to gather up the arrears due to him there: and in the north Artaxias, king of Armenia, had revolted from him. They that understand the words of later times, suppose them not yet fulfilled, and so not capable of a certain interpretation.

Ver. 45. *And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain;*] If we apply the words to Antiochus, the sense will be, that he shall place the ensigns of his sovereignty as a conqueror at Jerusalem (compare ver. 41, and Ps. xlviii. 2): which city was placed upon a mountainous situation, between the Mediterranean sea and the sea of Sodom, near the middle of Judea, which had those two seas for its boundaries (see Joel ii. 20, Zech. xiv. 8). To "plant the tabernacle of his palace" or pavilion at Jerusalem, is an expression denoting an entire conquest, and is applied to Nebuchadnezzar in that sense, Jer. xliii. 10, where the Hebrew word *shaphrir*, translated *pavilion*, is expounded in the Chaldee paraphrase by *apadan*, the word used in the text here. The *holy mountain* oftentimes denotes the Christian church in the prophetic writings (see the note upon Isa. ii. 2): and if we apply this text to antichrist, we may compare it with the boasts of that proud prince, who is supposed to be the figure of antichrist, Isa. xiv. 13, where he saith, "I will sit in the midst of the congregation, in the sides of the north:" and we may explain both these texts by those words of St. Paul, who describes antichrist as "sitting in the temple of God," 2 Thess. ii. 4, meaning the Christian church, as that phrase commonly signifies in St. Paul's writings (see 1 Cor. iii. 16, 2 Cor. vi. 16, Eph. ii. 20, 1 Tim. iii. 15).

Yet he shall come to his end, and none shall help him.] He "shall be broken without hand;" i. e. by a judgment immediately inflicted by God, as is said of Antiochus, viii. 25. The like judgment is denounced against antichrist, 2 Thess. ii. 8.

CHAPTER XII.

1 AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

CHAP. XII.

ARGUMENT.—See the Argument of the tenth chapter.

Ver. 1. *At that time shall Michael stand up.*] See x. 13, 21. He, as the protector of the Jewish nation, “contended with the devil about the body of Moses,” as St. Jude informs us from some ancient writing or tradition, Jude, ver. 9. He is probably that archangel who shall make that awful summons to the day of judgment, mentioned 1 Thess. iv. 16, and as several angels will be employed “in gathering together God’s elect,” Matt. xxiv. 31, so we may collect from this place of Daniel, that it will be his province to assemble those of the Jewish nation.

There shall be a time of trouble.] The scriptures speak of the extraordinary appearance of God’s kingdom, as ushered in by great tribulations (see Isa. xxvi. 20, 21, Jer. xxx. 7, Matt. xxiv. 21): so the saints are said to have “come out of great tribulation,” Rev. vi. 14. This some learned men suppose to relate to the times of the *last vial*, Rev. xvi. 18, when “there was a great earthquake,” saith the text, “such as was not since men were upon the earth.”

Every one that shall be found written in the book.] That is, in the book of life (compare Exod. xxxii. 32, Ps. lxxix. 28, Ezek. xiii. 9, Phil. iv. 3, Rev. iii. 5, xiii. 5, xx. 12). The phrase alludes to the registers that used to be kept of the members of any city or corporation: the privileges of which society none can lay a claim to but those whose names are found in such registers.

Ver. 2. *And many of them that sleep in the dust—shall awake.*] A plain description of the general resurrection both of the just and unjust; the belief of which St. Paul speaks of, as grounded upon the writings of the law and the prophets, Acts xxiv. 15, 16, xxvi. 6—8, and there is no text so full to that purpose as this before us. The word *many* is sometimes equivalent to *all*, as hath been observed in the notes upon ix. 27.

Some to shame and everlasting contempt.] In this life men may so far harden themselves in sin as to be past shame; but this shame shall be doubled upon them in the world to come, when they shall be convicted of their sins in such a manner, as neither to be able to deny or excuse them; and shall thereupon become objects of scorn and contempt to God and all his saints. And “as a thief is ashamed when he is found,” or taken in the very fact, “so shall the wicked be ashamed” and confounded at that time, as the prophet Jeremiah makes the comparison, Jer. ii. 26.

Ver. 3.] The words allude to xi. 33, 35, and import, that they who have been the *great lights* of the world, who have instructed others by their doctrine, and confirmed them in the truth by their sufferings and example, shall have an eminently glorious reward at the day of judgment. So the mar-

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

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank

tyrs are described as having a share in “the first resurrection,” Rev. xx. 4. Our Saviour’s words plainly allude to this text, Matt. xiii. 43.

Ver. 4. *Shut up the words, and seal the book*] To shut up a book, and to seal it, is the same with *concealing* the sense of it, and hiding its meaning from common understandings, as hath been observed upon viii. 26. And the same reason is assigned in both places for this command, viz. because there would be a long interval of time between the date of the prophecy and the final accomplishment of it (compare x. 1, with both these texts). But the nearer that time approached, the more light should men have for understanding the prophecy itself, as is implied in the following words.

Many shall run to and fro, and knowledge shall be increased.] Many shall be inquisitive after truth, and keep correspondence with others for their better information; and the gradual completion of this and other prophecies, shall direct observing readers to form a judgment concerning these particulars which are yet to be fulfilled.

From hence we may learn the reason of the obscurity of several prophecies in scripture; and it may be observed, that generally those prophecies are most obscure, the time of whose completion is farthest off. For the same reason, in interpreting the prophecies relating to the *latter times* of the world, the judgment of the *latter* writers is to be preferred before that of the *ancients*; because the moderns living nearer the times when the events were to be fulfilled, had surer marks to guide them in their expositions. Bishop Andrews hath a remarkable passage to this purpose, in his *Tortura Torti*, p. 186, in the following words: Neque vero mirum, si ista quæ dixi [de Roma sede, antichristi], tam vel clarum, vel certam interpretationem in scriptis patrum non habeant. Signatus adhuc erat liber prophetiæ; verissimum autem verbum est, ænigma esse prophetiam omnem, cum nondum completa est; ut quamvis prisci illi omni genere charismatum, vitæ vero sanctimonia longo nos intervallo superarint, mirari tamen non debeat quis, si non illis tum adeo explicita omnia fuerint, quam nobis per Dei gratiam jam sunt, qui consummatam jam prophetiam illam quotidie oculis usurpamus. “It is no wonder that what I have said concerning Rome’s being the seat of antichrist, described by St. John, is not clearly asserted in the commentaries of the ancient fathers upon the Revelation: that book of prophecy was then sealed; and it is a certain rule, that every prophecy is a riddle before its completion; so that though we grant those ancient worthies to have far exceeded us, both in gifts and in holiness, yet it is not to be wondered if they had not such clear apprehensions concerning this matter, as we of later times have, by the grace of God, attained, who see this prophecy every day fulfilled in our sight.”

Ver. 5.] I saw two other angels on the bank side

of the river, and the other on that side of the bank of the river.

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

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

of the river Hiddekel, attending upon that supreme angel, or the Son of God, who appeared in that glorious form described x. 4, 5 (see the note upon x. 10).

Ver. 6. *And one [of them] said to the man—*which *was upon the waters of the river,*] Or rather, “above the waters of the river” (see note upon x. 5).

How long shall it be to the end?] So the inferior angel inquires of the superior concerning the accomplishment of the events foretold, viii. 13.

Ver. 7. *I heard the man clothed in linen—when he held up his right hand and left hand unto heaven.*] “Holding up the hand” was a ceremony anciently used in taking an oath (see Gen. xiv. 22, Deut. xxxii. 40). St. John plainly alludes to this place, Rev. x. 5, 6, and by the description he gives of the angel, that “he set his right foot upon the sea, and his left upon the earth,” ver. 2, he can be no other than Christ, who had “all power given to him in heaven and in earth.”

That it shall be for a time, times, and an half;] Or, “the dividing of time,” as it is expressed in the Chaldee (vii. 25), which contains, in the literal sense, “three years and a half;” during which time the public sacrifices and worship were discontinued during the persecution of Antiochus, the figure of antichrist (see the note there). But this line of time is expressly applied to the antichristian persecution, Rev. xii. 14, and is farther explained in that chapter, ver. 6, by “twelve hundred and sixty days;” which is “three years and a half;” reckoning “three hundred and sixty days” to a year (see note upon ix. 24). And if we suppose each *day* to signify a *year*, which is the prophetic sense of the word *day*, this period of time denotes twelve hundred and sixty years (see note upon viii. 14, ix. 24).

When he shall have accomplished to scatter the power of the holy people, &c.] When the Jews’ dispersions shall be ended, then the most remarkable events contained in this prophecy shall be fulfilled. The restoration of the Jewish nation is foretold by the prophets as one of those signal events to be brought to pass in “the latter days,” or times, of the world (see Isa. xi. 11, xxvii. 12, 13, lxvi. 10, &c., Jer. iii. 18, xxiii. 5, 8, xxx. 3, &c., xxxi. 1, 4, Ezek. xx. 38, 41, xxviii. 25, xxxiv. 13, xxxvi. 24, &c., xxxvii. 12, &c., Hos. i. 11, iii. 5, Joel iii. 1, Amos ix. 14, 15, Obad. ver. 17, &c., Micah vii. 14, 15, Zeph. iii. 14, Zech. viii. 7, 13, x. 6, xii. 10, xiv. 8, &c.). Mr. Mede makes the text before us parallel with those words of Christ, Luke xxi. 24, “Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled:” i. e. till the times of the fourth monarchy be expired (see his Works, p. 709, 744, 753).

Of the holy people,] See viii. 24.

Ver. 8. *I heard, but I understood not;*] I did not understand what time was allotted for bringing to pass this event, viz. the restoration of the Jewish nation.

What shall be the end of these things?] See ver. 6.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

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

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that

Or, as Mr. Mede translates the words, “What are these latter times?” thou speakest of (compare x. 14)?

Ver. 9.] Be content with what has been made known to thee (see ver. 13); for the fuller explication of this prophecy is deferred till the time of its accomplishment draws near (see ver. 4).

Ver. 10. *Many shall be purified,*] The persecutions of the faithful are designed for the trial of their faith, and purifying their lives (see xi. 35).

But the wicked shall do wickedly;] And for those that are obstinately bent upon following the corrupt practices to which they have been accustomed, neither the exhortations nor threatenings of God’s word, nor the judgments they see overtake others, will prevail with them to forsake their evil practices (see Rev. ix. 20, xxii. 10).

None of the wicked shall understand; but the wise shall understand.] The holy writers often repeat this maxim; That an honest and good heart is a necessary qualification for the receiving and understanding divine truths (see Isa. vi. 9, &c., Hos. xiv. 9, John viii. 47, x. 27, xviii. 37).

Ver. 11.] The same expressions made use of to describe Antiochus’s persecution, xi. 31, are here applied to the desolations made by antichrist, of which the former was a figure (see note upon viii. 14, 23, 24, xi. 26).

Ibid. and ver. 12.] Here the time allotted for the persecutions of antichrist, till the church be entirely cleansed and purified, is enlarged from one thousand two hundred and sixty days, denoted by “time, times, and an half,” ver. 7, to one thousand two hundred and ninety days; and then to one thousand three hundred and thirty-five days. Mr. Mede wisely forbears giving an interpretation of these particulars, telling us that time would make them manifest (see his Works, p. 674). However, we may venture to say, in general, that there may be a considerable space of time between the fall of antichrist, and the last judgments which shall be inflicted upon him. Some learned men, who have compared the prophecies of Daniel and the Revelation together, suppose the interval of time between the one thousand two hundred and sixty days, and the one thousand three hundred and thirty-five days, to be included within the times of the *seventh trumpet*, during which the *seven last plagues* will be fulfilled (see Rev. xi. 15, 18, and xv. 1, 7, 8).

Ver. 12.] Some expositors suppose St. John to allude to these words, Rev. xx. 4, where he saith, “Blessed and holy is he that hath part in the first resurrection:” in like manner the prophet here pronounceth those blessed, who, after a patient expectation of the fulfilling of God’s promises, come to have a share in the enjoyment of them (compare ver. 1—3 of this chapter).

Ver. 13. *Go thou thy way till the end be:*] Be content with that state and condition which God shall

maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

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

appoint thee till the finishing of all these wonderful events (ver. 4, 6, 8).

For thou shalt rest, and stand in thy lot at the end of the days,] The prophet was now ninety years of age at least (see note upon x. 1): so he could not expect to live much longer; and the angel here tells him, that after his life was ended, he should rest in peace with the souls of the righteous (compare Isa. lvii. 2, Rev. xiv. 13), and at the resurrection, foretold ver. 2, of this chapter, he should obtain a share of that happiness which is reserved for the faithful servants of God, and shall be actually conferred upon them at the conclusion of the times here specified, ver. 12.

The righteous are said "to stand in the judgment

13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

of the last day" (Ps. i. 5), and to "have boldness in the day of judgment" (1 John ii. 28, iv. 17), whereas the wicked are described as "hiding themselves for fear of the Lord, and for the glory of his majesty, when the great day of his wrath is come (Isa. ii. 10, Rev. vi. 15—17).

The word *lot* signifies a state or condition of life, Jer. xiii. 25, and is often used for an inheritance, because the land of Canaan was divided by lot among the Israelites; as the promised land was a figure of that better and heavenly country, which all the good men among the Jews expected, so here it signifies that heavenly inheritance which belongs "to the heirs of salvation."

THE BOOK

OF

THE PROPHET HOSEA.

A

GENERAL PREFACE

TO THE

MINOR PROPHETS.

THE twelve minor prophets were always comprised in one book, called the "book of the prophets," by St. Stephen, Acts vii. 42, and the "book of the twelve prophets," by St. Cyprian, Epist. 59. The son of Sirach speaks of them under one and the same character, Eccclus. xlix. 12, "Let the bones of the twelve prophets flourish out of their place." And both Jewish and Christian writers, particularly Josephus (lib. i. contr. App.) and St. Jerome (Prolog. Galeat.), when they mention the canonical books of the Old Testament to be in number twenty-two (a num-

ber equal to the letters of the Jewish alphabet), comprehend the twelve minor prophets under one book.

These twelve prophets are not placed exactly in the order of time when they lived, either in the Hebrew or Greek copies; for Jonah, who was the eldest of them, is placed the sixth in order both in the Hebrew and Greek Bibles: there being in other respects some little difference between them: the series of them standing thus in the Greek—Hosea, Amos, Micah, Joel, Obadiah, Jonas; but no variation as to the rest.

Hosea, who is placed the first in order, is as ancient as any of them, except Jonah: having prophesied before the captivity of the ten tribes, to whom he chiefly directs his prophecy, and threatens them with a sudden destruction for their great and crying sins, which he, in all probability, lived to see brought upon them.

CHAPTER I.

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

CHAP. I.

ARGUMENT.—Under the figure of a wife living in whoredom, and bearing illegitimate children, is represented the great idolatry of the ten tribes, which provoked God to cast them off utterly: yet with the promise of repairing that loss, by bring-

and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by

ing in the gentiles into the church: and afterward of uniting Israel and Judah under one head, the Messias. The prophet does likewise foretell the extinction of Jehu's family.

Ver. 1.] Jeroboam the son of Joash, who was the second king of Israel of that name, and was contem-

Hosea. And the LORD said to Hosea, Go take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

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

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

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

6 ¶ And she conceived again, and bare a

daughter. And *God* said unto him, call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

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

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

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to

porary with Uzziah, is here mentioned, because this prophecy does chiefly concern the kingdom of Israel. And there was no need of mentioning the names of any of the succeeding kings of Israel, because Hosea mentioning his prophesying from the times of Uzziah to Hezekiah, it follows from thence, that he prophesied all the reigns of those kings of Israel who succeeded Jeroboam, the reign of Hezekiah bearing date from the third year of Hoshea, the last of those kings. From whence we may conclude, that Hosea, who often foretold the destruction of the kingdom of the ten tribes, lived to see an end put to that kingdom by Salmaneser king of Assyria, as we read 2 Kings xviii. 10.

Ver. 2. *The beginning of the word of the Lord by Hosea.*] The first prophecy or message which came from God to Hosea, was as follows.

Go, take unto thee a wife of whoredoms.] This may be properly understood of a wife, who after marriage should prove false to her marriage vow: this would make the case more exactly parallel with that of the Israelites, who had departed from the true God, and polluted themselves with idolatry, called often in scripture by the names of whoredom and fornication (see particularly the sixteenth and twenty-third chapters of Ezekiel). Taking the words in this sense, there will be no inconvenience in supposing this relation to be literally true, and not barely a figure or parallel, as some commentators understand it, and particularly the Chaldee paraphrast, who thus expresses the sense: "Go, utter a prophecy against the rebellious city." This question is handled at large in Dr. Pocock's commentary upon this place.

Ver. 3.] This probably might be a legitimate son, according to the sense given of the foregoing verse (see the following words).

Ver. 4. *Call his name Jezreel;*] The word signifies either "the arm of God," or, "the seed of God:" and is taken in both those senses in the following verses. It does not seem proper to make an illegitimate child the earnest of such acts of God's justice or mercy as are implied in any of those senses.

I will avenge the blood of Jezreel upon the house of Jehu.] The blood of Joram the son of Ahab, whom, with all the rest of Ahab's family, Jehu slew in Jezreel (see 2 Kings x. 11). God made Jehu the instrument of destroying the house of Ahab (*ibid.* ver. 10, 30), but yet he was prompted to it by his own ambition and cruelty, without any regard to God's glory, whose worship he forsook, and maintained that idolatry which Jeroboam had first set up.

Wicked men are called a "sword in the hand of God," Ps. xvii. 11, to execute his judgments upon those who are as bad or worse than themselves: but when they have fulfilled God's purposes he often

punishes them for the outrages they have committed, which their own evil dispositions prompted them to do, but it was God's providence allotted upon whom the execution should fall.

And will cause to cease the kingdom of the house of Israel.] This may be a prophecy of the destruction of the whole kingdom of Israel, which was in a declining condition from the death of Jeroboam; but it rather denotes the ceasing of the kingdom in his family, according to God's promise to Jehu, "That his children should sit upon the throne of Israel to the fourth generation," 2 Kings xv. 12.

Ver. 5. *At that day,*] Quickly after the extinction of Jehu's family: "at that day," in the prophets, commonly signifies a season marked out by providence for some extraordinary act of God's justice or mercy (see note upon Isa. iv. 2).

I will break the bow [i. e. the armies, or strength] *of Israel*] This is commonly understood of that invasion of Israel which Tiglath-pileser made, and is mentioned 2 Kings xv. 29, wherein he subdued a great part of the kingdom, and carried the inhabitants away captive; the Assyrian army having routed the Israelites in the valley of Jezreel, which is mentioned Josh. xvii. 16, xix. 18, Judg. vi. 33, as being in the border of Issachar. But the expression may mean no more than the place where *God's arm*, or strength, will appear in subduing the Israelites, which is one signification of the word *Jezreel*. So Joel calls the place where God will gather all nations "the valley of Jehoshaphat," the word signifying "the valley of God's judgment," iii. 2, 12.

Ver. 6. *I will no more* [or, no longer: see Noldius p. 682] *have mercy upon the house of Israel, &c.*] I will carry them into captivity, never to return any more to their own land (2 Kings xvii. 6, 23): and will utterly put an end to that people, considered as a distinct kingdom from Judah (compare ix. 15 of this prophecy).

Ver. 7.] I will deliver the kingdom of Judah out of the hands of Sennacherib, not by any human means, but by the stroke of an angel destroying his whole army (see 1 Kings xix. 35, compare Zech. iv. 6). Interpreters observe the expression may allude to the salvation to be accomplished by the Messiah, who is God as well as man; the Lord being spoken of as a distinct person from the principal author of the salvation here promised (compare Isa. xxxv. 4, xl. 9). To this sense the Chaldee paraphrases it, "I will save them by the Word of the Lord their God:" a title he elsewhere gives to the Messiah (see the Bishop of Coventry and Litchfield's Defence of Christianity, ch. 2, p. 70).

Ver. 9. *Ye are not my people.*] Since you have disowned the covenant relation I had to you, by

pass, *that* in the place where it was said unto them, *Ye are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 Then shall the children of Judah and the

apostatizing from my service, I will no more own you for my people, nor continue my protection over you (compare Lev. xxvi. 12, Ezek. xi. 20, xiv. 11).

Ver. 10.] Though God casts off the ten tribes, yet he will, in due time, supply their loss, by bringing in great numbers of true Israelites into the church, not only of the Jews, but also of the gentiles, and making them, who before were "strangers to the covenants of promise, fellow heirs" with the Jews (see Rom. ix. 25, 29, 1 Pet. ii. 10).

Ver. 11. *Then shall the children of Judah and—Israel be gathered together,*] When "the fulness of the gentiles is come in," this will be a means of converting the Jews, and bringing them into the church (see Rom. ix. 25, 26).

Appoint themselves one head,] Upon this will fol-

low the restoration of the Jewish nation, when they shall return into their own country, from the several dispersions where they were scattered, and become one nation or kingdom under the Messias, their head and king (compare Ezek. xxxvii. 21, 22, Mic. ii. 13). Israel and Judah are joined together where this general restoration is foretold (see note upon Jer. iii. 15).

For great shall be the day of Jezreel.] The word *Jezreel* signifies both the "seed of God" and the "arm of God," as was before observed: in both senses, great will be the day of Jezreel: God will signally exert his arm, and show his power, in the restoration of his ancient people, and subduing their enemies; and thereby a numerous offspring of the seed of Abraham shall be added to the church.

CHAPTER II.

1 SAY ye unto your brethren, Ammi; and to your sisters, Ruhamah.

2 Plead with your mother, plead: for she is not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

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

4 And I will not have mercy upon her children; for they be the children of whoredoms.

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

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

CHAP. II.

ARGUMENT.—The prophet reproves the ten tribes for their ingratitude to God, their great benefactor, and giving the glory of all the good things they possessed to their idols; for which he threatens them with severe judgments, yet gives them some hopes of obtaining mercy and reconciliation.

Ver. 1.] Several interpreters join this verse with the foregoing chapter, to this sense; When that general restoration of the Jewish nation shall come to pass, ye may alter your style in speaking to those of your brethren and sisters, whom I had before disowned, and you may call them my people, and such as have obtained mercy (see ver. 23). This interpretation gives the plainest and easiest sense. However, other expositors join this verse with the following words, and translate it thus, "Ye that are my people, and have obtained mercy, speak to your brethren and sisters, and plead with your mother." But this sense I think not so agreeable with the context, which threatens the ten tribes with the miseries of their ensuing captivity.

Ver. 2. *Plead with your mother, plead;*] The words are directed to those pious persons that still remained among the ten tribes, who are required to reprove, and use their best endeavours to reform that general corruption which the nation had contracted by its idolatry: whereby they have broken the covenant I had made with them (frequently expressed in the prophets by a marriage contract; see Jer. iii. 1, 8, xxxi. 32), and made a separation or divorce between them and me (see Isa. l. 1).

Let her therefore put away her whoredoms] Let

her leave off her idolatries, usually expressed by the fondness and caresses which pass between unchaste lovers (compare Ezek. xvi. 25, &c.).

Ver. 3. *Lest I strip her naked,*] The punishment commonly inflicted upon harlots was to strip them naked and expose them to the world (see ver. 10, Jer. xiii. 22, 26, Ezek. xvi. 37). So God threatens to deal with the nations or kingdom of Israel; to deliver her into the hands of her enemies, who shall strip her of all her wealth and ornaments, and carry her away naked into captivity (see ver. 9), in as forlorn and desolate a condition as she was in during her bondage in Egypt (see Ezek. xvi. 4, compare likewise ver. 37, 41, of the same chapter.)

Make her as a wilderness.] The state of captivity is fitly compared to being placed in a wilderness, in want of common necessaries (compare Ezek. xix. 13).

Ver. 4.] As an injured husband has no regard for the children his wife has brought by another man; so neither will I take pity of thy children which are trained up to practise thy idolatries.

Ver. 5.] By *lovers* are meant, in the first place, the idols with whom the Israelites committed spiritual fornication (see Jer. iii. 1); and then the idolatrous nations, whose alliance the Israelites courted, and in order to it practised their idolatries (see ver. 10, and the note upon Ezek. xvi. 37). The word may be understood here in both senses; they ascribed all the plenty they enjoyed chiefly to the favour of the idol gods which they worshipped (see Jer. xlv. 17); and then they placed their trust and confidence in the confederacies they had made with their neighbouring idolaters, and thought the peace and plenty they possessed was very much owing to their protection and alliance.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then *was it* better with me than now.

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

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

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

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

Ver. 6.] I will bring her under great calamities, that she shall not know which way to turn herself, or get out of them (compare Job iii. 23, xix. 8, Lam. iii. 7, 9).

Ver. 7. *She shall follow after her lovers.*] She shall seek for help of her idols, but shall receive none.

She shall seek them, but shall not find them.] A proverbial expression, denoting lost labour, when persons receive no assistance from those whose help they implore (see v. 6, Prov. i. 28).

I will go and return to my first husband.] Her afflictions will bring her to a sense of her duty, and the happiness she enjoyed as long as she cleaved steadfastly unto God (see v. 15, and compare Luke xv. 18).

Ver. 8.] Or, bestowed upon Baal (compare 2 Chron. xxiv. 7). "She did not consider," so the first part of the sentence should be translated (compare vii. 9), that all the necessities she enjoyed, as well as her riches and ornaments, were my gift, which yet she ungratefully bestowed upon the service of her idols (compare viii. 4, and Ezek. xvi. 17—19).

Ver. 9. *Take away my corn, &c.*] For a punishment of her ingratitude, I will take away the good things I have given her; at the very season when she expects to receive the fruits of the earth, her enemies shall invade her and destroy them.

And will recover [or take away] my wool and my flax given to cover her.] They shall strip her of her very clothes, and carry her away captive: without leaving her any covering for her nakedness (see note upon Isa. iii. 17).

Ver. 10.] The filthiness of her idolatries shall appear by the punishments I will inflict upon her, which shall be so remarkable, that it shall be taken notice of by the idolatrous nations round about her (see ver. 5, and Ezek. xvi. 37, xxiii. 20).

Ver. 11.] The public festivals are frequently called days of joy and gladness; the observation of several of these festivals was retained in the worship of the golden calves (see 1 Kings xii. 32, Amos viii. 5). God here threatens them, that, under their captivity, they should have no opportunity to celebrate them, since they had so much abused those solemn seasons of divine worship (see ix. 4, 5, Amos viii. 10, and the note upon Dan. x. 4).

Ver. 12. *These are my rewards.*] See ver. 5, and ix. 1.

The beasts of the field shall eat them.] I will give up their lands unto their enemies, who shall destroy the fruits of it, or else leave it desolate, for the beasts

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

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

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

of the field to devour (compare Ps. lxxx. 12, 13, Isa. v. 7).

Ver. 13. *I will visit upon her the days of Baalim.*] I will punish her for all the idolatries she has committed from the days of Jeroboam, who first set up the worship of false gods (see xiii. 1). The chief god of every country was called by the name of Baal; so Baal-peor was the god of the Moabites; Baal-zebub was the god of Ekron (2 Kings i. 2); Baal-herith the god of the Phœnicians (Judg. viii. 33). Those several deities are called in the plural number Baalim (see Judg. iii. 7).

She decked herself with her earrings and her jewels.] She put on her richest ornaments in their idolatrous festivals (see Ezek. xxiii. 40, 42).

Ver. 14. *Therefore.*] Here is a plain alteration of the style, from threatenings to promises; so the first word of this verse should be translated, *nevertheless* (see the note upon Isa. xxx. 18).

I will allure her, and bring her into the wilderness, &c.] Or, "After I have brought her into the wilderness." The state of the Jews' captivity is elsewhere expressed by a wilderness state (see the note upon Ezek. xx. 35). It probably means here the dispersions of the ten tribes, ever since their first captivity by Shalmaneser, 2 Kings xvii. 6.

The words, "I will allure her, and speak comfortably to her," allude to the practice of fond husbands, who, forgetting past offences, use all the arts of endearment to persuade their wives, who have parted from them, to return to them again; so God will use the most powerful persuasions to bring the Israelites to the acknowledgment of the truth, notwithstanding all their former abuses of the means of grace. This verse, and the following part of the chapter, import a general promise of the restoration of the Jewish nation; which is a subject often treated of by the prophets; particularly by Ezekiel, ch. xxxiv. xxxvi. xxxvii.

Ver. 15. *I will give her her vineyards from thence.*] Or, "From that time;" for so the word *misham* may be rendered (see the notes upon Isa. xlvi. 16, lxx. 20). Then I will restore her vineyards and fruitful fields, which I had taken from her (ver. 12).

Valley of Achor for a door of hope.] As at the Israelites' first entrance into Canaan, their taking possession of the fruitful valley of Achor (see Isa. lxx. 10), gave them encouragement to hope they should become owners of that whole land, flowing with milk and honey: the same auspicious tokens of the divine favour should accompany them at their return into their own country.

16 And it shall be at that day, saith the LORD, *that thou shalt call me Ishi; and shalt call me no more Baali.*

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

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

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness,

She shall sing there, as in the days of her youth.] She shall express her joy in God, as her forefathers did at their first coming out of Egypt, after their deliverance at the Red sea, when I espoused them for my peculiar people, and entered into a covenant with them at mount Sinai: where they solemnly promised an entire obedience to me, Exod. xix. 5, 8 (compare xi. 1, Jer. ii. 2, Ezek. xvi. 8, 22, 60).

Ver. 16. *Thou shalt call me Ishi; and—no more Baali.*] Whereas God had formerly renounced any marriage relation with Israel by reason of their idolatry (see ver. 2); he now declares himself reconciled to them again (see ver. 20); and permits them to call him by the name of *Ishi*, i. e. "husband," but not of *Baali*, i. e. "Lord." The word *Baali* often signifies a husband, and is particularly spoken of God, as he was by his covenant relation a husband to his people (see Isa. liv. 5, Jer. iii. 14). But because the word *Baal* had been so much profaned by being given to idols, he forbade it to be applied any more to himself (see the following verse).

Ver. 17.] The Jews were forbidden to mention the names of heathen idols (see Exod. xxiii. 13, Josh. xxiii. 7, Ps. xvi. 4, compare Zech. xiii. 2, and see the note upon xiv. 2). *Baalim* is sometimes equivalent to *Baal* (see 1 Kings xviii. 18, compared with ver. 21, and 2 Chron. xxiv. 4, compared with 2 Kings xxiii. 4), so *Baalim* and *Ashtaroth*, Judg. x. 6, 7, is the same with *Baal* and *Ashtaroth*, ii. 13, for the plural number in the Hebrew language sometimes expresses an excellency, as in the word *Elohim*. In like manner *Baal* was called *Baalim* by his worshippers, to denote that he was a principal object of their worship; but the word likewise signifies the several *Baals* which the idolaters worshipped under so many distinguishing characters; such as *Baal-peor*, *Baal-berith*, *Baal-zebub*, and the like; and, in general, it signifies the many strange gods of the heathens (see 1 Sam. vii. 3, 4, 2 Chron. xxiv. 7, Jer. ii. 23).

Ver. 18. *Make a covenant for them with the beasts*] I will protect them from that violence and annoyance which beasts and birds of prey or venomous creatures might threaten them with (compare Job v. 23, Ezek. xxxiv. 25).

I will break the bow and the sword] A universal peace and freedom, both from foreign and domestic enemies, is mentioned by the prophets as a concomitant of that flourishing state of the church, which shall commence from the restoration of the Jews, and the coming in of the gentiles (see Isa. ii. 4, xi. 6, 9, Zech. ix. 10).

Make them to lie down safely.] As flocks do when they are secure from beasts of prey (see Ezek. xxxiv. 25, Zech. iii. 13, Jer. xxiii. 6, xxx. 10).

and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

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

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

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were not my people*, Thou art my people; and they shall say, *Thou art my God.*

Ver. 19, 20. *And I will betroth thee unto me for ever.*] I will enter into a new covenant with my church, consisting of the converted Jews, and increased by the coming in of the fulness of the gentiles (see ver. 23), which covenant is described as if it were a marriage contract (see the note upon ver. 2), wherein I will eminently display my attributes of righteousness and equity, of loving-kindness, mercy, and faithfulness.

Thou shalt know the Lord.] One especial part of the new covenant shall consist in imparting to the faithful a more perfect knowledge of God's will, and their own duty (see Jer. xxxi. 34).

Ver. 21. *I will hear* [or answer], *saith the Lord.*] I will graciously answer all the petitions my people make to me (compare Isa. lxxv. 24, Zech. xiii. 9). Or the words may be referred to what follows.

Ibid. and ver. 22. *I will hear the heavens, and they shall hear the earth, &c.*] All creatures shall answer the desires and wants of my people: the heavens shall answer the wants of the earth in sending down seasonable showers, and the earth shall answer the wants of mankind in bringing forth corn and wine, and other necessaries of life, and the very fruits of the earth shall answer the wishes of my people, now returned into their own land, by giving them due nourishment. The same sense is more plainly expressed in Zechariah, viii. 12, "The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things." Spiritual blessings are often described under the emblems of fruitfulness and plenty (see the note upon Isa. iv. 2, and compare vi. 3 of this prophecy).

They shall hear Jezreel.] This new state of the church, increased by a numerous accession, both of Jews and gentiles, is fitly called by the name of *Jezreel*: the word importing both *the seed* and "the arm of God" (see note upon i. 11).

Ver. 23. *I will sow her unto me in the earth;*] Here is a plain allusion to the word *Jezreel* mentioned just before, which signifies the *seed of God*; the prophet foretells a plentiful increase of true believers, like to that of corn sowed in the earth (compare Zech. x. 9).

I will have mercy upon her that had not obtained mercy;] Compare i. 6. I will have mercy both on the Jews and gentiles, who shall become true converts to the Christian faith. This was in part fulfilled at the first preaching of the gospel (see Rom. ix. 24—26), but shall receive its completion at the restoration of the Jews, and the coming in of the "fulness of the gentiles" (compare i. 10, 11).

CHAPTER III.

1 THEN said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *picces* of silver, and *for* an homer of barley, and an half homer of barley;

CHAP. III.

ARGUMENT.—Under the figure of the prophet's receiving his adulterous wife home again, and her continuing there in a state of widowhood, yet with hopes of reconciliation, is signified that Israel (the ten tribes especially) shall be for several ages without any external form of civil government, or public worship; yet with a promise of being restored to their ancient dignity and privileges in the later ages of the world.

Ver. 1. *Love a woman beloved of her friend, yet* [or, although] *an adulteress.*] This is probably the same woman mentioned i. 3, who, upon her ill life, was parted from her husband, who yet had a kindness for her still, and was willing to receive her upon conditions of her better behaviour. The Hebrew word *reang*, *friend*, is used for a *husband*, Jer. iii. 20, Cant. v. 16.

According to the love of the Lord toward—Israel, who look to other gods, and love flagons of wine.] Hosea's dealing thus with a wife who had injured him, exactly resembles the favour which God hath shown towards the Israelites, who, notwithstanding all their obligations to him, retain an incurable propensity to idolatry, often called by the name of spiritual whoredom.

The words which our translation renders "flagons of wine," may be translated "cakes made of (dried) grapes." Such were the cakes, probably, which the Jews offered to the "queen of heaven." Jer. vii. 18, xlv. 19. So, Cant. ii. 5, the word *ashish* might rather signify *cakes*, or *comfits*, than *flagons*: as our translation renders it. The expression signifies, in general, those entertainments which they were partakers of in the idol temples (Amos. ii. 8, 1 Cor. x. 7, 21).

Ver. 2.] The expression alludes to the custom anciently practised of men's buying their wives: and it implies, that the prophet made a new espousal or contract with her; as God intended to betroth Israel a second time, ii. 19, and the meanness of the price offered, shows of how little value the Israelites were in God's sight, since their apostasy from the worship of God to idolatry (compare Zech. xi. 13). A homer was about ten bushels (see the note upon Ezek. xlv. 11).

Ver. 3. *Thou shalt abide for me many days;*] Thou shalt continue in a solitary condition (see Deut. xxi. 13), for a considerable time, that I may make some proof of thy amendment.

Thou shalt not be for another man:] The word *another* is not in the Hebrew, so the sentence may be thus translated more agreeably to the original, "Thou shalt not have a husband, neither will I have thee" [to my wife]; i. e. thou shalt continue some time in a state of widowhood. The Hebrew phrase *Lo tehi laish* properly signifies, "Thou shalt not have a husband;" and so it is rendered by our interpreters, Ezek. xlv. 25, and to the same sense without the negative particle, Ruth i. 12. The

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also be for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:

LXX. render it to the same sense, Οὐδὲ μὴ γένη ἀνδρῖς, and so it is used by St. Paul, Rom. vii. 3.

Ver. 4. *Israel shall abide many days, &c.*] This threatening was fulfilled upon the ten tribes immediately upon their captivity by Shalmaneser (compare ix. 4), and upon the two remaining tribes at the destruction of their temple and commonwealth, during the Babylonish captivity. The later Jews thus express the sense of those exiles in the Song of the Three Children, as it is found among the apocryphal writings, ver. 14, "Neither is there at this time, prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and find mercy." This threatening was still more remarkably fulfilled upon the whole nation of the Jews, from the destruction of Jerusalem by Vespasian unto this day. From that time they have had no republic or civil government of their own; but live everywhere, like so many exiles, only upon sufferance; they have had neither priests nor sacrifice, their temple being destroyed where only they were to offer sacrifice: and yet the want of a place where to perform the most solemn part of their public worship, does not tempt them to idolatry, or make them fond of image worship, or any such idolatrous practice, which was the epidemical sin of their forefathers. This seems the general import of this remarkable prophecy: but the several expressions must be more particularly explained.

Without a king,] A *king* in the Hebrew language signifies any sort of governor or magistrate: it is applied to Moses, Deut. xxxiii. 5, and to the judges, Judg. xvii. 6, and to the four successive monarchies, Dan. vii. 14. So in the New Testament, Rev. xvii. 10, the *seven kings* are commonly explained of seven sorts of governments: so here a *king* means any civil magistrate with supreme authority.

Without a prince,] The word may be equivalent to the former: if we suppose it to denote a distinct authority, it may be fitly explained of the high-priest, and the heads of the priestly courses: called "the princes of the sanctuary," Isa. xliii. 8, and "governors of the house of the Lord," Jer. xx. 1. Taking the word in this sense, it fitly follows, "And without a sacrifice," which could only be offered by the priests.

Without an image,—an ephod, and without teraphim:] Some interpreters suppose these words to denote the several ways of lawful worship, or means of inquiring after the will of God; and by the word *matzebah*, they understand an *altar*: this sense agrees very well with the word *sacrifice*, going before: the same word is joined with an *altar* erected to God's worship, Isa. xix. 19, and signifies in that place such a religious memorial as Jacob set up, Gen. xxviii. 18. *Teraphim* they suppose to signify the same with the *urim*, or the oracle placed in the breast-plate of the high-priest, and therefore fitly joined with the *ephod*, which often signifies the whole priestly habit, and is particularly mentioned

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their

king; and shall fear the LORD and his goodness in the latter days.

when there is occasion of consulting God by the high-priest, 1 Sam. xxiii. 9, xxx. 7. This interpretation is followed by the LXX. and it makes an easy and natural sense of the text, viz. that God will deprive the Jews of the principal offices, for the enjoyment of which they chiefly valued themselves, viz. that of the priesthood, and that of prophecy. The Jews had no succession of prophets for a considerable time before Christ's coming (Ecclus. xxxvi. 15, 1 Macc. iv. 46, ix. 27, xiv. 41): and both kingdom and priesthood were taken away within forty years after Christ's death. Dr. Spencer carries this interpretation so far, as to be very positive that *teraphim* means the same with the *urim*, and that both words denote an image enclosed within the folds of the high-priest's breast-plate, which uttered oracles by a voice (lib. iii. De Legib. Hebr. Dissert. ult.). This opinion is strenuously opposed by Dr. Pocock in his notes upon this place, to which I refer the reader. Other learned men agree with Dr. Pocock, in observing that the word *teraphim* is, in other places of scripture, used for a sort of divination practised by idolaters, and therefore think it unlikely that the prophet should express an oracle of God's own appointment by so infamous a name: whereupon they suppose, that Hosea here speaking to the ten tribes, means some idolatrous kind of divination practised by the priests at Dan and Bethel, after Jeroboam's schism; as if he had threatened them, that in a short time they should have neither king, nor priest, nor sacrifice, nor any degree of prophecy or foreknowledge of what is to come. This interpretation exactly agrees with that state of the people's widowhood, described ver. 3.

To this interpretation it may be objected, that it cannot be thought a proper punishment to threaten the taking away an idolatrous sort of worship. But to this they answer, that the prophet here conforms

his speech to the sentiments of those he speaks to, and threatens them with the loss of what they were extremely fond of.

Ver. 5. *Afterward shall—Israel return, and seek the Lord*] They shall be touched with a true remorse for their former errors (especially that of rejecting the Messias), and shall desire to be instructed in the knowledge of the truth (compare Jer. l. 4). The expression of "seeking the Lord," alludes to the custom of the Jews going up in companies to celebrate their solemn feasts at Jerusalem (compare v. 6, Ps. cv. 4, Jer. l. 4, 5).

David their king:] The Messias is often called so by the prophets, as being the person that was to spring from his loins, and in whom all the promises made to David were to be fulfilled (see Isa. lv. 3, 4, Jer. xxx. 9, Ezek. xxxiv. 23, xxxvii. 24). So the Chaldee paraphrase expounds this and the parallel texts. David was a type of the Messias (see Ps. lxxxix. 20, 36); who therefore is called by the name of David: so John Baptist is called Elias, Mal. iv. 5, because he was to resemble him, and to succeed him in his office of reproving the people, and exhorting them to repentance. The expression cannot be literally understood here, David himself having been dead long before the uttering of this prophecy.

And shall fear the Lord and his goodness in the latter days] The goodness of God in making them partakers of the mercies of the gospel, shall engage them to yield an entire obedience to him (compare Jer. xxxii. 9): and this will come to pass in the latter days or times of the world. The "latter days" are often spoken of the times of the gospel (see note upon Isa. ii. 2, Dan. ii. 28). But the phrase does sometimes denote the very last days of the gospel age, near which time probably the conversion of the Jews will be brought to pass (see Deut. iv. 30, Jer. xxx. 24, Ezek. xxxviii. 8, 16).

CHAPTER IV.

1 HEAR the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and

stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven;

CHAP. IV.

ARGUMENT.—The prophet denounces judgment against the sins both of the people and priests of the ten tribes; and exhorts Judah to take warning by Israel's calamity.

Ver. 1. *The Lord hath a controversy with the inhabitants*] The expression is taken from the actions or pleas which one man hath against another for injuries or damages received: so here God is represented as entering into judgment with the inhabitants of the ten tribes for their impieties, as being so many injuries to his honour, for which he demands satisfaction (compare xii. 2, Isa. iii. 13, v. 3, 4, xliii. 26, Jer. xxv. 30).

Ver. 2. *By swearing,—and scaling,*] Stealing, and swearing, i. e. false-swearing, are elsewhere joined together: because in the Jewish courts of justice men that were suspected of theft, were obliged to purge themselves by oath: and they often ventured to forswear themselves rather than discover the truth (see Prov. xxix. 24, xxx. 9, Zech. v. 4).

They break out,] There is an inundation of all manner of wickedness, and all law and right are broken through and violated.

Blood toucheth blood,] Compare v. 2, vi. 9. This may more particularly relate to the murder of their kings, that were slain by their successors: as Zechariah by Shallum, Shallum by Menahem (2 Kings xv. 10, 14). In such civil broils a great many of their friends and dependants are commonly slain with the kings themselves (see 1 Kings xvi. 11).

Ver. 3.] These civil wars and commotions make the whole land look dismally: the inhabitants are either destroyed, or forced to leave their habitations, and languish under want of all things; the beasts of the field, and fowls of the air, are consumed by famine or pestilence: and the fishes of the rivers and great waters (called *seas* in the Hebrew language) are killed through drought, or the waters being tainted by the infection of the air, or corrupted by the blood of the slain (compare Jer. iv. 25, Zeph. i. 3). The prophets sometimes describe a general desolation by

yea, the fishes of the sea also shall be taken away.

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

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

6 ¶ My people are destroyed for lack of knowledge : because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me : seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me : *therefore* will I change their glory into shame.

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

9 And there shall be, like people, like priest : and I will punish them for their ways, and reward them their doings.

an enumeration of particulars (compare Isa. xix. 5. 8).

Ver. 4.] The prophet speaks of the Israelites as one that despaired of their amendment, and thought it lost labour to reprove them, they being of that refractory temper, as not to hearken to instruction, and even to quarrel with their priests themselves, when they admonished them of their duty. This seems to be a proverbial expression to denote a stubborn and incorrigible temper ; for it was a capital offence by law for any to behave themselves in a presumptuous manner against the injunctions of the priest (see Deut. xvii. 12).

Ver. 5. *Therefore shalt thou fall in the day, and the prophet—in the night.*] Thou shalt be destroyed both by open violence and by secret treachery (compare Jer. vi. 4, 5, xv. 8) : and the false prophets shall be involved in the same destruction (compare ix. 7. 8).

I will destroy thy mother.] The Hebrew reads, “ I will cut off thy mother ;” i. e. the whole state or kingdom of Israel (compare ii. 2, Jer. vi. 2, xv. 8).

Ver. 6. *My people are destroyed for lack of knowledge.*] The ignorance of the true principles of religion, which prevails among the people of the ten tribes, is the occasion of those sins which draw down such heavy judgments upon them : the Levites who are placed in every tribe by God’s appointment for the better instructing of the people, are turned out of their possessions by Jeroboam and his successors, and none left to teach them their duty (see 2 Chron. xi. 14).

I will also reject thee.] This is spoken to Jeroboam’s priests, who, being taken “ out of the lowest of the people” (1 Kings xii. 31), were very ignorant themselves, and therefore unable to teach others.

I will also forget thy children.] I will not look upon them any longer “ as the seed of Abraham,” and children of my covenant.

Ver. 7. *As they were increased, so they sinned against me.*] Or, “ The more they were increased, the more they sinned against me” (see Noldius, p. 436). The greater were the favours I heaped upon them, the more presumptuously they sinned against me (compare xiii. 6). Therefore I will divest them of all those glories for which they pride themselves, and lead them away in a poor and miserable condition into captivity.

Ver. 8.] These idolatrous priests, mentioned ver.

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

11 Whoredom and wine and new wine take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them : for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good : therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery : for themselves are separated with whores, and they sacrifice with harlots : therefore the people *that* doth not understand shall fall.

6, live upon the sin-offerings of the people ; and are so far from restraining them, that they take delight in seeing them commit iniquity ; because the more they sin, the greater is the number of their sin-offerings, which are the priests’ portion.

Ver. 9.] As they are alike in sinning, so shall they be in punishment.

Ver. 10. *And not have enough.*] Or, “ Not be satisfied ;” as the word is elsewhere translated (see Lev. xxvi. 26, Mic. vi. 14). The expression may signify either, their food shall not afford due nourishment, for want of God’s blessing accompanying it (compare Deut. viii. 3, Hag. i. 6) ; or else the words imply a threatening them with famine, when they shall not have food enough to satisfy a craving appetite (compare Lev. xxvi. 26, Amos iv. 8, Mic. vi. 14). The contrary phrase, “ To eat, and be full,” or *satisfied*, denotes plenty (see Lev. xxvi. 5, Deut. vi. 11, viii. 10, xi. 15, Ps. xxii. 26, Joel ii. 26.)

Ver. 11.] Deprive men of their judgment, and darken their understandings. So a gift is said to “ destroy the heart,” Eccles. vii. 7, to bereave men of the use of their discerning faculties.

Ver. 12. *Ask counsel at their stocks.*] Of their idols ; for so the word *nets* elsewhere often signifies (see Jer. ii. 27, x. 8, Hab. ii. 19).

Their staff declareth unto them.] This, learned men suppose to be the same kind of divination with that made by arrows, which is described, Ezek. xxi. 21 (see the note upon that place).

For the spirit of whoredoms hath caused them to err.] This is to be understood of idolatry, which is spiritual whoredom (compare v. 4).

Ver. 13. *They sacrifice upon the tops of the mountains.*] The sacrificing upon mountains and shady groves was an ancient piece of idolatry, often mentioned and reproved by the prophets (see Isa. i. 29, Ezek. vi. 13, xx. 20, and the notes upon those places).

Your daughters shall commit whoredom.] God delivers men up to vile affections, as a punishment of their idolatry (see Rom. i. 28).

Ver. 14. *I will not punish your daughters when they commit whoredom.*] I will suffer them to “ fall from one degree of wickedness to another” (see the foregoing verse).

They sacrifice with harlots.] The word rendered *harlot* signifies such as prostituted themselves in an idol-temple, in honour of the idol : such lewd practices were frequent in the gentile temples dedicated.

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth.

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

to Venus, and such-like impure deities (see Baruch vi. 23): from thence the Jews learned those filthy customs (see I Kings xiv. 23, 24, xv. 12.) The LXX. render the word very properly *περὶ ἰερῶν*; such as are initiated into the service of the idol by lewd rites.

That doth not understand shall fall.] See ver. 1, 6.

Ver. 15. *Yet let not Judah offend;*] The kingdom of Judah still retained the worship of the true God, and the ordinances of the temple-service: so the prophet exhorts that people not to be led away by the ill example of their brethren of the ten tribes.

Come not ye unto Gilgal, neither go ye up to Beth-aven.] Gilgal was a remarkable place for the renewing of the rite of circumcision (Josh. v. 9): there the people afterward used to offer sacrifice (I Sam. xv. 21): after Jeroboam's setting up of idolatry, it was noted for the worship of false gods, as appears by comparing this text with ix. 15, xii. 11, Amos iv. 4, v. 5. In those places of Amos, as well as in this verse, it is joined with Beth-el, noted for the worship of one of Jeroboam's calves; called here Beth-aven, and x. 5. Beth-el originally signifies "the house of God;" that name was given to it by Jacob, because of God's appearing to him there, Gen. xxviii. 17. But when it became the seat of idolatry, it was called Beth-aven, i. e. the house of vanity.

Nor swear, The Lord liveth.] As long as ye continue to worship idols, I will not have my name mentioned by your polluted lips, inasmuch as there is no fellowship between God and idols. Many of the Israelites halted between God and Baal, and the other idols, sometimes serving one, and sometimes the others (see I Kings xviii. 21, Ezek. xx. 39, xxiii. 38, 39, Zeph. i. 4, 5). Some understand the words, of their swearing by the name of the true God, which is a solemn act of religious worship (see Deut. x. 20), and yet meaning by it the god that is worshipped at Beth-el. This God forbids as a profanation of his name (see Amos viii. 14).

Ver. 16. *Israel slideth back as a backsliding heifer*:] The word translated *slideth back*, properly signifies being headstrong and untractable: it is a

17 Ephraim *is* joined to idols: let him alone.

18 Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

metaphor from oxen or heifers that draw their neck back, and will not put it under the yoke (see Jer. vii. 24). The expression alludes to the calves called *heifers* by the Septuagint, which they worshipped.

Now the Lord will feed them as a lamb in a large place.] The expression seems ironical; as if the prophet had said, they were like headstrong cattle, that would not be managed by their leaders or drivers: so God will suffer them to be scattered as sheep without a shepherd in the large country of Assyria, whither they shall be led captive.

Ver. 17.] Ephraim signifies the same with Israel, or the ten tribes (see v. 3). It is to no purpose to take pains to reclaim him (see ver. 4).

Ver. 18. *Their drink is sour*:] The phrase may be metaphorical, to express the corruption of their manners (compare Deut. xxxii. 32, Isa. i. 22): or else, if we join it in sense with the remaining part of the verse, it imports their excessive drinking, till their liquor turn sour in their stomachs: and so the whole verse taxes them for three great vices, drunkenness, whoredom, and bribery.

They have committed whoredom] This may be understood of idolatry, which is spiritual whoredom (see ver. 12), but the literal sense agrees very well with the rest of the verse.

Her rulers with shame do love, Give ye.] i. e. Are continually asking or expecting bribes (compare Prov. xxx. 15): are still greedy of filthy lucre (see Mic. iii. 11, vii. 3).

The Hebrew word translated *rulers*, properly signifies *shields*: it is taken for rulers in Ps. xlviii. 9, as well as here.

Ver. 19.] The words threaten them with going into captivity: for it is common with the prophets to express what is future by the preter-perfect tense (see the note upon Isa. xxi. 9): God's anger is often expressed by a blustering or tempestuous wind (see xiii. 15, Jer. iv. 11, 12, li. 1). This wind is said here to carry them away out of their country: and then they will have reason to be ashamed of their idolatrous sacrifices, which have brought such severe judgments upon them.

CHAPTER V.

1 HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye

have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are profound to make

CHAP. V.

ARGUMENT.—This chapter and the next to the fourth verse, threatens judgments both against Israel and Judah for their manifold sins, till they repent: upon which they may conceive hopes of pardon.

Ver. 1. *O priests*:] Or rather, "O princes;" which reading better agrees with "the house of the king" that follows; the Hebrew word is of both significations. So Gen. xlii. 45, and Exod. ii. 16, where it is in the text "priest of On and Midian;" but the margin reads "the prince of On and Midian" (compare vi. 9).

For judgment is toward you (or against you), *because ye have been a snare on Mizpah, and a net spread upon Tabor.*] Ye have laid snares for others to seize upon them and kill them (see ver. 2); just as hunters spread their nets upon mountains and hills in order to catch their prey. Mizpah and Tabor were two noted mountains; the former on the hither side of Jordan, the other on the farther side of it, the same with Gilead (see Gen. xxxi. 25, 40, 49).

Ver. 2. *The revolvers are profound to make slaughter*] The ringleaders in idolatry and other wickedness lay deep designs to ensnare men's lives (compare iv. 4, vi. 9).

slaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them.

7 They have dealt treacherously against the

I have been a rebuker of them all.] By my prophets (compare vi. 5).

Ver. 3. *I know Ephraim, and Israel is not hid from me.*] I know him and his doings; Ephraim is equivalent to Israel, as distinct from Judah, in this prophecy, and comprehendeth the ten tribes, ver. 5, 12, 14, iv. 17, vi. 4, 10, vii. 8, 11, viii. 9, and in several other places. Ephraim was the head of the ten tribes, both for its numbers, and because Jeroboam had placed the seat of his kingdom in that tribe (1 Kings xii. 25).

Ibid. and ver. 4. *Ephraim, thou committest whoredom.*] See iv. 12.

Ver. 5. *The pride of Israel doth testify to his face.*] Their indecent behaviour towards God, whose worship they despise, doth discover itself in all their behaviour; and convicts them of the just desert of their sins (compare Isa. iii. 9).

Ver. 6. *They shall go with their flocks—to seek the Lord.*] “The sacrifices of the wicked are an abomination to the Lord;” as the scripture often observes (see Prov. xv. 8, Isa. i. 15). This verse is meant of the people of Judah, mentioned in the latter part of the foregoing verse; who, though they did frequent the temple-worship, yet came thither without any true sense of religion; for which the prophets Isaiah and Jeremiah particularly reprove them (see Isa. i. 11, &c. Jer. vii. 3, &c.).

He hath withdrawn himself from them.] God is said to *hide* and *withdraw* himself, when he will not answer men’s prayers, nor afford them seasonable relief in time of need (see 1 Sam. xxviii. 16, Ps. cii. 2, Lam. iii. 44, and compare Mic. iii. 4).

Ver. 7. *They have dealt treacherously.*] The verb *bagad*, to deal treacherously, signifies properly a wife’s being false to her husband (see Jer. iii. 20): from whence it is applied to the sin of idolatry, so often styled spiritual whoredom (compare vi. 7, Isa. xlvi. 8, Jer. v. 11).

Begotten strange children.] “Strange children” may either mean children begotten of heathen women, whom they took to marriage, contrary to the law (Exod. xxiii. 32, Deut. vii. 2), or it may signify such children as are bred up in the idolatrous practices of their fathers.

Now shall a month devour them.] If we understand this verse of Judah (which interpretation the foregoing and following verses favour), the words may be expounded of the invasion made upon Judah by Pekah, king of Israel; of which, see 2 Chron. xxviii. 6. By “a month’s devouring them,” is meant a sudden and speedy destruction (compare Zech. xi. 8).

— Ver. 8. *Blow ye the cornet in Gibeah, and the trumpet in Ramah.*] This imports the sounding an alarm to give notice of the approaching enemy (com-

pare Joel ii. 1), which threatens to invade the kingdom of Judah (see the foregoing verse). These were towns in the tribe of Benjamin, that lay upon the frontiers of that kingdom.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.

11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a

pare Joel ii. 1), which threatens to invade the kingdom of Judah (see the foregoing verse). These were towns in the tribe of Benjamin, that lay upon the frontiers of that kingdom.

Cry aloud at Beth-aven.] To give notice of the approach of the enemy (compare Isa. x. 30). Beth-aven may either mean Beth-el (see iv. 15), or a town of that name near to it (see Josh. vii. 2).

After thee, O Benjamin.] The enemy is just behind thee: or, Let him that is after thee, or behind thee, O Benjamin, prepare himself to battle; i. e. the tribe of Judah, which lay next to Benjamin.

Ver. 9. *Ephraim shall be desolate.*] God’s judgments shall likewise overtake Israel, or the ten tribes (see note on ver. 3), as well as Judah.

Have I made known that which surely shall be.] I have denounced my judgments against the whole kingdom of Israel as well as that of Judah, and given them warning that they may escape them by a timely repentance.

Ver. 10. *The princes of Judah were like them that remove the bound.*] They have violated the most sacred laws of God, upon which not only the ordinances of his worship, but likewise the rights and properties of men depend; and are become guilty of the same injustice and confusion with those that remove the ancient bounds and landmarks (see Deut. xix. 14). Critics observe, that the *note of similitude* is sometimes in sense equivalent to a strong affirmation. So Isa. xiii. 6, “It shall come as a destruction from the Almighty:” i. e. it shall be an apparent instance of the divine vengeance. John i. 14, “We beheld his glory, as of the only-begotten of the Father:” i. e. such as proved him to be the only-begotten of the Father.

Pour out my wrath upon them like water.] Which shall overwhelm them like a deluge. Great calamities are often compared to the overflowing of water (see Ps. xxxii. 6, lxix. 1, cxiv. 7, Isa. xxx. 28, Dan. ix. 26).

Ver. 11. *Ephraim is oppressed.*] He is delivered over to oppressors by God’s just judgment: such were Pul and Tiglath-pileser, kings of Assyria (2 Kings xv. 19, 29, compare Deut. xxviii. 33).

He willingly walked after the commandment.] This is commonly explained of Jeroboam’s command to his subjects of forsaking the worship of the true God; which they readily complied with. Of the same kind were the statutes of Omri, which are mentioned Mic. vi. 16. But the LXX. render it, “He walked after vanity;” i. e. idolatry: either reading it *shave* for *save*; or else supposing the latter word put for the former; as there are frequent instances in the Hebrew text, that letters which are near the same sound are often changed one for another.

Ver. 12.] My judgments shall consume both Israel

moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and

and Judah, as a "moth fretteth a garment" (see ver. 3).

Ver. 13. *When Ephraim saw his sickness, and Judah his wound,*] When the king of Israel saw himself too weak to contend with Pul, king of Assyria, he sent an embassy to make him his ally, and in order to it became his tributary, that "his hand might be with him to confirm his kingdom to him" (2 Kings xv. 19); which king is therefore called king Jareb, i. e. the king that should plead for him, or defend his cause against any that should oppose him. So in like manner shall Ahaz, king of Judah, implore the assistance of Tiglath-pileser, king of Assyria, against his enemies (2 Kings xvi. 7, 2 Chron. xxviii. 16—18).

Yet could he not heal you,] Yet neither of these alliances afforded any lasting benefit or succour to those that desired their help; Menahem's son being

as a young lion to the house of Judah: I, *even I*, will tear and go away; I will take away, and none shall rescue *him*.

15 ¶ I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

after a short reign killed by Pekah; and Ahaz being rather distressed than helped by Tiglath-pileser (2 Chron. xxviii. 21).

Ver. 14.] I will pour out my judgments upon both kingdoms without mercy (compare xiii. 7, 8, Ps. l. 22, Lam. iii. 10).

Ver. 15. *I will go and return to my place,*] I will withdraw myself from them (see ver. 6), till by a sincere humiliation they implore my favour. The Chaldee paraphrase expresses the sense thus: "I will take away my majestic presence, or Shechinah, from among them, and will return into heaven." Ezekiel describes the destruction of the temple and kingdom, by God's removing his glory from the sanctuary and the city (see Ezek. x. 4, xi. 23).

They will seek me early.] i. e. Earnestly, with great diligence and assiduity (see Prov. i. 28, Ps. lxxviii. 34).

CHAPTER VI.

1 COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the

rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth.

CHAP. VI.

ARGUMENT.—The first three verses of this chapter should have been joined to the fifth, as was observed in the argument of that chapter: in the following verses God complains of their incorrigibility, and threatens his judgments as a just consequent of their sins.

Ver. 1. *Come, and let us return, &c.*] A form of supplication which the prophet dictates to them, as very proper for the occasion (compare xiv. 2). The LXX. add the word λέγοντες; "saying," to the end of the foregoing verse.

He hath torn, and he will heal us;] The same God that punisheth us, can only remove his judgments, and show us mercy (compare Deut. xxxii. 39, 1 Sam. ii. 6). The expression, "he hath torn," relates to what is said, v. 14.

Ver. 2.] A deliverance from such miseries or calamities, from whence men despair of a recovery, is often represented as restoring them to life after death (see Ps. xxx. 3, lxxi. 20, lxxxvi. 13). Particularly the restoration of the Jewish nation is often described, as if it were a new life from the dead: see the note upon Ezek. xxxvii. 11. *Two or three* in scripture denotes a small number (see Isa. xvii. 6, Matt. xviii. 20), accordingly here it signifies a short space of time (compare Luke xiii. 32, 33). Dr. Wells thinks the words primarily foretell Hezekiah's recovery from his dangerous sickness on the third day (2 Kings xx. 5): but it is certain, taking the expres-

sion in its true and natural sense, it is a plain prediction of our Lord's resurrection, and referred to by St. Paul as a proof of it, 1 Cor. xv. 4. The prophets, when they predicted temporal deliverances, were often carried out beyond themselves and their first subject, if I may so express it, to foretell the more signal mercies relating to the times of the gospel.

Ver. 3. *Then shall we know, if we follow on*] God will bless our sincere endeavours to know his will with a proportionable success (compare Isa. liv. 13).

His going forth is prepared as the morning;] The comforts of the gospel are here expressed by two things, which are very proper to enliven and exhilarate our spirits, a fair morning, and a kindly season, wherein the earth plentifully yields her increase, by a due intermixture of rain and sunshine (compare 2 Sam. xxiii. 4, and see the note upon ii. 22). Concerning the *former* and the *latter* rain, see the note upon Joel ii. 23.

Ver. 4. *What shall I do unto thee?*] Or rather, "What shall I do for thee?" (see x. 3)! How can I show either Israel or Judah any mercy or favour, since there is nothing of true or solid goodness to be found in you.

Ver. 5. *I hewed them by the prophets; I have slain them by the words of my mouth.*] The verb rendered *hewed*, signifies likewise to *cut off*, or *destroy* (see Isa. li. 9). The prophets are said to do things, when they declared God's purpose of doing them (see Jer. i. 10, v. 14, Ezek. xliii. 3). God's word is described as "sharper than a two-edged sword," Heb. iv. 12, Rev. i. 16, because his judgments denounced by his mes-

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead is a city of them that work iniquity, and is polluted with blood.

9 And as troops of robbers wait for a man, so

sengers are like the sentence of a judge, which shall be certainly followed with execution.

Thy judgments are as the light that goeth forth.] Thou wilt make the justice of thy judgments, O God, appear as clear as the light of the rising sun. It is frequent in the Hebrew language to change the discourse from the first to the second or third person.

Ver. 6. *And not sacrifice;]* i. e. Rather than sacrifice; I am better pleased with true goodness, than with the exactest observance of the external duties of religion, unless they proceed from a sincere principle of obedience (see Mic. vi. 6—8). The Jews used to express comparisons by negatives, or rejecting the thing less worthy: so we are to understand that expression of the prophet Joel (ii. 13), “Rend your heart, and not your garments:” and those words of Christ (John vi. 27), “Labour not for the meat which perisheth, but for that which endureth to everlasting life;” i. e. for this rather than the former; and that text of St. Peter (1 Pet. iii. 3, 4), “Whose adorning, let it not be the outward adorning of plaiting the hair, or wearing gold; but let it be the hidden man of the heart.”

Ver. 7. *But they like men [Hebrew, like Adam] have transgressed the covenant:]* Which I solemnly contracted with them; just as Adam did in Paradise.

There have they dealt treacherously against me.] In that very instance of my loving-kindness, they made the most unsuitable returns (see v. 7).

Ver. 8.] The iniquity which Gilead is here accused of is, probably, idolatry, as appears by comparing this verse with xii. 11. The Hebrew word *aven*, used in both places, frequently signifies so; and the *blood* which is said to be *polluted with*, may

the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

mean the blood of their children which they sacrificed to Moloch. Dr. Wells interprets the verse of those Gileadites who assisted Pekah in the murder of Pekahiah, 2 Kings xv. 25. The Hebrew phrase translated here “polluted with blood,” literally signifies “with bloody footsteps,” being taken from such as are found with their shoes stained with the blood they have shed (compare 1 Kings ii. 5).

Ver. 9. *The company of priests murder in the way by consent:]* The word *cohanim*, *priests*, does likewise signify princes (see v. 1): who are often reproved by the prophets as guilty of great injustice and oppression (see Ezek. xxii. 27, Zeph. iii. 3).

They commit lewdness.] Or, *enormity:* as the margin reads to a better sense.

Ver. 10. *I have seen an horrible thing]* Such an apostasy from God as cannot be mentioned without horror (compare Jer. ii. 11, 12, v. 30).

There is the whoredom of Ephraim.] This may be understood, both in a literal and a metaphorical sense, for idolatry (see iv. 12—14).

Ver. 11. *O Judah, he hath set an harvest for thee.]* Or, a harvest is appointed for thee; the active is used for the impersonal (see the note upon Isa. xlv. 18); i. e. thou hast made thyself ripe for destruction (compare Jer. li. 33, Joel iii. 13, Mic. iv. 12, Rev. xiv. 15).

When I returned the captivity of my people.] The sense would be plainer if the words were rendered, “When I would have turned away the captivity of my people:” when I would, upon their repentance, have averted my judgments, which will end in their captivity. The Hebrew language wants the potential mood, which is supplied by the tenses of the indicative.

CHAPTER VII.

1 WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

2 And they consider not in their hearts that I

remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They are all adulterers, as an oven heated

CHAP. VII.

ARGUMENT.—The prophet reproves the sins of the princes and great men of Israel, and denounces judgments against the people in general for their hypocrisy.

Ver. 1: *When I would have healed Israel, then the iniquity of Ephraim was discovered, &c.]* When God was just averting his judgment from Israel, the people gave him new provocations, especially the inhabitants of Samaria, the principal seat of the kingdom (see ver. 5).

For they commit falsehood, &c.] Both great and small seize other men's properties by the secret methods of fraud, and the open violence of rapine and oppression (see v. 1, vi. 10).

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Ver. 2. *Their own doings have beset them about:]* They shall be taken in their own wickedness (see Ps. ix. 16, Prov. v. 22), and their sin shall bring its own punishment with it.

Ver. 3. *They make the king glad with their wickedness,]* They study to please their kings and great men by complying with the idolatry they have set up. The LXX. read, *kings*, in the plural number, meaning the succession of kings of Israel from Jeroboam.

Princes with their lies.] Which they speak to please and flatter them. But the word *lie* sometimes signifies an idol, and the practice of idolatry, as being set up in direct opposition to the true God (compare ver. 13, ii. 4, x. 13, xi. 12, Hab. ii. 18, Rom. i. 25, Rev. xxii. 15). This sense agrees very well with the scope and design of the place.

Ver. 4. *They are all adulterers.]* The expression

by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorers.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judgés; all their kings are fallen: *there is none* among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, grey hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his

may be metaphorical, implying that they were apostates from God, to whose service they were engaged by the most solemn bond and covenant (compare Jer. ix. 2, Matt. xiv. 4, James iv. 4). If the words be understood literally, the prophet compares the heat of their lust to the flame of an oven; as it follows.

Who ceaseth from raising after he hath kneaded the dough,] When an oven is sufficiently heated, the baker doth not raise any more fire, but thinks what he has made, enough to keep the oven hot, till the dough be fit to put into the oven. Some render the latter part of the sentence thus, "Who ceaseth from waking, or watching" (his oven); to the same sense with that of ver. 6, "Their baker sleepeth all the night."

Ver. 5. *Made him sick with bottles of wine;*] Or, "With being overheated through wine;" so the word *chamath* signifies, Hab. ii. 15. The day of the king's birth or inauguration was kept with riot and excess.

He stretched out his hand with scorers.] He encouraged mean and loose people to converse too familiarly with him, forgetting his rank and dignity.

Ver. 6.] This verse pursues the metaphor begun in ver. 4. As the baker, when he has thoroughly heated his oven, if he lays himself to sleep in the night, finds all in a flame in the morning: so the great men of the land kindle evil desires in their hearts, and at the first opportunity their hidden designs break out like a flame into open action.

Ver. 7.] The flame of civil discord is spread among the people in general: this hath been the destruction both of the inferior magistrates and of their kings too; an anarchy continuing for eleven years after the death of Jeroboam the second; and afterward his son Zechariah, and his successors Shallum and Pekahiah, being slain by conspiracies formed against them (2 Kings xv. 10, 14, 25.) And yet these confusions have not brought either kings or people to a due humiliation for their sins.

Ver. 8. *Ephraim, he hath mixed himself among the people;*] Whereas Israel was by God's institution to be his "peculiar people," Deut. vii. 6, he has mixed or joined himself with idolaters (see Ps. cvi. 35); and he shall have a just punishment for his sins, he shall be carried away captive to dwell among them (see ix. 3, Jer. xvi. 12, 13).

A cake not turned.] Baked only on one side: i. e. serving God by halves, and halting between his service and the worship of idols. The Chaldee paraphrast interprets it, "Before it is baked on both sides, it is devoured by its greedy enemies;" the

face: and they do not return to the Lord their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove, without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I have bound *and* strengthened their arms, yet do they imagine mischief against me.

metaphor being taken from the ravenousness of a hungry stomach. This sense agrees very well with what follows.

Ver. 9. *Strangers have devoured his strength, and (or yet) he knoweth it not:*] The Syrians, in the time of Jehoaahaz, reduced them very low (see 2 Kings xiii. 7): afterward they became tributaries to Pul king of Assyria (2 Kings xv. 20), and at length were carried captive by Shalmaneser (2 Kings xvii.). And yet all these afflictions do not make them sensible of the ill state of their affairs, and that the hand of God is against them (see ii. 8, and the following verse: Isa. xlii. 25).

Grey hairs are here and there upon him.] He still declines in strength and power, like a man worn out with age, and ready to give up the ghost.

Ver. 10. *The pride of Israel*] See v. 3.

They do not return to the Lord] See ver. 9.

Ver. 11.] Like an unwary dove which falls into the snare that is laid for it; so the Israelites betake themselves for refuge to their enemies: sometimes they apply themselves to the king of Egypt for succour; at other times they trust to the aid of the Assyrians (see 2 Kings xv. 19, xvii. 4).

Ver. 12. *I will spread my net upon them;*] Whithersoever they betake themselves for safety, they shall no more escape than birds can escape the snares of the fowler (see the foregoing verse).

I will chastise them, as their congregation hath heard.] I will bring those calamities upon them, which I have denounced in my laws against the whole people of Israel, whenever they forsake me (see Lev. xxvi., Deut. xxviii. compared with 2 Kings xvii. 13, 14). The Chaldee paraphrast renders the latter part of the verse thus, "I will chastise them because they have followed their own counsels:" as if he had read in the original *la asatham*, instead of *laadatham* (compare x. 6, xi. 6).

Ver. 13 *Though I have redeemed them.*] Though I have redeemed them out of Egypt (see Mic. vi. 4), and afforded them many other signal deliverances, yet they have not given me the glory; but have represented me by their golden calves, and "changed my truth into a lie," Rom. i. 25 (see the note upon ver. 3).

Ver. 14. *When they howled upon their beds:*] When they were bemoaning their calamities, as sick men bewail themselves upon a bed of sickness, yet they did not call upon me heartily and sincerely (compare Jer. iii. 10, Ps. lxxviii. 34, 36).

They assemble themselves for corn and wine, and they rebel against me.] When they assembled them-

16 They return, *but* not to the most High: they are like a deceitful bow: their princes shall

selves to deprecate a famine, they still retained the same disobedient temper towards me.

Ver. 15.] Though I have bound up their wounds, and given them new strength and vigour, yet they are continually devising some new idolatrous invention, whereby they may dishonour me.

Ver. 16. *They are like a deceitful bow:*] Their conversion is only outward, not inward and sincere: they are like an ill-contrived bow, which never directs the arrow to the mark (compare Ps. lxxviii. 57).

fall by the sword for the rage of their tongue: this *shall be* their derision in the land of Egypt.

Their princes shall fall by the sword for the rage of their tongue:] For the dishonour they have done me by blasphemous speeches against me (see ver. 13).

This shall be their derision in the land of Egypt.] Their blasphemies and other enormities shall be a just cause of their reproach to them, when they are exiles in Egypt, whither many of them fled or were carried away captive (see ix. 3, 6; compare viii. 13, and see the notes upon Ezek. xxxvi. 20).

CHAPTER VIII.

1 *Set* the trumpet to thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is good*: the enemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and I knew *it not*: of

their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long *will it be ere they attain to innocency?*

6 For from Israel *was it also*: the workman made it; therefore it *is not* God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall

CHAP. VIII.

ARGUMENT.—God's judgments are denounced both against Judah and Israel, for their idolatries and other impieties.

Ver. 1. *Set the trumpet*] Give notice of the approaching enemy (see v. 8): who is coming with speed and fierceness, like a bird of prey (see Deut. xxviii. 49), against the city and temple of Jerusalem. By "the house of the Lord" may be meant God's people in general, whom he formerly took a peculiar care of as his own family (compare ix. 15). This may probably denote Sennacherib's invasion, 2 Kings xviii. 17.

Ver. 2.] Israel is placed in the Hebrew the last word in the verse: So Dr. Wells joins it to the next verse, and understands this verse of Judah; who shall cry unto God as their protector, in the times of their fears, when the invasion mentioned in the foregoing verse threatened them (see v. 15). If we understand the words of Israel, according as ours and most other translators render them, the sense of them is, that the ten tribes still acknowledged the true God to be their God, and pretended that they had forsaken him, but worshipped him at Dan and Beth-el, though under sensible representations: as we see Jehu still pretended a great zeal for the Lord, at the same time that he worshipped the golden calves, 1 Kings x. 16, 29.

Ver. 3.] Whereas they have really cast off the true worship of God, and with that everything that is good: and as a punishment of their impiety, their enemy the king of Assyria shall pursue them like a wild beast, and they shall become a prey to him (compare Ps. cxliii. 3, Lam. iii. 66, v. 5). Dr. Wells reads the verse according to the division he has made of this and the foregoing verse: "As for Israel, Israel hath cast off the thing that is good," &c.

Ver. 4. *They have set up kings, but not by me:*] Shallum, and Menahem, and Pekah, usurped the kingdom by murder and treason (2 Kings xv. 13, 14, 25): not by any declaration of my will, as Jerobo-

am and Jehu had done, or consulting me by any prophet.

Of their silver and their gold have they made them idols,] They have abused their wealth to idolatry, which will be the occasion of their destruction (see ii. 8).

Ver. 5. *Thy calf, O Samaria, hath cast thee off;*] As the people of Samaria (see ver. 6) have cast off that which is good (ver. 3), so the calf which they worship shall not protect or deliver them from the evils coming upon them, now my anger is kindled against them.

How long will it be ere they attain to innocency?] I shall no longer show any patience towards them, since it is in vain to expect any reformation from them.

Ver. 6. *From Israel was it also:*] This calf, as well as that made in the wilderness (Exod. xxxii.), was an invention of the Israelites, not borrowed from any of their neighbouring idolaters.

The calf of Samaria shall be broken in pieces.] "And carried for a present to the king of Assyria," x. 5, 6. The sense would run better, if the words were rendered, "Therefore the calf of Samaria," &c. so the particle *ki* often signifies. The "calf of Samaria" denotes the calf of Beth-el, in the kingdom of Samaria (compare x. 5). Samaria being the chief seat of the kingdom of Israel, is often put for that kingdom (see 1 Kings xiii. 33, xxi. 1, 2 Kings v. 3, xxiii. 19).

Ver. 7. *They have sown the wind, and they shall reap the whirlwind:*] A proverbial expression, to signify, that as men's works are, so must their reward be: that they who "sow iniquity shall reap vanity," Prov. xxii. 8, their labour shall be fruitless, or shall turn to their hurt and damage (see Eccles. v. 16, and x. 13, of this prophecy). All the pains the kings of Israel and their subjects take to enrich themselves and to strengthen their kingdom, being built upon the foundation of apostasy and idolatry, shall turn to no better account than countrymen expect from a blasted crop of corn: and whatever advantage they make, it shall at last be a prey to

yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

eigners, to the kings of Syria and Assyria (see 2 Kings xiii. 3, 4, xv. 29, xvii. 6).

Ver. 8. *Israel is swallowed up:*] i. e. Shall as certainly be carried captive by the Assyrians, as if he was already gone into captivity (see the note upon Isa. xxi. 9).

As a vessel wherein is no pleasure.] They shall be despised as a vessel or utensil that is broken and becomes useless (compare Jer. xxii. 28, xlvi. 38).

Ver. 9. *They are gone up to Assyria.*] To engage Pul, king of Assyria, to be their confederate (2 Kings xv. 19).

A wild ass alone by himself:] As a wild ass, which is altogether untractable, and will go its own way (see Job xxxix. 5, Jer. ii. 24). The particle *as* is frequently understood (see note upon Isa. xxi. 8).

Ephraim hath hired lovers.] Procured foreign allies with great expense, and depends upon them for succour and protection, and not upon God (see ii. 10, v. 13, xii. 1, Jer. xxii. 20, 22).

Ver. 10. *Though they have hired* [allies] *among the nations, now will I gather them,*] I will make their own allies turn their enemies, particularly the Assyrians (see note upon Ezek. xvi. 37).

They shall sorrow a little for the burden of the king of princes.] They shall feel the burdens and oppressions laid upon them by the king of Assyria, who styles himself *king of kings*, as having kings and princes his tributaries (see note upon Isa. x. 8). The word *menat* signifies "in a little time" here, as it does Hag. ii. 6.

Ver. 11.] Or, "A punishment for his sin:" he shall fall from one degree of wickedness and idolatry to another; and his sin shall bring its own punishment along with it (compare x. 8, Deut. iv. 28,

12 I have written to him the great things of my law, *but* they were counted as a strange thing.

13 They sacrifice flesh *for* the sacrifices of mine offerings, and eat it; *but* the Lord accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Jer. xvi. 13), and be the occasion of bringing my severest judgments upon him.

Ver. 12.] That law which I gave them by Moses, containing rules excellent in themselves, and such as would have made them great in the eyes of their neighbours (Deut. iv. 6, 8), they have disregarded, as if it had neither reason nor authority.

Ver. 13. *They sacrifice flesh—but the Lord accepteth them not;*] Their sacrifices are not acceptable to God, being not brought with a religious mind (see cv. 6, ix. 4, Amos iv. 4). The Chaldee paraphrast renders the expression *zibche hababai*, "the sacrifices of mine offerings," as if it meant "the sacrifices of extortion," such as were gotten by bribes and rapine, which still adds to the wickedness of the offerers (compare Amos ii. 8).

Now will he remember their iniquity,] See ix. 9, Amos viii. 7.

They shall return to Egypt.] As into a second bondage there, which God threatens the Jews as one of the severest judgments he could inflict upon them (Deut. xxviii. 68, see vii. 16, ix. 3, 6 of this prophecy). Or the expression may denote, that they shall go into a state of captivity and bondage, as bad as that which they suffered in Egypt. "Going into Egypt" was a proverbial speech for extreme misery (see note upon Zech. v. 11).

Ver. 14. *Buildeth temples;*] To his idols, at Dan and Beth-el.

Judah hath multiplied fenced cities:] Judah puts greater confidence in their fortifications than in God's protection: but God's judgments shall destroy them as surely as if a fire had been kindled in them (compare Amos i. 4, &c.). God's vengeance is often compared to fire (see note upon Ezek. xxx. 8).

CHAPTER IX.

1 REJOICE not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every corn-floor.

2 The floor and the wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the Lord's land;

CHAP. IX.

ARGUMENT.—The captivity of the ten tribes is foretold as a judgment for their manifold sins.

Ver. 1. *Rejoice not, O Israel, for joy.*] The joy here mentioned may properly mean those rejoicings which were commonly made among all people at the end of harvest, when the gentiles offered sacrifices of thanksgiving for the plenty they enjoyed. The prophet tells the Israelites they had more highly offended by their apostasy, than the gentiles did by their ignorance (compare Ezek. xvi. 47, 48).

Thou hast gone a whoring from thy God,] Thou hast broken the covenant God made with thee, by serving other gods (see iv. 12, v. 4, 7), and hast offered the first-fruits, or tithes of thy increase, to idols, as an acknowledgment that the plenty thou enjoyest was their gift (see ii. 12, Jer. xlv. 17).

Ver. 2.] I will take away their plenty of corn and wine, as a just punishment of their ingratitude (see ii. 9, 12).

Ver. 3.] God will turn them out of that inheritance he gave to their fathers, and they shall be carried into captivity and bondage a second time into Egypt (see viii. 13). Their circumstances in captivity will

but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer wine-offerings to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of

recompense are come; Israel shall know *it*: the prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in the house of his God.

9 They have deeply corrupted themselves, as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time: *but* they went to Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.

not permit them to observe the rules of that law relating to unclean meats, and they will be forced to partake of such meats as have been offered to idols (compare Ezek. iv. 13, Dan. i. 8). The ten tribes were carried captive into the dominions of Assyria, 2 Kings xvii. 6 (compare xi. 11 of this prophecy).

Ver. 4. *They shall not offer wine-offerings*] A more particular explanation of that threatening denounced, iii. 4, that they should be "without a sacrifice:" that they should have no opportunity in their captivity to offer meat-offerings, or drink-offerings to God, as they did upon the high-places, or in their idolatrous temples (see Amos iv. 4, 5); and sometimes, perhaps, in the temple at Jerusalem (see ver. 15). They themselves shall be in the condition of mourners for the dead, and by that means be unqualified to offer anything to God; nor will their offerings be acceptable (see Deut. xxvi. 14).

All that eat thereof shall be polluted.] As those are who come near the dead (Numb. xix. 11), who are thereby unqualified to attend upon God's service (see Lev. xxi. 1, 6).

Their bread for their soul shall not come into the house of the Lord.] The offerings they make for the expiation of souls (see Lev. xvii. 11) shall not be fit to be brought into the house of the Lord, and the temple itself shall be left desolate.

Ver. 5.] Ye shall have no opportunity of observing any of your solemn feasts in your captivity (see ii. 11).

Ver. 6. *Egypt shall gather them up, Memphis shall bury them.*] A great many of the ten tribes went into Egypt for fear of the captivity threatened by Shalmaneser (see vii. 16, viii. 13): accordingly the prophecies which foretell their restoration, mention their return from Egypt (see xi. 11, Isa. xi. 11, xxvii. 12, Zech. x. 10, 11). The prophet threatens those that went down thither, that they should have no better a fate than their brethren, who were carried away into Assyria; but they should die there and never see their native country any more.

Egypt shall gather them up.] Or, "gather them," as the word is translated, Ezek. xxix. 5. It signifies in both places the same with their being buried, expressed in other places by "being gathered to their people."

The pleasant places for their silver.] Or, "Places desirable for their silver;" either as being repositories for their treasure or their plate, or as being adorned with silver.

Nettles shall possess them.] They shall be uninhabited and fall to ruin (compare x. 8, Isa. xxxii. 13, xxxiv. 13).

Ver. 7. *The days of visitation are come—Israel shall know it.*] God's judgments (see ver. 9) upon the ten tribes shall be so evident, that the most incredulous shall not be able to deny it.

The prophet is a fool, the spiritual man is mad.] The false prophets (see ver. 8) that pretend to speak by the Spirit of God, and foretell nothing but peace, shall be convinced of their folly and madness, when they see things fall out otherwise than they had foretold (see Jer. vi. 14, xxii. 16, 17, Ezek. xiii. 10, Mic. ii. 11, Zeph. iii. 4).

For the multitude of thine iniquity, and the great hatred.] God has delivered this people up to those delusions, as a just punishment of their many sins, and the great hatred they have against God and his worship (see the following verse).

Ver. 8.] The true prophet, like a watchman sent by God, gave warning to Israel of their approaching calamities (see Jer. vi. 17, Ezek. iii. 17, xxxiii. 2, Mic. vii. 4). But the words of the false prophet are like a snare laid on purpose to entrap men into mischief and destruction (see v. 1): and his false prophecies he utters purely out of hatred to God and his worship, and to deter those that hearken to him from attending upon God's worship at the temple.

Ver. 9.] The men of Gibeah are described in the same characters as those of Sodom are (compare Judg. xix. 22, with Gen. xix. 4), to which they added the villany of *forcing* the Levite's concubine (ibid. ver. 25, &c.).

Ver. 10. *I found Israel like grapes in the wilderness.*] After I had miraculously redeemed Israel out of Egypt, and brought them into the wilderness, their obedience was as grateful to me as early grapes, or the first ripe figs, are to a thirsty traveller (compare Isa. xxviii. 4, Mic. vii. 1). This relates to their first entering into covenant with God, and their promises of a ready obedience (see Exod. xix. 8, xxiv. 3, Deut. v. 27—29, and compare ii. 15, xi. 1 of this prophecy).

But they went to Baal-peor, and separated themselves unto that shame.] The Hebrew word, *yinnazeru*, *were separated*, alludes to the order of the Nazarites, who were in a peculiar manner set apart for God's service (see the note upon Amos ii. 11), such as were Samson and John Baptist: whereas these dedicated themselves to the service of that filthy idol Baal-peor, *that shame or shameful thing*, as it is expressed Jer. xi. 13. *Bosheheth*, *shame*, was a nickname for Baal: so Jerubbaal is called Jerubesheth, 2 Sam. xi. 21.

Their abominations were according as they loved.] They followed their own imaginations in the several

11 *As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.*

12 *Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them!*

13 *Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.*

14 *Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts.*

idolatries which they committed (see Numb. xv. 39, Deut. xxix. 19, Amos iv. 5).

Ver. 11.] The multitude of their people, in which they pride themselves (see x. 13), shall vanish out of sight like a bird (compare Prov. xxiii. 4): their women shall not be so fruitful as they have been heretofore.

Ver. 12. *Though they bring up their children, yet will I bereave them,*] If after the hazards of conception and childbearing, they should breed up their children to man's estate, yet will I make them childless; the sword without, and famine and pestilence within, shall make an entire riddance of them and their posterity (see Deut. xxviii. 62, xxxii. 25, Jer. xvi. 3).

Woe also to them when I depart] They shall feel what miseries shall befall them, when I withdraw my protection from them (see Deut. xxxi. 17, 2 Kings xvii. 18, 23).

Ver. 13.] The situation of Ephraim, and particularly of the royal city of Samaria situate in that tribe, is as pleasant as that of Tyre (see Ezek. xxvii. 3). But though Tyre held out against the siege of Shalmaneser, as Josephus relates (Antiq. lib. ix. cap. ult.), yet Ephraim and the whole kingdom of Israel (see v. 3) shall be subdued by him, and many of their children shall be a prey to his murdering sword.

Ver. 14.] The prophet speaks as if he were in

15 *All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolters.*

16 *Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb.*

17 *My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.*

suspense, their condition being so desperate, that nothing could relieve them. But, saith he, rather let their women be barren, than bring forth children only for the slaughter (see the foregoing verse and compare Luke xxiii. 29).

Ver. 15. *All their wickedness is in Gilgal* (see iv. 15): *for there I hated them*:] Or, "Therefore I hated them:" so the particle *sham* sometimes signifies (see Noldius, p. 766).

I will drive them out of mine house,] Compare i. 6. I will not any longer treat them as my domestics, but debar them of the privilege of living in my land (ver. 3), of coming to my temple (ver. 4, 5), or enjoying any marks of my favour (ver. 17).

All their princes are revolters.] Their rulers and magistrates revolt from my worship, and break all the rules of justice and honesty (compare iv. 8, Isa. i. 23, Ezek. xxii. 27, Mic. iii. 11, Zech. iii. 3).

Ver. 16. *They shall bear no fruit:*] They are like a tree that is blasted and dead at root, and only fit to be cut down.

Though they bring forth, &c.] See ver. 13.

Ver. 17.] He will no more own them for his people, but leave them to wander and be dispersed among the other nations. They were afterward called by the name of the *Δασπαρι*, or *dispersed* among the gentiles (see John vii. 35, James i. 1, 1 Pet. i. 1).

CHAPTER X.

I ISRAEL is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

2 Their heart is divided; now shall they be

found faulty: he shall break down their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the Lord; what then should a king do us?

4 They have spoken words, swearing falsely

CHAP. X.

ARGUMENT.—The prophet continues to threaten destruction to the ten tribes and their idols, but withal exhorts them to repentance and reformation.

Ver. 1. *Israel is an empty vine,*] The Hebrew word *bokek* is capable of two contrary significations; it may either signify *empty*, or *emptying* (i. e. casting) the fruit it giveth, the sense which our translators follow: or else it may signify *nourishing*: in which sense the LXX. and Vulgar Latin understand it, and which Dr. Pocock confirms from the use of the word in Arabic: and then the words will import, that though Israel, like a flourishing vine, abounded with plenty of all things, yet he brought forth no fruit unto God, but abused his blessings to the encouragement of sin and idolatry; as it follows in the next words.

They have made goodly images.] See ii. 8, viii. 4.

Ver. 2.] They think to divide their duty and affections between God and idols (see 1 Kings xviii. 21). This will manifestly appear in the punishment of their sin, when God shall destroy all the monuments of their idolatry (see ver. 5, 6, 8).

Ver. 3.] This verse relates to the time of anarchy, or an interregnum, which continued for eight or nine years, between the murder of Pekah and the settlement of Hoshea in the throne (compare ver. 7, 15, and see Archbishop Usher's Annals. ad A. M. 3265, 3274).

What then should a king do to us?] Or rather, for us, as the phrase signifies, vi. 4, i. e. a king cannot protect us, if God be against us.

Ver. 4. *Swearing falsely in making a covenant:*] This may either relate to their breaking their solemn covenant with God (see v. 7): or their treachery towards their kings, against whom they had formed

in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of

several conspiracies (see 2 Kings xv. 10, 14, 25, 30).

This judgment springeth up as hemlock] Injustice being publicly countenanced, encourages the same practices in private men's dealings: thus, instead of judgment and fair dealing, injustice increases everywhere, as bitter and poisonous weeds grow up in a field, where there is no care taken to destroy them (compare Amos v. 7, vi. 12). The word *rosh* is sometimes translated *gall*, and in other places *hemlock*; and signifies some bitter poisonous herb expressed by a "root of bitterness," Heb. xii. 15.

Ver. 5. *Samaria shall fear because of the calves of Beth-aven*:] Samaria here signifies the kingdom of Israel, of which Samaria was the capital city (see viii. 5, 6). The inhabitants of that kingdom shall be seized with fear and confusion when the calf of Beth-el (see iv. 15) shall be carried away as a present to Shalmaneser (ver. 6), when he made the king and kingdom of Israel tributary (2 Kings xvii. 3). The Jewish writers have a tradition, that the golden calf at Dan was taken away by Tiglath-pileser, when he subdued Galilee (2 Kings xv. 29), and the other at Beth-el by order of Shalmaneser. The plural number of the word *calves*, is an enallage for the singular: for the same idol is in this verse spoken of in the singular number (compare xiii. 2).

The priests thereof that rejoiced on it,] Dr. Pocock observes, that the word *yagilu*, translated *rejoiced*, is also used in a contrary signification, as several Hebrew words are, for *mourning*, or being sorrowful; in which sense it is probably used, Job iii. 32, Ps. ii. 11, and then the sentence here may be word for word translated, "and the priests thereof shall sorrow over it." Both priests and people shall mourn and be sorrowful, when they see *its glory departed* from it (1 Sam. iv. 21), and it is no more the object of religious worship. The word *kemarim*, rendered *priests*, is translated "idolatrous priests," 2 Kings xxiii. 5, but the original word is retained in our translation of Zeph. i. 5, which are all the places in which it occurs in the scriptures. From this word the Latin *camillus* is derived, which in the primary signification denotes a priest.

Ver. 6. *For a present to king Jareb*:] King Jareb is a king that can plead their cause, and take them into his protection, as the phrase is explained, v. 13, there it probably means Tiglath-pileser king of Assyria, unto whom Menahem betook himself for safety; and here it seems to denote Shalmaneser, who took the Israelites into his protection by making them tributaries (see note on ver. 5).

Ephraim shall receive shame,] They shall see the unsuccessfulness of Jeroboam's policy in setting up of this idolatrous worship, and their complying with it; and shall be ashamed to find that the idol in which they trusted, could not defend itself (compare xi. 6).

Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim *is as* an heifer that is taught, and loveth to tread out the corn; but I passed

Ver. 7.] This may probably be understood of Pekah, who was slain by Hoshea (see ver. 3). The king of Israel is styled king of Samaria, 1 Kings xxi. 1, 2, 2 Kings i. 3, as being the capital city of that kingdom.

Ver. 8. *The high places also of Aven, the sin of Israel, shall be destroyed*:] *Aven* is the same with *Beth-aven*, ver. 5. The idolatrous temples were usually placed upon mountains (see iv. 13); so was that at Beth-el, called the *high places*, the plural number being often used in the Hebrew to express a thing spoken of to be eminent or remarkable in its kind. The idolatry here practised is called the *sin of Israel*, as being such in an eminent manner (see Dent. ix. 21). So Jeroboam is said to "make Israel to sin," by setting up this idolatrous worship (see 1 Kings xii. 30, xiii. 34).

The thorn and the thistle shall come up on their altars:] Such usually growing among ruins (see ix. 6).

And they shall say to the mountains, Cover us, &c.] The words express the great consternation of the wicked, when God's judgments overtake them; whose guilt prompts them to cast about where to hide themselves (compare Isa. ii. 19, Luke xxiii. 30, Rev. vi. 16).

Ver. 9. *Thou hast sinned from the days of Gibeah*:] See ix. 9. Some render it, "More than in the days of Gibeah."

There they stood:] The other tribes set themselves in array of battle against the Benjamites, who refused to deliver up the men who had been guilty of so much lewdness (see Judg. xx. 13).

The battle in Gibeah—did not overtake them,] The other tribes did not at first get the better of the Benjamites, though at last they cut all of them off but six hundred (see Judg. xx. 46, 47). But if the same thing were to be done now, you would not have the zeal or courage to encounter any such offenders.

Ver. 10. *It is in my desire that I should chastise them*:] I shall take pleasure in punishing them for their sins, and shall now "rejoice over them to destroy them," Dent. xxviii. 63.

The people shall be gathered against them,] Either the Assyrians, whose alliance they formerly sought after; or those people whose idolatry they had complied with (see Ezek. xvi. 37).

When they shall bind themselves in their two furrows,] The LXX. give a much plainer and easier sense of the words, who follow the marginal reading of the Hebrew, and render it, "When I shall chastise them for their two iniquities;" viz. the calves of Dan and Beth-el (compare ver. 8).

Ver. 11.] The sense would run easier if we read it, "Ephraim is as a heifer that is teachable—so I passed over her fair neck. I caused Ephraim to ride, Judah did plough, and Jacob did break the clods." God sets

over upon her fair neck : I will make Ephraim to ride ; Judah shall plow, and Jacob shall break his cloths.

12 Sow to yourselves in righteousness, reap in mercy ; break up your fallow ground : for *it is* time to seek the LORD till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity ; ye have eaten the fruit of lies : be-

forth the gentle and easy methods he used to bring both Israel and Judah to a sense of their duty ; treating them with gentleness, as a husbandman does young bullocks or horses, stroking them, and encouraging them, till they are accustomed to the yoke ; then he gave them his law, and prescribed them rules for the several duties and offices of life, and expected they should bring forth fruit answerable to the several helps and advantages which he had given them. Men's improvements in grace are often compared to the manuring of ground, in order to make it fruitful : so the church is styled " God's vineyard," Isa. v. 9, and his " husbandry," 1 Cor. iii. 9.

Ver. 12. *Sow to yourselves in righteousness, reap in mercy ;*] Employ yourselves in works of justice and righteousness : and by God's mercy you may still hope to reap the fruits of your repentance and reformation.

Break up your fallow ground ;] You have lain a long while uncultivated, so it is time for you to repent and bring forth the fruits of good living : and you shall not fail of God's blessing upon your sincere endeavours, to make you more and more fruitful.

Ver. 13. *Ye have plowed wickedness, &c.*] As your thoughts and designs have been evil, such has been the fruit and reward of your labours (compare viii. 7).

Ye have eaten the fruit of lies ;] You have received the just rewards of your idolatry (see note on vii. 3).

Thou didst trust in thy way ;] See ix. 11, xiii. 15. This *way* may signify that way of worship which thou hast devised : so the word is taken, Amos viii. 14 (see note there).

Ver. 14. *A tumult arise among thy people ;*] This points at the taking Samaria, after a three years'

cause thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle : the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of your great wickedness : in a morning shall the king of Israel utterly be cut off.

siege, by Shalmaneser king of Assyria ; which put a final period to the kingdom of Israel (see 2 Kings. xvii. 6).

As Shalman spoiled Beth-arbel] The prophet compares the destruction of Samaria with another terrible desolation, which the same Shalmaneser, called here Shalman, made at Beth-arbel, a place in Armenia (famous afterward for the defeat of Darius, the last king of Persia, by Alexander), where all the inhabitants were put to the sword, without any distinction either of sex or age (compare xiii. 16).

Ver. 15. *So shall Beth-el do unto you because of your great wickedness ;*] The idolatry set up at Beth-el shall be in like manner the cause of your ruin. The Hebrew reads, " Because of the evil of your evil : " that language expresses the greatness of anything by repeating the word over again. The same expression is used by St. Paul (Rom. vii. 13), " That sin might become exceeding sinful ; " i. e. hereby it might appear how full of evil our natural corruption is.

In a morning shall the king of Israel utterly be cut off ;] Suddenly shall Hoshea be deprived of his kingdom, and an end put to the whole state and government of Israel. The expression in the Hebrew denotes the " first appearing of the morning," to signify that it shall be done early and without delay : so we read, Ps. xlvi. 3, " God shall help her, and that right early : " when the Hebrew reads, " At the appearing of the morning ; " and again, Ps. xc. 14, cxliii. 8. The same thing is elsewhere expressed by " rising early," Jer. vii. 13, xxxv. 15. The expression here may allude to the destruction of Pharaoh and his army when " the morning appeared," Exod. xiv. 27.

CHAPTER XI.

1 WHEN Israel *was* a child, then I loved him, and called my son out of Egypt.

2 *As* they called them, so they went from

CHAP. XI.

ARGUMENT.—A continuation of threatenings against Israel, but yet with promises of showing them mercy.

Ver. 1. *When Israel was a child, then I loved him ;*] When this people was in a state of childhood, i. e. in the patriarchal times, and during their continuance under the Egyptian bondage, from whence I delivered them.

And called my son out of Egypt ;] Israel is called *God's son* and his *first-born*, Exod. iv. 22, 23, and therein was an eminent figure of the Messiah, in whom all " God's promises are fulfilled." This prophecy is applied by St. Matthew, ii. 15, to our Lord's return out of Egypt, after his flight thither in his infancy : and the literal sense of the words does more properly belong to him than to Israel :

them : they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by

which is observable in many other prophecies, which can but improperly be applied to those of whom they were at first spoken, and taking them in their true and genuine sense, are only fulfilled in Christ (see particularly Ps. xxii. 16, 18).

Ver. 2. *As they called them, so they went from them ;*] Or, " The more they called them," or " they were called (the active being often used for the impersonal), so much the more they went from him," (see Noldius, p. 436). The more earnestly the prophets called upon them to cleave steadfastly to the true God (see ver. 7), the more they were bent to depart from him to the worship of idols.

They sacrificed unto Baalim ;] See the note upon ii. 13, and xiii. 1.

Ver. 3. *I taught Ephraim also to go, taking them by their arms ;*] In this time of childhood (ver. 1) I bare him, and carried him " as a man doth bear his son," Dent. i. 31 ; or, As a mother doth teach her

their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*.

child to go, leading it by the arms; protecting him, and providing for him in the wilderness (see Deut. viii. 2).

But they knew not that I healed them.] They considered not (see ii. 8, vii. 9), that the health and safety they enjoyed was owing to me (compare Exod. xv. 26, xxiii. 25).

Ver. 4. *I drew them with cords of a man, with bands of love.*] I made use of those means of drawing them to myself, which were most proper to work upon their reason and ingenuity; viz. the methods of loving-kindness and good-will towards them.

I was to them as they that take off the yoke.] I removed the yoke or bondage of Egypt from off their heads (compare Lev. xxvi. 13).

I laid meat unto them.] I provided manna to sustain them in the wilderness.

Ver. 5.] Though many of them have gone into Egypt for refuge against the invasion of Shalmaneser (see viii. 13, ix. 3), yet they shall not have any further opportunity of betaking themselves thither, but the king of Assyria shall carry them away captive; because they refused to return to me, notwithstanding so many calls I had given them in order to their repentance.

Ver. 6. *The sword shall—consume his branches.*] Both cities and villages shall be destroyed by the conqueror's sword. The word translated *branches*, signifies also *bars*: and may denote the valiant men that should defend them against the enemy's forces; so the Chaldee understands it, and in this sense the word is used, Isa. xvi. 6, Jer. xviii. 30.

Because of their own counsels.] See x. 6.

Ver. 7. *My people are bent to backsliding from me.*] See iv. 16. The original word *meshubah*, is the same which Jeremy often uses, speaking of this subject (see Jer. iii. 6, 8, &c., viii. 15, xiv. 7, and compare xiv. 4 of this prophecy). The words are thus translated by some, "My people are in suspense because of their backsliding from me." Either they are in continual anxiety because of my displeasure; or else they are irresolute, and halt between God and their idols (compare x. 2).

Though they called them to the most High.] This may relate to the several calls God gave them by his prophet (see ver. 2). Dr. Wells understands it of the invitation Hezekiah made to the people of Israel to join with him in celebrating the passover, which some of the ten tribes accepted of, but others refused (2 Chron. xxx. 1, 11).

Ver. 8. *How shall I give thee up,*] God's mercies are here pathetically described as contending with his justice, to show that he does "not willingly afflict or grieve the children of men," Lam. iii. 33.

How shall I make thee as Admah?] How shall I

8 How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.

give thee up to be a perpetual desolation (compare Deut. xxix. 23).

Mine heart is turned within me,] Thus God's compassion towards sinners is elsewhere expressed by the sounding or yearning of his bowels, Isa. lxiii. 15, Jer. xxxi. 20, a metaphor taken from the natural affection which parents have for their children.

Ver. 9. *I will not execute the fierceness of mine anger, I will not return to destroy.*] I will not deal with them like an enraged enemy, who thinks of nothing but satisfying his revenge: I will not, like such a one, "return to destroy," i. e. make a second destruction, so to cut off those that escape the first fury of my vengeance: I do not give way to a blind rage, as men often do; but, as God, am unchangeable, and will still fulfil my gracious promises made to Abraham, and his people, of being their God (compare Mal. iii. 6).

I will not enter into the city.] A second time, in order to make an utter destruction.

Ver. 10. *They shall walk after the Lord: he shall roar like a lion.*] They shall follow God's call, and comply with his commands; when he shall convert them by an efficacious call of his providence, or powerful preaching of the gospel. God's voice is elsewhere compared to the roaring of a lion, because of the terror which accompanies it (see Joel iii. 16, Amos i. 8, Rev. x. 3).

Then the children shall tremble from the west.] The word *tremble* describes the motion which a bird makes with her wings when it flies; see the following verse. So the sense is, That at this efficacious call of God, his children, the remnant of Israel, who shall be accounted his children, and heirs of the promises made to their fathers (see i. 10), shall come in haste from the several places of their dispersions, and particularly from the western parts of the world (see Zech. viii. 7); called *the sea* in the original, and expressed in Isaiah, by "the islands of the sea" (see Isa. xi. 11, xxiv. 14, and the notes there).

Ver. 11. *They shall tremble as a bird out of Egypt* [i. e. fly with haste; see the foregoing note], *as a dove out of—Assyria.*] Great numbers of Jews were exiles in Egypt and Assyria: so when the restoration of the Jews is spoken of, Egypt and Assyria are mentioned as countries from whence a considerable number of them should return (see the note upon ix. 3, 6).

I will place them in their houses.] As doves naturally resort to the houses they are used to (see Isa. lx. 18), so shall these return and settle in their own native country (see the note upon Ezek. xxviii. 25).

Ver. 12. *Ephraim compasseth me about with lies.*] In several translations this verse begins the twelfth chapter, as of right it ought to do: for the reproof

12 Ephraim compasseth me about with lies; and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

which God gives here to Israel belongeth to the subject of the following chapter: and sets forth the ten tribes abounding in all manner of idolatry and wickedness (see the note upon vii. 3).

Judah yet ruleth with God, and is faithful with the saints.] Judah keeps close to that kingly govern-

ment which God settled in David's family, and faithfully observes those ordinances which God gave to his saints by Moses (see Deut. xxxiii. 3); by which they were to be distinguished to be a holy nation, and God's peculiar people. This relates to the times of Hezekiah.

CHAPTER XII.

1 EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother by the heel in the womb, and by his strength he had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us;

5 Even the LORD God of hosts; the LORD is his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* a merchant, the balances of deceit are in his hand: he loveth to oppress.

CHAP. XII.

ARGUMENT.—The prophet reproves both Israel and Judah for their impieties, and puts them in mind of God's favours to their father Jacob, for which they made most ungrateful returns.

Ver. 1. *Ephraim feedeth on wind, and followeth after the east wind.*] A proverbial expression to signify labour in vain, or pursuing such measures as will bring damage rather than benefit (compare viii. 7). The east wind was a parching wind, which blasted the fruit of the earth: thence it denotes desolation and destruction (see xiii. 15).

They do make a covenant with the Assyrians, &c.] At the same time that they engage themselves to be tributaries to the king of Assyria, they understand send presents to the king of Egypt, that he should assist them in shaking off that yoke (see 2 Kings xvii. 4). The land of Judah had plenty of excellent oil (see Deut. viii. 8, Ezek. xxvii. 17).

Ver. 2.] See iv. 1. Though Hezekiah had abolished idolatry, and restored God's worship in the temple (2 Chron. xxix. 3, xxx. 1), yet there was much hypocrisy and great corruption in the manners of his subjects; for which God's judgments are here threatened, and the invasion of Sennacherib was actually inflicted (2 Kings xviii. 13, &c.).

Ver. 3. *He took his brother by the heel in the womb,*] From the mentioning of Jacob in the foregoing verse, the prophet takes occasion to put his posterity in mind of the particular favours God had shown him, and bestowed upon his posterity for his sake. His taking his brother "by the heel" in the womb, denoted that he obtained the right of the first-born, and deprived his brother of it.

Ibid. and ver. 4. *By his strength he had power with God: yea, he had power over the angel and prevailed.*] The prophet alludes to those words of his, Gen. xxxii. 26, "I will not let thee go, except thou bless me;" intimating the strength and prevalence of his prayers for the obtaining a blessing from God. The words, ver. 3, "He had power with God," and those that follow, "He had power over the angel," are equivalent; which plainly prove that this person who assumed a human shape was really God; i. e. "the Son of God," and the "angel of the covenant;" by whom all the divine appearances record-

ed in the Old Testament were performed; the affairs of the church being ordered by him from the beginning. This subject is learnedly handled by Dr. Alix, in his Judgment of the Jewish Church against the Unitarians, ch. 13—15, by Archbishop Tenison, in his discourse of Idolatry, ch. 14, and by Bishop Bull, Defen. Fid. Nicen. cap. 1, sect. 1.

Ver. 4. *He wept, and made supplication unto him.*] Jacob's wrestling with the angel was not only a corporal conflict, but likewise a spiritual one: from bodily wrestling he betook him to spiritual weapons; he poured forth tears with earnest supplications and prayers, and strove not so much for victory as for a blessing; the only way for a feeble, impotent creature, to prevail over his Creator. Jacob's supplication and tears may probably relate to those earnest prayers he made, Gen. xxxii. 9—11. The combat here referred to, by which he had power with God, ended in an assurance that his prayers were answered.

He found him in Beth-el,] This relates to God's appearing to Jacob after the former vision, Gen. xxxv. 9, 14, where God renewed his promise of giving the land of Judea to his posterity. The prophet takes particular notice of the place where he appeared, viz. Beth-el, which they had since so miserably polluted by idolatry.

There he spake with us;] The Alexandrian copy of the Septuagint reads, "There he spake with him;" as if the expression alluded to Gen. xxxv. 14, where God is said "to have talked with Jacob:" but the present Hebrew reading yields a very good sense, importing that God did not only speak to him there, but likewise did instruct us not to set up an idol in that place which he had honoured with his presence.

Ver. 5.] Jehovah is the name by which he will be known, and remembered by all his servants, and distinguished from all false gods (see Exod. iii. 5).

Ver. 6.] Return to him and serve him faithfully, and then you may expect the continuance of his favours, and his making good the promises he made to your fathers.

Ver. 7.] Instead of keeping mercy and judgment (ver. 6), he loves those frauds and deceits, which are too commonly practised in buying and selling; and forgets those laws of God, which require the use of "just weights and measures" (see Lev. xix. 35, 36, Prov. xi. 1).

8 And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me that *were* sin.

9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

11 *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea,

Ver. 8. *Yet I am become rich.*] He pleaseth himself with the thoughts that his riches increase, notwithstanding his unjust dealings; and from thence concludes that God is not displeased with him, nor will lay his injustice to his charge.

They shall find none iniquity in me that were sin.] Or, "They shall find neither iniquity nor sin:" the particle *asher* is sometimes taken in a copulative sense (see Eccles. v. 13). The words translated *iniquity* and *sin* are equivalent (see Ps. xxxii. 5).

Ver. 9. *I that am the Lord thy God from the land of Egypt*] Who brought thee out from thence, and have still continued my favours towards thee (compare ver. 13, xiii. 4).

Will yet make thee to dwell in tabernacles.] I will in aftertimes return thy captivity, and give thee quiet possession of thy own land again, where you shall thankfully acknowledge your former delivery out of Egypt, and your settlement in your own country; which was the intent of keeping the feast of tabernacles (see Lev. xxiii. 42, 43, 2 Macc. x. 6). It was a feast observed with extraordinary expressions of joy by the Jews, as appears from Neh. viii. 17, Zech. xiv. 16, John vii. 37.

Ver. 10.] Here are three species of prophecy or divine revelation distinctly mentioned: first, immediate suggestion or inspiration, when God dictates or suggests the very words which the prophet was to deliver: secondly, *visions*, or a representation made of external objects to the imagination in as lively a manner as if they were conveyed by the senses; and, thirdly, *parables*, or apt resemblances; such as that of God's church to a "vineyard," Isa. v. 1, of the destruction of Jerusalem to a "forest set on fire," Ezek. xx. 46, 49, and to a "seething-pot," xxiv. 3. Hosea himself was a *parable* or type to the Jews in taking a "wife of whoredoms" to represent the idolatries of the house of Israel, whereby they went a whoring after strange gods, and forsook the Lord their king and husband. It was an ancient custom in the eastern parts of the world, to convey instructions under *symbols* and sacred *hieroglyphics*: Pythagoras learned this method in his travels in the east, and the conversation he had there with the Jews, and other wise men of those parts. God saith here, that he had inspired his prophets in these different ways to bring his people to repentance, but all in vain. Some interpreters understand the words in the future tense, "I will also speak by the prophets;" as if God had promised to give some new effusion of his Spirit in the latter days to facilitate the Jews' conversion (see the note upon Isa. liv. 13).

Ver. 11. *Is there iniquity in Gilead?*] If we read the former part of the sentence with an interroga-

tion, it might be more significantly rendered, "Is there not iniquity in Gilead?" So the particle *im* signifies, Esth. iv. 14, Jer. xxxi. 20. However, the words are in sense a vehement affirmation, importing that the idolatry practised in Gilead (see vi. 8), could not preserve him from being carried away captive by Tiglathpileser (2 Kings xv. 29).

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.

13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

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They sacrifice bullocks in Gilgal;] Notwithstanding this judgment of God upon Gilead, and the country on the other side Jordan, they continue to offer sacrifices to their idols in Gilgal (see iv. 15). Their altars stand so thick, that they are discernible as stones gathered up and laid in heaps in the fields (see viii. 11, x. 1). Some understand the sentence as containing a threatening, that their altars should be demolished, and become so many ruinous heaps (2 Kings xix. 25). The word *gullim*, *heaps*, alludes to Gilgal, just before mentioned, a name derived from the same original. Some commentators explain the whole verse to this sense; That the whole kingdom of Israel, that part which is beyond Jordan, where Gilead stood, as well as the other parts on this side that river, and particularly Gilgal, are polluted with idolatry.

Ver. 12.] In this, and the following verse, the prophet reproves their ingratitude, by putting them in mind from what small beginnings God raised them to be a mighty nation; that their ancestor Jacob (mentioned before, ver. 3, 4), was fain to fly for his life to Laban in Syria, and sustain himself, and raise his family by keeping his uncle's flock (compare Deut. xxvi. 5).

Ver. 13.] And afterward, when his posterity were detained in a miserable bondage in Egypt, God delivered them hence, and miraculously preserved them at the Red sea, and in the wilderness, by the hand of Moses (compare xiii. 4, 5).

Ver. 14. *Ephraim provoked him to anger most bitterly;*] Notwithstanding all my favours shown to these people and their ancestors, they have provoked me by their idolatries, and other sins, in a most outrageous manner. The word *tamrurim*, translated "most bitterly," Schindler renders, "by his heaps;" i. e. his altars, which stood *as heaps* in the field, ver. 12 (compare Jer. xxxi. 21).

Therefore shall he leave his blood upon him.] Or, "His blood shall return upon him," as the Chaldee paraphrase renders it: his wickedness will be the cause of his destruction (see xiii. 9).

His reproach shall his Lord return unto him.] He has reproached and dishonoured God by word and deed, and God shall in a just recompence make him a reproach and by-word among the heathen (see vii. 16, Deut. xxviii. 37; compare Dan. xi. 18).

CHAPTER XIII.

1 WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no saviour beside me.

5 ¶ I did know thee in the wilderness, in the land of great drought.

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*:

8 I will meet them as a bear *that is* bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

9 ¶ O Israel, thou hast destroyed thyself; but in me *is* thine help.

10 I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges

CHAP. XIII.

ARGUMENT.—A continuation of God's threatenings for their sins; to which are added gracious promises of deliverance from death, to be fulfilled under the gospel.

Ver. 1. *When Ephraim spake trembling, he exalted himself in Israel;*] While he behaved himself submissively and obediently towards God, he was reckoned among the principal tribes of Israel. Here Ephraim is spoken of as distinct from Israel; in other places of this prophecy he is put for the whole kingdom of the ten tribes (see v. 3).

But when he offended in Baal, he died.] When he gave himself to idolatry, his strength immediately declined, and had manifest symptoms of ruin and destruction; as when a man falls into a languishing condition, it is the certain forerunner of death. The word Baal is here taken in a general sense, for all false gods, or idolatrous ways of worship; so as to comprehend the worship of the golden calves, though they were designed for symbolical representations of the true God: in which sense the word *Baalim* may be understood, ii. 13, xi. 2. To the same sense we may most probably explain that text, 1 Kings xix. 18, "Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal;" meaning that small remnant of the faithful in Israel, who had stuck close to the worship of the true God, when the whole body of the people had complied with that idolatry which Jeroboam set up and authorized as the national religion (compare Tobit i. 5).

Ver. 2. *And have made them molten images—according to their own understanding,*] Or, "according to their invention," or fancy. They please themselves with some new piece of idolatry, as their fancy or imagination suggests (compare x. 1).

They say of them [or, to them] Let the men that sacrifice kiss the calves.] Compare 1 Kings xix. 18. The word *adoration* properly signifies kissing the hand, and making obeisance to the object of worship: so Job describes the adoration which the ancient idolaters paid to the heavenly bodies, xxi. 26. Afterward the same outward act of worship was paid to images; as appears by a noted passage at the beginning of Minucius Felix's Octavius. Sometimes they kissed the image itself; as appears by the description Cicero gives of Hercules's image, which Verres had taken away, act 4, in Verrem, and by those noted verses of Lucretius, lib. i.

—tum portas propter aena
Signa manus dextras ostendunt attenuari
Sæpe salutantum tactu."

Some translate *zibche adam*, "the sacrifices of men;" i. e. those who offered human sacrifices: but this was an execrable piece of worship paid to Moloch, but never practised, that we find, at Dan or Beth-el. Our interpreters render the words *zibche adam*, very properly, "the men that sacrifice;" as the phrase *ebijone adam*, signifies "the poor among men," Isa. xxix. 19.

Ver. 3.] Comparisons that express their sudden disappearing and coming to nothing (compare vi. 4, Dan. ii. 35).

Ver. 4.] In thy distress thou betookest thyself to other gods, expecting relief from them; but thou shalt find that none will be able to save thee but myself, whenever thou wilt sincerely turn to me (compare xii. 9, Isa. xl. 11). This and the following verse are an introduction to the gracious promises that follow, ver. 9, 14, and ch. xiv. and import, that God will never utterly forget the promises made to their fathers (see Rom. xi. 29).

Ver. 5.] I took especial care of thee, fed and sustained thee for forty years in the wilderness, a place destitute of all conveniences of life: the words are taken out of Deut. ii. 7. To *know*, often signifies, in the scripture phrase, to have a regard for, or take care of. See Exod. ii. 25, Ps. i. 7, xxxi. 8, cxliii. 3, Prov. xii. 10, Nah. i. 7, where our translation renders it *regard*.

Ver. 6.] The more care I took to provide plentifully for them, both before and after they came into the land of promise, the more perverse they showed themselves towards me; their pride made them forget me their great benefactor. The expression alludes to Deut. viii. 12, 14 (see likewise xxii. 15).

Ver. 7, 8.] I will utterly consume them from being a nation, and give them up into the hands of such enemies as will show them no mercy (compare ver. 16, and Jer. v. 6).

Ver. 9.] Thy own sins have brought down destruction upon thee; and it is from me only thou canst expect any help, which I will in due time afford thee (see the note upon ver. 4).

Ver. 10. *I will be thy king: where is any other that may save thee*] God promises to be their immediate protector upon their repentance. But the words may better be translated, "Where is thy king now, that he may save thee?" &c. In this sense the LXX. understand the words, and several other interpreters; the word *ehi* being taken for *ajeb*, by a fre-

of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took him away in my wrath.

12 The iniquity of Ephraim is bound up; his sin is hid.

13 The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.

14 I will ransom them from the power of the grave; I will redeem them from death: O death,

quent transposition of letters, as it is used again, ver. 14. The words either relate to the anarchy, which continued for some years, between the murder of Pekah and the succession of Hoshea (see x. 3); or else to the time when Hoshea was deposed and imprisoned by the king of Assyria (see 2 Kings xvii. 4).

Give me a king and princes?] They desired a king to judge them like other nations, attended by his judges and proper officers (see 1 Sam. viii. 5, 12).

Ver. 11. *I gave thee a king in mine anger, and took him away* (or, will take him away) *in my wrath.*] I complied with your request in giving you your first king Saul, though I was justly displeased at it (see 1 Sam. viii. 7, x. 19). And of later times I have suffered you to set up new kings, after you had murdered their predecessors (see viii. 4): and now I will take your present king Hoshea, and at the same time put an end to your kingdom and nation.

Ver. 12.] Our translators seem to understand the verse in a favourable sense, as if God hath promised not to execute that vengeance upon Israel which was due to their sins: but the words rather imply a contrary meaning, and may be better translated, "The iniquity of Ephraim is treasured up; his sin is laid up:" i. e. it is laid up in my memory: and though the punishment due to it has been respited for some time, yet now the season is come when it shall be put in execution. The sentence is equivalent to that expression in Job, xiv. 17, "My transgression is sealed up in a bag;" i. e. thou keepest an exact account of it, as men do of money, which they seal up in a bag, to be forthcoming at a proper occasion. To the same purpose are those words of Moses, Deut. xxxii. 34, 35, "Is not this laid up in store for me, and sealed up among my treasures? To me belongs vengeance," &c. (compare Rom. ii. 5).

Ver. 13. *The sorrows of a travailing woman shall come upon him:*] Great calamities are often compared to the pains of child-birth (see Isa. xii. 8, Jer. xxx. 6, Ps. xviii. 4, and so the Greek word *δύσως* is used, Acts ii. 24).

For he should not stay long in the place of the breaking forth of children.] The old translation reads it to a plainer sense, "Else he would not stand still like a still-born child." As a child, if it could be supposed to have understanding, would deliver itself out of the straits of the womb, and not tarry there to the manifest danger of itself and the mother (compare 2 Kings xix. 3): so if Ephraim, or Israel had acted wisely, they would have prevented their approaching destruction by a speedy reformation.

Ver. 14. *I will ransom them from the power of the grave:*] If we apply this to Ephraim, or the Israelites spoken of before, it may signify, that though they be in never so hopeless and desperate a condition, God will, in due time, deliver them out of it

I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

(see the like expressions, Ps. xxxi. 3, lxxi. 20, lxxxvi. 13). But there is a more sublime and spiritual sense contained in the words, as will appear by the following note.

O death, I will be thy plagues; O grave, I will be thy destruction.] It is usual for the prophets, when they foretell temporal deliverances, to be carried away beyond their first views by the impetus of the prophetic spirit, to predict the greater mercies and deliverances which belong to the gospel state: so here the prophet takes occasion from foretelling temporal mercies, to enlarge his views, and set forth that great and final deliverance of the faithful from the power of sin and death, which shall be completed by Christ at his second coming, when he shall "swallow up death in victory," 1 Cor. xv. 54. St. Paul understood the words in this sense in the following verse of that chapter, "O death! where is thy sting? O grave! where is thy victory?" This will appear to any one, that compares that place with the Septuagint translation here. The word *ehi*, translated *I will*, they render *where*, as it signifies, ver. 10 of this chapter. The apostle, indeed, seems to quote this text from his memory, and rather represents the sense of it, than keeps close to the letter. However, the learned Dr. Pocock is of opinion, in his comment upon this place, that the Hebrew word *debareka*, rendered by our interpreters *thy plagues*, and by the LXX. *thy plea, sentence, or judgment*, is very properly translated *thy sting* by St. Paul; the word denoting, in Arabic, "the sharp point of a bird's claw;" and the word *deborah*, a *bee*, being probably so called from its sting.

Ver. 15. *Though he be fruitful among his brethren, an east wind shall come, &c.*] The word *Ephraim* denotes fruitfulness (see Gen. xli. 52). This tribe answered his name, being the most numerous and potent of all the ten tribes (see the note upon v. 3). Notwithstanding the pride he takes in his fruitfulness (see x. 13), the king of Assyria, a country lying eastward of Judea, shall come with an army, like a parching east wind coming over a large plain or wilderness, and shall blast and wither him, as a tree that is dried up for want of moisture (compare iv. 19, and see the note upon Jer. iv. 11).

He shall spoil the treasure of all pleasant vessels.] The same enemy shall plunder all their treasures, and take away their rich and costly furniture, as the word *kelee* is translated, Nah. ii. 9.

Ver. 16. *Samaria shall become desolate;*] The prophet foretells the final destruction of Samaria for her idolatry and other impieties, by Shalmaneser king of Assyria (see 2 Kings xvii. 6).

Their infants shall be dashed in pieces,] These are the barbarous practices of conquerors, when they take cities by storm, to put all to the sword, without distinction of age or sex (see x. 15, 2 Kings viii. 12, xv. 16, Isa. xiii. 16, Amos i. 13, Nah. iii. 10).

CHAPTER XIV.

1 O ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

3 Asshur shall not save us: we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are our gods*: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall

grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

9 Who is wise, and he shall understand these

CHAP. XIV.

ARGUMENT.—The prophecy concludes with an earnest exhortation to repentance, and God's gracious promises of pardon and blessing upon it.

Ver. 1. *Thou hast fallen by thine iniquity.*] Thy sins have been the cause of thy destruction (see xiii. 9).

Ver. 2. *Take with you words, and turn to the Lord.*] The prophet prescribes them a form of confession very proper to be used upon their repentance and conversion, beseeching God to pardon their past sins, and receive them graciously upon their repentance. Such another form we have, Joel ii. 17.

And receive us graciously.] The latter part of the sentence may be rendered, "And give us what is good:" bestow thy grace and blessing upon us. Many Hebrew verbs have two contrary significations, as hath been observed upon Isa. xxii. 18. To the instances there collected, we may add one taken out of xi. 8, of this prophecy; where the verb *migen* signifies to deliver up, whereas its usual signification is to protect. So the verb *lakach* here used probably signifies to give, as well as to receive: as appears from Ps. lxxviii. 18, where our translation reads, "Thou hast received gifts for men:" but the LXX. render it, "Thou hast given gifts unto men;" which sense St. Paul follows, Eph. iv. 8, and which best agrees with the scope of the text.

So will we render the calves of our lips.] Instead of the sacrifices of calves or bullocks, we will offer to thee the sacrifice of praise and thanksgiving, which is "the fruit of our lips," our "reasonable service;" and such as properly belongs to the times of the gospel. So that this form of confession will be most suitable for the Jews to use upon their conversion to Christianity. St. Paul applies the words to the eucharist (Heb. xiii. 15) the true Christian sacrifice; and follows the Septuagint translation of them, which expresses the sense rather than the words.

Ver. 3. *Asshur shall not save us;*] The first part of the people's repentance is described as consisting in relying solely upon God's protection, and not putting their trust in human strength; and then in renouncing all idolatrous worship. The Israelites had formerly made an alliance with the Assyrians (see v. 13, viii. 9, xii. 1), and they are often upbraided by the prophets for their courting foreign alliances, and particularly strengthening themselves with horses from Egypt or Assyria (see 2 Chron. xvi. 7, Isa. xxx. 16, xxxvi. 8).

Neither will we say—to the work of our hands, Ye are our gods.] Another part of their repentance con-

sists in renouncing all sorts of idol-worship; which is often spoken of in the prophets, as an introduction to that state of the church which is to commence from the time of the Jews' conversion (compare ii. 17, and see the note on Isa. i. 29). God interprets all image-worship, or creature-worship, as terminating in the image or creature to which it is offered.

For in thee the fatherless findeth mercy.] It is the property of God to be the "helper of the friendless," or fatherless (see Ps. x. 10). The Chaldee expresses the sense very well, "Thou didst take pity upon our forefathers, when they were like fatherless children in Egypt" (compare Ps. lxxviii. 5).

Ver. 4.] God's gracious answer to their professions of repentance; assuring them of his being reconciled to them, and as a token of it freeing them from their sins, and the punishment due to them (compare xi. 7,) and embracing them with a true love and affection, without any remembrance of their former provocations (compare Zeph. iii. 17).

Ver. 5. *I will be as the dew unto Israel.*] This and the following verse contain gracious promises of God's favours and blessing upon Israel's conversion, represented by different metaphors; described in this sentence by the refreshment which large dews give to the grass in the heats of summer (compare Job xxxix. 19, Prov. xix. 12).

Cast forth his roots as Lebanon.] As a tree of Lebanon, as the Chaldee paraphrase explains it.

Ver. 6. *His beauty shall be as the olive tree.*] Compare Ps. lii. 8, cxxviii. 3, Eccles. xxiv. 12, l. 10.

His smell as Lebanon.] From the trees of Lebanon came many sweet spices, particularly frankincense, called *Lebonah* in Hebrew, from whence some derive the word *Lebanon* (compare Cant. iv. 11).

Ver. 7. *They that dwell under his shadow shall return.*] Most interpreters translate the sentence thus: "They shall return and dwell under his shadow;" i. e. They shall return into their own country, and rest safely under the shadow or protection of the Almighty (compare Ps. xci. 1, and see the note upon i. 11).

The scent thereof shall be as the wine of Lebanon.] As fragrant and as pleasing as the richest wines, such as were made near Lebanon; where there was a city called by the Greeks Ampeloessa, for the excellency of its wine; as is related by Pliny, lib. v. cap. 18.

Ver. 8.] This verse contains a dialogue between God and Ephraim, or Israel his people (see v. 3) after their conversion. They begin with declaring their utter aversion to idolatry (see ver. 3). To which God graciously replies, that he has heard them confessing their sins, and expressing their abhorrence of them

things? prudent, and he shall know them? for the ways of the LORD are right, and the just

shall walk in them: but the transgressors shall fall therein.

(compare Jer. xxxi. 18), and will observe them (for the verb *asharena* is in the future tense); i. e. will guide them with the eye of his providence and mercy, as the LXX. and Chaldee paraphrase express the sense.

I am like a green fir-tree. From me is thy fruit found.] Ephraim or Israel gratefully acknowledges that he is in a flourishing and thriving condition: and then God puts him in mind that his fruitfulness is wholly owing to the divine blessing. Naturalists observe, that the *fir-tree* is of itself unfruitful.

Ver. 9.] Whosoever is truly wise will be convinced of this great and important truth, viz. that they who are sincerely desirous to know and do God's will, will be fully satisfied of the reasonableness of God's laws, and the methods of his providence, and will readily comply with the directions of both, to the securing their own eternal happiness: whereas men

of perverse and disobedient tempers take offence at God's commands, and repine against his providence, to their own ruin and perdition. The same sense is expressed in that observation of the son of Sirach, Ecclus. xxxix. 24, "As God's ways are plain to the holy, so are they stumbling-blocks to the workers of iniquity." To the same purpose are those words of Christ, "Every one that is of the truth heareth my voice," John xviii. 37, and "He that is of God heareth God's words," viii. 47. And St. Peter says, that "Christ is become a stone of stumbling, and a rock of offence to the disobedient," 1 Pet. ii. 5. The observation of Grotius is very remarkable on this subject, *De Verit. Christian. Relig. lib. ii. cap. ult.*, where he says, that the doctrine of the gospel was designed to be *tanquam lapis lydius, ad quem ingenia sanabilia explorarentur*: "as a touch-stone, to try the tempers of men, whether they were corrigible or not."

THE BOOK

OF

THE PROPHET JOEL.

PREFACE.

If it were certain that the minor prophets were placed in the order of time wherein they lived, we might conclude that Joel prophesied before Amos, who was contemporary with Uzziah king of Judah. Archbishop Usher, in his *Annals*, ad A. M. 3197, makes the same inference, because Joel foretells that drought (ch. i.) which Amos mentions as actually come to pass (iv. 7—9). But to that argument it may be answered, that the drought there spoken of might probably be

peculiar to the kingdom of Israel. And as to the precedence which the present Hebrew copies give to Joel, the LXX. place him the fourth in order, and put Amos and Micah before him.

If we consider the main design of his prophecy, we shall be apt to conclude, that it was uttered after the captivity of the ten tribes; for he directs his discourse only to Judah, and speaks distinctly of the sacrifices and oblations that were daily made in the temple. Israel is indeed mentioned, iii. 2, but it is in relation to future times, not to their present condition at the time when Joel prophesied.

CHAPTER I.

1 THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmer-worm hath left hath the locust eaten; and that which the locust hath

CHAP. I.

ARGUMENT.—A description of a terrible famine that is coming on the land, occasioned by a long drought, and the locusts, and other noxious vermin which that produced: with an exhortation to proclaim a fast to be observed by the people, that they may humble themselves under the hand of God, and avert his judgments.

Ver. 2, 3.] The prophet shows how great and un-

paralleled this dearth is, by appealing to the memory of the ancients, and the observation of the present generation, whether they ever knew or heard anything like it; so that it deserved to be recorded as a warning to aftertimes (compare ii. 2).

Ver. 4.] A succession of noxious creatures hath made a perfect riddance of all the fruits of the earth, which makes this judgment so strange and remarkable.

Ver. 5.] This calamity should particularly affect those that spend their time in jollity and excess, and

left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, the land mourneth: for the corn is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl,

make that the chief business of their life (compare Isa. xxiv. 7—9, 11). It carries along with it evident tokens of being sent as a punishment for their disorders.

Ver. 6. *For a nation is come up upon my land,*] Insects are described as a *nation*, or people marching in order under their leaders, both by sacred and profane writers, because of their power to do mischief, and their being irresistible by human strength or art (compare ii. 2, 25, Prov. xxx. 25—27).

Whose teeth are [as] the teeth of a lion,] So the locusts are described, Rev. ix. 8. They devour everything that comes in their way, like a lion, and none can rescue it. The particle *as* is frequently understood (see the note upon Isa. xxi. 1). The word *labi* is sometimes rendered a *great lion*, as it is here: *lions* being common in Judea, the Hebrew language hath particular words to express the several ages and sizes of that creature.

Ver. 7.] Bochart, *De Animal. par. ii. p. 469, n. 447*, observes out of Pliny and other writers, that locusts and such noxious creatures will not only destroy the leaves and the fruit, but even devour the very bark and stock of those trees upon which they fasten (compare ver. 12). The word translated *barked*, is read but in this one place of the bible; so the LXX. and some others, render it to *break off*, and understand it of the upper branches of the tree; in which sense it is used in the Arabic language.

Ver. 8.] The words are an apostrophe to the land of Judea: the prophet puts her in mind that she ought to be deeply affected with the sore strokes of the divine vengeance, and express her inward sense of those calamities, with the same outward expressions of mourning, as a young virgin that was betrothed to a husband, and should lose him before they had lived together, would lament such an untimely loss. It was common among the Jews for persons who were espoused to spend some time together in the house of the woman's friends, before the husband took her home to live as man and wife together (see Gen. xix. 14). The "husband of her youth" is a woman's first husband, called elsewhere the "guide of her youth," Prov. ii. 17, Jer. iii. 4; as the "wife of thy youth," Mal. ii. 15, is the first wife.

Ver. 9.] The meat-offering and drink-offering always accompanied the daily sacrifice (see Numb. xxviii. 4, 7). The word *mincha*, commonly trans-

O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ Sanctify ye a fast, call a solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD,

15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the

lated *meat-offering*, properly signifies the *bread-offering*; being made of flour (see the note upon Isa. xliii. 23). The dearth had destroyed both the corn and the wine, ver. 10—12, and thereby disabled the performing the necessary parts of God's daily worship in the temple. This was a new cause of grief to the priests, as well as to all pious persons.

Ver. 10.] The fields and the whole land have a mournful appearance, being altogether bare and destitute of food, either for man or beast (see ver. 18).

Ver. 11.] Your being disappointed of your expectations, and the fruits of your labour, is enough to cover you with shame and confusion (compare Jer. xiv. 3): especially when you consider these calamities as the just effects of the divine indignation.

Ver. 12. *Joy is withered away*] That joy they used to show at the gathering in of the fruits of the earth (see Isa. ix. 3, xiv. 10, Jer. xviii. 33).

Ver. 13. *Gird yourselves [with sackcloth], and lament, ye priests:*] See ver. 9.

Lie all night in sackcloth,] Those priests whose turn it is to keep the night-watches in the temple (see Exod. xxvii. 21, 1 Sam. iii. 3, 1 Chron. ix. 33, Ps. cxxxiv. 2). Let them cover themselves with sackcloth, as is usual in times of the greatest calamity, and not put it off when they take themselves to rest; but sleep in sackcloth instead of their ordinary garments (see Dr. Lightfoot's Temple Service, ch. 9, at the beginning).

Ver. 14. *Sanctify ye a fast, &c.*] In order to avert God's wrath, and deprecate his judgments (see ii. 15, 16).

Into the house of the Lord] The house where God hath placed his name, and where he hath promised to hear the prayers which are made to him by his people, when they are afflicted with judgments of this kind (see 1 Kings vii. 37, &c.).

Ver. 15.] We have just cause to lament our sins which have brought these judgments upon us, which, if not averted by our repentance, will end in our utter destruction, as coming from a God that is infinite in power, and terrible in his judgments.

Ver. 16.] The dearth has discontinued our public sacrifices (ver. 9, 13), and has deprived us of those rejoicings wherewith we used to keep our solemn feasts at Jerusalem, and partake of the sacrifices

garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire

which were there offered (see Deut. xii. 6, 7, xvi. 10, 11, 14, 15, Ps. cv. 3).

Ver. 17.] The corn which is sown dies away, and rots in the ground: so the barns and granaries become useless and desolate.

Ver. 18.] The beasts themselves are sensible of these calamities, and pine away for want of sustenance.

Ver. 19.] The fiery drought hath burnt up all the

hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

pasture-grounds (see ii. 3). The wilderness is sometimes opposed to the hills or mountains, and then it signifies the plains and places for pasture (see Isa. lxiii. 13, Jer. ix. 10).

Ver. 20.] They express their want of food by the mournful noise which they make; which is their natural way of making known their wants unto thee (compare Ps. civ. 21, Job xxxviii. 41).

CHAPTER II.

I Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is nigh* at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

CHAP. II.

ARGUMENT.—The prophet describes the locusts, and other noxious insects, which were the cause of the famine mentioned ch. i. as if they were a mighty army, sent by God to destroy the fruits of the earth; and continues to exhort the people to repentance, promising the removal of these calamities, and a return of God's blessings upon their reformation.

Ver. 1. *Blow ye the trumpet in Zion.*] The prophet describes the locusts and the caterpillars as God's army, ver. 11, in pursuance of which metaphor he exhorts the people to prepare to meet them, in the same terms as if they were alarmed to encounter an enemy, which was by sounding of a trumpet (see Jer. iv. 5, 6, 19). This ceremony was not only used to give notice of an approaching enemy, but likewise to publish the times of the solemn assemblies for the worship of God (see Numb. x. 3, 9, 10). And this is the chief use they were to make of it upon this occasion (see ver. 15): for there was no other way to avert the impending judgment, but humbling themselves before God with fasting and prayer (see ver. 15.)

Let all the inhabitants of the land tremble.] Let them be seized with as terrible an apprehension of this approaching judgment, as if they saw an enemy invading their country (see ver. 11).

Ver. 2. *A day of darkness and of gloominess.*] A day wherein everything will look dark and dismal (see Amos v. 18, 20). The locusts will intercept the light of the sun, and diffuse a darkness over the land, in as swift a manner as the light spreads itself in the morning. Travellers inform us, that these insects will of a sudden cover the sky like a cloud (see Bochart De Animal. lib. iv. cap. 4, 5, compare ver. 10). The LXX. and Chaldee paraphrase join this sentence to the following words: "As the morning spread upon the mountains, a people great and strong."

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3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

A great people, and a strong;] See i. 6.

There hath not been ever the like, &c.] The locusts which plagued Egypt are described after the same manner, Exod. x. 14, "Before them there were no such locusts, neither after them shall be such." In both places we are to take it for a proverbial expression, to set forth the extraordinary greatness of the judgment, and not understand it too strictly according to the grammatical sense of the word. So we read of Hezekiah, that "after him there was none like him, among all the kings of Judah, nor any that went before him," 2 Kings xviii. 5, and yet the same character is given to Josiah, 2 Kings xxiii. 25.

Ver. 3. *A fire devoureth before them; and behind them a flame burneth.*] The locusts and the drought which ushered them in (see i. 19), have in a manner devoured everything that comes in their way; and leave sad tokens of destruction wherever they have been. Those that have travelled in the eastern countries, inform us, that wherever the swarms of locusts light, they make such a destruction, that "there remains not any green thing in the trees, or in the herbs of the field," as Moses speaks concerning the locusts in Egypt, Exod. x. 15.

The land is as the garden of Eden before them, and behind them a desolate wilderness.] The land of Judea, so famous for its fertility and pleasantness before this calamity, is now turned into a desolate wilderness, by the ravages they have made. The "garden of Eden" is a proverbial expression for a place of pleasure and fruitfulness, as we commonly use the word *paradise* (see Gen. xiii. 10, Isa. li. 3).

Ver. 4.] See the same comparison, Rev. ix. 7. Bochart observes that locusts resemble horses, not only in their swiftness, but also in the shape of their heads (see his Hierozoicon, par. ii. p. 474).

Ver. 5. *Like the noise of chariots on the tops of mountains.*] Compare Rev. ix. 9. Chariots anciently were a part of warlike preparations, as appears by many passages in scripture. The text says, that

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before

his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation,

these locusts shall resemble them in their swiftness, noise, and terror. Tanto volant pennarum stridore, ut aliæ alites credantur: "Their wings make such a noise, as if they were winged fowls," saith Pliny, Nat. Hist. lib. xi. cap. 29.

[Of a flame of fire that devoureth the stubble,] Which burns up combustible matter without resistance.

[As a strong people] See ver. 2, and i. 6.

Ver. 6.] The inhabitants of the land shall be in great pain and anguish under the apprehension of their coming; they shall be seized with such a dread and fear, as shall make their visage look black and ghastly, like persons who are dying (compare Jer. viii. 21, Nah. ii. 10).

Ver. 7.] They shall march in such a swift and orderly manner, that no place shall be inaccessible to them, nor any force be able to withstand them.

Ver. 8. Neither shall one thrust another, &c.] Of the regular and orderly motion of these insects, St. Jerome gives this account from his own experience, in his notes upon the place: Hoc nuper in hac provincia vidimus: cum enim locustarum agmina venirent, et aërem inter cælum et terram occuparent, tanto ordine ex disposito Dei judicio volitant, ut instar tesserularum, quæ in pavimentis artificum figuntur manu, suum locum teneant, et ne puncto quidem, ut ita dicam, aut ungue transverso, declinent ad alterum. "This we lately saw in our part of the country: for when swarms of locusts came and filled the lower region of the air, they flew in such order, by the divine appointment, and kept their places as exactly, as when several tiles or party-coloured stones are skilfully placed in a pavement, so as not to be a hair's-breadth out of their several ranks."

[When they fall upon the sword, they shall not be wounded.] By reason of their nimbleness, and the outward coat of their skin being so hard and smooth, no offensive weapon can touch them.

Ver. 9.] We may have recourse to St. Jerome again for explaining this passage: Nihil locustis inivium est, cum et agros, et sata, et arbores, et urbes, et domos, et cubiculorum secreta penetrent. "Every place (saith he) lies open to them; for they infect not only the fields and the fruits of the earth, but creep into cities, houses, and the most secret recesses."

Ver. 10.] The inhabitants of the earth shall be seized with a horrible dread at their approach (see ver. 6, and compare Amos ix. 5). The heavens shall put on the appearance of fear by looking dark and dismal, because these noxious creatures shall come in such swarms as to intercept the rays of the sun,

and the light of the moon and stars (see ver. 2). Pliny saith of them, that "they sometimes darken the sun;" ubi supra. And Moses saith of the locusts in Egypt, that "the land was darkened" by them, Exod. x. 15. It is likewise to be observed, that God's particular judgments being an earnest and forerunner of the general judgment, the same expressions are common to both (compare ver. 31, and iii. 15, Matt. xxiv. 29, and see the note upon Isa. xiii. 10).

Ver. 11. The Lord shall utter his voice before his army:] Like a leader or general, he shall command or encourage this his army, and can make the meanest parts of the creation the instruments of his vengeance. God's voice sometimes denotes his anger: the most terrible way of declaring his will is when he speaks to us by his judgments (compare iii. 16, Jer. xxv. 30, Amos i. 2).

[His camp is very great:] See ver. 25.

[The day of the Lord is great] The time of God's particular judgments, as well as that of his general one, is commonly expressed by the "day of the Lord," the former being an earnest and imperfect representation of the latter.

Ver. 12.] Testify your inward repentance by outward expressions of true sorrow.

Ver. 13. Rend your heart, and not your garments,] Rending of the garments was customary in times of great sorrow and affliction (Gen. xxxvii. 34, Job i. 20, 2 Sam. i. 11). The prophet does not forbid men using this outward sign of mourning, but puts them in mind to add an inward contrition to it. The Hebrew writers sometimes signify the preference that is due to one thing above another, in terms which express the rejecting of that which is less worthy: thus we read, Uos. vi. 6, "I will have mercy, and not sacrifice:" i. e. rather than sacrifice. To the same sense we are to understand the text before us.

[He is gracious and merciful,] The words allude to God's own declaration of himself, Exod. xxxiv. 6, compared with Jonah iv. 2.

Ver. 14. Who knoweth if he will return and repent,] God's own nature, and the former instances we have found of his merciful disposition, encourage us to hope, that our sincere repentance may avail to avert God's wrath, and engage him to restore his blessings upon us and our land (compare 2 Sam. xii. 22, Jonah iii. 9).

[Even a meat-offering and a drink-offering] At least sufficient provision to supply the necessary parts of God's public worship; which, since the death, have been necessarily omitted (see i. 9, 13).

Ver. 15. Blow the trumpet in Zion,] The signal for

assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith:

assembling the people at the solemn times of public worship (see Numb. x. 3, 9, 10).

Sanctify a fast, &c.] See i. 14.

Ver. 16. *Sanctify the congregation.*] Take care that they be purified from those legal pollutions which render persons unqualified to approach God's temple or worship (see Lev. xv. 31, Numb. xix. 13, 20).

Assemble the elders, gather the children.] Compare 2 Chron. xx. 13. Let both young and old join in this general humiliation: all ages joining in it adds much to the solemnity of it, and is very proper to work in men's minds that sincere contrition, which may avert those judgments which threaten the whole nation, and wherein their posterity may suffer.

Let the bridegroom go forth of his chamber, and the bride out of her closet.] Let them prepare themselves for this solemn humiliation, by retiring into separate apartments, and abstaining from the enjoyment of each other (compare 1 Cor. vii. 15, Zech. xii. 14).

Ver. 17. *Let the priests,—weep between the porch and the altar.*] A principal part of the priests' office was to attend upon the altar, and offer the sacrifices there. For which reason the open court just before the porch of the temple, where the brazen altar stood (see 2 Chron. viii. 12), was called the *priests' court*, where the greatest part of those whose course it was gave their attendance. Hereupon this is mentioned as the most proper place for the priests to make their prayers and intercessions to God in behalf of the people, where they might best be heard of all the assembly, and where they had before offered the sacrifices proper for such an occasion, which were the most solemn way of calling upon the Lord (see Gen. xii. 4, 1 Sam. vii. 8, 9), and being joined to their prayers, were the most effectual means to make an atonement for sin, and avert the divine displeasure.

Let them say, Spare thy people, O Lord.] It was usual to prescribe certain forms of prayer, or praise, to the priests in their public ministrations (see 1 Chron. xvi. 36, Hos. xiv. 2). Such was this herein-mentioned, wherein they beseech God to deliver his people, not for any merit of theirs, but for the glory of his own name, lest the heathen round about them should take occasion to blaspheme his name, as if he were not able to protect his people (compare Ps. xlii. 20, lxxix. 10, cxv. 2).

That the heathen should rule over them.] This translation of the Hebrew verb *marshal* favours their interpretation, who expound the army described at the beginning of the chapter of a hostile invasion: but if we understand those expressions only as a metaphorical description of that grievous destruction the locusts and other venomous insects should make in the land (which I take to be the truer exposition), then this sentence is to be translated, "That the heathen

and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and re-

should use a by-word against them," as our margin reads; should make them the subject of their scorn and derision, as if they were forsaken by the God whom they worshipped: and the verb *marshal* is indifferently taken in either signification (see Deut. xxviii. 37).

Ver. 18.] He will be concerned for the honour of that land, which he hath made the lot of his own inheritance, and have so much pity for it, as not to suffer it or its inhabitants to be the subject of reproach to the heathen (see ver. 17, 19, and compare Zech. i. 14).

Ver. 19. *I will send you corn, &c.*] I will restore your former plenty, and the nations about you shall have no more occasion to reproach your desolate condition (ver. 17).

Ver. 20. *I will remove—the northern army.*] The locusts are described like an army in the former part of the chapter (see ver. 11), and here they are called the *northern army*, because they entered into the land at Hamath, one of the northern borders of it, and passed quite through it, till they came to the southern parts about the lake Asphaltites, which was barren and desolate ever since the overthrow of Sodom and Gomorrah; and there they were either famished or devoured in the lake, as the Egyptians were in the Red sea (see Exod. x. 19).

With his face toward the east sea, and his hinder part toward the utmost sea.] In the Hebrew language all lakes or confluences of water are expressed by the name of *seas*. Here the lake Asphaltites, or the sea of Sodom, is called the *east sea* (compare Ezek. xlvii. 8, 18, Zech. xiv. 8), and opposed to the *utmost*, or western sea, which is the Mediterranean (see Deut. xi. 24).

His stink shall come up.] St. Jerome, upon the place relates, that in his own time the heaps of locusts which were driven by the winds into the sea, afterward putrefied upon the shore, and so corrupted the air as to bring a pestilence.

Because he hath done great things.] Or rather, "Although he hath done great things:" though this army of insects by God's appointment has made such destruction in the land, yet it shall come to this shameful end.

Ver. 21. *The Lord will do great things.*] God will magnify himself as much in acts of mercy, as he did before in the strokes of his justice.

Ver. 22.] As the cattle had their share in the dearth, i. 18, 20, so now they shall receive comfort in the return of plenty.

Ver. 23. *For he hath given you the former rain moderately.*] The season for the former rain was about the middle of our October (see Dr. Lightfoot's *Horæ Hebr.* upon Luke iii. 25). The Hebrew word rendered *moderately*, literally signifies, "according to righteousness," and is equivalent with "accord-

joyce in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst

ing to judgment," Jer. x. 23, or "in measure," Jer. xxx. 11. But some interpreters translate it here *plentifully*. Our margin reads a "teacher of righteousness," which sense is followed by the Chaldee paraphrast, and the Vulgar Latin, and may be a proper introduction to the promise which follows (ver. 28) of "pouring God's Spirit upon all flesh."

The latter rain in the first month.] Which was Nissan, partly answering to our March: the regular season for this rain was "three months before harvest" (Amos iv. 7), i. e. before wheat-harvest, which was later than barley-harvest in Judea (see Ruth ii. 23, 2 Sam. xxi. 9).

Ver. 25. *I will restore to you the years that the locust hath eaten.*] The fruit of those years which the venomous insects have devoured (see i. 4).

My great army] See ver. 11.

Ver. 26. *Ye shall eat in plenty, and be satisfied.*] Ye shall "eat bread to the full," as it is expressed, Lev. xxiv. 5, Deut. vi. 11, viii. 10. Times of scarcity are expressed by "eating and not being satisfied," Lev. xxvi. 26, Amos iv. 8, Mic. vi. 14.

Ver. 27. *Ye shall know that I am in the midst of Israel.*] God's giving tokens of his especial blessing and protection to his people is expressed by his "dwelling among them," or "in the midst of them;" see iii. 17, Lev. xxvi. 11, 12, Ezek. xxxviii. 26. This is a favour he never promises but upon their sincere and steady obedience, as appears in the forecited places; and then the promises contained in this and the foregoing verse, will punctually be fulfilled.

That I am the Lord your God.] You will then be convinced that I am always ready to protect you, and you need not apply yourselves to any other gods, in your wants or troubles (compare Isa. xlv. 5, 21).

My people shall never be ashamed.] Shall not be any more disappointed of the trust they place in me; nor be reproached by the heathen, as if I had forsaken them (see ver. 19, compare Isa. li. 22, Nahum i. 15).

Ver. 28. *It shall come to pass afterward.*] Or, "in the last days," as St. Peter explains the phrase, Acts ii. 17, by which expression Manassch ben Israel tells us, that all their wise men understood the times of the Messias (see the Bishop of Litchfield's Def. of the ancient Prophecies, p. 123). So "afterward" and "in the latter days" are equivalent, Dan. ii. 28, 45.

I will pour out my spirit upon all flesh.] The plentiful effusion of the Holy Spirit is mentioned by the prophets as the peculiar character of the gospel state; and it is elsewhere compared to the pouring waters upon thirsty land, whereby it becomes fruitful (see Isa. xlv. 3, liv. 13, Jer. xxxi. 34, Ezek. xxxvi. 27, compared with John vii. 39). So this text, in analogy to other parallel places, is very fitly applied by St. Peter to the descent of the Holy Ghost upon the first believers, Acts ii. 17. "All flesh" comprehends the

of Israel, and *that I am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.

gentiles as well as the Jews; which promise we see was punctually fulfilled, Acts x. 44, xi. 17. The expression of "the last days" is another indication that this prophecy belongs to the times of the Messias: for the Jews agree that prophecy was sealed up with Malachi, and not to be restored till the days of the Messias (see the forementioned discourse).

But we need not confine this prophecy to those early times; but since many prophecies have *gradual completions*, we may suppose this prophecy to imply, that there shall be another remarkable effusion of the Spirit bestowed upon the Jews in order to their conversion in the latter times of the world (see note upon Isa. liv. 13, Ezek. xxxix. 29). This exposition agrees very well with some expressions in this prophecy, and makes a clearer connexion with the following chapter.

Your sons and your daughters shall prophesy.] The gift of prophecy was bestowed upon some women under the Old Testament, as upon Miriam (Exod. xv. 20), Deborah (Judg. iv. 14), and Huldah (2 Kings xxii. 14). But this gift was more frequently conferred upon them in the times of the New. Thus we read of four daughters of Philip the evangelist, "who did prophesy," Acts xxi. 9, and church history affords us several other instances; such as Perpetua and Felicitas, who were martyrs for the Christian faith, Potamina mentioned by Eusebius, lib. iv. cap. 5, and others.

Your young men shall see visions.] In visions the inspired person was awake, but his external senses being bound up, and as it were laid in a trance (see Numb. xxiv. 4), he had a distinct knowledge of the things revealed to him, and that sometimes accompanied with external representations: such was that vision of St. Peter's, mentioned Acts x. 11. From *visions* being applied to *young men*, and *dreams to old*, some have observed that the imagination is stronger in those that are young than in the old; so that their senses need not be bound up with sleep, in order to make them capable of receiving heavenly visions.

Ver. 29.] As every age and condition are made partakers of the common benefits of the gospel, so they shall not be excluded from the privilege of the extraordinary gifts of it (see Col. iii. 11, James ii. 5).

Ver. 30.] This and the following verse principally point out the destruction of the city and temple of Jerusalem by the Romans, a judgment justly inflicted upon the Jewish nation for their resisting the Holy Spirit, and contempt of the means of grace. So Malachi, after he had foretold the coming of the Messias (iii. 1), immediately adds, that his coming should be attended with terrible judgments upon the disobedient, iii. 2, 3, 5, iv. 1. The prophet here takes notice of the extraordinary signs which will be the forerunners of that destruction; such were the great slaughters of men, and burning of the towns and cities of Judea, which preceded that last and finishing stroke

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem

of the divine vengeance; and chiefly the comet which hung over their city, and the fearful sights seen in the air some time before; which are mentioned by Josephus, *De Bell. Jud.* lib. vi. cap. 31, and foretold by Christ, *Luke* xxi. 11.

Ver. 31.] Compare *Mal.* iv. 5. Particular judgments upon kingdoms and nations are often described in such terms as properly belong to the general judgment; as hath been observed upon the tenth verse of this chapter. The expressions here used, in the literal sense, import the failing of light in the sun and moon, whether by eclipses (when the moon looks of a bloody colour), or any other cause: and here they denote the dark and melancholy state of public affairs at the destruction of the Jewish nation by the Romans: and the utter overthrow of that state and government (see the note upon *Isa.* xiii. 10).

Ver. 32. *Whosoever shall call on the name of the Lord shall be delivered.*] This *St. Paul*, *Rom.* x. 13, explains of those who give themselves up to Christ, and profess themselves his disciples; that being the most effectual means of escaping the judgments coming upon the unbelieving Jews, and likewise of being "delivered from the wrath to come" (see *Luke* xxi. 22, *1 Thess.* ii. 16).

For in mount Zion and in Jerusalem shall be deliverance.] The gospel is described as taking its rise from Jerusalem, and being from thence spread abroad into the world (see *Ps.* cx. 2, *Isa.* ii. 3). Accordingly Christ commanded his disciples to preach the gos-

pel "to all nations, beginning at Jerusalem," *Luke* xxiv. 47. The words may also imply, that the Christian church, often denoted by mount Zion and Jerusalem, is the only place of salvation (see likewise *Obad.* ver. 17).

As the Lord hath said,] By me his prophet. Or the words may relate to the several promises made in the Psalms, and elder prophets, relating to the church, under the names of Zion and Jerusalem (see particularly *Ps.* xiv. 7, and several texts in *Isaiah*); for we cannot certainly conclude in what time *Joel* lived.

And in the remnant whom the Lord shall call.] Or, "Among the remnant:" this may partly be understood of those who were converted by the preaching of Christ and the apostles, and thereby escaped the vengeance which involved the rest of the nation (see *Acts* ii. 40, *1 Thess.* ii. 16). These are called the *Σαζόμενοι*, "such as should be saved," or delivered, *Acts* ii. 47. But there is another remnant of the Jews included in this promise, who shall be converted at the end of the world (when the obstinate and incorrigible shall be destroyed), and return home from their several dispersions. In this sense "the remnant" is often understood (see *Isa.* xi. 11, 16, *Jer.* xxxi. 7, *Mic.* iv. 7, v. 3, 7).

This conversion of the Jewish nation is frequently mentioned in the prophets (see *Jer.* xxx. 3, &c., xxxvi. 25, &c., *Ezek.* xx. 34, 40, xxviii. 25, *Amos* ix. 9, and the notes upon these texts). This sense agrees with what follows in the next chapter.

CHAPTER III.

1 FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring

them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

CHAP. III.

ARGUMENT.—The following prophecy relates to the latter times of the world; when, upon their conversion, God shall deliver the Jews from their oppressors, and restore them to their own land. The prophet likewise foretells the destruction of their enemies, and other unbelievers, in some decisive battle, such as that mentioned *Rev.* xvi. 14, and the glorious state of the church that should follow.

Ver. 1. *In those days, and in that time.*] The time called "the last days," *ii.* 28, according to *St. Peter's* interpretation, *Acts* ii. 17, which comprehends all that time which reaches from the first to the second appearing of the Messiah (see the note upon *Isa.* ii. 1). The context shows, that here is meant the latter part of these last days, or times.

When I shall bring again the captivity of Judah and Jerusalem.] This is to be understood of that restoration of the Jewish nation and their capital city, which shall be brought to pass in the latter times of the world, according to many predictions of the prophets, as has been observed upon the last verse of the foregoing chapter (compare particularly this verse with *Jer.* xxx. 3). The prophet's mentioning only the kingdom or tribe of Judah, is a probable argument that he was of that tribe, and lived after the captivity of the ten tribes.

Ver. 2. *And will bring them down into the valley of Jehoshaphat.*] The prophet speaks of a general discomfiture of God's enemies in some decisive battle before the general judgment, as hath been observed in the notes upon *Isa.* lxxvi. 16. Such probably is the battle of Gog and Magog, described *Ezek.* xxxix., and that of Armageddon, spoken of *Rev.* xvi. 14, 16. The place of this remarkable action is here called "the valley of Jehoshaphat;" as if the prophet had said, "the place where the Lord will execute judgment," for so the word *Jehoshaphat* signifies in the original. So the "valley of Jezreel," *Hos.* i. 4, means where God's arm or strength will exert itself. The expression likewise alludes to the valley of Bera-chah, as it was afterward called, *2 Chron.* xx. 26, which was famous for the victory Jehoshaphat and his people obtained there over a great confederacy of their enemies. This valley was not far from Jerusalem, if it be the same with that described, *Zech.* xiv. 4.

And will plead with them there] God pleads with men, and vindicates the cause of oppressed truth and innocence by his judgments. Then their own consciences fly in the face of the guilty, and force them to acknowledge the justice of those punishments they suffer (compare *Ezek.* xvii. 20, xx. 35, xxxviii. 22).

For my heritage Israel, whom they have scattered] The prophets in the Old Testament denounce several judgments against Edom, Moab, and other ill neighbours of the Jews, who took advantage of their

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? Will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own heads;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

calamities to vent their spite against them (see ver. 19 of this chapter, Jer. xxii. 14, &c., xlix. 1, 2, Ezek. xxv. 3, &c., Amos i. 11, Obad. ver. 10, Zeph. ii. 6). But since all nations are summoned to answer the impeachment here mentioned, we may suppose the word *Israel* to comprehend the faithful of all ages; and then we may observe, that the judgments denounced against the church's enemies, are chiefly for their hatred and cruelty towards God's servants (see Rev. xi. 18, xvi. 6, xviii. 20, 24).

Ver. 3. *They have cast lots for my people;*] Without troubling themselves to make any choice among the captives of my people, they have left the matter wholly to the chance of lots, which captive every man should take (see Obad. ver. 11, Nahum iii. 10).

And have given a boy for an harlot,] And have sold their slaves to others, merely to supply their wanton and sinful extravagances.

Ver. 4. *O Tyre, and Zidon, and all the coasts of Palestine?*] These were some of the Jew's evil neighbours, who took all occasions to distress them (see Amos i. 6, 9, 2 Chron. xxi. 16, xxxviii. 18).

Will ye render me a recompense?] Do you think to vent your spite against me by way of retaliation for the evils you have suffered from my people? Hardened sinners come to that degree of desperate boldness as to proclaim enmity against God, and show their resentment towards him, for the hard usage that they have received at his hands; so Homer describes Achilles's fierce temper at the beginning of the twenty-second Iliad, thus speaking to Apollo:

Ἦν σ' ἂν περισσῆμι τὴ μοι δύνάμει γὰρ παρῆς,

—“Were it in my power, my vengeful arm should soon return the wrong.”

Ver. 5.] The temple was despoiled of its ornaments, either through the necessities or the wickedness of the kings of Judah, several times (see 2 Kings xii. 18, xviii. 16, 2 Chron. xxviii. 24). It was likewise plundered by the Chaldeans often; once in the reign of Jehoiakim, 2 Chron. xxxvi. 7, then in the short reign of Jehoiachin, 2 Kings xxiv. 13, before the last destruction of it, 2 Kings xxv. 17, 18). Some part of the furniture might perhaps be sold to the merchants of Tyre and Zidon. The profanation of the temple at Jerusalem, and the sacrilegious spoils of its ornaments, have been remarkably punished by God in heathens and infidels (see Jer. l. 28, li. 11): so it was in Belshazzar, Dan. v. 1, in Antiochus Epiphanes, 1 Macc. vi. 12, and in Pompey and Crassus afterward; because God had given remarkable proofs of a divine presence in that place; and the heathens themselves might have discovered, by the light of nature, that there was but one true invisible God (see Dan. v. 23).

Ver. 6.] It was customary for the merchants of

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabceans, to a people far off; for the Lord hath spoken it.

9 ¶ Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong.

11 Assemble yourselves, and come, all ye heathen,

the neighbouring countries, such were those of Tyre and Zidon here spoken of, to buy the children of Israel for slaves of their conquerors, in order to sell them again (see 1 Macc. iii. 41). It is said, particularly of Javan, i. e. Greece, that they dealt in that sort of traffic, of buying and selling of slaves (Ezek. xxvii. 13). The histories which relate the calamities of the Jews, speak of great numbers of them made captives, and then sold and dispersed into foreign countries: so forty thousand were sold by Antiochus Epiphanes, 1 Macc. v. 14, and the greatest part of ninety-seven thousand at the destruction of Jerusalem by Titus (see Joseph. Bell. Jud. lib. vi. cap. 9.)

Ver. 7.] I will restore them, or their posterity, which are to be looked upon as making “one natural body,” out of their several captivities, whither their enemies have dispersed them (see Isa. xliii. 5, 6, xlix. 12, Jer. xxiii. 8).

Ver. 8. *I will sell your sons and your daughters]* This might probably come to pass when Alexander, after the taking of Tyre, sold thirty thousand of the inhabitants for slaves: Gaza, a considerable city upon “the coast of Palestine” (see ver. 4), at the same time was sacked, and the women and children sold for slaves (see Dr. Prideaux's Connex. of Script. Hist. par. i. book vii).

They shall sell them to the Sabceans, to a people far off:] So the country of Sheba is described, Jer. vi. 20 (see the note there). They are called the “Sabceans from the wilderness,” Ezek. xxiii. 42, i. e. who came from Arabia Deserta, or the places bordering upon it.

Ver. 9. *Proclaim ye this among the Gentiles;]* After these particular threatenings against Tyre and Zidon, and that coast, the prophet returns to what he had mentioned, ver. 2, concerning the heathen or unbelieving world, gathering themselves either to oppose the Jews in their return homeward, or some other way to hinder the growth of Christ's kingdom.

Prepare war, wake up the mighty men.] The prophet in an ironical and insulting manner, encourages them to make their utmost effort to oppose the designs of Providence: but it should be all in vain (see the like expressions, Isa. viii. 9, 10, Jer. xlvi. 3, 4, Ezek. xxxviii. 7).

Ver. 10. *Beat your plow-shares into swords,*] Let not only the military men prepare for war, but even the husbandmen and vine-dressers: all the forces you can muster together will be little enough for the enterprise you are undertaking. Peaceful times are described by the contrary expressions, of “turning swords into plow-shares, and spears into pruning-hooks,” Isa. ii. 4).

Let the weak say, I am strong,] Feebleness, or want of strength, should be no pretence to excuse any from this service. This is still spoken by way of

and gather yourselves together round about : thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat : for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe : come, get you down ; for the press is full, the fats overflow ; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision : for the day of the LORD is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the LORD will be

the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain : then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

irony, and insulting such a confederacy, and the preparations they make for war.

Ver. 11. *Thither cause thy mighty ones to come down,*] Thy mighty angels, to discomfit thine enemies. Angels are often described as mighty in strength (see Ps. lxxviii. 25, ciii. 20, Rev. x. 1), and here they are spoken of as chosen warriors proper to execute any enterprise, as they are directed by God (compare Isa. xiii. 3, and see below, ver. 13).

Ver. 12. *Let the heathen be wakened,*] Let their courage be roused up (see ver. 9).

The valley of Jehoshaphat :] See ver. 2.

Ver. 13. *Put ye in the sickle, for the harvest is ripe :*] God will give his commands to the angels, who are "the reapers," Matt. xiii. 39, to cut off the wicked by a speedy destruction ; for their iniquities are come to maturity, and are ripe for judgment (compare Jer. li. 33, Hos. vi. 11, Matt. xiii. 38, 41, Rev. xiv. 15).

Come, get you down ;] The angels are again commanded to go down from heaven to the "valley of decision," ver. 14. The LXX. and the Chaldee paraphrase render the words, *Come, tread*, deriving the Hebrew word from *rudah*, which verb still retains that sense in the Arabic, as Dr. Pocock informs us.

For the press is full, the fats overflow ; for their wickedness is great.] The wicked have filled up the measure of their iniquities. The former words allude to the time of the harvest ; these to the season of the vintage (compare Rev. xiv. 19). As the juice of the vine is called the blood of the grape ; in pursuance of the same metaphor, God's extraordinary judgments are expressed by his "treading the wine-press of his wrath" (see Isa. lxiii. 3, Lam. i. 15, Rev. xiv. 19, 20).

Ver. 14. *Multitudes, multitudes in the valley of decision :*] This makes it probable that the battle here spoken of is the same with that of Gog and Magog, described Ezek. xxxviii. xxxix. for there the valley where Gog is said to be buried, is called Hamon Gog ; i. e. "the multitude of Gog," xxxix. 11, "The valley of decision" is the same with the "valley of Jehoshaphat" above mentioned, the place where the great cause shall be decided between God and his enemies.

The day of the Lord is near] See ii. 1.

Ver. 15.] This particular judgment shall be a forerunner of the general one, when the whole frame of nature shall be dissolved (see the note upon ii. 10, 31).

Ver. 16. *The Lord also shall roar out of Zion,*] Where he shall give tokens of his especial residence. God's anger, when he speaks to us by his

judgments, is fitly compared to the roaring of a lion (see Jer. xxv. 30, Amos i. 2, iii. 8).

The heavens and the earth shall shake :] Great commotions or convulsions of states and governments are expressed by "shaking the heavens and the earth" (compare Ezek. xxxviii. 19, Hag. ii. 6, 22). But here the words may be understood in a literal sense, because the action here described in this chapter is a forerunner and token of the approaching day of judgment.

The Lord will be the hope of his people,] "Though the heaven and earth pass away, his word" and promise made to his servants "will not pass away" (compare Isa. li. 6, Matt. xxiv. 35).

Ver. 17. *So shall ye know that I am the Lord your God*] You shall find visible effects of my favour and protection (see ii. 27).

Then shall Jerusalem be holy.] This character belongs to the *New Jerusalem* (compare Isa. xxxv. 8, lii. 1, lx. 21, Rev. xxi. 27) ; or it may be understood of the *earthly Jerusalem*, as the metropolis of the converted Jews. As the inhabitants themselves shall be holy, so the city shall be called the *holy city*, as in former times it was (see Dan. ix. 16, Zech. viii. 3, compare Isa. xxiv. 23, Mic. iv. 17, Obad. ver. 17). It shall no more be subject to be polluted or oppressed by unbelievers (compare Nah. i. 15).

Ver. 18. *The mountains shall drop down new wine, &c.*] In the millennial state there shall be plenty of all things. Vines were usually planted upon hills (see Isa. v. 1, Ps. lxxx. 11), these shall yield such plenty of wine, as if the mountains flowed down with it. The flocks and the herds that feed upon the hills shall afford the same plenty of milk (compare Amos ix. 14).

The rivers of Judah shall flow with waters,] Rivers shall water the driest and most barren parts of the land, and make them fertile (compare Isa. xxx. 25).

A fountain shall come forth of the house of the Lord,] The supplies of grace are often represented by rivers and plentiful streams, both upon account of their cleansing quality, as well as because they enrich the ground, and make it fruitful (compare Isa. xlv. 3, Ezek. xlvii. 1, 11, Zech. xiii. 7, xiv. 8). This fountain is said to *come forth of the house of the Lord* ; implying that the church is the spring from whence all the means of grace are communicated to believers.

And shall water the valley of Shittim.] So the holy waters (Ezek. xlvii.) are described as running from the altar as far as the Dead sea, or the lake Asphaltites, the east part of which bordered upon the country of Moab, within whose border was the valley of Shittim (see ver. 8, 10 of that chapter). This de-

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

notes the plentiful issues of the divine grace; an emblem of which was the streams that issued out of the rock, and followed the Israelites through a great part of the wilderness (1 Cor. x. 4).

Ver. 19.] These two people were remarkable for the spite they bare to the Jews: the Egyptians were their oppressors when they first became a nation, and afterward exercised great cruelties upon them during the reign of the Egyptian kings, who were Alexander's successors. The Idumeans are often reproved, and threatened with judgments by the prophets, for the spite they took all occasions to vent against the Israelites, though nearly related to them (see Jer. xlix. 7, Ezek. xxv. 12, Amos i. 11, Obad. ver. 10). So those two nations are taken, in a general sense, for the enemies of God's people (see the note upon Isa. xi. 14).

21 For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.

Ver. 20. *Judah shall dwell* (or continue) *for ever.*] Free from the annoyance of enemies (see ver. 17, and compare Amos ix. 15).

Ver. 21. *I will cleanse their blood that I have not cleansed:*] I will thoroughly cleanse them from their sins and pollutions; neither shall they rise up any more in judgment against them. The word *blood* may signify pollution in general (see Isa. iv. 3, Ezek. xvi. 6). But the words chiefly import, that God will pardon the Jews the great crime of shedding the blood of Christ, upon their sincere repentance; the guilt of which they had imprecated upon themselves and their posterity, Matt. xxvi. 25, and had felt the visible effects of God's displeasure upon that account for several ages.

For the Lord dwelleth in Zion.] See ver. 17.

THE BOOK

OF

THE PROPHET AMOS.

PREFACE.

Amos was contemporary with Hosea, though he did not probably live so long, but died before the reign of Hezekiah, and the captivity of the ten tribes. St. Jerome gives him this character, that "though he was rude in speech, yet not in knowledge." Several of his expressions are taken from such observations as are suitable to the

employment of a shepherd; as, when he compares God's anger to the "roaring of a lion," i. 2, iii. 8, and the gigantic stature of the Amorites to the "height of oaks and cedars," ii. 9 (see also v. 8). But still there are many beautiful passages in this prophecy, where the expressions are very elegant, and the pathos or rhetoric very moving: such as are ii. 9—11, iv. 6, &c., v. 6, 9, vi. 1, 7, viii. 7, 10, ix. 2, 6.

CHAPTER I.

1 THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in

the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, The Lord will roar from Zion,

CHAP. I.

ARGUMENT.—In this, and the beginning of the second chapter, the prophet denounces God's judgments against the countries bordering upon Judea; and then prophesies against Judea itself.

Ver. 1. *Amos, who was among the herdmen of Tekoa.*] See vii. 14. Tekoa was in the tribe of Judah, six miles from Beth-lehem, as St. Jerome informs us, who lived near it; the "wilderness of Tekoa," mentioned 2 Chron. xx. 20, made it a convenient place for keeping cattle.

Which he saw concerning Israel.] This prophecy relates chiefly to the ten tribes, or kingdom of Israel; though the prophet briefly denounces God's judgments not only against Judah, but likewise against the Syrians, Philistines, and other neighbouring countries.

In the days of Jeroboam.] See vii. 10.

Two years before the earthquake.] Amos uttered his prophecy at that time, though it is probable he did not commit his book, or collection of prophecies, to writing, till after the earthquake mentioned here, and again Zech. xiv. 15, where it is said to have happened "in the days of Uzziah." Josephus relates it as a tradition among the Jews, that this earthquake was sent as a punishment for Uzziah's presumption in invading the priest's office, for which he himself was struck with leprosy, as we read 2 Chron. xxvi. 18, 19, and the whole city was terribly shaken with an earthquake (see Joseph. Antiq. lib. ix. cap. 10). This judgment the Jews suppose to have befallen Uzziah in the twenty-fifth year of his reign: but Archbishop Usher, in his Annals, ad A. M. 3221, and other later chronologers, think it did not happen till the latter part of Uzziah's life and reign, because his son Jo-

and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away *the punishment* thereof; because they have threshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn

tham took upon him the government, who was not born till after Jeroboam's death; so the earthquake must have happened some time before Uzziah's quitting the government to his son.

Ver. 2. *The Lord will roar from Zion.*] See note upon Joel iii. 16.

The habitations of the shepherds shall mourn, and the top of Carmel shall wither.] The want of pasture here threatened was occasioned by the drought which is foretold, iv. 7, 8. Carmel was a mountainous tract of ground, which ran through the two tribes of Issachar and Zebulun; it is spoken of as one of the most fruitful places in all Judca (see Isa. xxxiii. 9, xxxv. 2); upon which account the word is sometimes taken appellatively, and translated "a fruitful field," Isa. x. 18, xxix. 17.

Ver. 3. *For three transgressions of Damascus, and for four, I will not turn away the punishment*] The prophet begins with denouncing his judgments against foreign countries, and then comes to Judah and Israel. The first he threatens is Syria, the head or capital city of which was Damascus (see Isa. vii. 8), for the several transgressions they had committed, expressed by "three transgressions, and four." It is a common way of speaking, to use a certain number for an uncertain. So we read, Job v. 19, "He shall deliver thee in six troubles, yea, in seven no evil shall touch thee" (see the like phrase, Prov. vi. 16, Eccles. xi. 2, Mic. v. 5). So "once and twice" are used, Ps. lxii. 11, "twice and thrice," Job xxxiii. 29.

Because they have threshed Gilead with threshing instruments of iron.] The way of threshing in the eastern countries was by drawing heavy planks with iron wheels over the corn, having sharp stones fastened on the boards (see Dr. Hammond's notes on Matt. iii. 12). From hence the phrase is used to signify the weak's being crushed by the mighty (see Isa. xli. 15, Jer. li. 33). Here it denotes the cruelties exercised by Hazael and Ben-hadad, kings of Syria; see 2 Kings x. 32, 33, xiii. 3, 7, where the sacred historian, speaking in the phrase of the text, saith, that "he made them like the dust by threshing."

Ver. 4.] God's judgments are often compared to fire (see Ps. lxxviii. 63, and the note upon Ezek. xxx. 8). The word is taken in this general sense in the following verses.

Ver. 5. *I will break also the bar of Damascus,*] Its gates and fortifications, wherein its strength consists.

And cut off the inhabitant from the plain of Aven.] Or, *Bikath-aven*: the word signifies "the plain of vanity:" from whence some conjecture it was a place in Syria remarkable for idolatry; as Beth-el

away *the punishment* thereof; because they carried away captive the whole captivity, to deliver them up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.

9 ¶ Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three trans-

is called Beth-aven for that reason, Hos. v. 15 (see the following note).

And him that holdeth the sceptre from the house of Eden.] "The house of Eden" is equivalent to "the house of pleasure;" so it may denote one of the pleasant palaces belonging to the king of Syria, described by "him that holdeth the sceptre." But Eden was likewise a country bordering upon Syria, mentioned 2 Kings xix. 12, Ezek. xxvii. 23 (see the note there). Mr. Maundrell, in his Travels, observes, that not far from Damascus there is a plain still called the *valley of Bocat*, which he supposes the same with *Bikath-aven* here mentioned: and there is a place at this time called Eden near it (see his Corrections upon p. 118).

Him that holdeth the sceptre—and the people of Syria shall go into captivity unto Kir.] This was fulfilled when Tiglath-pileser took Damascus, "and carried the people of it captive to Kir, and slew Rezin" their king, 2 Kings xvi. 9. Kir was a city in Media, mentioned Isa. xxii. 6. The Vulgar Latin renders it Cyrene both here and in the second of Kings: but that does not appear to have been under the king of Assyria's dominion.

Ver. 6. *Gaza.*] This city was situate upon the coast of Palestine, and is one of those threatened by Joel, iii. 6.

Because they carried away captive the whole captivity,] Gaza was a town belonging to the Philistines, who made frequent invasions upon the Jews, and carried away considerable spoils with them (see 2 Chron. xxi. 16, xxviii. 18).

To deliver them up to Edom.] See ver. 11.

Ver. 7.] Compare Jer. xlvii. 1.

Ver. 8. *I will cut off the inhabitant from Ashdod.*] Another town belonging to the Philistines, and threatened by the prophets with the same judgments which befell Gaza (see Jer. xxv. 20, Zeph. ii. 4, Zech. ix. 5).

I will turn mine hand against Ekron.] To "turn the hand," is the same as to inflict punishment (see Ps. lxxxii. 14, Isa. i. 25, Zech. xiii. 7).

The remnant of the Philistines shall perish.] These are elsewhere called "the remnant of the sea-coast," Ezek. xxv. 16, and "the remnant of the country of Caphtor," Jer. xlvii. 4 (see the note there).

Ver. 9. *For three transgressions of Tyrus, &c.*] This is probably to be understood of the destruction of Tyre by Nebuchadnezzar, foretold by Isaiah, ch. xxiii., by Jeremiah, xlvii. 4, where it is joined with the Philistines, as here; and by Ezekiel, ch. xxvi., xxvii.

gressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD: For three transgressions of the children of Ammon, and for four,

They delivered up the whole captivity] See ver. 11. *And remembered not the brotherly covenant:]* That strict league and friendship begun between David and Hiram king of Tyre, 2 Sam. v. 11, and afterward continued by Solomon, 1 Kings v. 1, ix. 11.

Ver. 11. *For three transgressions of Edom, &c.]* The Idumeans are often threatened for their enmity against the Israelites; who took all occasions to oppress them, and to insult over them in their distress (see 2 Chron. xxviii. 17, Jer. xlix. 7, Ezek. xxv. 12, xxxv. 2, Joel iii. 19, Obad. ver. 1—11).

Because he did pursue his brother with the sword.] They retained the same hatred and animosity against their brethren the Israelites, which their father Esau had expressed against his brother Jacob.

Ver. 12.] Teman and Bozrah were two principal cities of Idumea (see Isa. lxiii. 1, Jer. xlix. 7, Ezek. xxv. 15). This expression imports the entire conquest and destruction of that country, according to the predictions of the prophets before cited; to which may be added, Mal. i. 3, 4. The ancient seat of the Edomites was the same which was afterward called

I will not turn away *the punishment* thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind.

15 And their king shall go into captivity, he and his princes together, saith the LORD.

Arabia Petraea; from whence they were expelled by the Nabatheans, and never could recover their country, but were forced to settle themselves in the southern parts of Judea (see Dr. Prideaux, par. ii. ad A. C. 165).

Ver. 13. *They have ripped up the women with child of Gilead.]* Hazael, king of Syria, grievously afflicted the Israelites that lay eastward of Jordan, particularly the Gileadites (see 2 Kings x. 33). The low condition these countries were reduced to, might probably encourage the Ammonites to possess themselves of Gilead, which lay near their own borders, and to destroy the inhabitants in that cruel manner (compare Jer. xlix. 1, Zeph. ii. 8, Hos. xiii. 16).

Ver. 14. *I will kindle a fire in the wall of Rabbah.]* Compare Jer. xlix. 2. Rabbah was the chief city of the Ammonites (see 2 Sam. xii. 26).

With a tempest in the day of the whirlwind:] The destructions of war are often compared to the devastations caused by whirlwinds and tempests (see Isa. v. 26, Jer. xxv. 32, Dan. xi. 40, Zech. ix. 14).

Ver. 15.] See Jer. xlix. 3.

CHAPTER II.

I Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kiriath: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:

3 *And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; For three trans-

gressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked;

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

CHAP. II.

ARGUMENT.—After two short denunciations against Moab and Judah, the prophet proceeds to the main subject of his prophecy, viz. to denounce God's judgments against Israel.

Ver. 1.] Moab and Ammon, as they were nearly related, and bordered upon each other, so they are usually joined together in the threatenings of the prophets (see Jer. xlviii., xlix., Ezek. xxv. 1, 8, Zeph. ii. 8).

Because he burned the bones of the king of Edom into lime:] "To plaster the walls of his house with it," as the Chaldee paraphrase explains the text; which was a cruel insulting over the dead. A piece of barbarity resembling this is told by Sir Paul Rycaut, of the wall of the city of Philadelphia, made of the bones of the besieged, by the prince that took it by storm, in The present State of the Greek Church, ch. 2. Some refer the cruelty reproved in

the text, to the story of the king of Moab, related 2 Kings iii. 27. But the story there recited, seems rather to be understood of the king of Moab's own son, than of the king of Edom's.

Ver. 2. *Moab shall die with tumult,]* His men shall die in the tumult of war (compare Jer. xlviii. 15).

Ver. 3. *I will cut off the judge]* The word *judge* denotes the supreme magistrate or governor (see Deut. xvii. 9); and is here equivalent to the king (compare Mic. v. 1).

Ver. 4.] Many of the tribe of Judah have continued in the same idolatry and worship of false gods, which their wicked kings, such as Jehoram and Ahaziah, and their forefathers, have set up, notwithstanding all the warnings I have given them by my prophets (see 2 Chron. xxiv. 17—19.) *Idols* are often called *lies* in the scripture (see note upon Hos. vii. 3).

Ver. 6. *They sold the righteous for silver, &c.]* They perverted the cause of the righteous, and gave an un-

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name;

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

9 ¶ Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it not* even thus, O ye children of Israel? saith the Lord.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.

13 Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deli-

just sentence against him for a bribe of the smallest value (compare v. 11, 12, viii. 6).

Ver. 7. *That pant after the dust of the earth on the head of the poor.*] The Vulgar Latin hath given the best sense of this sentence, Qui conterunt super pulverem terræ capita pauperum; "Who tread down the heads of the poor into the dust of the earth;" i. e. they throw them into the dust, and then trample upon them. The Chaldee paraphrase understands the verb *shaaph* in the sense of despising, which comes near the sense of trampling upon; the LXX. render it by καταπατία, "to tread upon," both here and Ps. lvi. 1, 2, lvii. 3. The verb *shoph*, which is near akin to *shaaph*, plainly signifies to tread upon, or bruise, Gen. iii. 15.

A man and his father will go in unto the same maid (or young woman), *to profane my holy name.*] One man hath cohabited with his father's wife, to the great reproach of my name and religion; being such an instance of *fornication*, or uncleanness, "as is scarce heard of among the more civilized heathens," as St. Paul observes, 1 Cor. v. 1. And another "hath lewdly defiled his daughter-in-law," as Ezekiel complains, xxii. 11, in contradiction to the express words of the law, Lev. xviii. 8, 15.

Ver. 8. *They lay themselves down upon clothes laid to pledge by every altar.*] This is to be understood of the feasts which were made of part of their idolatrous sacrifices, and were eaten in some of the apartments of their temples, according to the custom both of the Jews and gentiles (see 1 Sam. ix. 12, 13, 22, Isa. lvii. 7, Ezek. xxiii. 41). The prophet reproves them not only for partaking of things offered to idols, but likewise for making use of other men's furniture, left in their hands for a pledge, to set off their idolatrous entertainments. Here was another instance of their unmercifulness, to detain pledges received from the poor, contrary to the law, Exod. xxii. 26 (see the note upon Ezek. xviii. 7).

The Jews, as well as the Romans, used to lie along at their meals in couches, as appears by this verse, compared with vi. 4. This custom continued in aftertimes, as appears by several places in the gospels, where it is in the original, "Lay down to meat;" though our translation renders it, "Sat down." The custom of sitting at meals seems to have been the more ancient of the two (see Gen. xliii. 33, 1 Sam. ix. 22, xvi. 11, xx. 25).

They drink the wine of the condemned] The drink-offerings, made with wine, were a necessary part of the sacrifices: some of which was likewise reserved for the entertainment that followed (see Exod. xxxii. 6). And this was provided out of the fines or mulcts of such as had been unjustly condemned (ver. 6).

In the house of their god.] In the houses dedicated

to the calves of Dan and Beth-el, or some other idolatrous temple.

Ver. 9. *Yet destroyed I the Amorite before them.*] The Amorites include the rest of the Canaanites (see Gen. xv. 16).

Whose height was like the height of the cedars.] Many of them were of a gigantic stature, as appears from Numb. xiii. 32, 33. Virgil makes the same comparison, speaking of the Titans, Æneid. lib. iii. ver. 677.

Concilium horrendum, quales, cum vertice celso
Aeræ quercus, aut coniferæ cyparissi
Constituerunt, sylvæ alta Jovis, lucusve Dianæ.

"A dreadful council, with their heads on high,
Not yielding to the towering tree of Jove,
Or tallest cypress of Diana's grove."

MR. DRYDEN.

Ver. 10. *Led you forty years through the wilderness.*] Where you wanted for nothing (see Deut. ii. 7, viii. 2—4).

Ver. 11. *I raised up of your sons for prophets.*] I provided for you a succession of prophets, bred up in schools erected for that purpose (see 2 Kings vi. 1, 2), to be your constant instructors, and to whom you might have recourse in any difficulty.

Of your young men for Nazarites.] A Nazarite signifies one separate, or set apart for the service of God (see Numb. vi. 2, 5). Such were Samson, Judg. xiii. 5, and John Baptist, Luke i. 15. Their vow did often include in it, beside their abstaining from wine, and not shaving their heads, a constant attendance upon God's service, during the time of their separation (see 1 Mac. iii. 49, and the note upon Hos. ix. 10). We read of "women that departed not from the temple," Exod. xxxviii. 8, such as Anna, Luke ii. 37, and there might probably be men that constantly attended upon the service there: and of such I would upon second thoughts understand the Nazarites, mentioned Lam. iv. 7. They are described in that place as remarkable for their youth and beauty: and they are styled *young men* here. A Nazarite is always mentioned as a title of honour, and Joseph is called, by way of eminence, "a Nazarite among his brethren," as the original imports, Gen. xlix. 26.

Ver. 12. *And commanded the prophets, saying, Prophecy not.*] See vii. 13, Isa. xxx. 10, Jer. xi. 21, Mic. ii. 6. They would not endure their idolatry and other darling sins should be reproved.

Ver. 13.] Your sins have quite tired out my patience, and I am weary with bearing them (compare Isa. xliii. 24, Mal. ii. 17).

Ver. 14, 15.] The most likely means you can provide for your security, shall prove ineffectual (compare ix. 1, &c.).

ver *himself*: neither shall he that rideth the horse deliver himself.

16 And *he that is* courageous among the

Ver. 16.] Having put off his armour for greater expedition. The word *naked* is used of those who lay

mighty shall flee away naked in that day, saith the LORD.

aside their upper garments, or the habit proper to their quality or profession (see note upon Isa. xx. 2).

CHAPTER III.

1 HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?

7 Surely the LORD God will do nothing, but

he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the LORD God hath spoken, who can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.

11 Therefore thus saith the LORD God; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD; As the shepherd

CHAP. III.

ARGUMENT.—This chapter contains a threatening of God's judgments, first against the twelve tribes in general, and then particularly against the kingdom of Israel, whose capital city was Samaria.

Ver. 1.] All that family of which Jacob, or Israel, was the head: *family* is equivalent to people, here and in the following verse; and so it is taken Jer. i. 15, viii. 3, x. 25, Nah. iii. 4, Zech. xiv. 18.

Ver. 2.] Your punishment shall be exemplary, because you have sinned against a clearer light, and higher obligations. For the same reason the angel is commanded to begin his execution at the *sanctuary*, Ezek. ix. 6 (compare Matt. xi. 22, Luke xii. 47).

Ver. 3. *Can two walk together (as friends), except they be agreed?*] So neither can I behave myself towards you as a friend or benefactor, as long as you act in perfect contradiction to my nature and laws by your manifold sins.

Ver. 4.] As a lion doth not use to roar but when he hath his prey in view; so neither doth God denounce his judgments (compared to the roaring of a lion, ver. 8), unless your sins have made you proper objects of his displeasure.

Ver. 5. *Can a bird fall in a snare upon the earth, where no gin is for him?*] God is said to "watch over sinners" to bring *evil* upon them, Jer. xxxi. 21, Dan. ix. 14, and thus he will deal by his people, unless they repent.

Shall one take up a snare from the earth, and have taken nothing at all?] In like manner you are not to expect that God should remove his judgments till they have attained the proper end, viz. the people's repentance.

Ver. 6. *Shall the trumpet be blown in the city, and the people not be afraid?*] The sounding of the trumpet was the signal of war: such an alarm is apt to strike men with terror (see Jer. iv. 12); and the warnings God gives his people by the prophets, of the judgments hanging over their heads, ought equally to affect them.

Shall there be evil in the city, and the Lord hath not done it?] You may be assured that the calamities you feel, or have just cause to fear, are not the effect of chance, but come upon you by the especial direction of providence (compare Isa. xlv. 7).

Ver. 7.] There was a succession of prophets among the Jews from Samuel's time till the captivity: the people commonly consulted them upon extraordinary occasions, and they gave them counsel and direction what was proper to be done (see ii. 11, 1 Kings xxii. 13, 2 Kings iii. 11, xxii. 13, Jer. xxi. 2, Ezek. xx. 2). The want of this prophetic gift was much lamented in the times of the captivity (see Ezek. vii. 26, Lam. ii. 9, Ps. lxxiv. 9).

Ver. 8.] As the denouncing of the divine judgments ought to terrify you like the roaring of a lion (see ver. 4, and i. 2), so the prophets that are God's messengers must obey those commands and instructions he gives them, with whatever perils the discharge of their duty may be attended (see ii. 12, vi. 12, 13).

Ver. 9.] God calls upon the heathen to be witnesses of his judgments upon his own people, that they may take warning thereby: particularly he gives notice to the Philistines and Egyptians, the Jews' inveterate enemies, that they may assemble themselves, and with pleasure behold the ravages and oppressions which their insulting adversaries will bring upon the kingdom of Israel, whose capital city was Samaria, built upon a hill of the same name (1 Kings xvi. 24): or the "mountains of Samaria" may be equivalent to the "mountains of Israel," mentioned Ezek. xxxvi. 8, xxxvii. 22. Samaria being often taken for the whole kingdom of Israel (see the note upon Hos. viii. 6).

Ver. 10. *For they know not to do right,*] i. e. They will not know nor learn to do right (see Jer. v. 4, viii. 7, ix. 3).

Ver. 11.] Shalmaneser the king of Assyria shall invade the land on every side, shall dismantle its fortresses, and plunder its wealthy palaces.

Ver. 12. *As the shepherd taketh out of the mouth of the lion two legs,*] When the lion hath for some time ravaged the flock, but is at last frightened away by the

takeh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in a couch*.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,

14 That in the day I shall visit the transgres-

sions of Israel upon him, I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.

noise of the shepherds and their dogs, or by throwing darts and other offensive weapons at him; in such a case the shepherd can hope to save but only some poor remains of the prey the lion had seized upon. And thus shall it be at the sacking of Samaria; but a small remainder of the inhabitants shall escape the search of their enemies, though they try to hide themselves in their most retired apartments (compare 1 Kings xx. 30, xxii. 25).

And in Damascus in a couch.] The marginal reading gives a better sense, "On the bed's feet." They that follow the reading of the text, explain it of those Israelites who fled for refuge to Damascus, there being a confederacy between Israel and Syria (see Isa. vii. 2), but were seized there, upon the taking of Damascus (see i. 5, 2 Kings xvi. 9, compared with xv. 29). Tiglath-pileser, king of Assyria, conquered both Israel and Syria (see the places above cited, and compare Isa. vii. 16, xvii. 1—3).

Ver. 13.] The words are directed to the prophets, whom God sends to testify and declare his will.

Ver. 14. *I will also visit the altars of Beth-el.*] In the general destruction of the ten tribes, God's judg-

ments should be particularly visible upon the places dedicated to idolatrous worship, especially Beth-el, the principal place of that kind (see ix. 1, Hos. x. 5, 6, 8). *Altars* may stand here for *altar*; as we read of the "calves of Beth-aven," in that place of Hosea, meaning the calf at Beth-el.

The horns of the altar shall be cut off.] They were squares placed at the four corners of the altar, and hollow in the middle, into which some of the blood of the sacrifices was poured out (see Exod. xxvii. 12, and Dr. Prideaux's draught of the altar, in the first part of his Connex. of Script. Hist.).

Ver. 15. *I will smite the winter house with the summer house.*] The great men had their different houses or apartments suited to the several seasons of the year (see Jer. xxxvi. 21).

The houses of ivory shall perish.] King Ahab built him "an ivory house," i. e. ceiled or wainscoted with ivory (1 Kings xxii. 39). It is probable other great men followed his example, in adorning their houses after this costly manner. Whereupon the prophet threatens destruction to this piece of pride and state.

CHAPTER IV.

1 HEAR this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he

will take you away with hooks, and your posterity with fishhooks.

3 And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the Lord.

4 ¶ Come to Beth-el, and transgress; at Gil-

CHAP. IV.

ARGUMENT.—The prophet reproveth the ten tribes for luxury and oppression, for idolatry and impenitency, notwithstanding the severe judgments already inflicted upon them.

Ver. 1. *Hear ye this word, ye kine of Bashan.*] The luxury and insolence of oppressors is often compared to the wantonness of fall-fed cattle (see Ps. xxii. 12, lxviii. 30). Bashan was remarkable for the richness of its pastures, and its breed of cattle (Numb. xxxii. 4, Deut. xxxii. 14, Ezek. xxxix. 18). Grotius and some other commentators suppose this to be meant of the women of quality (see ver. 3).

That are in the mountain of Samaria.] See iii. 9.

Which say to their masters, Bring, and let us drink.] If we explain the former part of the verse of women, by their *masters*, or lords, as the word is sometimes translated, may be understood their husbands (see Gen. xviii. 12); or else by *masters* we may understand those to whom they sold the poor for slaves (compare ii. 6), and demanded the money due for their purchase, that they might spend it in a luxurious manner. So the text will be equivalent to that in Joel iii. 3, "They have sold a girl for wine, that they may drink."

Ver. 2. *The Lord God hath sworn by his holiness.*] As sure as he is holy and true, so certainly will he

bring the threatened judgment upon this people (compare Ps. lxxxix. 35).

That he will take you away with hooks, and your posterity with fishhooks.] Invaders and spoilers are elsewhere compared to fishers (see Jer. xvi. 16, Hab. i. 15). The words *besiroth digah*, translated "with fish-hooks," the Targum translates, *in fisher-boats*; boats made in the fashion of a pot, for the word *siroth* properly signifies a *pot*. The several invaders of Israel, first, Tiglath-pileser (2 Kings xv. 29), then Shalmaneser (*ibid.* xvii. 5), "The Syrians before, and the Philistines behind" (Isa. ix. 12), these coming after one another, will make an entire riddance of the whole nation: so that their *posterity*, or remainder, as the word may be translated, which hath escaped the first invaders, shall certainly fall into the hands of those that come after.

Ver. 3. *Ye shall go out at the breaches, every cow at that which is before her.*] The prophet pursues the metaphor taken from the kine of Bashan, ver. 1, and tells the people, that as cattle strive to get out at every breach they can find in a mound or fence, so shall they with all possible haste make their escape at the several breaches which shall be made in the walls of Samaria (compare 2 Kings xxv. 4, Ezek. xii. 12).

Ye shall cast them into the palace.] The sentence may be thus translated, "Ye shall cast out yourselves;" i. e. Ye shall with haste betake yourselves

city multiply transgression; and bring your sacrifices every morning, and your tithes after three years:

5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two or three cities wandered unto one

territories of Israel hath not brought you to a sense of your sins, or any sincere purposes of amendment. Ver. 7. *I have withholden the rain from you, when there were yet three months to the harvest:*] This was called the *latter rain*, and the season for it was in the first month, answering to our March, which was three months before the wheat-harvest (see note upon Joel ii. 23).

Ver. 4. *Come to Beth-el, and transgress;*] A permission spoken by way of sarcasm and irony, sharply upbraiding them as incorrigible, and not to be reformed by all the reproofs and admonitions that have been given them: like that of Ezekiel, xx. 39, "Go ye, serve every man his idols" (see the note there).

At *Gilgal multiply transgressions;*] Gilgal was a place noted for idolatry, as well as Beth-el (see the note upon Hos. iv. 15).

Bring your sacrifices every morning,] According to the law of the daily burnt-offering (Numb. xxviii. 4), which they observed in the worship of the golden calves, intending by that outward representation to worship the God of Israel (compare viii. 5, 10).

Your tithes after three years:] At the end of three years, when the tithe, spent the other two years at Jerusalem, was distributed among the poor (see Deut. xiv. 22, 23, 28). Upon which account the *third year* is called "the year of tithing;" Deut. xxvi. 12 (see Dr. Wootton upon the Mishna, par. i. p. 115). The Hebrew reads, "After three days," which our margin supplies, "After three years of days." The word *yamim*, *days*, often signifies years (see Exod. xiii. 10, Lev. xxv. 29, 1 Sam. i. 3, 2 Sam. xiv. 26, compare Gen. xxiv. 55). So the phrase which we translate, "The yearly sacrifice," is, in the Hebrew, "The sacrifice of days:" 1 Sam. i. 21, xx. 6.

Ver. 5. *Offer a sacrifice of thanksgiving with leaven,*] Or, "with leavened bread;" as the law prescribes, Lev. vii. 13. Beside the cakes which were to be unleavened, because it was an offering made by fire; *ibid.* ver. 12, 13, and ii. 4, &c.

Proclaim and publish the free offerings:] Or, "free-will-offerings;" as the word is in other places translated (see Lev. xxii. 18, 21). These offerings were such as the sacrificers did partake of; whereupon they gave notice of their intention to their friends, and invited them to the feast (see Deut. xii. 6, 7).

For this liketh you,] Your hearts are so set upon your idolatrous worship, that it is in vain to use any arguments to persuade you to the contrary (see Ps. xi. 12).

Ver. 6. *And I also have given you, &c.*] Or, "For this cause, I have given you" (see Noldius, p. 337, 338). The famine I have sent upon the cities and

city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them*: yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Is-

territories of Israel hath not brought you to a sense of your sins, or any sincere purposes of amendment.

Ver. 7. *I have withholden the rain from you, when there were yet three months to the harvest:*] This was called the *latter rain*, and the season for it was in the first month, answering to our March, which was three months before the wheat-harvest (see note upon Joel ii. 23).

I caused it to rain upon one city, and caused it not to rain upon another] This may import, that God punished them with drought, at the same time when he sent rain upon the cities of Judah; making that remarkable difference between Israel and Judah, as he did formerly between Egypt and the land of Goshen (see Exod. viii. 22, ix. 4, 26, x. 23).

Ver. 8.] They had not enough to quench their thirst: the contrary phrase, To eat or drink, "and be satisfied," denoteth plenty (see the note upon Joel ii. 26).

Ver. 9. *I have smitten you with blasting and mildew:*] A judgment threatened to their sins by Moses, Deut. xviii. 22.

The palmerworm devoured them:] The palmerworm and other devouring insects, occasioned by the drought before mentioned (compare Joel i. 4).

Ver. 10. *I have sent among you the pestilence, after the manner of Egypt:*] The several infectious diseases wherewith I plagued Egypt (see Exod. ix. 3, xii. 29, Deut. xxviii. 27, 60).

And have taken away your horses:] The enemy hath seized them (see 2 Kings xiii. 3, 7). Horses were scarce in Judea, and the Jews used to furnish themselves with horses from Egypt: so such a loss was not easily recruited (see 1 Kings x. 29, Isa. xxxi. 1, xxxvi. 9).

I have made the stink of your camps to come up unto your nostrils:] The kings of Israel had frequent wars with the Syrians (see 2 Kings xiii. 25, xiv. 28). This made it necessary for them to keep up standing forces; and when diseases spread in their camps, the noisome smell of the carcasses produced a pestilence.

Ver. 11. *I have overthrown some of you,*] "Your cities are burnt with fire" (Isa. i. 7), and utterly consumed, as Sodom and Gomorrah were, by fire from heaven (Gen. xix. 24, 25).

Ye were as a firebrand plucked out of the burning:] Those that remained, very narrowly escaped. A proverbial expression, used both in sacred and profane authors, to signify a narrow escape out of an imminent danger (compare Zech. iii. 2, 1 Cor. iii. 15, Jude, ver. 23).

Ver. 12. *Thus will I do unto thee,*] I will send

rael: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man

these several judgments upon thee altogether, till I make an entire destruction of thee.

Prepare to meet thy God, O Israel.] Expect that he will come to take full vengeance upon thee, and consider whether thou art able to contend with him; so the expression of "meeting an adversary" is understood, Luke xiv. 31. Or, if that be impossible, try to avert his anger by thy humiliation and repentance, before it actually breaks out upon thee.

Ver. 13. *He that formeth the mountains, and createth the wind.*] The former the most solid, the other the most subtle and active part of the material world.

Declareth unto man what is his thought.] Whose knowledge is infinite, as well as his power; who searches the thoughts and intents of the heart; and

what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, the God of hosts, *is* his name.

upon some occasions, discovers them for men's conviction (see Dan. ii. 28).

That maketh the morning darkness.] Who turns day into night, overcasting the heavens with clouds (see v. 8); or else, "darkens the earth in the clear days," by an extraordinary eclipse of the sun (see viii. 9): and can in like manner turn the most flourishing condition into a state of misery (compare v. 18, 19). Affliction is often expressed by darkness (see v. 18, Job xxii. 11, Isa. v. 30, viii. 22).

Treadeth upon the high places of the earth.] Who can subdue cities or fortresses of the greatest strength, whose "walls reach up to heaven," as it is expressed Deut. i. 28 (compare xxxiii. 29), and takes delight to humble the great and mighty, denoted elsewhere by the *mountains* and hills (see Isa. ii. 14, Ps. lxxii. 3).

CHAPTER V.

1 HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the LORD GOD; The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Bethel.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh the seven stars and

CHAP. V.

ARGUMENT.—A pathetic lamentation for the sins of Israel, which, upon their impenitency, the prophet foresaw would end in their destruction: whereupon he earnestly exhorts them to a sincere repentance and reformation, without which all their outward exercises of religion would avail nothing.

Ver. 1.] The words might be better translated thus, "Hear you this word, *even* a lamentation which I take up over you." The text alludes to the lamentations made at funerals (see ver. 16, Jer. ix. 17, Ezek. xix. 2, xxvii. 2). So the prophet bemoans the state of the kingdom of Israel, as dead and irrecoverably lost.

Ver. 2. *The virgin of Israel is fallen; she shall no more rise.*] She that never was conquered by any, is fallen from her glory, and shall never be restored to her former state as a kingdom or nation. Those cities or kingdoms are called *virgins* which were never conquered (see Isa. xxiii. 12, xxxvii. 22). The *virgin of Israel* may likewise import her that was *espoused* to God, as a *chaste virgin* to a husband (see 2 Cor. xi. 2), and had the benefit of being under his protection, but is now, for her idolatries and other sins, delivered up to the will of her enemies (compare Jer. xviii. 13).

She is forsaken upon her land; there is none to raise her up.] Like an infant that is exposed, or fallen upon the ground, and hath none to take it up.

Ver. 3.] A city which was able to furnish out a thousand men fit for war, shall have but a hundred of them left. And so it shall be in proportion for any less number; but one in ten of them shall escape the sword, and other chances of war.

Ver. 4. *For* [or rather, therefore] *thus saith the Lord, Seek ye me, and ye shall live:*] i. e. Ye shall be prosperous. *Life* is taken for prosperity or happiness (see 1 Sam. xxv. 6): as *death* is used for misery, Exod. x. 17, Hos. xiii. 1.

Ver. 5. *But seek not Beth-el.*] See iv. 4.

Pass not to Beer-sheba.] A place remarkable for Abraham's dwelling there, and planting a grove for the worship of God (Gen. xxi. 33, xxii. 19). It is likely a grove might still be continued there, and abused to idolatry (see vii. 9, viii. 14). Beer-sheba did formerly belong to Judah (see 1 Kings xix. 3); but it seems in later times to have been taken from it by some of the kings of Israel.

Gilgal shall surely go into captivity.] There is an allusion in the Hebrew between the word Gilgal and Galah, which signifies *captivity*. Such paronomasias are now and then used by the sacred writers (see the note upon Isa. xxiv. 17).

Beth-el shall come to nought.] The original runs thus, "Beth-el shall become Aven." Beth-el signifies "the house of God;" when the place was defiled by idolatry, it was named by way of reproach, Beth-aven, i. e. "the house of vanity," or idolatry (see Hos. iv. 15): and it is here called so in another sense, viz. as vanity is the same with a thing of nought, or of no continuance.

Ver. 6. *Lest he break out like fire* [see i. 4] *in the house of Joseph.*] The ten tribes are called by the name of Joseph, as they are elsewhere by that of Ephraim, the son of Joseph; because that was the chief tribe of the kingdom of Israel (see Ezek. xxxvii. 19).

And there be none to quench it in Beth-el.] The idol

Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name:

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right*.

13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the Lord, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas!

you worship will not be able to deliver you, but will itself be involved in the common calamity (see note upon Hos. x. 6).

Ver. 7. *Ye who turn judgment to wormwood.*] Or, "into hemlock," as the word *laannah* is translated, vi. 12. Ye that pervert the law which was designed to protect innocence, and under colour of it exercise the greatest oppression.

Ver. 8. *Seek him that maketh the seven stars, and Orion.*] The Hebrew names of these constellations are *Kina* and *Kesil*, which are translated to the same sense, Job ix. 9, xxxviii. 31. These, and other constellations, were commonly thought to have a great influence upon the seasons (see the forementioned place of Job). Whereupon their rising and setting used to be particularly taken notice of by husbandmen and shepherds; whose employments lying abroad, made them more observant of the heavenly appearances. So this is an instance of providence very suitable for one of Amos's profession to mention.

Maketh the day dark with night.] The vicissitudes of day and night, and the light's breaking out of darkness, are just matter of admiration, did not the constant recurrence of them lessen the wonder. Clemens Alexandrinus cites these verses out of Pindar to the same sense:

Θεὸς δὲ δυνατόν ἐκ μελανίας
Νυκτὸς ἀμικτὸν ἄρτα· ὥς
Κελινῶ νύξει δὲ σόθου καλλύει
Καθάρων ἀμίκτος σίλας.

God can create the light
And make it spring from darkest night:
And when he covers o'er the day,
The darkness chases light away.

That calleth for the waters of the sea, and poureth them out.] Who commandeth the seas and the rivers to overflow the earth in great inundations. The Jews call all great bodies of water by the name of *seas*. The words may likewise be explained of the raising vapours out of the sea, to supply rain for the earth, the clouds retaining none of the saltness of the sea-water (compare Job xxxviii. 34).

Ver. 9.] That giveth strength to him that hath been conquered, and enableth him to subdue his conquerors and become master of their fortifications. And such deliverance God is able to work for Israel (see 2 Kings xiii. 17, &c.).

Ver. 10.] The oppressors of the poor (see ver. 11, 12) hate those magistrates that would punish the injurious, and do right to the oppressed. It was the custom for judges to execute their office sitting in the

gates of the city (see the note upon Isa. xxix. 21, and ver. 15 of this chapter).

Ver. 11. *Burdens of wheat.*] Or, *Choice gifts*, as the LXX. render it, agreeably to the sense of the Hebrew, where the word *massah* often signifies a gift or reward (see Jer. xl. 5, Ezek. xx. 40), and *bar*, the choice or best of any thing.

Ye have built houses—but ye shall not dwell in them.] God often threatens to deprive men of the enjoyment of their ill-gotten substance (see Deut. xxviii. 38, 39, Mic. vi. 15, Zeph. i. 13).

Ver. 12.] Your daring impieties, your sins of the first magnitude, such as idolatry and oppression, reproved in the foregoing part of the chapter; or your numerous sins, as the word may be translated; in which sense it is taken, Isa. xlvii. 9.

Ver. 13.] In such times as these, the wisest way for private persons is not to be too free in reproving public vices; which will bring trouble upon themselves, and do no good upon those who are hardened in their sins (compare Hos. iv. 4, Matt. vii. 6).

Ver. 14. *Seek good, and not evil.*] See ver. 4. *So the Lord,—shall be with you, as ye have spoken.*] Ye used to boast of your interest in him, and of the promises he hath made to your fathers: and obedience is the condition required on your part to qualify you for his favour.

Ver. 15. *Establish judgment in the gate.*] See ver. 10.

It may be that the Lord—will be gracious.] Your case is not so desperate, but repentance may avert God's judgments (compare Jer. xxxvi. 3): and he may be gracious to the small remains of the ten tribes (see ver. 6), after those grievous invasions wherewith the kings of Syria first, and afterward Tiglath-pileser, have wasted them (see 2 Kings xiii. 7, 23, xiv. 26, 27, xv. 29).

Ver. 16. *Wailing shall be in all—and they shall call the husbandman to mourning, &c.*] There shall be a general lamentation of all orders and degrees of men; of the citizens, for the loss of their wealth and substance, plundered by the conquerors; of the husbandman and vine-dressers, for the loss of the fruits of the earth, destroyed or devoured by a foreign army.

And such as are skilful of lamentation to wailing.] Let such whose profession it is to make lamentation at funerals join in this public mourning, to make it more solemn (see ver. 1).

Ver. 17. *In all vineyards shall be wailing.*] Where there used to be shouting and rejoicing, when the summer-fruits were gathered in (see Isa. xvi. 10, Jer. xxv. 30, xlviii. 33).

For I will pass through thee.] He will come like

alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the Lord.

18 Woe unto you that desire the day of the Lord! to what end *is* it for you? the day of the Lord *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the Lord *be* darkness, and not light? even very dark, and no brightness in it?

an enemy, that invadeth and destroyeth a country as he marches through it (compare Exod. xii. 12, Nahum i. 15).

Ver. 18. *Woe unto you that desire the day of the Lord!* Infidels made a mock of the words of the prophets, when they told them, "the day of the Lord was at hand" (see Joel ii. 2, 11, Zeph. i. 14): and out of a principle of unbelief they expressed their desire of seeing this day, that they might be convinced of the truth of such predictions by ocular demonstration (compare Isa. v. 19, Jer. xvii. 15, Ezek. xii. 22, 27, 1 Pet. iii. 4).

To what end is it for you! the day of the Lord is darkness. To what purpose should you desire to see the day of the Lord? It will certainly be a very uncomfortable time, when evils shall succeed one another so fast, that he who seeks to escape one shall fall into a worse (compare Joel ii. 2, and see the note upon iv. 13).

Ver. 19. *As if a man did flee from a lion, and a bear met him;* You may think that day will put an end to the evils which you now complain of; but it will indeed make your condition worse than it was before: as if a man fled from a lion, a creature that has something of generosity in his nature, and a bear should meet him, which never spares any thing that comes in its way.

Or went into the house—and a serpent bit him. Or as if a man should go into the house to avoid the severity of the weather abroad; and a viper, whose sting is incurable, should creep out of the wall and bite him.

Ver. 20.] See ver. 18.

Ver. 21. *I hate, I despise your feast days, &c.*] This and the three following verses are the same in sense with Isa. i. 11, 16, Jer. vi. 20, vii. 21—23, Hos. vi. 6, viii. 13, all which places import, how little the external rites of religion are valuable, unless they are accompanied with a universal obedience.

I will not smell in your solemn assemblies. Or, "I will not smell the sacrifices of your solemn assemblies." The word *chag* signifies both a solemn feast, and the sacrifice offered at it (see Exod. xxiii. 18): and by the same reason the word *astereth* may be capable of both those significations.

Ver. 22. *Neither will I regard the peace-offerings of your fat beasts.* They made choice of the fairest and fattest cattle, when they offered peace-offerings, or offerings of thanksgiving. So we read, Ps. lxxvi. 15, "I will offer unto thee burnt-offerings of fatlings with the incense, or burnt fat, of rams."

Ver. 23.] The psalms and hymns were sung in the temple with vocal and instrumental music. As the worshippers at Beth-el imitated the temple worship in other particulars (see iv. 4), so it is likely they did in this part of the public worship (see viii. 3). The prophet calls their songs a *noise*, like that

21 ¶ I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them*: neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

of an untuneful voice, because their melody not proceeding from a true principle of religion, it was not grateful to God.

Ver. 24.] Rather let justice have its free course, so that the meanest persons may feel the benefit of it.

Ver. 25.] When your forefathers offered sacrifices of slain beasts, and added their meat and drink offerings to them, during their abode in the wilderness; they performed these services with as little sincerity and devotion to me as you do at present. *To me* is the same as *to my honour* (see Isa. xliii. 23, Zech. vii. 5, Rom. xiv. 6). The prophets often upbraided the Jews with the sins of their forefathers, and threaten them with remarkable judgments upon that account, when their posterity continue in the same or worse impieties (see Hos. ix. 9, 10, x. 9; compare Matt. xxiii. 35).

Ver. 26. *But ye have borne the tabernacle of your Moloch and Chiun your images,* Your ancestors' want of true devotion towards me appears from hence, that they were so prone to continue in those idolatrous practices which they learnt in Egypt; to which they added the worship of the idols they saw in the countries through which they travelled (see Lev. xvii. 3, xviii. 3, Numb. xv. 39, xxv. 2, Josh. xxiv. 14, Ezek. xx. 7, 16, xxiii. 3, 8). "The tabernacle of Moloch" was a shrine with the image of the deity placed within it: such were the "silver shrines of Diana," Acts xix. 24, and the *Thensæ* or *Lecticæ* among the Romans. These their votaries carried in procession, as a solemn piece of worship, or a pledge of the presence of their gods among them (see Isa. xlvi. 7). Moloch is an idol often mentioned in scripture; to whom they offered their children in sacrifice. It is probable the Israelites were addicted to this kind of worship in the wilderness, because it is so severely prohibited by Moses, Lev. xx. 2, 5. Chiun is generally supposed by learned men to be the same with Saturn (see particularly Lud. de Dieu, upon Acts vii. 43, and Dr. Spencer, De Legib. Hebr. lib. iii. cap. 3). The same idol was called Remphan, or Rephan, by the Egyptians, as you may see proved in the places above cited: for which reason the Seventy interpreters translate Chiun by Rephan; which is an argument that those interpreters were natives, or, at least, inhabitants, of Egypt, as Dr. Hoody observes, De Vers. Græc. Auctoribus, lib. ii. cap. 4.

The star of your god, As the heathens had images that represented the heavenly bodies (see 2 Kings xxiii. 11, 2 Chron. xxxiv. 4), so the image of Chiun represented the star Saturn, as that of Moloch did the sun. If we suppose with some learned men that Remphan, or Rephan, was a famous Egyptian king, it was a common opinion among the heathens to suppose the souls of their deified heroes to be placed in the stars. So Virgil speaks of the star that appeared quickly after Caesar's death, Eclog. ix.

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

Ecce dionæi processit Cæsaris astrum.

“See Cæsar’s star is lighted in the skies.”

Ver. 27.] Ye shall be removed farther from your own country, than when Hazael, king of Syria, carried away so many Israelites captives to Damascus (see i. 4), and, consequently, shall have less hopes of returning home. The king of Assyria carried

27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts.

the ten tribes captives as far as Media (2 Kings xvii. 6). St. Stephen, in his speech recorded by St. Luke, expressing rather the sense than the words, reads, *I will carry you away beyond Babylon*, Acts vii. 43. Media being at a much greater distance than Babylon. Both readings import, that the captivity of the ten tribes would be far worse than that of the two remaining, and with less hopes of returning to their own country.

CHAPTER VI.

1 WOE to them *that are* at ease in Zion, and trusted in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

CHAP. VI.

ARGUMENT.—A reproof of those who indulge their ease and pleasures without having any sense of God’s afflicting hand, which threatens ruin and desolation to the whole kingdom of Israel for their pride and incorrigibleness.

Ver. 1. *Woe to them that are at ease in Zion,*] Or, “Are secure,” as the margin reads: who live fearless of God’s judgments, and resolved to indulge themselves in their voluptuousness, notwithstanding the evident tokens of God’s displeasure against the whole nation, both Israel and Judah. For these and the following words contain a threatening against both kingdoms, both Israel and Judah (see ver. 2), though the chief design of this prophecy is against the ten tribes, or kingdom of Israel. But the LXX. translate the words thus, “Woe unto them that despise Zion.” [But the learned Dr. Grabe conjectures that instead of Ἐξυβουδοῖσι, *despise*, it should be read Εὐδουλοῖσι, *are prosperous*: for so the LXX. render the word *shaananim*, Psal. cxxiii. 4. See the Prolegom. to his edition of the Prophets.] The word *shaananim*, which our translation renders *are at ease*, signifying also to be *insolent*: in which sense the words may fitly belong to the ten tribes, who despised Zion and the temple, which “God chose out of all the tribes of Israel, to place his name there.”

And trust in the mountain of Samaria,] In the strength of their capital city, built upon the hill of Samaria (see iv. 1).

Which are named chief of the nations, to whom the house of Israel came!] Zion, or Jerusalem, and Samaria, are the chief seats of the two kingdoms, whither is the greatest resort of the whole nation. The word *gojim*, *nations*, usually signifies the heathen nations, but sometimes denotes the Jews, and is equivalent to *ammin* (see Zeph. ii. 9). The Chaldee interprets it, “Who give names to their children, according to the names of the chief of the heathen, to whom the house of Israel apply themselves for protection.” Thus, in the later times, some of the Jews took the names of Alexander, Antipater, Agrippa, and the like, to compliment some great men

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, *and* invent to themselves instruments of musick, like David;

among the Greeks or Romans of those names. The Jews’ making alliances with the heathens, is often reproved by the prophets (see 2 Chron. xvi. 7, Isa. xxx. 1, 2, Hos. v. 13, vii. 11, xii. 1).

Ver. 2. *Pass ye unto Calneh, and see;*] Calneh, called Calno, Isa. x. 9, was a city in the land of Shinar, or the territory of Babylon, Gen. x. 10. St. Jerome supposes it the same with Ctesiphon. This was taken probably by some king of Assyria, not long before the uttering of this prophecy.

Thence go ye to Hamath the great:] St. Jerome supposes this to be the same city which was afterward called Antioch: this was taken too by Sennacherib, or some of his predecessors (see 2 Kings xviii. 34). It is called here *Hamath the great*, to distinguish it from another *Hemath*, mentioned ver. 14, which is the boundary of Palestine, and therefore called the “entering in of Hemath” in that verse, and 1 Kings viii. 65, 2 Kings xiv. 25. That town is since called Epiphania.

Then go down to Gath of the Philistines:] Taken by Uzziah, 2 Chron. xxvi. 6.

Be they better than these kingdoms?] Are they in a better condition than you are, both in Israel and Judah? Or have they a larger and more plentiful country to live in? If they have not, why are you so ungrateful to God, as not to be sensible of those his mercies! The word *border* is equivalent to *country* (see note upon Mal. i. 4).

Ver. 3. *Ye that put far away the evil day,*] Who persuade yourselves that God’s judgments will not overtake you so soon as the predictions of the prophets import (see v. 18, ix. 20).

And cause the seat of violence to come near;] Ye take hold of every opportunity of perverting justice, by pronouncing unrighteous decrees, and turning the seat of justice into the seat of oppression (see ver. 12, and compare Ps. xciv. 20).

Ver. 4. *That lie upon beds of ivory, &c.*] This and the two following verses are an elegant description of the ill uses men too often make of a plentiful fortune: that it shuts out all serious considerations, makes them void of compassion towards those that are in misery, and to regard nothing but the present gratification of their senses. “Lying upon beds of ivory, and stretch-

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, *Is there yet any with thee?* and he shall say, No. Then shall he say, Hold

thy tongue: for we may not make mention of the name of the Lord.

11 For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts: and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

ing themselves upon their couches," express the posture they used at their meals (see ver. 7, and ii. 8).

Eat the lambs out of the flock.] The choicest and best of them.

Ver. 5. *Invent to themselves instruments of music, like David.*] Such variety of music as he appropriated to the service of God (see I Chron. xxiii. 5), that they contrive for their own diversion.

Ver. 6. *They are not grieved for the affliction of Joseph.*] They do not humble themselves under God's afflicting hand, nor lay to heart the miseries the divine judgments have brought upon the kingdom of Israel, called by the name *Joseph*, and the *house of Joseph*, v. 6, 15. The words allude to the afflicted state of Joseph, when he was sold by his brethren into Egypt.

Ver. 7. *The banquet of them that stretched themselves shall be removed.*] Their luxurious way of living shall be at an end (see ver. 4).

Ver. 8. *I abhor the excellency of Jacob, and hate his palaces.*] Whatever the kingdoms of Israel and Judah value themselves for is hateful to me, as having been abused by them, and made instrumental in dishonouring me. If we understand this of Israel, the ten tribes valued themselves as being the most potent kingdom (see 2 Kings xiv. 9). If we suppose the words comprehend Judah (see ver. 1), they valued themselves for having Jerusalem and the temple situate in their territories, where God had "placed his name;" and is peculiarly called the honour, or excellency of Jacob, Ps. xlvii. 4, Ezek. xxiv. 21.

Therefore will I deliver up the city.] I will deliver up Samaria first, and then Jerusalem, into the hands of their enemies.

Ver. 9.] Those that escape the hands of the enemy shall die by the pestilence (compare Ezek. v. 12).

Ver. 10. *A man's uncle [or near kinsman] shall take him up,*] His nearest kinsman must be forced to perform the last office for him, and carry him to his burial.

And [or] he that burneth him, to bring out the bones out of the house.] *And* is equivalent to *or* here (see Noldius, p. 271). The undertakers of the funeral first burnt the body, in order to carry out the remaining bones to be buried. It was usual to burn the bodies of kings and great persons with odours and spices (see Jer. xxxiv. 5, 2 Chron. xvi. 14), and it may be, they might use the same custom in this case for fear of infection.

Shall say unto him that is by the sides of the house

[*in or near the house*], *Is there yet any with thee?*] Alive or dead.

Hold thy tongue: for we may not make mention of the name of the Lord.] Silence best becomes such astonishing calamities: or, It is to no purpose to call upon God, or to implore his help in our afflictions. An expression betokening despair, joined with impenitency: like that of Joram, 2 Kings vi. 33, "What should I wait for the Lord any longer?" The verb *zakar*, to remember, or *make mention*, when it is spoken of God, signifies his worship, as Dr. Spencer observes, De Leg. Heb. lib. ii. cap. 5.

Ver. 11.] People of all ranks, high and low, shall be sufferers in the common calamities (see iii. 15).

Ver. 12.] Your perverting of judgment, and thereby making oppression the seeming fruit or effect of righteousness, is as much the inverting the nature and order of things, as it would be to undertake to run a race upon a rock, or to cultivate it by ploughing or sowing there. The word *rosk*, translated here and in other places *gall*, signifies a weed growing among corn, as bitter as wormwood: and *laanath*, rendered *hemlock*, is translated *wormwood*, v. 7, and in other places.

Ver. 13. *Ye which rejoice in a thing of nought.*] Ye pride yourselves in your own strength, which will stand you in no stead, without God's blessing and assistance.

Have we not taken to us horns by our own strength?] A *horn* is often used in scripture for power, strength, or authority; the metaphor being taken from the horns of an ox or bullock, wherein his strength lies. The boast of the Israelites seems chiefly grounded upon the success their king Jeroboam the Second had in restoring the ancient dominion of Israel, and recovering it from the Syrians, who had brought them very low (see 2 Kings xiii. 3, 7, xiv. 25).

Ver. 14. *I will raise up against you a nation,—and they shall afflict you from the entering in of Hemath unto the river of the wilderness.*] The prophet means the Assyrians, who should afflict them from one end of the land unto the other. "The entering in of Hemath" was the northern boundary of their country (see note upon ver. 2), and "the river of the wilderness" is the same with the "river of Egypt," Gen. xv. 18, Josh. xv. 47, 1 Kings viii. 65, Isa. xxvii. 12, which arises out of mount Paran, and is the southernmost bound of Judea. It is called the "sea of the plain," as our interpretation renders it, Deut. iii. 17, or "the sea of the wilderness," as it is translated here; the original word *Arabah* being the same in both places.

CHAPTER VII.

1 Thus hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he *is* small.

3 The Lord repented for this: It shall not be, saith the Lord.

4 ¶ Thus hath the Lord God shewed unto me: and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 The Lord repented for this: This also shall not be, saith the Lord God.

7 ¶ Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword; and Israel shall surely be led away captive out of their own land.

CHAP. VII.

ARGUMENT.—By three several visions God represents to Amos the judgments he is bringing upon Israel, which are mitigated by the intercession of the prophet; who being accused of sedition by Amaziah the priest of Beth-el to king Jeroboam, he denounces judgment against Amaziah and his family.

Ver. 1. *He formed grasshoppers in the beginning of the shooting up of the latter growth;*] Most commentators suppose this vision to denote the invasion of Pul, king of Assyria, mentioned 2 Kings xv. 19. But this and the following calamities may as probably relate to those tumults and commotions which happened after Jeroboam's death, during an anarchy which lasted eleven years, from that time till his son's settlement on the throne, as appears by comparing the times of the kings of Israel and Judah. This was cutting Israel *short*, after they had begun to flourish again under the prosperous reign of Jeroboam, and so might fitly be represented by the grasshoppers devouring the latter or second growth of the grass.

It was the latter growth after the king's mowings.] The first crop of grass was set apart for the use of the king's stables.

Ver. 2. *By whom shall Jacob arise? for he is small.*] If thou suffer these calamities to proceed to extremity, by what means shall the small remains of the riches and strength of the kingdom be rescued from utter destruction? Some translate the words, *Who shall rise up, or stand for Jacob?* but the interrogative pronoun, *mi, who,* may stand for *bemi, by whom;* as it does, Isa. li. 19.

Ver. 3.] The Lord was pleased to hearken to my earnest supplication, and to promise, that the threatened judgment should not proceed to an utter destruction of the whole kingdom.

Ver. 4.] This represents a sorer judgment than the former, and in the opinion of most expositors denotes the invasion of Tiglath-pileser, king of Assyria, who carried a great part of Israel away captive (2 Kings xv. 29), and so was properly represented by a raging fire, which consumed the sea by turning it into vapours, and then devoured a great part of the land.

Ver. 7, 8. *The Lord stood upon a wall made by a plumb-line, &c.*] God's judgments are sometimes represented by a *line* and a *plummet*, to denote that they are measured out by the exactest rules of justice (see 2 Kings xxi. 13, Isa. xxviii. 17). The instruments which are designed for building are sometimes used to mark out those places which are to be pulled down or destroyed (see 2 Sam. viii. 2, Isa. xxxiv. 11, Lam. ii. 8). This vision imports that as God formerly built up his people, he would now pluck them down and destroy them (see Jer. i. 10, xxxi. 28).

Ver. 8. *I will not again pass by them any more;*] I will not any longer pass over their transgressions (compare viii. 2, Mic. vii. 18). Or, I will not pass through them to destroy them any more (see v. 17), because I will do it once for all (compare Nahum i. 9).

Ver. 9. *The high places of Isaac shall be desolate,*] The altar and grove at Beer-sheba, where Isaac dwelt and built an altar (Gen. xxvi. 25, xlvi. 1). This place was afterward abused to idolatry (see the note upon v. 5).

The sanctuaries of Israel shall be laid waste;] The places set apart for idolatrous worship: such were Beth-el, Gilgal, and Beer-sheba (see iii. 14, v. 5). The word *sanctuary* is used for an idolatrous temple, Isa. xvi. 12.

I will rise against the house of Jeroboam with the sword.] This was fulfilled when Shallum conspired against Zechariah the son of Jeroboam, and slew him (2 Kings xv. 10), who was the last of that family who reigned.

Ver. 10. *Then Amaziah the priest of Beth-el sent to Jeroboam*] This was a priest, not of the tribe of Levi, but such a one as those were, whom Jeroboam, the first of that name, had consecrated to perform the idolatrous service at Beth-el (see 1 Kings xii. 31).

Amos hath conspired against thee in the midst of the house of Israel:] i. e. In an open and barefaced manner. He traduces the prophet as a stirrer up of sedition: the same crime was objected to Jeremiah, Jer. xxvi. 9, 10, to Christ, Luke xxiii. 2, and to St. Paul, Acts xxiv. 5.

The land is not able to bear all his words.] The friends of the government cannot patiently hear them, and the enemies of it will take advantage from them to make some disturbance.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there :

13 But prophesy not again any more at Beth-el : for it *is* the king's chapel, and it *is* the king's court.

14 ¶ Then answered Amos, and said to Amaziah, *I was* no prophet, neither *was* I a prophet's son ; but I *was* an herdman, and a gatherer of sycamore fruit :

15 And the LORD took me as I followed the

Ver. 11. *Amos saith, Jeroboam shall die by the sword.*] This was a plain perverting of the prophet's words ; for he did not prophecy against the king himself, but against his family or posterity.

Ver. 12.] There thou mayest find better encouragement and reception, than thou art like to do here.

Ver. 13. *It is the king's chapel, and it is the king's court.*] Beth-el is the place where the king performs his religious worship in person, and often resides there with his court, that he may the better attend upon the service performed at this place (see 1 Kings xiii. 1).

Ver. 14. *I was no prophet, neither was I a prophet's son ;*] I was not a prophet by profession, nor bred up in the schools of the prophets, as those usually were who took that office upon them (see 2 Kings ii. 5, &c., iv. 38, vi. 1).

But I was an herdman.] A herdman, or a husbandman, is spoken of as an employment not consistent with that of a prophet, Zech. xiii. 5, except where there is an extraordinary call.

A gatherer of sycamore fruit :] One that gathered a sort of wild fig, by some called an Egyptian fig. They that gathered it opened the skin, that the fruit might ripen the sooner : so the LXX. interpret the Hebrew word *boles*, κνίζαν συκάμυνα, "opening the sycamore fruit:" which agrees with Pliny's account of ordering this fruit (Nat. Hist. lib. xiii. cap. 7).

flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD : Thou sayest, Prophesy not against Israel, and drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD ; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line ; and thou shalt die in a polluted land : and Israel shall surely go into captivity forth of his land.

Ver. 16. *Drop not thy word against the house of Isaac.*] The verb *hittith*, to drop, signifies in its primary sense, to instil doctrine or instruction by easy and gentle degrees (see Deut. xxxii. 2) ; from thence it comes to denote prophecy, being one sort of instruction accompanied with exhortation. See Ezek. xxi. 2, Mic. ii. 6, where the word is translated *prophecy* by our English interpreters. "The house of Isaac" may be taken in the same sense with the "high places of Isaac," ver. 9, meaning Beer-sheba : or it may be equivalent to Jacob or Israel, in which sense most expositors understand it.

Ver. 17. *Thy wife shall be an harlot in the city,*] When Beth-el shall be taken by the Assyrians (see Hos. x. 5, 6), the soldiers shall abuse thy wife, and treat her as a common harlot (compare Isa. xiii. 16, Lam. v. 11, Zech. xiv. 2). And this shall befall her as a punishment of her idolatry, which is spiritual whoredom (see Hos. iv. 13).

Thy land shall be divided by line ;] Among the Assyrians : in the division of land it was customary to mark out every one's share by a line (see Ps. lxxviii. 55).

Thou shalt die in a polluted land :] Thou shalt be carried captive out of thine own country, and die in a land where the inhabitants are idolaters, and where it will be impossible to converse without committing legal pollutions (see Ezek. iv. 13, Hos. ix. 3).

CHAPTER VIII.

1 Thus hath the Lord God shewed unto me : and behold a basket of summer fruit.

2 And he said, Amos, what seest thou ? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel ; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord God : *there shall be many dead bodies* in every place ; they shall cast *them* forth with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone,

CHAP. VIII.

ARGUMENT.—The prophet by a fourth vision gives notice of the certainty and nearness of the destruction of the ten tribes : he reproves them for oppression, and foretells that the sun shall be darkened by an eclipse upon their solemn festivals, which shall turn their present joy into mourning, and shall be esteemed a prognostication of more dismal calamities to come : amongst which "a famine of God's word" here threatened may be esteemed the greatest.

Ver. 1, 2. *A basket of summer fruit.*] The basket of ripe summer fruit, which Amos saw in a vision, was to denote that Israel's sins were now ripe for judgment ; as the time of judgment is elsewhere expressed by a *harvest* or a *vintage* (see Joel iii. 13). The two Hebrew words, *kaek*, "summer fruit," and

kets, "an end," having an affinity in their sound : such paronomasias are to be found in other texts of scripture (see Isa. xxiv. 17, Jer. i. 11, 12). Many instances of this kind are to be found ; Micah i. 10, &c.

I will not again pass by them] See vii. 8.

Ver. 3.] The songs or hymns sung in the temple at Beth-el, shall be turned into howlings or lamentations (see v. 23). This may relate to the time when the golden calf was carried away by Shalmaneser (compare Hos. x. 5, 6). The Assyrians (see ver. 8) will make such a slaughter among the people, that there will be no opportunity of using public mournings or lamentations at their funerals, as was usual in other cases ; but their friends will hurry them to their graves with as much silence and privacy as they can (compare Jer. xxii. 18).

Ver. 4. *O ye that swallow up the needy,*] Or, *Trample upon them* (see note on ii. 7).

Ver. 5. *When will the new moon be gone,*] This

that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

was one of their solemn feasts, the use of which they retained with their idolatrous worship (see ver. 10).

Making the ephah small, and the shekel great,] The *ephah* was the measure wherewith they sold, containing about one of our bushels: this they made smaller than the just standard. The *shekel* was the money they received for the price of their goods: and by falsifying the balances, when they weighed it, they diminished its just value, and demanded a greater price for their goods. So both ways they overreached those that dealt with them (see Mic. vi. 11).

Ver. 6. *That we may buy the poor for silver,]* Who must be forced to sell themselves to us for slaves, to satisfy the debts they owe to us (see ii. 6).

And sell the refuse of the wheat?] The traders by these deceitful arts made corn so dear, that people were glad to buy the worst of it, and such as was not fit to make bread.

Ver. 7. *The Lord hath sworn by the excellency of Jacob,]* By himself, who is truly the glory of Jacob, or Israel (see Ps. lxxviii. 34), whatever other excellency or advantage they may make the subject of their glory (see vi. 8).

I will never forget any of their works.] God is said to remember men's sins when he punisheth them (see Hos. viii. 13, ix. 9, Isa. xliii. 25, Jer. xxxi. 34).

Ver. 8. *It shall rise up wholly as a flood;]* Or, *a river.* The LXX. with a very small alteration in the Hebrew points, give a plainer sense of the words, thus: "Destruction shall rise up like a flood:" the calamity of a hostile invasion by the Assyrians shall be like an inundation, which in a short time overruns a whole country (compare Isa. viii. 7, 8, Jer. xlvi. 8, Dan. ix. 26).

It shall be cast out and drowned, as by the flood of Egypt.] Or rather, "The river of Egypt." The inhabitants of the land shall be swallowed up, as Egypt is by the inundation of the river Nile. To this sense the Chaldee paraphrase expounds the place: "He shall make a king come against it [the land] with a numerous army like a flood, and he shall drive out the inhabitants thereof, and [the land itself] shall be drowned, as when the flood of Egypt [overflows]."

Ver. 9.] Calamitous times are expressed by the failing of the light of the sun, and the day's being overspread with darkness (see Isa. xliii. 10, lix. 9, 10, Jer. xv. 9, Job v. 14, xxii. 11). But Archbishop Usher hath observed in his *Annals*, ad A. M. 3213, that about eleven years after the time when Amos prophesied, there were two great eclipses of the sun, one at the feast of tabernacles,

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

the other at the time of the passover: so the text may probably be understood of that darkness; which, to be sure, was looked upon as *ominous*, and gave men more than ordinary apprehensions by falling out upon these solemn festivals: which if they were not celebrated with such solemnity among the ten tribes, as they were in Judea, where the temple was situate, yet were observed by many of the Israelites, according to the traditions they had received from their fathers (see ver. 5 of this chapter, and iv. 5).

Ver. 10. *I will turn your feasts into mourning,]* God commanded the Jews to celebrate their festivals with joy and gladness (see Deut. xii. 7, 12, xvii. 14, 15); which it would be impossible for them to do under such melancholy circumstances and prognostications of the divine displeasure.

Your songs into lamentations;] There were particular psalms and hymns that used to be sung at the passover, and other great festivals (see Lightfoot's *Temple Service*, ch. 13, 14, 16, and Dr. Hammond upon Matt. xxvi. 30).

I will bring up sackcloth, &c.] See Isa. xv. 2, Jer. xlviii. 37, Ezek. vii. 18.

The end thereof as a bitter day.] Those feasts, however, begun in joy, shall end in bitterness: and the calamities which follow them shall still increase the sorrow.

Ver. 11.] It was usual among the Jews to resort to the prophets for counsel under any difficulty (see ii. 11, Ezek. xiv. 7, xx. 1). Amos tells them, that in a little time there will be no prophets for them to consult; and this shall be a just punishment for their despising their former prophets, and their instructions. This was fulfilled upon the whole nation at the time of the Babylonish captivity (see 2 Sam. ii. 9, Ps. lxxiv. 9, Ezek. vii. 26): and after their return from captivity they had no succession of prophets from the time of Malachi till the coming of Christ (see 1 Macc. iv. 46, ix. 27).

Ver. 12. *From sea to sea,]* From the sea or lake of Sodom, called the eastern sea, to the Mediterranean, which lay upon the western coasts (see Joel ii. 20).

From the north even to the east,] The prophet omits naming the south; because the idolaters to whom he directs his discourse, would choose to inquire anywhere, rather than of the true prophets of the Lord (see 1 Kings xxii. 7, 2 Kings iii. 11), who dwelt in the tribe of Judah, that was situated in the southern parts of the nation.

Ver. 13.] They who are in the bloom of their youth and in the strength of their age shall faint and be dispersed, like those that want necessary refreshment (compare Jer. xlviii. 18). A place that wants the ne-

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and. The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

cessaries for life, is expressed by a dry and thirsty land (Ps. lxxiii. 1, Ezek. xix. 13.)

Ver. 14. *They that swear by the sin of Samaria.*] The calf set up at Beth-el by Jeroboam, who committed a great sin in so doing, and made Israel to sin (1 Kings xii. 30, xiv. 16, compare Mic. i. 5). Swearing is a solemn invocation of the name of God, and, as such, a proper part of divine worship (see Deut. vi. 13, x. 20), and therefore ought not to be given to an idol.

The manner [or way] of Beer-sheba liveth;] The LXX. render it, "The god of Beer-sheba liveth," expressing the sense rather than the words. The *way* or *manner* signifies the same with the *way of worship*: in this sense it is probably taken, Hos. x. 13, and the phrase is often used so in the Acts; particularly xix. 23, xxiv. 14. Here it is taken metonymically for the god or object of their worship. Beer-sheba was a place noted for idolatry, as hath been observed upon v. 5.

CHAPTER IX.

1 I SAW the LORD standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight

in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn; and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he

CHAP. IX.

ARGUMENT.—The prophet seeth a fifth vision, representing the final destruction of the kingdom of Israel; but he concludes his prophecy with promises of restoring the kingdom of David, and the Jewish nation, under the Messias, when the church shall be enlarged by the gentiles coming into it.

Ver. 1. *I saw the Lord standing upon the altar:*] This may most probably be understood of the altar at Beth-el (compare iii. 14.) God's standing upon the altar, may likewise denote the destruction of the idolaters themselves, as so many victims slain to atone the divine vengeance (compare Ezek. ix. 2, xxxix. 17, Isa. xxxiv. 6). This appearance of God was, by a visible and glorious light, commonly called the Shechinah by the Jewish writers; concerning which the reader may consult Archbishop Tension's Treatise of Idolatry, ch. 14.

Smite the lintel of the door, that the posts may shake:] This denotes the approaching ruin of that idolatrous temple, which should put an end to the worship performed there (see viii. 3). The altar of burnt-offerings probably stood near the outward door of the temple, as it did at Jerusalem.

I will slay the last [or residue] of them with the sword:] I will give them a mortal wound (compare Ps. lxxviii. 21, Isa. li. 9, Hab. iii. 13), so that there shall be no residue or remainder left to escape (compare Ezek. xxiii. 25).

He that fleeth—shall not flee away,] See ii. 14.

Ver. 2.] Though they hide themselves in the deepest holes or caverns of the earth (see Isa. ii. 19.) or take refuge in the highest fortresses, they shall not escape my vengeance.

Ver. 3. *Though they hide themselves in the top of Carmel,*] There were great caves formed by nature in the tops of some mountains, where men used to secure themselves in the time of danger. Such was

the cave in a mountain in the wilderness of Ziph, 1 Sam. xxiii. 14 (see the note upon Ezek. xxxiii. 27, and Dr. Lightfoot's Works, vol. ii. p. 88).

Will I command the serpent,] The word *serpent* is used for a water animal, Isa. xxvii. 1, and is joined there with *leviathan* and *tannin*, which last word signifies not a *dragon*, as it is translated, but a *whale*. In like manner the word *nahash*, used here, may signify some carnivorous fish.

Ver. 4.] The same judgment is denounced against them, Lev. xxvi. 33, Deut. xxviii. 65, compare likewise Ezek. v. 13.

Ver. 5. *And [or, for] the Lord God of hosts—toucheth the land, and it shall melt,*] The least token of God's displeasure will put the whole frame of nature out of order (compare Isa. lxii. 1, 3, Mic. i. 4, Hab. iii. 10). And when God's hand is visibly stretched out against a land, or people, they become altogether dispirited; the stoutest men lose their courage (see ii. 16). their hearts failing them for fear, and out of a dreadful expectation of the miseries which are coming upon them.

It [this calamity] shall rise up wholly like a flood; and [they that dwell in the land] shall be drowned,] See viii. 8.

Ver. 6. *It is he that buildeth his stories in the heaven,*] An awful description of God's irresistible power, discovering itself in the works of the creation, particularly in his appointing several regions of the air, as so many apartments that lead to the highest heavens, the seat of his own glory (see Ps. civ. 3).

And hath founded his troop in the earth;] The old English translation hath rendered the sense very perspicuously thus: "and hath laid the foundation of his globe of elements in the earth." The word *agudah*, *troop*, signifies the collection of elements and other creatures, which furnish the earth, expressed by the word *isaba*, *the host*, Gen. ii. 1. The Chaldee paraphrase expresses the sense thus: "It is he that hath placed his Shechinah or tabernacle of his glory

that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

7 *Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?*

8 Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will sift

in the height above, and made his church glorious upon earth."

He that calleth for the waters] See v. 8.

Ver. 7. *Are ye not as children of the Ethiopians unto me,*] Are ye not under a curse, as the Ethiopians, the posterity of Ham, were (see Gen. ix. 35), by reason of your multiplied sins and apostasies? Cushi, or Cushim, often signifies the Arabians, but it is sometimes understood of the Ethiopians, properly so called, as hath been observed in the notes upon Jer. xiii. 23.

Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor,] You may think my former kindness in delivering you out of the Egyptian bondage, and giving you the land of Canaan, obliges me still to continue your protector. But I have shown the like favour to other nations, particularly to the Philistines, who had their original from Caphtor, and afterward dispossessed the old inhabitants of Palestine, and dwelt in their stead (see Dent. ii. 23, and the note upon Jer. xlvii. 4), and yet against these very Philistines I have denounced my judgments for their sins (see the fore-mentioned place of Jeremy, and i. 8 of this prophecy).

And the Syrians from Kir?] Some copies of our English bible read *Assyrians*, but it is a mistake of the print; the more correct editions read *Syrians*, which answers the Hebrew *Aram*. Some understand the words of the new colonies which Tiglath-pileser transplanted from Kir, and placed in Syria in the room of the native Syrians, whom he had carried captive to Kir (see i. 5). But it may be understood of some more ancient removal of the Syrians from Kir, not elsewhere taken notice of.

Ver. 8. *The eyes of the Lord God are upon the sinful kingdom,* &c.] See ver. 4. God still promises to preserve a remnant in the midst of his heaviest judgments, that he may perform to them the promises he has made to their fathers (see Jer. xxx. 11, Joel ii. 32, Rom. xi. 28, 29).

Ver. 9.] I will mingle or scatter the Israelites among all nations, just as good and bad grain are mingled in a sieve; but will so order it, that none of the good grain shall be lost, or fall to the ground (compare Matt. iii. 12).

Ver. 10. *Shall die by the sword,*] They shall be cut off by some judgment sent from God (see note upon Zech. xi. 17).

Which say, The evil shall not overtake] Who indulge themselves in their carnal security, without any apprehension or dread of the divine judgments denounced against them (compare vi. 3).

Ver. 11. *In that day*] When I come to make a remarkable difference between the good and the bad (ver. 9). The phrase denotes some extraordinary time or season, prefixed by God, for restoring the good estate of his people the Jews, or bestowing

the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD,

great blessings upon the world (see the note upon Isa. iv. 2). The sense of it is expressed by *Μετὰ ταῦτα, afterward*, Acts xv. 16, which phrase is equivalent to "the last days," Joel ii. 28, which both Jews and Christians expound of the days of the Messias.

Will I raise up the tabernacle of David that is fallen, &c.] At that time I will restore the kingdom to the house and family of David, in the person of the Messias, so often styled in the prophets the *seed* or *offspring of David*, and known by that title among the Jews of our Saviour's age (see Matt. xii. 23, xx. 30, xxi. 9). And whereas that family had been, for several years before his coming, reduced to a mean and obscure condition (see Mic. v. 2, Luke i. 48, 52), it shall now recover its ancient splendour and dignity. "The tabernacle of David" is an expression met with but twice in scripture, here and Isa. xvi. 5. It may allude to his having been a shepherd, and dwelling in tents, before he was advanced to a kingdom, but since that reduced in his family to as low a condition as it was in at first: but I conceive the phrase does mystically denote the church, whereof the Messias, here foretold, was to be the head; which is elsewhere styled *God's tabernacle*, as being a place of his especial residence, as the tabernacle in the wilderness was (see Lev. xxvi. 11, Ezek. xxvii. 17, compared with Rev. xxi. 3). Tobit understood this text of the days of the Messias, xiii. 10, where he exhorts "Zion to praise God that his tabernacle may again be built in her."

Ver. 12.] [If we follow the English translation, the words foretell the same event which is foretold by Obadiah, ver. 19 of his prophecy; and by Balaam, Numb. xxiv. 18.] The words in the Hebrew are capable of another translation, thus: "The remnant of Edom, and of all the heathen that are (or shall be) called by my name, may possess me," the Lord: i. e. that both those of Edom, which are near neighbours, but fierce enemies to the Jews (see the notes upon Isa. xi. 14), as well as the other gentiles "which were afar off," may be made subjects to the kingdom of David, now again erected. This sense of the text is followed by the LXX. and approved by Lud. De Dieu, and our learned Dr. Pocock, in order to reconcile the Greek translation with the original (see Dr. Pocock's Not. Miscell. cap. 4, p. 46).

But others suppose the LXX. read, with a small alteration from the present Hebrew, *yidreshu, seek*, for *yireshu, possess*; and that instead of the particle *eth*, they read *othi, me*; and, lastly, instead of *Edom*, they read *Adam*, these two words differing only in their points, which are generally acknowledged to be of a much later date than the original. For the fuller explaining the text, I shall refer the reader to the Bishop of Coventry and Litchfield's learned Defence of the Ancient Prophecies, p. 168.

Ver. 13. *The days come,—that the plowman shall*

that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant

overtake the reaper, &c.] As the prophecy in the foregoing verse was to commence from the coming of Christ, but not to receive its utmost completion till the *fulness* both of Jews and gentiles come in to the church; so this and the following verses ought to be understood of the happy state of the millennium, which may be supposed to begin after the Jews are restored to their country (compare Joel iii. 18). Then the text says, "The plowman shall overtake the reaper, and the treader of grapes him that soweth seed:" where the sense would be clearer if the words were translated, "The plowman shall meet the reaper," &c. So the Chaldee and Septuagint understand the place: to the same sense the word *niggash* is often translated in the Greek: and then the words import, that there should be such an increase of the fruits of the earth, that as soon as the harvest is got in, it will be time to plough for the next year, which was not usual in those hot countries, where the corn was ripe early in the summer, in the month of May or June at farthest. And in the like manner, the vintage should be so plentiful, that whereas it used to begin in August, it should not be over till the seed-time, the earliest season of which was November.

The mountains shall drop sweet wine, and all the

vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

hills shall melt.] i. e. Shall flow down with wine or milk (see note on Joel iii. 18). The Chaldee paraphrase, the Septuagint, and Vulgar Latin, understand the Hebrew verb, translated *melt*, of being cultivated, the stony ground being made softer by ploughing and manuring. The prophets sometimes describe the days of the Messiah in the same terms the poets do the golden age (see Ps. lxxii. 16, Isa. xxxv. 1, xli. 19, lv. 13, Hos. ii. 21, 22).

Ver. 14. *I will bring again the captivity of my people* I will restore them to their own country, and settle them in it (see the following verse, and note upon Ezek. xxviii. 25).

They shall build the waste cities, and inhabit them, &c.] Compare Isa. lxi. 4, Ezek. xxxvi. 33, 36. This and the following part of the verse contain a promise to them, that they shall enjoy the fruits of their labours, in opposition to that curse denounced against them, v. 11, Deut. xxviii. 30, that "they should build houses, and not dwell in them" (compare Isa. lxxv. 22).

Ver. 15.] They shall dwell in it secure from any annoyance of enemies (compare Jer. xxiii. 6, xxxii. 41, Ezek. xxxiv. 28, Joel iii. 20, Mic. iv. 4, Zeph. iii. 13).

THE BOOK

OF

THE PROPHET OBADIAH.

PREFACE.

GROTIUS, HUETIUS (in his *Demonstratio Evangelica*), and Dr. Lightfoot (in his *Harmony of the Old Testament*), are of opinion, that Obadiah was contemporary with the elder prophets, Hosea, Joel, and Amos: the reason they chiefly allege is, that the compilers of the Old Testament canon had a regard to the order of time in their placing the minor prophets. But this reason seems to be of little force, since we find that Jonah is placed the fifth in order, nay, the sixth in the Greek copies, who was confessedly anterior than any of those that are placed before him.

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The more probable opinion is, that Obadiah prophesied about the time of the taking of Jerusalem: and thereupon, in foretelling the destruction of Edom, he uses several expressions which Jeremiah had done before him, speaking upon that subject (compare Obad. ver. 1, 8, with Jer. xlix. 9, 14—16). Ezekiel agrees with Jeremiah and Obadiah, in assigning the same reason for the judgments threatened against the Edomites, viz. their insulting over the Jews in the time of their distress (see Ezek. xxv. 12, xxxv. 5, &c.).

Archbishop Usher, in his *Annals*, ad A. M. 3419, supposes this prophecy to have been fulfilled about five years after the taking of Jerusalem.

3 q 2

1 THE vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave *some* grapes?

6 How are the *things* of Esau searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; *they that eat thy bread* have laid a wound under thee: *there is none* understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

13 Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity;

ARGUMENT.—The prophet, after having denounced utter destruction upon Edom for their unnatural enmity against the Jews, foretells their restoration and flourishing state in the *latter times*.

Ver. 1. *An ambassador is sent among the heathen* [or nations], &c.] The prophets sometimes represent Almighty God as summoning armies, and setting them in array of battle, against those people he designs to destroy (see Jer. li. 27, 28). And here, according to the custom of earthly princes, he is described as sending ambassadors to invite the nations to join in a confederacy against the Idumeans (compare Jer. xlix. 14). The words are the same in both places, only what Jeremiah speaks in the singular number is expressed here in the plural, to intimate that Obadiah had received the same commission from God which was signified to Jeremiah before.

Ver. 2. *I have made thee small among the heathen* [or nations]:] Thou art contemptible in the sight of the Chaldeans and their confederates, who think they can easily subdue thee. This verse and the two following are almost word for word the same with the fifteenth and sixteenth verses of the forty-ninth chapter of Jeremiah.

Ver. 3.] Thou valuest thyself too much upon the strength of thy situation, being placed among rocks which thou thinkest inaccessible by the enemy. St. Jerome, who dwelt in that neighbourhood, observes upon the place, that the Idumeans dwell in caves dug out of the rocks (see likewise Numb. xxxiv. 3, 4, 2 Kings xiv. 7).

Ver. 4. *Though thou exalt thyself as the eagle* [see note upon Jer. xlix. 16], and *though thou set thy nest among the stars,*] Upon the highest mountains, that seem to reach up to heaven (compare Isa. xiv. 14, 15, Jer. li. 53, Amos ix. 2, Hab. ii. 9).

Ver. 5. *If thieves came to thee,*] See Jer. xlix. 9.

Ver. 6. *How are his hidden things sought up!*] Those treasures and riches which he took all possible care to conceal, that they might not be discovered by the enemy (see Jer. xlix. 10).

Ver. 7. *All the men of thy confederacy have brought*

thee even to the border:] The confederates marched out with thee till they came to the borders of thy country, and then they treacherously joined with the enemy's forces.

They that eat thy bread have laid a wound under thee:] Those that were maintained at thy cost, as thine allies, have given thee a secret blow, which thou wast not aware of.

Ibid. and ver. 8. *There is none understanding in him. Shall I not in that day—even destroy the wise men out of Edom,*] These two sentences contain the same sense; and instruct us, that when God designs a people for destruction, he deprives them of that discretion and foresight which is necessary for the due management of their affairs (see Isa. xix. 11, 12).

Ver. 9.] A panic fear shall seize those that were remarkable for their courage (compare Deut. xxviii. 25, Isa. xix. 16, Jer. l. 37, Amos ii. 16, Nahum iii. 13). Teman was one of the chief provinces or cities of Idumea, called so from Teman, Esau's grandson (see Jer. xlix. 7, Amos i. 12).

Ver. 10. *For thy violence against thy brother Jacob shame shall cover thee,*] The prophet uses the expression, "Thy brother Jacob," in allusion to Esau's animosity against his brother (Gen. xxvii. 41). The same reason is assigned in other prophets for God's displeasure against the Edomites (see note upon Amos i. 11).

Thou shalt be cut off for ever.] The Nabatheans drove the Edomites out of their ancient habitations, since called Arabia Petraea; which country they could never afterward recover (see Ezek. xxxv. 9, Mal. i. 3, 4, Dr. Prideaux, par. ii. ad A. C. 165).

Ver. 11. *In the day that the strangers carried away captive his forces,*] When Jerusalem was taken by Nebuchadnezzar, thou didst join with the enemy (see Ps. cxxxvii.).

And cast lots upon Jerusalem.] What captives fell to the share of each of the commanders (see the note upon Joel iii. 3).

Ver. 12. *Thou shouldst not have looked on the day of thy brother*] Thou oughtest not to have taken pleasure at the sight of thy brother's calamity. So the

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be deliver-

ance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken it.

19 And *they of the south* shall possess the mount of Esau; and *they of the plain* the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

20 And the captivity of this host of the chil-

expression of "looking upon an enemy," signifies the beholding his fall with satisfaction, Ps. liv. 7, lix. 10, xcii. 10, cxii. 8. Our translators render it in those places "See my desire upon mine enemies" (compare Mic. iv. 11, vii. 10).

The day of thy brother] "The day of his calamity," as it is expressed ver. 13 (compare Ps. xxxvii. 13, cxxxvii. 7). When he was driven from his own inheritance, and went captive into a strange land.

Ver. 14. *Neither shouldest thou have delivered up those—that did remain*] Or, "Shut up those," as the margin reads. The word signifies, to shut up all the ways of escaping to the conquered, in order to take them and deliver them up to the enemy (see Ps. xxxi. 8.) So the Greek word which answers it is taken, Gal. iii. 23. Συγκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀπεκλεισθήναι, which should be translated, not shut up, but "delivered over to the faith, which should afterward be revealed:" just as a schoolmaster delivers up his scholar when he comes to age; as the comparison there follows.

Ver. 15. *For the day of the Lord is near upon all the heathen:*] "If judgment begin at the house of God," we may certainly conclude, that they who are more professedly wicked shall not escape (compare Jer. xxv. 15, 29, xlix. 12, 1 Pet. iv. 17).

As thou hast done, it shall be done unto thee:] Others shall rejoice at thy calamities, as thou hast insulted over theirs. As thou hast spoiled and plundered thy neighbours, thou shalt be served thyself (see Ezek. xxxv. 15, Hab. ii. 8).

Ver. 16. *As ye have drunk upon my holy mountain, so shall all the heathen drink continually,*] Since ye, O my people, have drunk the cup of my wrath, which has been executed upon you in mount Zion (see ver. 17) and at Jerusalem, where my name was placed; there is no reason that those who are strangers and foreigners to my name and worship should expect to be excused (see the note upon ver. 15). The prophet speaks of the Jews here, as already under a state of captivity; as they actually were, before this prophecy was fulfilled. God's judgments are commonly represented by a cup of intoxicating liquors (see note upon Jer. xxv. 15).

They shall be as though they had not been.] They shall be utterly destroyed (compare Ezek. xxvi. 21).

Ver. 17. *Upon mount Zion shall be deliverance.*] This was remarkably verified at the first preaching of the gospel, when God's "law came forth from Zion (Isa. ii. 3, Joel ii. 32, Ps. cx. 2): and there shall be another completion of it, at the restoration of the Jewish nation, which is spoken of in this and the following verses.

There shall be holiness;] See Joel iii. 17.

Ver. 18.] The Jews, when they are restored to their own land, shall devour all their enemies that shall give them any disturbance there (see Isa. xi.

14, xxxi. 9, Joel iii. 19, Mic. v. 8, Zech. xii. 6, Ezek. xxxviii. 14, 23).

Ver. 19. *They of the south shall possess the mount of Esau;*] They that dwell in the southern parts of Judea shall possess the mountainous country of Edom (see Mal. i. 3), elsewhere called mount Seir (see Ezek. xxxv. 2, 3). The tribe of Judah, which inhabited the southern part of Judea, bordered upon Edom (see Josh. xv. 21). Here it is foretold they should enlarge their borders that way.

They of the plain the Philistines:] The plain lay lower and was better watered, than the south part of Judea, and it lay towards the Philistines' country (see Josh. xv. 33, 45, and the note upon Zech. vii. 7). These were likewise ill neighbours to the Jews, whom they should at last conquer, and possess their land, as the prophet here foretells (compare Zeph. ii. 7).

They shall possess the fields of Ephraim, and the fields of Samaria:] The prophet speaks of those places as possessed by idolaters, for so they were in his time; viz. that colony which the king of Assyria settled here, "who served their own idols, together with the god of the land," 2 Kings xvii. 24, 33. So the words import the conquest of the Jews over their idolatrous neighbours (see the note upon ver. 18).

Benjamin shall possess Gilead.] Benjamin, although one of the smallest tribes, shall enlarge his borders as far as the land of Gilead beyond Jordan.

Ver. 20. *The captivity of this host—shall possess that of the Canaanites, even unto Zarephath;*] The ten tribes, when they shall return from their captivity, shall possess all the country where the Canaanites formerly lived, even unto Zarephath, or Sarepta, a city near Sidon, in the northern borders of Judea, 1 Kings xvii. 9. The Canaanites, properly so called, were ancient inhabitants of that district (see Judg. i. 32, 33, Matt. xv. 21, 22).

The captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.] Dr. Lightfoot, in his Chorographical notes upon St. Luke, chap. ii. supposes Sepharad to be a part of the country of Edom, and explains the text of the Jews who were captives in Edom, that they should possess the cities of the south that lay near that country (see the beginning of the nineteenth verse). Others translate the sentence thus, "The captivity of Jerusalem shall possess that which is in Sepharad, and the cities of the south." In the former part of the verse the prophet mentioned the re-settlement of the ten tribes after their restoration: here he mentions that of Judah, under the name of Jerusalem. Israel and Judah are commonly joined together, as equally sharers in the general restoration of that nation (see the note upon Jer. iii. 15). Of the latter it is here foretold, that they should possess the country called Sepharad. If that word be taken as an appellative, it signifies a border, and may denote that part of

dren of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south.

Arabia which bordreth upon the south of Judea, or the "cities of the south," here mentioned.

Ver. 21. *And saviours shall come up on mount Zion to judge the mount of Esau;*] By *saviours* may be understood the leaders of the Jews, who shall fight their battles, and vanquish their enemies, denoted by the inhabitants of mount Esau. In this sense the word *saviour* is taken, Judg. iii. 9, Isa. xix. 20. Or we may understand the word in a spiritual sense, for the preachers of salvation, whose office it is to convert unbelievers and *aliens* to the

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

commonwealth of Israel (compare ver. 17, and Amos ix. 22). Instead of *saviours*, the LXX., with a small alteration of the Hebrew points, read, *those that are saved*, or *escape*: the same with the *remnant* often mentioned in the prophets, and particularly Joel ii. 32 (see the note upon the place).

The kingdom shall be the Lord's.] This will be fulfilled when the four monarchies are destroyed, and *the stone which smote the image becomes a great mountain and fills the whole earth* (see Dan. ii. 35, 44, vii. 14, 27, Zech. xiv. 9, Zeph. iii. 9, Rev. ix. 15).

THE BOOK

OF

THE PROPHET JONAH.

PREFACE.

JONAH was the most ancient of all the prophets whose writings are preserved in scripture canon. Bishop Lloyd, in his Chronological Tables, supposed him to have prophesied in the latter end of Jehu's or the beginning of Jehoahaz's reign; at which time the kingdom of Israel was brought very low by the oppressions of Hazael, king of Syria (2 Kings xiii. 22). This might be a proper reason for Jonah to foretell the success which Jehoahaz's grandson, Jeroboam, should have in *restoring the coasts* of Israel; 2 Kings xiv. 25. He was of Gath-hepher, a town in the tribe of Zebulun (Josh. xix. 13), not far from Sephorim,

or Dio-cæsarea, as St. Jerome informs us in his Commentary upon Jonah: who adds, that "Jonah's sepulchre was shown there in his time." This town was situate in Galilee, and so confutes that observation of the pharisees, that "out of Galilee there did arise no prophet," John vii. 52. He was sent to Nineveh, to denounce destruction to that city, within forty days' time, if they repented not. But they complying with the summons of the prophet, God deferred the executing his judgments till the increase of their iniquities made them ripe for destruction, about one hundred and fifty years afterward; as we shall see more particularly, when we come to explain the prophecy of Nahum.

CHAPTER I.

1 Now the word of the LORD came unto Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city, and

ery against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish

CHAP. I.

ARGUMENT.—Jonah, being sent by God to Nineveh, fleeth to Tarshish, meets with a tempest, is thrown into the sea, and swallowed by a fish.

Ver. 1. *Now the word of the Lord*] The Hebrew reads, "And the word of the Lord:" it is usual in that language to begin a discourse, or a writing, with a particle *And* (see note upon Ezek. i. 1).

Ver. 2. *Arise, go to Nineveh.*] See iii. 3.

For their wickedness is come up before me.] "The cry of their wickedness is come up before me;" as

the LXX. express the sense (see Gen. xviii. 20, James v. 4, Rev. xviii. 5). For this cause heinous offences are called "crying sins."

Ver. 3. *But Jonah rose up* [or went away: see Gen. xxv. 34, Numb. xxiv. 25] *to flee—from the presence of the Lord.*] He might think that that impulse which wrought in the prophets might not exert itself but in the land of Judea: or he might go away out of a sudden fear, as our first parents "hid themselves from the presence of God among the trees of the garden," Gen. iii. 8. It is certain that Jonah, in his sedate thoughts, acknowledged God's omnipresence (see the ninth verse of this chapter, and ii. 2).

from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.

He found a ship going to Tarshish:] Learned men suppose that there were several places of that name noted for trade; one in Spain, another in India; and this might properly be in Cilicia. "Ships of Tarshish" generally signify any trading or merchant-ships (see the note upon Isa. ii. 16). The reason of Jonah's unwillingness to undertake the delivery of the divine message, shall be considered in the note upon iv. 2.

Ver. 5. *Cried every man unto his god,]* To their several idols, as being heathens, and ignorant of the true God.

But Jonah was gone down into the sides of the ship;] Into a cabin in one of the sides of the ship. So we read that Jephthah was buried "in the cities of Gilead," Judg. xii. 7, where our interpreters rightly express the sense, "in one of the cities of Gilead."

Ver. 7. *Let us cast lots,]* This was a usual method of referring things to the appointment or discovery of Providence (see 1 Sam. x. 20, 21, xiv. 42, 44, Prov. xvi. 33, Acts i. 26).

Ver. 9. *I fear the Lord the God of heaven,]* Or, rather, "Jehovah, the God of heaven;" Jehovah being the peculiar name of the true God, by which he was distinguished from those who had the names of gods and lords among the heathen.

Ver. 10. *Why hast thou done this?]* You have been guilty of great profanation to disobey his command, whom yourself acknowledge to be Lord and maker of all things.

Ver. 11. *For the sea wrought, and was tempestuous.]* The Hebrew reads, "The sea went, and was tempestuous;" i. e. "grew more and more tempestuous," as our margin reads. We find the same phrase, Exod. xix. 19, "The trumpet waxed louder and louder;" where it is in the Hebrew, "The trumpet was going and strengthening."

Ver. 14. *They cried unto the Lord,]* They were

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

13 Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

convinced by the account Jonah gave of himself, that the God whom he worshipped (ver. 9) had brought this tempest upon them: so they made their petitions to him.

Let us not perish for this man's life,] For exposing this man's life to inevitable danger; since it is done out of extreme necessity to save ourselves, and by his own desire.

Ver. 16. *Then the men feared the Lord exceedingly,]* They were convinced of the power and greatness of that God whom Jonah worshipped; which appeared both in raising this storm, and so suddenly laying it.

And offered a sacrifice unto the Lord, and made vows.] The words may be translated to a plainer sense, thus, "And offered sacrifice unto the Lord, that is, they made vows" to do it as soon as they had opportunity. The copulative particle *vau* is sometimes used by way of explication; as hath been observed in the note upon Isa. li. 19 (see Noldius, p. 280). This sense suits best here.

Ver. 17. *A great fish]* Naturalists give an account of some sorts of fish which are large enough to swallow a man; particularly the *canis charcarias*, or *dog-fish*, called by some writers *lamia*, (see Bochart. De Animal. lib. v. cap. 12).

Jonah was in the belly of the fish three days and three nights.] The Hebrew language hath no one word to express what we call a *natural day*; so what the Greeks express by *ἡμέρας*, they denote by "a day and a night." Therefore the space of time, consisting of one whole revolution of twenty-four hours, and part of two others, is fitly expressed in that language, by "three days and three nights." Such a space of time our Lord lay in the grave; and we may from thence conclude, that Jonah, who was an eminent figure of him in this particular, was no longer in the fish's belly.

CHAPTER II.

1 THEN Jonah prayed unto the LORD his God out of the fish's belly.

2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation is of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

CHAP. II.

ARGUMENT.—It contains the prayer of Jonah, when he was in the fish's belly, and his deliverance from thence.

Ver. 1.] Those devout thoughts which he had at that time, he afterward digested into the following prayer, and added a thanksgiving for his deliverance at the end of it. So several of David's psalms were probably composed after this trouble was over; but in a manner suitable to the thoughts he had at the time of his affliction, and with a grateful sense of God's mercies for his deliverance out of it (see Ps. liv. cxx).

Ver. 2. *Out of the belly of hell*] The word *sheol* signifies the "state of the dead" (see note on Isa. xiv. 9). So it may most properly be rendered the *grave* here, as the margin reads: the belly of the fish was to Jonah instead of a grave.

Ver. 4.] My first apprehensions were, that as I had justly forfeited thy favour by my disobedience; so thou wouldst cast me out of thy protection (see ver. 7, and compare Ps. xxxi. 22) yet, upon recollecting myself, I thought it my duty not to despair of thy mercy, but direct my prayer towards thy heavenly habitation (see ver. 7).

Ver. 5.] When I was thrown into the sea, I

thought myself just ready to be drowned (compare Ps. lxxix. 1).

Ver. 6.] I went down to the bottom of the sea, where the foundations of the mountains lie (see Ps. xxiv. 2). I found myself enclosed on every side, so that I had no prospect of deliverance.

Ver. 7. *My prayer came in unto thee,*] My prayer reached unto heaven, the place of thy peculiar residence (see Ps. xi. 4, xviii. 6, cii. 19, Mic. i. 2, Hab. ii. 20).

Ver. 8.] They that seek to or trust in idols, often called by the names of *vanity* and *lies* (see Ps. xxxi. 4, Jer. x. 8, xvi. 19), forsake him who alone is able to show mercy to them, and preserve them in the time of danger.

Ver. 9.] I will offer to thee those thanks which I solemnly promised to pay in the time of my trouble, and which will be as acceptable to thee as the fattest sacrifices of slain beasts (see Ps. l. 14, cxv. 17, 18, Hos. xiv. 2).

Ver. 10.] God's almighty power is represented in scripture as bringing things to pass by his bare will and command (see Gen. i. 3, Rom. iv. 17). Huetius Demont. Evang. prop. iv.) supposes, that Jonah's deliverance from the whale's belly gave occasion to the Greek story of Arion, who, after he was cast into the sea, was conveyed by a dolphin to the port of Corinth.

CHAPTER III.

1 AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, ac-

ording to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

CHAP. III.

ARGUMENT.—Jonah is sent again to the Ninevites, and preacheth to them with good success.

Ver. 3. *Nineveh was an exceeding great city*] The Hebrew reads, "A city great to God;" so "the mountains of God" are the same with great mountains, Ps. xxxvi. 5, and "the cedars of God" are translated *goodly cedars*, Ps. lxxx. 10. Diodorus Siculus informs us, that Nineveh was four hundred and eighty furlongs in compass, which makes sixty of our miles (see Dr. Prideaux, ad A. C. 612); so that it was bigger than Babylon; which, according

to his account, was but forty-eight. Diodorus's account agrees with the description the prophet gives us, that it was *three days' journey* in compass: twenty miles was a day's journey in common computation for a foot-traveller (see Casaubon's Notes upon Strabo, lib. i. p. 35).

Ver. 4. *Yet forty days, and Nineveh shall be overthrown,*] God was pleased to allow them sufficient time to repent, and give some proof of their reformation. The copies of the LXX. read, *three days*: it is no easy matter to guess at the occasion of the mistake, although Is. Vossius is willing to believe that this was the original reading (see his book De LXX. Interp. cap. 23). Some copies of Justin Martyr's

5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

Dialogue with Trypho (p. 316, edit. Lond.), reads *forty-three days*; but that number is probably owing to the copiers, who joined the two readings of the Hebrew and LXX. together.

Ver. 5.] The fame of the wonderful works God had wrought for the Jews was spread over the eastern parts of the world. This might make the Ninevites hearken to a man of that nation, that came to them as sent by God: and it is likely that he gave them an account of the miraculous circumstances which attended his own mission. But without question, a sense of their own guilt, and their deserving whatever punishment Heaven could inflict, was a principal reason that moved them to have a regard for his message. And by the men of Nineveh's "repenting at the preaching of Jonas," God designed to upbraid the stubbornness of his own people, and shame them, as it were, into repentance, for fear the men of Nineveh "should rise up in judgment against them;" as our Saviour speaks of the Israelites in his own time, Matt. xii. 41.

Ver. 6. *For word came unto the king of Nineveh.*] Archbishop Usher, in his Annals, ad A. M. 3233, supposes this prince to have been Pul, the king of Assyria. Nineveh being then the capital city of that empire: who afterward invaded the kingdom of Israel, in the days of Menahem (2 Kings xv. 17); it being very agreeable to the methods of providence,

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

to make use of a heathen king that was penitent, to punish the impenitency of God's own people, Israel.

Laid his robe from him.] He laid aside all his state, and put on the habit of a penitent.

Ver. 7. *Let neither man nor beast—taste any thing.*] Such general shows of sorrow add to the solemnity of the humiliation, and may be proper to work upon men's minds, and bring them to a true contrition.

Ver. 8. *But let man and beast be covered with sackcloth.*] The covering horses and mules with sackcloth, adds to the solemnity of a funeral: in like manner, their mournful garb was an affecting circumstance in this public sorrow and humiliation.

Let them turn every one from his evil way.] Natural religion instructed them, that their earnest prayers, without true amendment, would not avail them before God: nor would their repentance be thought sincere, unless they restored to the true owners what they had gained by violence and injustice.

Ver. 9.] Compare Joel ii. 14, 2 Sam. xii. 22. Even wicked men, upon their repentance, are apt to conceive hopes of obtaining mercy.

Ver. 10. *He did it not.*] According to the general declaration he hath made of his will in this case, Jer. xviii. 1, therefore the threatenings of temporal evils are to be understood conditionally; viz. unless the execution of them is suspended by men's repentance.

CHAPTER IV.

1 BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of evil.

3 Therefore now, O LORD, take, I beseech thee,

my life from me: for *it is* better for me to die than to live.

4 ¶ Then said the LORD, Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord God prepared a gourd, and

CHAP. IV.

ARGUMENT.—Jonah repining at God's mercy in sparing the Ninevites, is reproved by the type and figure of the gourd.

Ver. 1.] God's mercy in sparing the Ninevites was very displeasing to Jonah; and he expressed a great impatience under it, lest he should be esteemed a false prophet, and treated as such.

Ver. 2. *He prayed unto the Lord.*] He uttered his complaint in his prayers to God, wherein he pleaded an excuse for his disobedience to God's first commands.

Therefore I fled before unto Tarshish.] This made

me unwilling to go upon this message to the Ninevites, because I knew, by the declaration thou madest to Moses (Exod. xxxiv. 6), and by several instances of thy mercy, that thou dost not always execute the punishments thou threatenest against sinners.

Ver. 3.] I had rather die, than live under the imputation of being a false prophet. Josephus (Antiq. lib. xiii. cap. 19) tells a story parallel to this, concerning one Judas, an Essene, who had foretold that Antigonus should be murdered on a certain day at Straton's Tower, which was another name for the town of Cæsarea. On the very same day he saw this Antigonus in the temple, at which he fell into a great passion, and wished himself dead: but before the day was over, he received news that Antigonus

made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is better for me to die than to live.*

was slain just under that tower of the palace in Jerusalem, which was called Straton's Tower.

Ver. 5. *So Jonah went out of the city,*] The words should have been translated, "Now Jonah had gone out of the city:" for the particulars related in the foregoing verses happened after his departing out of the city, and sitting somewhere in view of it, expecting some extraordinary judgment should come upon it: but being disappointed, he broke out into that expostulation with God already mentioned.

And sat on the east side] Probably in some solitary place, where he might not be discovered, and which did not lie in the way towards his own country, but quite opposite to it: so that if the Ninevites had a mind to have pursued him, they might not apprehend him.

Ver. 6. *God prepared a gourd,*] What sort of plant or shrub this should be, was a question before St. Jerome's time, as appears by his commentary upon the place. He translates it *ivy*, not that he thought it meant so, but in compliance, as he tells us, with some ancient interpreters; although the Septuagint, and all the ancient versions, agree in translating it a *gourd*.

That it might be a shadow over his head,] From the burning heat of the sun, which still added to his former grief and vexation; the booth which he made at first being withered by the heat.

Ver. 8.] The winds in the hot countries are oftentimes more suffocating than the heat of the sun, when they blow from the sandy deserts; and they make the sun-beams give a more intense heat. The word *charishith*, *vehement*, signifies likewise *silent*,

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even unto death.*

10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

as it is translated in the margin. Taking it in that sense, it denotes such a wind, as causes a small motion in the air, and makes it sultry hot.

Ver. 9. *Doest thou well to be angry for the gourd?*] Dost thou think fit to persist in thine impatience, notwithstanding the punishment I have sent upon thee for thy former guilt in this kind?

I do well to be angry, even unto death.] I have just cause to be angry, even to that degree as to wish myself dead. The prophet here records his own impatience, without concealing any circumstance of it, as Moses and other holy writers have done.

Ver. 10. *Thou hast had pity on the gourd,*] Thou wast concerned at the loss of that short-lived plant.

Ver. 11. *And should not I spare Nineveh,*] The lives of so many thousand men are much more valuable than that of a single plant.

Wherein are more than sixscore thousand persons that cannot discern between their right hand and their left] i. e. Infants, who "know neither good nor evil," as it is expressed, Deut. i. 39, Isa. vii. 15, 16. If we compute these at the fifth part of the inhabitants of Nineveh, the whole sum will amount to six hundred thousand inhabitants; which are as few as can well be supposed to live in a city of such large dimensions.

Also much cattle?] God's providence extends its care to beasts, as well as men (see Ps. xxxvi. 6, civ. 27, 28): so he is willing to spare them, as well as the more noble parts of the creation.

This reason seems to have silenced Jonah's complaints, and made him sensible of his fault, in repining at God's mercies.

THE BOOK

OF

THE PROPHET MICAH.

PREFACE.

THE prophet Micah was probably of Judah, because he reckons the time of his prophesying by the reigns of the kings of Judah. He is

called the Morasthite here, and Jer. xxvi. 18, from the place of his nativity, Morasthi, which St. Jerome distinguishes from Mareshah, mentioned i. 15, though he places them both in the tribe of Judah (Lib. de Locis Hebr.).

CHAPTER I.

1 THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the LORD from his holy temple.

3 For, behold, the LORD cometh forth out of his high place, and will come down and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

5 For the transgression of Jacob is all this,

CHAP. I.

ARGUMENT.—The prophet begins with an awful description of God's coming to execute his judgments, first upon Samaria, and then upon Jerusalem.

Ver. 1. *Concerning Samaria and Jerusalem.*] Concerning both the kingdoms of Israel and Judah, whereof Samaria and Jerusalem were the metropolises.

Ver. 2. *Hearken, O earth, and all that therein is:*] Or, "Hearken, O land [of Israel], and all its inhabitants." A form of speech bespeaking men's attention (see Deut. xxxii. 1, Isa. i. 2). The prophets sometimes address their speech to inanimate things, to upbraid the stupidity of men (see below, vi. 1, 2, Ezek. vi. 2).

Let the Lord God be witness against you,] I call him to witness, that I have forewarned you of the judgments that hang over your heads, unless you speedily repent. And he himself will become a witness against you, and convince you of your sins, in such a manner, that you shall not be able to deny the charge (compare Ps. 1. 7, Mal. iii. 5).

The Lord from his holy temple.] From heaven his holy habitation (see the following verse, and the note upon Jonah ii. 7).

Ver. 3. *The Lord cometh forth out of his place.*] God is described as coming from heaven to judgment because of the visible effects of his power and presence upon earth (see Isa. xxvi. 21).

And will come down, and tread upon the high places of the earth.] When he comes to execute his judgments, he will subdue places of the greatest strength, and bring down the men of the highest rank (see Amos iv. 13).

Ver. 4.] An allusion to God's coming upon mount Sinai, when thunder and lightning shook the mountain, and violent rains, which accompanied this tempest, made the hills look as if they were melted down (compare Judg. iv. 4, 5, Ps. lxxviii. 8, xcvi. 5, Isa. lxiv. 1, 2, Hab. iii. 6, 9, 10). Or the words may be referred to the general judgment, of which all particular judgments are an earnest; when the heavens and the earth shall be dissolved at God's appearing (compare Nah. i. 5, Isa. li. 6).

Ver. 5. *What is the transgression of Jacob? is it not Samaria?*] Where is the chief cause of Jacob's or Israel's sin and apostasy? Is it not Samaria, the chief seat of that kingdom, the residence of the king and his princes, who have set up the idolatry of the golden calves, and made it the established religion of the kingdom?

and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go

What are the high places of Judah? are they not Jerusalem?] Doth not the idolatrous worship, practised in the high places, receive its chief encouragement from Ahaz, and the great men that join with him in that idolatry (see 2 Kings xvi. 4)?

Ver. 6. *I will make Samaria as an heap of the field, and as plantings of a vineyard:*] It shall be turned into a heap of ruins (compare iii. 12, 2 Kings xix. 25, Neh. iv. 2). It shall be reduced into such heaps of stones as are laid up together in a field lately ploughed, or a vineyard newly planted, after the stones have been gathered out of it (compare Isa. v. 2, Hos. xii. 11). The Vulgar Latin translates the sentence thus: "I will make Samaria as a heap of stones in a field, when a vineyard is planted."

I will pour down the stones thereof into the valley, and I will discover the foundations] Samaria stood upon a hill (1 Kings xvi. 24): so, when it was demolished, many stones would fall down from the high and stately buildings into the valley beneath, and leave the foundations naked and bare (compare Jer. li. 25).

Ver. 7. *All the hires thereof shall be burned with the fire,*] i. e. The city shall be destroyed; all its wealth and substance shall be consumed in the fire; the increase of which they looked upon as so many rewards of their idolatry (see Hos. ii. 5, 12).

For she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.] She imagines that she gaineth her wealth as a reward of her idolatry, and it shall return or be made a prey to idolatrous Assyrians. Nothing is more abominable than the "hire of an harlot," implying two great wickednesses, covetousness and impurity (see Deut. xxiii. 18).

Ver. 8. *I will wail and howl, I will go stripped and naked:*] I will sympathize with the calamities of my countrymen (compare Isa. xxii. 4, Jer. iv. 19). I will put on the habit and dress of mourners, whose custom it was to go without their upper garments: or with those they wore, rent and torn. This will fitly denote the naked condition to which the ten tribes will be reduced by their enemies (see Isa. xx. 2—4, and the notes there).

A wailing like the dragons,] The word *tannin* is often translated a *dragon* by our interpreters; but it signifies most commonly some great fish, such as a *whale* or *crocodile* (see the note upon Isa. xxvii. 1, Ezek. xxix. 3). It seems to be taken for a land-animal here, as Dr. Pocock observes upon the place; and so it is taken Lam. iv. 3, where our English reads "The sea monsters draw out the breast, they give

stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing.

suck to their young ones;" but the text must be understood of a land-animal, sea monsters having no breasts.

Mourning as the owls.] Compare Job xxx. 29, Ps. cii. 6. Bochart (De Animal. lib. ii. cap. 14) thinks the word translated *owls* signifies properly an *ostrich*. It is generally supposed, that the Hebrew *yaanib* is derived from the loud noise this bird maketh. The LXX. translated it here by *Συρίδες, sycens*; by which Vossius understands a sort of wasp or hornet, of a melancholy note; which kind never goes in swarms, but wanders about in a solitary manner (see his Dissert. De Orac. Sibyll. cap. 13).

Ver. 9.] The captivity and desolation of the ten tribes can neither be prevented, because they persist in their impenitence: nor can any relief be applied to it, because it will end in their utter destruction. And one aggravating circumstance attends it, that it is the forerunner of those evils which befall Judah and Jerusalem; whose gates Sennacherib shall attempt to besiege, with a design to make himself master of that city and the kingdom (see 2 Kings xviii. 17, 2 Chron. xxxii. 2, compare ver. 12 of this chapter).

Ver. 10. *Declare ye it not at Gath.*] The words are taken out of David's lamentation over Saul and Jonathan, 2 Sam. i. 20. This manner of speech does not imply, in either place, that such ill tidings could be concealed; but only expresseth the prophet's concern, lest the Philistines should take occasion from thence to rejoice over the calamities of his people.

In the house of Aphrah roll thyself in the dust.] Or, "Wallow in the ashes;" as was commonly practised in times of great mourning (see Esther iv. 3, Jer. vi. 20). The word *Aphrah* signifies *dust*; and the prophet, it is likely, puts it here for *Ophrah* a town in the tribe of Benjamin: that the name may better suit their present condition.

Ver. 11. *Pass ye away, thou inhabitant of Saphir, having thy shame naked.*] Or, "Thy nakedness uncovered." The word *Saphir* imports a fair and delightful habitation, and denotes either Samaria or Jerusalem. The prophet threatens the inhabitants of that place, that they shall go into captivity in a way very unsuitable to their former softness and luxury; even without so much as a covering to hide their nakedness (see Isa. iii. 17, xlvi. 2, 3, and the notes there).

The inhabitant of Zaanan came not forth in the mourning of Beth-ezel.] The inhabitants of Zaanan were so much concerned to provide for their own security, that they took no notice of the mournful condition of their neighbour: so Beth-ezel signifies. Grotius supposes Zaanan to denote Zion, and Beth-ezel to signify Beth-el, called here by another name, importing "the house of separation," according to his interpretation; because it was the principal seat of idolatrous worship.

He shall receive of you his standing.] The inhabitant of Zaanan shall make a conjecture of his own strength or condition, whether he is like to stand or

12 For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion; for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O in-

fall by the fate which he sees doth befall the people of Beth-ezel.

Ver. 12.] *For the inhabitant of Maroth waited carefully for good: but evil came down, &c.*] The words may be better translated, "Although the inhabitant of Maroth waited for good, yet evil," &c. So the particle *ki* is translated when it is repeated in the middle of the sentence, as it is here (2 Sam. xxiii. 5). By Maroth, which signifies *bitterness* or *trouble*, Grotius understands Ramoth: there were several Ramahs, expressed sometimes by Ramoth, in the plural number; one in mount Ephraim, 1 Sam. i. 1, another in the tribe of Benjamin, near Beth-lehem, Jer. xxxi. 15.

But evil came down from the Lord unto the gate of Jerusalem.] Such a calamity as stopped not at Ramah, but reached even to Jerusalem; those two places being not far asunder (see Judg. xix. 10, 13).

Ver. 13. *Bind the chariot to the swift beast.*] In order to flee from the approaching enemy. Lachish was one of the first cities that Sennacherib besieged when he invaded Judea (2 Kings xviii. 13, 14).

She is the beginning of the sin to the daughter of Zion.] She was the first among the cities of Judah which practised those idolatries, which the kings and people of Israel had begun.

Ver. 14. *Shalt thou give presents to Moresheth-gath.*] Either to defend thee against the enemy, or to receive thee under their protection. Moresheth-gath was probably a place that once belonged to Gath of the Philistines.

The houses of Achzib shall be a lie to the kings of Israel.] *Achzib* signifies a lie. There is a town of that name belonging to the tribe of Judah, mentioned Josh. xv. 44. This place the prophet foretells will answer its name, and disappoint the kings of Israel that depended upon its strength and assistance [see Chron. xxi. 2, xxviii. 19]. Israel is sometimes used for Judah (see below, iii. 9, 10): so it may probably be taken here, and ver. 15.

Ver. 15. *Yet will I bring an heir unto thee, O inhabitant of Maroth.*] This is another town belonging to Judah, mentioned Josh. xv. 44. The name signifies an *inheritance*: so the prophet, by way of allusion, foretells that a new heir shall come and take possession of it, viz. a conquering enemy.

He shall come unto Adullam the glory of Israel.] The enemy shall enlarge his conquests even to Adullam, one of the frontier cities of Judah, fortified by Rehoboam, 2 Chron. xi. 7. Israel is put here for Judah, as in the foregoing verse. The margin reads, "The glory of Israel shall come to Adullam:" i. e. the great and honourable men shall be forced to hide themselves from their enemies, in the cave of Adullam, as David did when he fled from Saul, 1 Sam. xxii. 1.

This may relate to the great depredations which Pekah king of Israel, in conjunction with Rezin king of Syria, made in the kingdom of Judah, in the reign of Ahaz (see 2 Chron. xxviii. 5, 8).

habitant of Mareshah: he shall come unto Adullam the glory of Israel.

16 Make thee bald, and poll thee for thy deli-

Ver. 16. *Poll thee* [or, shave thy hair] *for thy delicate children;* Cutting the hair, or shaving it close, were expressions of mourning and lamentation, anciently used among most nations (see Job i.

cate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

20, Jer. vi. 29, Amos viii. 10, and notes upon Isa. xv. 2).

Enlarge thy baldness as the eagle; When she moults her feathers.

CHAPTER II.

1 WOE to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.

4 ¶ In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled: he hath

changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.

6 Prophecy ye not, *say they to them* that prophecy: they shall not prophecy to them, *that* they shall not take shame.

7 ¶ *O thou that art* named the house of Jacob, is the spirit of the Lord straitened? *are* these his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from

CHAP. II.

ARGUMENT.—The chapter begins with a reproof for the sins of oppression, and contempt of God's word, but concludes with the promise of a restoration. Some learned men think that the reproofs of this chapter relate to the times of king Ahaz.

Ver. 1. *Woe to them that devise iniquity, and work evil upon their beds!* Whose thoughts are big with mischief, so that they contrive schemes of wickedness upon their beds, in order to put them in practice when they arise in the morning (compare Ps. xxxvi. 4).

Because it is in the power of their hand. "They make their strength the law of justice," according to the character given of such men, Wisd. ii. 11.

Some take the Hebrew word *El* to signify God, which is its most usual signification; in which sense the Vulgar Latin translates it, *Contra Deum est manus illorum*; "their hand is against God." But the phrase in the original is used in the same sense in which our translators understand it, Gen. xxxi. 29, Deut. xxviii. 32.

Ver. 2. *So they oppress a man and his house,* They take from him both his house and his land.

Ver. 3.] As they devise mischief against others, so will I devise an evil against them, as a due punishment for their sin. As they have unjustly deprived others of their inheritance, so a conquering enemy shall dispossess them, and carry them into captivity (see the following verse). The word *family* is equivalent to people, as appears from Jer. i. 15; compare viii. 3, x. 25 of that prophecy; where the "families which have not called upon thy name," mean the same with "the kingdoms that have not called upon thy name," Ps. lxxix. 6.

Ver. 4. *Shall one take up a parable against you.* A *parable* denotes a speech out of the ordinary way, as the Greek word *παροιμία* imports, and illustrated with metaphors or rhetorical figures (see Job xxvii. 1, Ezek. xx. 49, Hab. ii. 1). So "speaking in parables" (for so the words should be translated) is opposed to "speaking plainly," John xvi. 25, 29.

Lament with a doleful lamentation.] The expression alludes to the lamentations made at funerals (see note upon Amos v. 1).

He hath changed the portion of my people; how hath he removed it from me! He hath removed his people out of their ancient inheritance, that portion which he himself had allotted them, and given it away to other owners.

Turning away he hath divided our fields. Turning us into captivity; or, as the margin reads, "instead of restoring us," he hath divided our lands among our enemies.

Ver. 5.] Israel was the Lord's people or congregation (compare Deut. xxiii. 1, 2), they were "the lot of his inheritance" (Deut. xxxii. 9), and he divided their land among them by lot: but now they shall be utterly expelled out of it, and sent captives into a foreign country.

Ver. 6. *Prophecy ye not, say they to them that prophecy;* They do not care to hear the prophets speak ungrateful truths (see Isa. xxx. 10, Amos vii. 16). The word is the same here which is used in that text of Amos (see the note there). "Say they," is understood by a like ellipsis, Nahum xi. 8.

They shall not prophecy to them, that they shall not take shame. Or rather, *For they will not take shame.* It is to no purpose to prophecy to them, for they still persist in a shameless course of sin (compare Zech. iii. 5, Jer. vi. 15). The latter part of the sentence may be thus translated, "Their shame shall not depart," or be removed from them; i. e. God hath determined to bring that shame upon them which their sins deserve.

Ver. 7. *That art named the house of Jacob,* But dost not act suitably to the piety of thy father Jacob.

Is the spirit of the Lord straitened? are these his doings? Is God's hand or power shortened? (compare Isa. lix. 1, Zech. iv. 6.) Are the judgments he brings upon you the genuine effects of his power and goodness? and not rather such acts as your sins do in a manner constrain him to exercise? as punishments are called *his strange work*, Isa. xxviii. 21. Certainly

them that pass by securely as men averse from war.

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

11 If a man walking in the spirit and falsehood

both his laws and the words delivered by his prophets would turn to your good, if you would obey them.

Ver. 8. *Even of late my people is risen up as an enemy:]* This Dr. Wells refers to the invasion of Judah by Pekah, and the devastations which followed upon it (see 2 Chron. xxviii. 5, 8).

Ye pull off the robe with the garment from them that pass by securely] Or, "Ye take the robe from off the garment;" so Noldius translates it, p. 611. By the *robe* is meant the upper garment, called the *cloak*, Luke vi. 29, where the phrase seems to be taken from this place. The words import, that the Israelites invaded their countrymen of Judah, who had given them no provocation, and were willing to live peaceably with them; and in a violent manner stripped them of all their substance, even to their wearing apparel.

Ver. 9. *The women of my people have ye cast out from their pleasant houses:]* This probably relates to the invasion just now mentioned, when the "Israelites carried away captive of their brethren two hundred thousand, women, sons, and daughters," 2 Chron. xxviii. 8.

From their children have ye taken away my glory for ever.] Ye have taken their children captive with a design to sell them to the heathen (see Joel iii. 6), that they may be bred up in idolatry, and forfeit all their right to the privileges of my temple and worship. The temple is called "the beauty of holiness," Ps. xxix. 2, xvi. 9, where the word is the same which is here translated *glory*. Some understand the words of Pekah and Rezin's design to set up another king in Judah (see Isa. vii. 6), not allied to the house of David, and thereby to defeat the promises made to that family, that the Messiah should descend from thence, and withal deprive the posterity of the Jews of the most glorious part of God's promises to them.

Ver. 10. *Arise ye, and depart:]* The prophet still directs his discourse to the Israelites that invaded Judah, and tells them, that as a just punishment for their oppressing and spoiling their brethren, they themselves should be carried captive out of their land, where God had promised to give them rest (see Deut. xii. 9, Ps. xcv. 2).

Because it is polluted, it shall destroy you,] The land, being polluted with your sins, shall "spew you out," as it did its former inhabitants, the Canaanites (Lev. xviii. 28).

Ver. 11. *If a man walking in the spirit and falsehood]* Or, "of falsehood." Noldius gives several instances where the copulative particle supplies the place of the genitive case (see his Concordance, p. 315).

I will prophesy unto thee of wine and of strong drink:] If a prophet pretend to foretell all manner of plenty and prosperity, such a one shall be hearkened to by this people, though it be never so unlikely to come to pass. Such were those that prophesied of peace, whom Jeremiah reproves, vi. 14, viii. 11, and "spoke smooth things," to please their hearers, Isa. xxx. 10. The words may be thus translated, "I will prophesy unto thee for wine and strong drink:" i. e. if it appears, both by his words and actions, that he doth not design the "serving God, but his own belly,"

do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of men*.

as St. Paul speaks, Rom. xvi. 18, yet such a one shall be followed by those that love soothing teachers (compare iii. 5). *Wine and strong drink* are often mentioned together; the latter may best be explained in the words of St. Jerome (Epist. 2. ad Nepotianum): Sicera Hebræo sermone omnis potio nuncupatur, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo; aut cum favi decoquantur in dulcem potionem, aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur. "The Hebrew word *Sheker* signifies any strong drink, whether it be made with any sort of grain (like our malt), or with the juice of apples; or when a sweet liquor is made by the infusion of honey, or when a juice is pressed out of the dates of the palm-tree: or water hath a strength and colour added to it by the infusion of any other fruit."

Ver. 12. *I will surely assemble, O Jacob, all of thee:]* Here follows a promise of mercy, such as is often subjoined to the threatenings of impending judgments. This promise relates to the general restoration of the Jewish nation, which yet is here and elsewhere confined to that remnant, that shall escape the punishments that will come upon the rebellious (see note upon iv. 7).

I will put them together as the sheep of Bozrah,] God is often styled "the shepherd of Israel," and his care over his people is compared to that of a shepherd over his flock, when he gathers them into the fold, and defends them from beasts of prey, while they are there (compare Jer. xxxi. 10). Bozrah is a noted place in Idumæa, where there were large flocks of sheep.

They shall make great noise by reason of the multitude of men.] The noise a multitude makes both discovers their numbers, and is a sign of their being lively and in good condition. The words may be rendered, keeping close to the original, "They shall increase with men:" the same word in the Hebrew signifying both a *noise* and a *multitude* (compare Ezek. xxxvi. 37).

Ver. 13. *The breaker is come up before them:]* He that shall break the bonds of their captivity, or break through all obstacles that hinder their return home. The word *ports* is usually understood in a bad sense, for a thief or a destroyer; but the context here determines it to a more favourable acceptation. To this sense the vulgar Latin renders it, *Pandens iter*, "He that opens the way." The Jewish commentators generally understand the *breaker*, and *their king*, that follows, of the same person, *viz.* the Messiah; as may be seen in Dr. Pocock upon the place. Bishop Pearson cites the words of Moses Hadarsan to the same purpose, in his Exposition of the sixth article of the Creed. The words seem parallel to that expression of Zechariah (xii. 8), "As the angel of the Lord before them," or, at the head of them (see the note there). Some of the Jews, indeed, with a little variation, expound *their king* of the Messiah, and the *breaker* of his forerunner Elijah; as Dr. Pocock observes, the Chaldee paraphrase translates it, "Those that are saved;" as if the word were in a passive form.

They have broken up, and have passed through the gate,] The expressions allude to a flock of sheep, who,

13 The breaker is come up before them : they have broken up, and have passed through the gate,

and are gone out by it : and their king shall pass before them, and the LORD on the head of them.

as soon as a passage is opened for one to get out, do all of them follow.

Their king shall pass before them, and [or, even] the Lord on the head of them.] The Messiah, who

is both their God and their king (see the note upon Isa. vii. 14), shall lead and conduct them as their captain and general (compare Isa. lii. 12, Hos. i. 11).

CHAPTER III.

1 AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel ; *Is it not for you to know judgment ?*

2 Who hate the good, and love the evil ; who pluck off their skin from off them, and their flesh from off their bones ;

3 Who also eat the flesh of my people, and flay their skin from off them ; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them : he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace ; and he that putteth not into their mouths, they even prepare war against him :

6 Therefore night *shall be* unto you, that ye shall not have a vision ; and it shall be dark unto you, that ye shall not divine ; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded : yea, they shall all cover their lips ; for *there is* no answer of God.

8 ¶ But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the pro-

CHAP. III.

ARGUMENT.—Both the princes and prophets of Judah are reproved for their sins, and the destruction of Jerusalem is foretold, as a punishment for these enormities.

Ver. 1. *Ye princes of—Israel ;*] Israel stands for Judah here, as appears by ver. 9, 10 (see likewise i. 14, 15).

Ver. 2, 3. *Who pluck off their skin, &c.]* Who exercise all manner of cruelty upon their inferiors, as if they were so many butchers cutting meat for the shambles.

Ver. 4.] As they have shown no pity to others, God will have no pity for them.

Ver. 5. *That bite with their teeth, and cry, Peace ;*] Though they speak smooth things, yet are no better than ravening wolves, and bring destruction upon those that are deluded by them (see ii. 11).

He that putteth not into their mouths, they even prepare war against him ;] If men will not still caress and maintain them, they bring them into trouble by raising false accusations against them, as if they were enemies to the government (compare Ezek. xiii. 19).

Ver. 6, 7. *Night shall be unto you, that ye shall not have a vision, &c.]* The false prophets shall see their own prophecies confuted by experience, so that they shall no more pretend to the gift of prophecy, and shall be covered with shame and confusion for making false pretences to it.

The day shall be dark over them.] As they shall have no light or revelation from heaven, so dark days or dismal calamities shall overtake them, as a just punishment for their frauds and impostures (compare Isa. viii. 20, xxix. 10, Jer. xv. 9, Amos vii. 9, 10).

Ver. 7. *They shall all cover their lips ; for there is no answer of God.]* Men used to cover their mouth, or their face, when they were under any great affliction (see Ezek. xxiv. 17). This likewise showed

that they were utterly silenced, and had nothing to say, either by way of revelation from God, or in behalf of themselves (Job. xl. 4).

Ver. 8.] Whereas I, that am a true prophet, and moved by God's Spirit, have the honesty and courage to reprove the crying sins of the nation, though practised and encouraged by the greatest men in it (see ver. 9), contrary to the base flatterings and soothing of the false prophets (see Ezek. xiii. 10, &c.). *Geburah* properly signifies *might, or courage* ; so it is used, Isa. xi. 2 (see the note there).

Ver. 9.] See ver. 1. This address to the great men shows the prophet's courage and impartiality.

Ver. 10.] Who think to increase the wealth, or secure the safety, of the public, by putting the innocent to death (compare Hab. ii. 12).

Ver. 11. *The heads—judge for reward,]* See vii. 3, Isa. i. 23, Hos. iv. 18, Ezek. xxii. 12, 27, Zeph. iii. 3.

The priests—teach for hire,] It was the duty of the priests to instruct the people, as well as to attend upon the service of the temple ; for which cause they had cities allotted to them in all parts of Judea (see Deut. xxxiii. 10, Ezra vii. 10, Jer. xviii. 18, Mal. ii. 7). The priests, not content with that plentiful revenue which the law allowed them, made a corrupt gain of their office.

The prophets—divine for money:] See ver. 5, Jer. v. 31, vi. 13. This is to be understood of the false prophets (see Zeph. iii. 4, Zech. xiii. 2).

Yet will they lean upon the Lord, and say, Is not the Lord among us [or, in the midst of us] ? none evil can come upon us.] Notwithstanding these general corruptions, they will rely upon God's protection, and think themselves secure, because he hath chosen the temple as the place of his peculiar residence (compare Jer. vii. 4, Zeph. iii. 5). St. Paul alludes to this place when he describes the Jews as "resting or relying upon the law," Rom. ii. 17. The Greek word *ἐπὶ τῷ κυρίῳ*, is the same which the LXX. use here.

phets thereof divine for money: yet will they lean upon the Lord, and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be

plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Ver. 12.] This prophecy had its utmost completion in the final destruction of the city and temple by the Romans (see note upon Jer. xxvi. 18). The word *heaps* alludes to the heaps of stones laid up together in fields newly ploughed (see i. 6, compare Ps. lxxix. 1).

The mountain of the house [of the Lord] as the *high places of the forest.*] The place where the temple stood, which was upon mount Moriah, shall be overrun with grass and shrubs, like a thicket or forest.

CHAPTER IV.

I BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their

spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken it.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant,

CHAP. IV.

ARGUMENT.—The prophet foretells the proclamation of the gospel, and the increase of Christ's kingdom, in the latter ages of the world: and exhorts God's people not to be discouraged at the apprehension of their approaching captivity, because the church should in due time surmount all difficulties, and break in pieces all the kingdoms of the earth; as Daniel afterward prophesied, ii. 35, 44.

Ver. 1. *In the last days*] The times of the Messias are usually expressed in the prophets by "the last days" (see note upon the parallel text, Isa. ii. 2).

The mountain of the house of the Lord shall be established in the top of the mountains.] See iii. 12. The temple standing upon mount Moriah is often styled God's "holy mountain;" from thence the phrase is taken to denote the Christian church in the prophetic writings (see Isa. xi. 9, lxvi. 20, Jer. xxxi. 23, Ezek. xx. 40, Joel iii. 17, Zech. viii. 3.) Our Lord himself compares his church to a "city set on a hill," Matt. v. 14.

People shall flow unto it.] Heathens shall resort thither to be instructed in the ways of salvation (see the following verse).

Ver. 2.] The expressions allude to the Jews' going up in companies to Jerusalem at their solemn feasts (see notes upon the parallel text of Isaiah).

Ver. 3.] See notes upon the same place. It is farther observable, that our Saviour was born at a time when there was peace all the world over; after Augustus, having put an end to the civil wars, had shut up the temple of Janus, in token of his having procured a settled peace.

Ver. 4.] This shall be the effect of that peace, foretold in the foregoing verse, when every man may securely enjoy his own possessions, and the fruits of his labour (see Isa. xxxvi. 16, I Kings iv. 25, Zech. iii. 10, compare Jer. xxiii. 4, 6).

Ver. 5.] Or, "Although all nations should walk every one in the name of his god, yet we will walk,"

&c. Since all people are fond of the religion of their forefathers, though false and absurd; it much more becomes us to cleave steadfastly to the service of the true God, and not forsake his laws and ordinances, as we have too often done. And this will be remarkably fulfilled at the general conversion of the Jews, when this prophecy shall receive its utmost completion; as hath been observed in the notes upon the parallel text of Isaiah (see likewise the following verses of this chapter).

Ver. 6. *In that day—will I assemble her that halteth.*] Or, "I will heal her that halteth" (compare Zech. iii. 19): for so the verb *asaph*, *assemble*, is translated 2 Kings v. 3, 6. The word which we render *halteth*, signifies in general one that is weak and feeble, or bowed down by any disease or calamity (see Ps. xxxv. 15, xxxviii. 17).

I will gather her that is driven out.] This relates to the calling of the Jews from their several dispersions into the church (see the notes upon Ezek. xxxiv. 13, 16): although it may in some degree have been fulfilled in their return from the Babylonish captivity (compare Ps. cxlvii. 2).

Ver. 7. *I will make her that halted a remnant.*] To this remnant are many promises made, which may in some degree be applied to the state of the Jews after their return from captivity (see Zeph. ii. 9, Zech. viii. 6, 11); but are chiefly to be understood of those who were to be called by the gospel, when the main body of the Jewish nation were rejected (see ii. 12, v. 3, 7, 8, vii. 18, Isa. i. 9, x. 21, 22, Jer. i. 20, Joel ii. 32, Zeph. ii. 9, iii. 13, and notes upon those places).

Her that was cast far off a strong nation.] The Jews, when they return from their several dispersions (see ver. 6), shall be victorious over all their enemies (compare v. 8, Ezek. xxxviii., xxxix., and see note upon Obadiah, ver. 8).

The Lord shall reign over them in mount Zion, from henceforth even for ever.] Compare Joel iii. 17. God will dwell and reign among his saints in the New Jerusalem "that comes down from heaven," Rev. xxi. 2, 3, &c. and then "the kingdoms of the

and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken me as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon: there shalt thou be delivered; there

earth shall become the kingdoms of the Lord and of his Christ, and he shall reign for ever and ever," Rev. xi. 15, compared with xix. 6, Isa. xxiv. 23, Dan. vii. 27.

Ver. 8.] The church, of which the earthly Jerusalem was but a figure, shall be the seat of this sovereign dominion, which God shall render conspicuous to the whole world, spoken of ver. 7. "The tower of the flock," or of Eder, is best explained by "the strong hold of the daughter of Zion," which follows. The Chaldee paraphrase expounds the words of the Messiah, "in whom the ancient kingdom shall be revived;" i. e. the kingdom of David, the Beth-lehemite, "the tower of Eder" being in or near Beth-lehem (Gen. xxxv. 19, 21). This notion is countenanced by Jonathan's Targum upon Gen. xxxv. 19, where mention being made in the text of "the tower of Eder, beyond which Israel spread his tent," he adds, by way of explanation, "from hence king Messias shall manifest himself in the latter days."

Ver. 9.] Why dost thou cry out, as a woman in the anguish of her travail, as if God himself, thy *king* and *counsellor*, had forsaken thee (compare Jer. viii. 19). Some understand it of the time when Zedekiah and his counsellors were seized by the Chaldeans (2 Kings xxv. 6, 18, &c.) Calamities are often compared to the pangs of child-bearing (see Isa. xlii. 8, Jer. xxx. 6, l. 43).

Ver. 10. *Be in pain, and labour to bring forth.*] There is reason for your being in pain and anguish; but, as the pangs of a woman in travail, they shall have a happy conclusion; as it follows in the next words.

For now shalt thou go forth out of the city, and thou shalt dwell in the field.] The Jews' captivity is expressed by their "going out of the city, and dwelling in the field;" because their city and temple being destroyed, they should live in an obscure state, without any visible form of government and worship. The same condition is elsewhere expressed by their living in the wilderness" (see note upon Ezek. xx. 35, and Hos. ii. 14). So the church under persecution is described as "flying into the wilderness," Rev. xii. 14.

There shalt thou be delivered;] God shall won-

derfully restore thy captivity from thence by Cyrus, as he hath foretold by Isaiah, a prophet contemporary with Micah (Isa. xlv. 28, xlv. 1; compare vii 8, 11 of this prophecy).

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

Ver. 11.] The heathen round about will take occasion to insult the Jews' calamity, will please themselves with seeing the temple profaned, and gratify their spite with viewing Jerusalem in a forlorn condition (see Lam. ii. 16). "To look upon our enemies," is to behold their fall with delight (compare vii. 10, and see the note upon Obad. ver. 12).

Ver. 12.] They are ignorant of God's purpose, which is to punish them with an entire destruction, after he hath executed his judgments upon his own people (see Jer. xxv. 27—29). Great calamities are compared to the thrashing of corn in a floor (see the following verse, and note upon Isa. xxi. 10).

Ver. 13. *Arise and thresh, O daughter of Zion: for I will make thine horn iron, and—thy hoofs brass.*] The expressions allude to the manner of treading out the corn in the eastern countries, which was by the feet of oxen (see Deut. xxv. 4): so the word *horn* is equivalent to the *hoofs* which follow. The words, as they relate to Zion, may be expounded in a spiritual sense, of bringing in the gentiles to the obedience of Christ (see following note). Or else we may suppose this promise will be fulfilled, when all the enemies of the church shall be subdued, and the saints reigning with Christ "shall have power over the nations, and shall rule (the refractory) with a rod of iron," Rev. ii. 26, 27 (compare this text with v. 8, 15 of this prophecy, and with Isa. xiv. 2, xli. 15, lx. 12, xli. 5, and see the notes upon those places).

I will consecrate their gain unto the Lord.] This denotes the conversion of the gentiles, which is elsewhere expressed by their bringing gifts and offerings to God's temple; because that was the most solemn part of religious worship practised among the Jews (see Ps. lxxviii. 29, Isa. xviii. 7, xxiii. 18, lx. 6, 9, and compare Rev. xxi. 24, 26). The word translated *consecrate*, properly signifies to *devote*, and alludes to the action of conquerors, who use to dedicate part of their booty to God, as a thankful acknowledgment for their victory.

CHAPTER V.

1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they

shall smite the judge of Israel with a rod upon the cheek.

CHAP. V.

ARGUMENT.—The prophet, that he may comfort the Jews under the calamities foretold in the last

chapter, foretells the birth of Christ, whose kingdom should at last become victorious over all its enemies.

2 But thou, Beth-lehem Ephratah, *though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*

3 Therefore will he give them up, until the time *that she which travaileth hath brought forth*: then the remnant of his brethren shall return unto the children of Israel.

Ver. 1. *O daughter of troops*:] This verse is to be understood of some foreign invasion of Judea, by a nation that had numerous troops; and may relate to the conquest of Judea by the Babylonians. The "daughter of troops" is a phrase of the same kind with the "daughter of affliction;" i. e. one that is surrounded with affliction; so "the son of death" is one condemned to die, 1 Sam. xx. 31, Ps. cii. 20.

They shall smite the judge of Israel with a rod upon the cheek.] This may be understood of Zedekiah, who was treated in a contumelious manner by the Babylonians, as a common captive (2 Kings xxv. 6, 7). *Smiling on the cheek*, signifies treating one in a despightful manner, Lam. iii. 31, Matt. v. 39. "The judge of Israel" is equivalent to "the king of Israel" (see Amos ii. 5).

Ver. 2. *But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah.*] Ephrath, or Ephratah, was another name for Beth-lehem in the tribe of Judah (see Gen. xxxv. 19). And both names are joined together, to distinguish it from another Beth-lehem, situate in the tribe of Zebulun, mentioned Josh. xix. 15. It is called "little among the thousands," i. e. among the families, or cities of Judah (compare Judg. vi. 15, 1 Sam. x. 19). The expression is taken from the first division of the people into thousands, hundreds, and other subordinate divisions (see Exod. xviii. 21, 25). Both the city and family of David were in a mean condition at the time of Christ's birth; whereupon the blessed Virgin, in her song, thankfully commemorates God's extraordinary favour, in honouring that low estate to which they were reduced, with the birth of the Messiah (Luke i. 48, 52, 53.)

But the word *tsab*, "little," hath likewise a contrary signification, as many Hebrew words have (see the note upon Isa. xii. 17), and signifies one of *note* or *esteem*; in which sense it is taken by the Chaldee paraphrast upon Jer. xlvi. 4, and by some copies of the LXX. Zech. xiii. 7 (see Dr. Pocock, in his notes upon Porta Mosis, cap. 2, p. 18, 19). And in this sense St. Matthew understands the text, and translates it, "Art not the least among the princes of Judah," ii. 6.

Yet out of thee shall he come forth unto me that is to be ruler in Israel;] The scribes and pharisees understood this prophecy of the birth of the Messiah, as appears from Matt. ii. 5, 6, and so did the generality of the Jews of that age, who speak of it as an undoubted truth, that "Christ was to come of the seed of David, and of the town of Beth-lehem, where David was" (John vii. 42.) The Chaldee agrees with their sentiments, and expressly applies the prophecy to the Messiah: and our Lord was born at Beth-lehem, by an especial act of providence, that this prophecy might plainly be fulfilled in him (see Luke ii. 4), "to come forth" is the same as to be born (see Gen. x. 14, xvii. 6, xxv. 25, 1 Chron. ii. 53, Isa. xi. 1).

Whose goings forth have been from of old, from everlasting.] The words do naturally import an original, distinct from the birth of Christ, mentioned in the foregoing sentence: which is here declared to

4 ¶ And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

be from all eternity: for so the word *mikkedem* (translated here "from of old," but rendered "from everlasting," Hab. i. 12) and *mine olan*, "from the days of eternity," do plainly signify (see Ps. lv. 19, xc. 2, Prov. viii. 23). If we expound it with the Chaldee paraphrast, "Whose name was foretold of old," the expression contains a plain description of the Messiah.

Ver. 3. *Therefore will he give them up, until the time that she which travaileth hath brought forth.*] The particle *laken*, translated *therefore*, should be rendered *nevertheless*, here, and in some other places; as Dr. Pocock hath observed upon the place: and see the note upon Isa. xxx. 18. Notwithstanding the promise of so great a blessing, God will give up his people into the hands of their enemies, or leave them to be exercised with troubles and afflictions, till the appointed time of their deliverance cometh, which shall be greater than that from Babylon (see iv. 10). This deliverance may be understood of the church's bringing forth children by the preaching of the gospel (see Gal. iv. 27): but will be more fully completed in the general restoration of the Jewish nation, to be expected in the latter ages (compare Isa. lxvi. 7, 8).

The remnant of his brethren shall return unto the children of Israel.] Or, shall be converted with the children of Israel" (see note upon Mal. iv. 6). Then the remnant of the dispersed Jews (see the note upon iv. 7), upon their conversion, shall join themselves to the true Israelites, and make one church with them. Both the LXX. and Chaldee read, "The remnant of their brethren." But if we follow the present Hebrew, we may understand it of the believers that shall be added to the church, for Christ vouchsafes to call all believers his *brethren* (see Matt. xii. 50, Heb. ii. 11).

Ver. 4. *He shall stand and feed* [or, rule] *in the strength of the Lord, &c.*] Christ shall diligently perform the office of a shepherd or governor over his church (compare vii. 14): and it will appear by the success which attends him, that God is with him, and is "glorified in and by him" (John xiii. 31, 32). For his kingdom shall extend itself all the world over (Ps. ii. 8), and his faithful servants shall continue secure under his protection.

Instead of the verb *yashalu*, "they shall abide," the Chaldee and Vulgar Latin read, *yashubu*, "they shall be converted," or *return* from their captivity; which agrees very well with the sense of the verse foregoing.

For now shall he be great unto the ends of the earth.] The words of the angel, Luke i. 32, allude to this text, "He shall be great, and shall be called the Son of the Highest," &c. He is dignified with such titles as were never given to any creature, as the apostle at large proves, Heb. i. 4, &c. (compare Isa. lii. 13, and see note there).

Ver. 5. *This man shall be the peace.*] This title in a peculiar manner belongs to the Messiah, and is spoken of as a blessing attending his kingdom (see Ps. lxxii. 7, Isa. ii. 4, ix. 6, 7, xi. 6, Hag. ii. 9, Zech. ix. 10, Luke ii. 14, Eph. ii. 14, Heb. vii. 2). This

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

sentence may be best explained as coherent with the former verse.

When the Assyrian shall come into our land:] I take the sense which Mr. Mede hath given to this passage to be most agreeable to the scope and design of the following part of the chapter. See his Works, p. 796, where he expounds the place of the general destruction of some remarkable enemy, or enemies, to God and his truth, which should come to pass before the consummation of all things: an event foretold in several places of scripture (see Ps. cx. 5, 6, Isa. xxvi. 20, 21, xxxiv. 1, &c., lxvi. 16, Jer. xxx. 7, 10, Ezek. xxxviii. xxxix., Joel iii. 9, 14, Obad. ver. 15, &c., Zeph. iii. 8, Hag. ii. 22, Zech. xii. 1, xiv. 8, Rev. xix. 19, xx. 9). This enemy is probably called by the name of the Assyrian by Isaiah, xiv. 25, as well as by Micah here (see the note upon that place). Mr. Mede ingeniously conjectures, that this name was given him by these two prophets, because that ever since the invasion of Sennacherib, the very name of Assyrian carried terror along with it, being esteemed by the Jews as their most formidable enemy.

Then shall we raise up against him seven shepherds, and eight principal men.] Or, *rulers.* Under his conduct we shall be furnished with commanders sufficient to oppose the enterprises of the enemy. *Shepherds* are elsewhere equivalent to princes or generals (see Jer. vi. 3, xxv. 34, Nah. iii. 15). The words *seven* and *eight* are used for an indefinite number (see Eccles. xi. 2): so *once* and *twice*, *six* and *seven*, are used, Job xxxiii. 14, v. 19, Prov. vi. 16.

Ver. 6. *They shall waste the land of Assyria with the sword, and [or, even] the land of Nimrod* In its borders, where its garrisons are, and its chief strength lies. Assyria is called "the land of Nimrod," because he was the first king of that country, as appears from Gen. x. 2, where the marginal reading rightly translates the text, "Out of that land he (i. e. Nimrod, spoken of ver. 9) went out into Assyria," or invaded and conquered it; as the phrase *went forth*, commonly signifies (see Ps. lx. 10, Zech. xiv. 3).

Ver. 7. *The remnant of Jacob shall be in the midst of many people as a dew* That remnant, mentioned ver. 3, and iv. 7, shall be the instruments of converting those gentiles among whom they live (see notes upon Isa. lxvi. 12, 19): and thereupon may fitly be represented by the dews and rains which come from heaven, and are the means of making the earth fruitful (compare Deut. xxxii. 2, Ps. lxxxii. 6, Hos. vi. 3).

That tarrieth not for man, nor waiteth for the sons

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcraft out of thine hand; and thou shalt have no more soothsayers:

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee: and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

of men.] The dews and the rains are the gift of God (see Isa. lv. 10, Jer. xiv. 22), and are spoken of here, by way of distinction from those fountains and canals of water, which men convey into their fields and gardens by their own industry (compare Deut. xi. 10, 11). [Some of the rabbins apply the text to the birth of the Messiah, spoken of ver. 2, who shall be born, not in the ordinary way of generation, but by the miraculous power of God (see the Bishop of Coventry and Litchfield's Defence of Christianity, ch. 4, sect. 2). To the same sense we may probably interpret, Ps. cx. 3, "The dew of thy birth is of the womb of the morning."

Ver. 8.] The former verse described the benefits the *converted* Jews should bring to those gentiles that were disposed to embrace the gospel: this instructs us how terrible adversaries they will prove to such as persist in their enmity to them and to the truth (compare Obad. ver. 18, 19, Zech. xii. 6, and see the note upon ver. 5, of this chapter).

Ver. 10, 11.] I will afford deliverance to my people, not in the ordinary way of second causes, but immediately by myself; so that they shall not need to trust in the strength of their forces or of their garrisons (compare Hos. i. 7, Zech. ix. 10).

Ver. 12—14.] The prophet may be supposed to mention here those sins wherein the Jews of his own age were chiefly faulty, thereby to signify, that, in aftertimes, when the promises here mentioned should be fulfilled, such offences should not be found among them (compare Isa. ii. 6—8, with the context here). We may in general take notice, that the destruction of idolatry is often mentioned in the prophets as a principal circumstance in their descriptions of the flourishing state of the church, which should come to pass in aftertimes (see the note upon Isa. i. 29). This appears to have been the sentiment of the ancient Jews, from that passage in Tobit, xiv. 6, where, speaking of the times of the Messiah, he saith, "All nations shall turn and fear the Lord truly, and shall bury their idols." No nation has been more addicted to the several sorts of divination than the Jews, both in ancient and modern times (see Juvenal, Sat. vi. ver. 545, and the note upon Mal. iii. 5): and several of them comply with the idolatries practised in those countries where they are dispersed. See the note upon Zech. xiii. 2, where there is the same prediction of the utter abolishing of idolatry among them.

Ver. 15.] When I have purged my people from their corruptions, I will severely vindicate their cause, to the utter destruction of all their unbelieving enemies (see the notes upon ver. 5, 8).

CHAPTER VI.

1 HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good

CHAP. VI.

ARGUMENT.—This chapter relates to the prophet's own time; wherein he first upbraids the people for their ingratitude towards God: then he instructs them in the true way of performing acceptable service to him: lastly, he reproves them for their injustice and idolatry, and tells them that these sins are the cause of their being unsuccessful in all their undertakings.

Ver. 1.] God often appeals to inanimate creatures for the justice of his proceedings, thereby to upbraid the stupidity of men (see i. 2, Deut. iv. 26, xxxii. 1, Ps. l. 4, Isa. i. 2).

Ver. 2.] He will enter into judgment with them for their impieties, as being injurious to his honour, and for which his justice demands satisfaction (see Hos. iv. 1).

Ver. 3.] The words allude to the forms of courts of justice, wherein actions are tried between man and man. God allows his people to offer any plea in their own behalf, and demands what injustice he hath done them, and what grievances they can complain of, either in the laws or the rules of worship which he hath prescribed them (compare Jer. ii. 5, 31).

Ver. 4.] On the other side, God puts them in mind of the great favours he had bestowed upon them, in delivering them out of the Egyptian bondage, by the conduct of Moses, Aaron, and Miriam their sister, who is here mentioned as having been endued with the spirit of prophecy, and by whom upon some occasions God made known his will to the Israelites (see Exod. xv. 20, Numb. xii. 2).

Ver. 5. Remember now what Balak king of Moab consulted,] Remember how Balak sent for Balaam to curse Israel, and he, contrary to his own intentions, blessed them (see Numb. xxiv. 10—12).

From Shittim unto Gilgal; that ye may know the righteousness of the Lord.] To make the sense perfect, we must supply it from the beginning of the verse, as the Chaldee paraphrast doth, "Remember what I have done for you from Shittim unto Gilgal;" i. e. from your encamping in the plains of Moab near Shittim, by Jordan (see Numb. xxii. 1, compared with xxxiii. 48, 49): where you continued till you passed over that river, and encamped in Gilgal in the land of Canaan (see Josh. ii. 1, compared with iv. 19). If you duly consider these things, you will be convinced of God's great goodness to you, and of his faithfulness in fulfilling the promises made to your fathers.

A learned prelate, in his defence of Christianity from the ancient Prophecies, p. 290, supposes the

phrase, "From Shittim to Gilgal," to be a proverbial expression, for a sudden change of an enemy's wicked passions and designs." And then the words will imply thus much:—Remember how I would not suffer Balaam, though when led to it by his inclinations and interests, to curse you, though he removed from one place to another, to find a seasonable time and prospect for his enchantments, and surveyed the army of Israel, going over them with his eye, from Shittim where they lay encamped, to the utmost extremity of them over against Gilgal, or Jericho, by Jordan (see Josh. iii. 1, compared with iv. 19). "But the Lord thy God made him turn his curse into a blessing," Deut. xxiii. 5.

Ver. 6. Wherewith shall I come before the Lord,] After this reproof of the people's ingratitude, they are introduced by the prophet, as anxiously inquisitive how they may propitiate God's displeasure, and avert his judgments. They declare themselves, in the following verse, ready to offer any expiatory sacrifices, though never so costly, for that purpose.

Shall I come before him with burnt-offerings,] Will God accept of the ordinary sacrifices, such as we offered upon other occasions as an atonement for sin (see Lev. iv. 3, ix. 2).

Ver. 7. With thousands of rams, or with ten thousands of rivers of oil?] Or doth he expect a more costly sacrifice? We are ready, if that will appease him, to offer up to him thousands of rams, and to add in proportion meat-offerings prepared with oil (see Lev. ii. 1, 4, 15); though it should cost us an unmeasurable quantity of that liquor (compare Job xxix. 6).

Shall I give my first-born for my transgression, &c.] They farther declare themselves ready to sacrifice their first-born, though looked upon as the strength and stay of their family, if that would appease God's wrath, and procure their pardon. Such inhuman sacrifices several of the idolatrous Jews offered up to their idols; for which they are severely reproved by the prophets (see 2 Kings xvi. 3, xxi. 6, Jer. vii. 31, xix. 5, Ezek. xvi. 20, 21, xxiii. 37).

These two verses are an exact description of the temper of hypocrites and habitual sinners, who hope to obtain God's favour by performing the external duties of religion; and are willing to purchase their own pardon upon any terms but that of reforming their lives.

Ver. 8. He hath shewed thee, O man, what is good;] Both the dictates of reason, and the laws of God, sufficiently inform men what are the substantial parts of their duty; viz. the practice of justice and mercy, and a reverent behaviour towards God, and looking up to him as our Lord and maker. This is a more

and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

13 Therefore also will I make thee sick in

acceptable service than the most costly sacrifices (compare Deut. x. 12, 13, 1 Sam. xv. 22, Isa. i. 11, &c., Hos. vi. 6).

Ver. 9. *The Lord's voice crieth unto the city,*] The exhortations God hath given you by his prophets are chiefly directed to the city of Jerusalem and its principal inhabitants, whose injustice and oppression of their neighbours cry aloud for vengeance.

The man of wisdom shall see thy name:] He that is truly wise will easily discover God's authority in such a message. *Wisdom*, in the Hebrew, is here put for the wise man, the abstract being often used for the concrete: so *righteousness* signifies the *righteous man*, Isa. xli. 2. Some translate the sentence thus, "They will learn wisdom [or, shall obtain salvation] who fear thy name." The derivatives from *yare*, to fear, and *raar*, to see, are often used promiscuously in the Hebrew language.

Hear ye the rod, and who hath appointed it.] Hear what severe judgments are threatened against your sins, and who it is that threatens them, and is able to put them in execution.

Ver. 10.] Notwithstanding all the exhortations and reproofs given you upon this subject, still there are many that use unjust and fraudulent means to enrich themselves, and keep scant measures to sell their goods by, which the law of God often declares to be an abomination to him (see Lev. xix. 35, 36, Deut. xxv. 13, 16, Prov. xi. 1, xx. 10). The word translated *measure* is *ephah* in the Hebrew; so the reproof is the same with that of Amos, viii. 5, where he charges the tradesmen with making the *ephah small* (see the note there).

Ver. 12.] See Hos. xii. 7.

Ver. 13.] The punishment wherewith I will afflict thee shall waste thy strength, like a consuming sickness, which preys upon the vitals.

Ver. 14. *Thou shalt eat, but not be satisfied;*] Either thy food shall not give thee due nourishment, or else thou shalt not have enough to satisfy a craving appetite.

Thy casting down shall be in the midst of thee:] The miseries that bring thee low, shall be like an incurable disease in thy bowels (see ver. 13).

Thou shalt take hold, but shalt not deliver;] Whatever advantages thou shalt make by thy industry, or whatsoever thou shalt gain by conquest, thou shalt

smiting thee, in making thee desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword:

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

not be able to keep it, but it shall become a prey to thine enemies. A contrary form of speech we read in Isaiah, v. 29, where the prophet, speaking how successful the attempts of their enemies should be, saith, "They shall lay hold of the prey, and shall carry it away safe, and none shall deliver it," or retake it. The rabbins generally interpret the text here to this sense: Thou shalt conceive seed, but shall not be safely delivered of the child; or, if thou be, it shall be slain by the enemy. The verb *palat*, here used, is spoken of cattle which are safely delivered of their young (Job xxi. 20).

Ver. 15.] Thou shalt not enjoy the fruits of thy labours: a curse often threatened for their disobedience (see Deut. xxviii. 38, 39, Amos v. 2, Zeph. i. 13).

Ver. 16. *For the statutes of Omri are kept, and all the works of the house of Ahab,*] It is said of Omri, that he "did worse than all that were before him," 1 Kings xvi. 25, and his son Ahab added the worship of Baal to the idolatry of the golden calves, *ibid.* ver. 32, which is spoken of there as the worse degree of idolatry, because it was the introducing a heathen idol; whereas the golden calves were only an idolatrous representation of the true God. Marnasseh followed Ahab in his wickedness (see 2 Kings xxi. 3).

The inhabitants thereof an hissing:] The subject of scorn and derision to their enemies (see 1 Kings ix. 8, Jer. xviii. 16, Lam. ii. 15).

Ye shall bear the reproach of my people.] The prophet still directs his discourse to the great and rich men (ver. 12, 15), and tells them, that since they have given the chief occasion to those reproaches, which unbelievers have thrown out upon God's people, as if they were rejected and cast off by him, therefore they shall bear the principal share of that shame and contempt wherewith their enemies shall treat them (compare Ps. xlii. 10, Isa. xxv. 8). The LXX. read, "The reproach of the people;" to the same sense with those words of Ps. lxxxix. 50, 51, "I bear in my bosom the reproach of all the mighty people, wherewith thine enemies have reproached—" Buxtorf, in his *Vindiciæ contra Capellum*, shows this interpretation to agree with the Hebrew, supposing the word *ammi* to stand for *ammim* in the plural; of which syntax he alleges several instances.

CHAPTER VII.

1 WOE is me! I am: as when they have gathered the summer fruits, as the grape-gleanings of the vintage: *there is no cluster to eat: my soul desired the first-ripe fruit.*

2 The good *man* is perished out of the earth: and *there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.*

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up.

4 The best of them *is a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.*

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daugh-

ter-in-law against her mother-in-law; a man's enemies *are the men of his own house.*

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be a light unto me.*

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and I shall behold his righteousness.*

10 Then *she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.*

11 In the day that thy walls are to be built, *in that day shall the decree be far removed.*

12 In that day *also* he shall come even to the

CHAP. VII.

ARGUMENT.—The prophet, speaking in the person of the church, laments the decay of piety, and growth of wickedness; possessing her soul in patience by faith, she foresees her future restoration in the latter times; a subject with which most of the minor prophets conclude their prophecies.

Ver. 1. *I am as when they have gathered the summer fruits, &c.*] Good men are become like a gleaner after the harvest or vintage, scarce two or three to be found after the most diligent search (compare Isa. xvii. 6, xxiv. 13).

My soul desired the first-ripe fruit.] It would be the same refreshment to me to meet with a truly pious man, as it is to a thirsty traveller to find the early fruits in the summer season (compare Isa. xxviii. 4, Hos. ix. 10).

Ver. 2. *The good man is perished out of the earth:*] The same complaints we find in other holy writers, lamenting the scarcity of good men, and the increase of the wicked (see Ps. xii. 1, xiv. 2, &c., Isa. lvii. 1).

They hunt every man his brother] They make a prey of their neighbours, and even of their friends and nearest relations (see Hab. i. 14, 15).

Ver. 3. *That they may do evil with both hands earnestly,*] The words may be translated, "That they may prepare their hands for committing evil:" the verb *herib* sometimes signifies to fit or prepare (see Exod. xxx. 7, Hos. x. 1).

The prince asketh, &c.] See iii. 11.

So they wrap it up.] The prince, the judge, and the great man, agreeing in their ill designs, make a three-fold cord of iniquity: or they twist one sin upon another, the latter to maintain or cover the former. The Chaldee renders it, "So they deprave or pervert it;" i. e. the soul, or mind; which word is found in the Hebrew of the foregoing sentence.

Ver. 4. *The best of them is a brier: the most upright is sharper than a thorn hedge:*] Those that have the fairest character among them are set upon mischief. Sinners are elsewhere compared to briars and thorns, both upon the account of their unfruitfulness, and because of their hurtful qualities (see

notes upon Isa. ix. 18, lv. 13, and compare 2 Sam. xxiii. 6, 7, Heb. vi. 8).

The day of thy watchmen and thy visitation cometh;] The time of vengeance is coming, which hath been foretold by the prophets of former times, as well as the present; called here *watchmen*, as they are by Ezekiel, iii. 7, and by Hosea, ix. 8, then God will visit for all the sins thou hast committed against him. *Watchmen* may signify magistrates, as well as prophets (see note upon Isa. lvi. 10): and then the words import the time when God will call both princes and prophets to account for their unfaithfulness in the discharge of their several offices (see iii. 11).

Ver. 7.] The church here expresses her confidence in God alone, since no trust can be placed in man.

Ver. 8, 9.] Let not the enemies of God and his truth insult over me, as if he had utterly forsaken me (see ver. 10, Ps. lxxix. 10). After he hath chastened me for my sins, which I will patiently bear, out of a just sense of my demerits, he will deliver me out of my low and desolate condition, and will cause the light of his countenance to shine upon me, and plead the cause of his oppressed truth (compare Ps. xxvii. 1). This was in some degree fulfilled in their deliverance from the captivity (see ver. 11, and compare iv. 10).

Ver. 10.] As the heathen beheld the desolations of God's church and temple with delight (see iv. 11): so it shall come to my turn to see God's judgments executed upon the Babylonish empire, and that brought down to as low a condition as ever they had reduced God's people (see Isa. li. 26, and compare with the latter part of the sentence, 2 Sam. xxii. 43, Zech. x. 5).

Ver. 11.] When God shall visit his people, and repair their decayed estate (compare Amos. ix. 11), then the tyrannical edicts of their persecutors shall be utterly abolished. This may partly relate to the recalling those edicts which put a stop to the rebuilding the city and temple of Jerusalem (see Ezra iv. 23, 24, vi. 14, Neh. ii. 8, 17).

Ver. 12. *In that day*] The phrase signifies in the prophets some remarkable time prefixed by God for restoring the Jews' affairs, or some other signal events

from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

of providence (see note upon Isa. iv. 2, and the Bishop of Coventry and Litchfield's Defence of Christianity, p. 168).

He shall come even to thee from Assyria, and from the fortified cities, &c.] By the single person *he*, is meant the people, or the dispersion of Israel: so the Chaldee paraphrast understands it (see ver. 15). I observed in my notes upon Isa. xix. 6, that this text might more perspicuously be translated thus, "He shall come unto thee from Assyria even to the cities of Egypt, and from Egypt even to the river [Euphrates]:" the word *matsoz*, *fortress*, likewise signifying Egypt; as Bochart observes, Phaleg. lib. iv. cap. 24. The words imply, that the Jews shall return from their several dispersions whither they were scattered: this the prophets elsewhere express by their return from Assyria and Egypt (see Isa. xi. 15, 16, xix. 23—25, xxvii. 13, Hos. xi. 11, Zech. v. 10, 11). Jeremish compares the captivity of the ten tribes, who were carried away by Shalmaneser into Assyria, to the bondage of their forefathers in Egypt, and promises them a like deliverance, Jer. xxi. 14, xxiii. 7, 8. This may be the reason of joining Egypt and Assyria together in the forementioned texts: though it be also true, that about the time of Shalmaneser's invasion, many of the Jews fled for refuge into Egypt; as appears from Hos. vii. 16, viii. 13, ix. 3, 6.

Ver. 13. *Notwithstanding the land shall be desolate, &c.*] The marginal reading is to be preferred, *After that the land hath been desolate, &c.* The words import, that the general restoration of the Jews shall not be brought to pass till after their land hath lain desolate for some ages, as a testimony of God's displeasure against its ancient inhabitants for their sins, especially that heinous one of rejecting the Messiah.

For the fruit of their doings.] The miseries, which are the effects of men's sins, are called the fruit of their ways, or doings (see Prov. i. 31, Jer. xxi. 14).

Ver. 14. *Feed thy people with thy rod,*] The words contain the prophet's earnest wish or prayer to God that he would send the Messiah to perform the office of the good shepherd, in feeding or protecting his flock, the remnant of the "true Israelites, in the age of renovation;" as the Chaldee paraphrase explains it; i. e. in the times of the Messiah, when "all things shall become new." The prophets describe the Messiah under the character of a shepherd (see above, v. 4, Isa. xl. 11, xlix. 10, Ezek. xxxiv. 23).

Which dwell solitarily] The expression may relate to the state of the Jews in their dispersions, where they are preserved separate from, and unmixed with, the several nations whither they are scattered. But I rather believe the expression is borrowed from Numb. xxiii. 9, and Dent. xxxiii. 28, where Israel is described as *dwelling alone*; so our translators render the word *badad* in both those texts; i. e. in a large and plentiful country, secure under the divine protection, without standing in need of foreign alliances. In this sense the words relate to their nature, happiness and security (compare Jer. xxiii.).

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things.

16 ¶ The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.

In the wood, in the midst of Carmel,] The same place is called "the forest of Carmel," Isa. xxxvii. 24, and spoken of there as a place remarkable for its fruitfulness: compare Isa. x. 18, xxxv. 2, where our translation reads, "The glory of his forest and his fruitful field," or his *Carmel*, as it is in the original. Bashan, which follows here, and Carmel, are joined together as the most fruitful parts of Judea, Isa. xxxiii. 9, Nab. i. 4.

Let them feed in Bashan and Gilead, as in the days of old.] These countries were noted for their rich and fat pastures (see Numb. xxxii. 1, 33, Deut. xxxii. 14). The expressions denote, that the Jews shall enjoy full and free possession of their land after their return to it, with the same security and happiness with which they possessed it, in their most flourishing state, under the reigns of David and Solomon (see 1 Kings iv. 25, compare Zech. x. 10). We are likewise to suppose these temporal blessings to be emblems and figures of the spiritual benefits conveyed by the gospel (compare Isa. lxx. 10, Jer. l. 19, Zeph. iii. 13, and see the notes there).

Ver. 15.] The words are an answer to the prophet's prayer in the foregoing verse; wherein God tells him, that the wonders he will perform in bringing back his people into their own country, shall be as conspicuous as those which he showed in their deliverance out of Egypt, and giving them the first possession of it. The sense is equivalent to that of Ps. lxxviii. 22, "The Lord hath said, I will bring my people again as I did from Bashan; I will bring my people again from the depths of the sea."

Ver. 16. *The nations shall see and be confounded at all their might:*] The heathen shall feel the same confusion as men do under a great disappointment, when they shall see that power and force defeated, which they had gathered together to oppose God's people, and hinder them from enjoying the quiet possession of their land (see Ezek. xxxviii. 8, &c.). Others understand *their might* of the might and power of God's people, whom no force will be able to withstand (see v. 8).

They shall lay their hand upon their mouth, their ears shall be deaf.] The evident tokens of a divine presence with his people shall stop the mouths of their adversaries, so that they shall be struck dumb with admiration and astonishment (see Job xxi. 5, xxix. 9, Isa. lii. 15). They shall hardly believe their own ears, when they hear those wonderful works which God hath wrought for them.

Ver. 17. *They shall lick the dust like a serpent,*] The enemies of God's people shall be very bumble and submissive, and ready to fall down at their feet (compare Ps. lxxii. 9, Rev. iii. 9, Isa. xlix. 23, lx. 14, and see the notes there). To the same sense we may understand those words of Isa. lxxv. 25, "Dust shall be the serpent's meat:" where the prophet applies the curse threatened to the serpent, Gen. iii. 14, to the times of the millennium; as if then that curse should be completely fulfilled, when the righteous should have an entire victory over Satan and all his offspring, and tread them under their

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compas-

feet, so as never to rise up again to annoy them (compare Rom. xvi. 20).

They shall move out of their holes like worms of the earth:] They shall be afraid to stir out of their lurking holes; and, if they creep out like worms, they shall presently hide their heads again (see Ps. xviii. 45).

They shall be afraid of the Lord our God,] When they see almighty God appear so conspicuously in thy favour. The text is parallel to that of Jer. xxxiii. 9, "They shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it."

Ver. 18. *Who is a God like unto thee, that—passeth by the transgression of the remnant of his heritage?* The "remnant of God's heritage," are those Jews, which are reserved to be partakers of the benefits which shall be made good to that nation, upon their conversion and restoration here spoken of (compare iv. 7, v. 7, 8). God shall then make manifest his mercy towards them, in pardoning all their former stubbornness and disobedience, and receiving them into his former favour, upon their repentance (see Zech. iii. 10, xii. 10, compare Jer. l. 20); thereby fulfilling that gracious declaration he made to Moses, Exod. xxxiv. 6, 7.

He retaineth not his anger for ever, because he delighteth in mercy.] To the same purpose he is said to "blot out men's iniquities, and not remember their sins," to their condemnation, Isa. xl. 25, "because he delights in mercy," as it follows here; so acts of judgment are called his "strange work," Isa. xxviii. 21, such as he would not put in execu-

tion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

tion, if they were not necessary for the great ends of government.

Ver. 19. *He will turn again, he will have compassion upon us;]* Or, "He will again have compassion upon us;" for the verb *shub*, to turn, is often used adverbially (see the note upon Isa. vi. 13).

Thou wilt cast all their sins into the depths of the sea.] Thou wilt utterly abolish them, that "they shall not have dominion over us;" as thou didst destroy Pharaoh and his army in the Red sea (Exod. xiv. 13). This victory will be obtained by the merits of Christ, and the grace of the gospel (see Col. ii. 14, Rom. vi. 14).

Ver. 20.] The promises given to Abraham were made "to him, and to his seed after him," Gen. xvii. 8. So the scripture speaks of the blessings bestowed upon the children, as if they were actually made good to their progenitors (see Gen. xli. 4, Exod. vi. 4). Thus God is said to "perform his truth unto Jacob, and his mercy unto Abraham;" or to "deal mercifully with our fathers," as the sense runs in the original, Luke i. 72, by fulfilling the promises to their posterity, the whole family being reputed one aggregate body. And these promises will receive their final accomplishment in the conversion and restoration of the Jewish nation in the latter times. That people are said to be "beloved for their fathers' sakes," Rom. xi. 28, and therefore we have reason to expect, that the mercies promised to their fathers should, in God's due time, be made good to them: "for the gifts and calling of God are without repentance," Rom. xi. 29.

THE BOOK

OF

THE PROPHET NAHUM.

PREFACE.

THE destruction of Nineveh, here prophesied of, is recorded in the book of Tobit, xiv. 15. It is said there to be taken by Nebuchodonosor and Assuerus; which account Archbishop Usher, in his *Annals*, A. M. 3378, Dr. Prideaux, *Scrip. Connex.* p. 47, 48, and other learned men, understand of Nabopolassar, father to Nebuchadnezzar (called in the Greek translation Nebuchodonosor), and Cyaxares king of Media, called by Daniel Ahas-

uerus, Dan. ix. 1. This remarkable transaction is placed by Dr. Prideaux in the twenty-ninth year of king Josiah, about twenty-four years before the destruction of Jerusalem; and the fixing it to this time exactly agrees with the account given by the heathen historians, Herodotus and others; as St. Jerome has observed in his preface upon Jonah. The Ninevites would not take warning by Jonah's prophecy; so not only Nahum, who probably lived in the reign of Hezekiah, but also Zephaniah, who lived in the time of Josiah, foretold the destruction of Nineveh, ii. 13.

CHAPTER I.

1 THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD *is* slow to anger, and great in power, and will not at all acquit the *wicked*: the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his

fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, that imagineth evil against the LORD, a wicked counsellor.

12 Thus saith the LORD; though *they be* quiet, and likewise many, yet thus shall they be cut

CHAP. I.

ARGUMENT.—“The burden of Nineveh” is the title of this prophecy, being the chief subject of it: though this chapter is in the nature of a preface to the succeeding prophecy; setting forth God’s goodness to his people, and his severity towards his enemies. Concerning the sense of the word *burden*, see note upon Jer. xxiii. 33.

Ver. 1.] The title of Elkoshite is probably taken from the place where he lived. St. Jerome informs us, that there was a village in Galilee called Elkegai; the ruins of which were shown to him, when he travelled over those parts (see the preface to his comment upon Nahum).

Ver. 2.] As he is very jealous of his honour, so he will not fail to execute his judgment on those that affront and dishonour him: and though he doth not always punish sinners immediately, yet he will exercise his severity upon them in due time.

Ver. 3. *The Lord is slow to anger and great* [rather, although he be great] *in power, and* [or, but] *will not at all acquit the wicked.*] The last sentence runs in the Hebrew, *nakkeh, lo ye nakkeh*; which is capable of a double interpretation, either as our translation renders it, or else it may be translated, “He will utterly destroy:” in which sense it is taken, Exod. xxxiv. 7, Numb. xiv. 18. The sense which our interpreters follow agrees best with the context here (see note upon Jer. xxx. 11).

The Lord hath his way in the whirlwind] An allusion to his coming down upon Sinai, when darkness and tempests surrounded him (see Exod. xix. 16, 18, Deut. v. 22, 23, compare Ps. xviii. 7, xviii. 2); and he will come again in the same manner to the last judgment; of which, particular judgments are the earnest (see Ps. l. 3, Dan. vii. 13).

Ver. 4.] The rivers and the sea itself are dried up at his rebuke, as the Red sea and Jordan were of old (compare Isa. l. 2, Hab. iii. 8); and the most pleasant and fruitful countries, such as Bashan, Carmel, and Lebanon, are parched up with drought when he is displeased (see Isa. xxxiii. 9, xxxv. 2, Mic. vii. 14).

Ver. 5.] This may likewise allude to God’s coming down upon mount Sinai (compare Exod. xix. 18, Judg. v. 4, Ps. lxxviii. 8, xlvi. 5, Mic. i. 4); or else

it may relate to the last judgment, as the following words plainly do (see the note on ver. 3).

Ver. 6.] God is a “consuming fire,” when he comes to execute his judgments, Deut. iv. 24, and as fire is of a sufficient force to dissolve the hardest rocks, so God’s vengeance can humble the most obdurate sinners.

Ver. 7. *He knoweth them that trust in him.*] i. e. He takes a particular care of them (compare Ps. i. 7, 2 Tim. ii. 19, and see note upon Hos. xiii. 5).

Ver. 8. *With an overrunning flood he will make an utter end*] An army’s overrunning a country is often compared to an inundation (see Isa. viii. 7, 8, Dan. ix. 26, xi. 10, 20, 40). Thus God will bring the great city of Nineveh to utter ruin, so that there shall be no remains thereof in aftertimes. For the ruins which are to be seen of Mosul, are on the opposite side of the river Tigris.

The place thereof,] *The affix* or relative plainly relates to Nineveh, against which city this prophecy is directed, ver. 1.

Darkness shall pursue his enemies.] i. e. Ruin and destruction (compare Isa. viii. 22).

Ver. 9. *Affliction shall not rise up the second time.*] I will make an utter destruction all at once: *When I begin, I will also make an end*, as it is expressed 2 Sam. iii. 12. The words may be understood with relation to the destruction of Nineveh prophesied of in the following chapters; viz. that at the same time an end should be put to the family which then reigned over Assyria, and the seat of the empire should be translated to Babylon (see the note upon iii. 18).

Ver. 10. *For while they be folden together as thorns.*] Or, “For as they are folden together like thorns.” The particle *ad* translated *while*, may be a term of comparison (see Noldins, p. 668). The destruction of sinners is elsewhere compared to the burning of thorns (see the note upon Isa. ix. 18).

While they are drunken as drunkards.] Compare iii. 11. God’s vengeance is often called the “cup of his fury,” because it deprives men both of strength and reason (see note upon Jer. xxv. 15).

Ver. 11.] This probably is meant of Sennacherib, that uttered so many reproaches and blasphemies against the true God (see ver. 14, 15). Nineveh was one of his royal seats, at the time when Nahum delivered this prophecy.

Ver. 12. *Though they be quiet* [or rather prosper-

down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off

ous], and likewise many, yet thus shall they be cut down, when he shall pass through.] Though the Assyrians be never so numerous, and puffed up with their prosperous success against Egypt (see the note upon iii. 8); which will encourage Sennacherib to march directly against Jerusalem; yet God shall cut them off at one stroke by his angel, who slew in one night in the camp of the Assyrians one hundred and eighty-five thousand (2 Kings xix. 25). The verb translated *pass through*, is often used of a hostile invasion (see Isa. viii. 8, Dan. xi. 10, Joel iii. 17). It is taken in that sense, ver. 15 of this chapter, and in both places is to be understood of Sennacherib, the enemy mentioned ver. 11.

I will afflict thee no more.] Rather, "no longer," by Sennacherib or his forces (see ver. 13, 14). So the particle *nud* is plainly taken, Ezek. xii. 28, Hos. i. 6, (see Noldius, p. 652).

Ver. 13.] Hezekiah and his people shall no longer be tributaries to the king of Assyria, as they have been for a considerable time (see 2 Kings xvi. 17, xviii. 14).

Ver. 14. *The Lord hath given a commandment concerning thee, that no more of thy name be sown.*] God had decreed that Sennacherib's family should not long preserve their royal state and dignity: his son and successor, Esar-haddon, was now probably at man's estate; for he succeeded his father in a little time after his defeat (2 Kings xix. 37), and reigned with great felicity almost forty years; but his next successor, or the next but one, was dispossessed of his kingdom by Nabopolassar, father to Nebuchadnezzar, whose family enjoyed the empire of Assyria, or Babylon, as it came then to be called, till the conquest by Cyrus (see Dr. Prideaux, under

the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off.

the fifteenth and twenty-ninth years of Josiah. Some explain the words thus: "Thou shalt do no more remarkable actions, whereby thy name may be remembered." So the Chaldee understands it.

Out of the house of thy gods will I cut off the graven image] When God executes his judgments upon any heathen prince or nation, he is said to punish the idols of that people, because the conquerors triumph over their idols as well as their worshippers, and bring in their own idols into the room of those they vanquish (see notes upon Isa. xix. 1, xlvi. 1, Jer. 1. 2).

I will make thy grave; for thou art vile.] We may supply the sense from the former sentence. The house of thine idol shall become thy grave, when thou shalt be dishonourably slain by thine own sons (2 Kings xix. 37), as a just punishment for thy blasphemies against the God of Israel (ibid. ver. 6, 16).

Ver. 15. *Upon the mountains the feet of him that bringeth good tidings,*] The same words are to be found in Isaiah, lii. 6. There they relate to the joyful news of the Jews' return from Babylon, and in a more eminent sense to the glad tidings of the gospel: here they may be fitly understood of the good tidings of the miraculous defeat of Sennacherib's army and the raising of the siege of Jerusalem, which was the consequence of it; to which the following words do plainly relate.

O Judah, keep thy solemn feasts, perform thy vows.] Thou hast now a free access to the temple, to keep the stated feasts with their usual solemnity, and particularly to perform the vows thou madest to God in thy late distress.

For the wicked [or, the wicked one] shall no more pass through thee;] See ver. 9, 12, 14.

CHAPTER II.

1 HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

CHAP. II.

ARGUMENT.—This and the following chapter contain a description of the taking of Nineveh by the Babylonians and Medes (see the note upon i. 1).

Ver. 1. *He that dasheth in pieces is come up before thy face.*] An enemy that will break down thy walls and destroy thine inhabitants, O Nineveh, is come to besiege thee. The words may be literally translated, "The hammer is come up against thee;" in the same sense as the Chaldeans are called the "hammer of the whole earth," Jer. 1. 23. The original word indeed is not the same in both places, but they are synonymous.

Keep the munition, watch the way,] There is need of thy utmost industry to defend thyself in strengthening the garrisons, and guarding the passes (compare iii. 13, 14).

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine-branches.

Make thy loins strong, &c.] Stir up all thy strength and courage.

Ver. 2. *For the Lord hath turned away the excellency of Jacob, as the excellency of Israel.*] Some translate the words thus, "The Lord hath returned [or, will revenge] the pride, or injurious dealings, against Jacob, and the pride against Israel;" i. e. he will requite the injuries and oppressions which Sennacherib and Shalmaneser, the kings of Assyria, have exercised upon Judah and Israel. This interpretation agrees better with the scope of the text, than that which most translators follow, and suits very well with the Hebrew idiom. Compare Joel iii. 19, Hab. ii. 8, 17, Obad. ver. 10, where the second of two substantives is taken in the same sense by our translators.

For the emptiers have emptied them out, and marred their vine-branches.] The Assyrian conquerors have

3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.

7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

8 But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

11 Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravins.

13 Behold, I am against thee, saith the Lord

plundered them of all their wealth, and bereaved them of their children, often compared in scripture to branches (see particularly, Gen. xlix. 22, compared with Deut. xxxiii. 17).

Ver. 3. *The shield of his mighty men is made red, the valiant men are in scarlet:*] This may be understood either of the colour of their shields and clothes when they were made, or of their being dyed in blood afterward (compare Isa. lxiii. 2).

The chariots shall be with flaming torches in the day of his preparation.] Or, Like flaming torches (see the following verse). The Hebrew particles *beth* and *caph*, as they are alike in figure, so they are often in signification (see Noldius, p. 162). Thus those words of Isaiah, xlvi. 10, might be best translated, "I have refined thee, but not as silver;" i. e. not with so fierce a fire.

The fir trees shall be terribly shaken.] The spears and lances made of fir, and which were so long and large that they looked like so many trees.

Ver. 4. *The chariots shall rage in the streets.*] They shall drive furiously against one another: as it follows.

They shall run like the lightnings.] They shall resemble flames or lightning in their swiftness, and their wheels continually striking fire out of the stones and pavements of the streets (see iii. 2).

Ver. 5. *He shall recount his worthies:* [but] *they shall stumble in their walk;*] The king of Nineveh shall muster together his choicest troops; but they shall be disordered, and give way, or be discomfited, as they march against the enemy.

They shall make haste to the wall thereof, and the defence shall be prepared.] On the other side, the besiegers shall make their regular approaches towards the walls of Nineveh, and prepare their defences against the assaults of the besieged.

Ver. 6. *Be dissolved.*] Or, *melt.* At length the enemies shall possess themselves of all the avenues towards the several streams of the river Tigris, and so become masters of the city. This shall make the heart of the king and all his court to melt for fear, and quite lose all their courage. To this sense the Chaldee paraphrase explains the latter part of the verse.

Ver. 7. *Huzzab shall be led away captive, she shall be brought up,*] Rather removed, or taken away (compare Jer. xlviii. 15, Ps. cii. 24). By Huzzab, the Chaldee understands the queen of Nineveh; but the word may probably mean Nineveh itself; the word denoting a strong or impregnable fortress.

Her maids shall lead her] Nineveh is described as

a great princess carried captive with her maids of honour attending her, and bewailing her's and their condition, with beating their breasts, and other expressions of lamentation: denoting the lesser cities under their jurisdiction, that should be sharers with her in the same calamity. So Babylon is represented as "a tender and delicate lady," undergoing the hardships of a captivity. Isa. xlviii. 1, 5, 7, 8.

As with the voice of doves.] Birds remarkable for their melancholy note (compare Isa. xxxviii. 14, lix. 11).

Ver. 8. *But* [or, surely] *Nineveh is of old like a pool of water:*] The words may be translated, "The waters of Nineveh are as a pool of waters;" i. e. as the city is well watered by being situated upon the river Tigris, so it is vastly populous. A multitude is elsewhere compared to many waters (see Jer. li. 13, Rev. xvii. 1, 15). But they shall all flee for fear of the enemy, and run away like water (compare Ps. lviii. 7). The sense in the LXX. of Dr. Grabe's edition runs very clear, if it can be reconciled with the original, "Nineveh is like a pool of water; waters are her wall, or defence."

Stand, stand, shall they cry;] When the commanders bid them stand to their arms, none shall turn back to make head against the enemy, but shall shift for themselves as fast as they can (see ver. 10, iii. 17).

Ver. 9.] The enemy may easily plunder the city of all its riches and costly furniture, for there is none to make any resistance.

Ver. 10. *She is empty—and the heart melteth.*] The inhabitants have no heart nor courage to defend themselves (see iii. 13), but leave the city to be plundered and laid waste by the enemy.

The knees smite together, &c.] Expressions of much fear and terrible apprehensions of the approaching evils (compare Jer. xxx. 6, Dan. v. 6, Joel ii. 6).

Ver. 11, 12. *Where is the dwelling of the lions, &c.*] What is become of the stately palaces of the king and princes of Nineveh, who like so many lions preyed upon the neighbouring countries, and enriched their city with spoils they took from others (compare Job iv. 10, 11, Ps. xxxiv. 10, Ezek. xix. 2, 7).

The lion—strangled for his lionesses, &c.] The lions provide food for the females, till their young ones are able to shift for themselves.

Ver. 13. *I will burn her chariots in the smoke.*] They shall be destroyed in the fire which consumes the city (see iii. 15).

The sword shall devour thy young lions:]

ver. 12.

of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and

I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

The voice of thy messengers shall no more be heard.] Thou shalt no more send ambassadors to

distant countries, either to encourage thine allies, or to terrify thine enemies (see Isa. xviii. 2).

CHAPTER III.

1 *Woe to the bloody city!* it is all full of lies and robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots.

3 The horsemen lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon

thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for her?

8 Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, and her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers.

10 Yet *was* she carried away, she went into

CHAP. III.

See the Argument of the foregoing chapter.

Ver. 1. *Woe to the bloody city!]* Where princes and great men shed innocent blood to enrich themselves with the spoils of the slain (compare Ezek. xxii. 2, 3, xxiv. 6—9).

The prey departeth not;] They are still increasing their conquests by ruin and oppression, till it will come to their own turn to be spoiled and conquered (compare Isa. xxxiii. 1).

Ver. 2.] See ii. 3, 4, and compare Jer. xlvii. 3.

Ver. 4. *The wellfavoured harlot,]* Great cities are often called harlots, upon the account of those vices which prevail in them, and infect others by their example (see Isa. xxiii. 16.)

The mistress of witchcrafts,] The arts of luxury which are encouraged in such places are called witchcrafts, because they have a sort of charm in them to draw others aside (compare Isa. xlvii. 9, Rev. xviii. 23).

That selleth nations through her whoredoms, and families] That makes whole nations a prey to their enemies, by teaching them the arts of softness, and effeminacy, and so rendering them weak and defenceless. *Families* are equivalent to kingdoms (see note upon Jer. i. 15, and comp. Amos iii. 2, Zech. xiv. 18).

Ver. 5. *I will discover thy skirts]* I will send thee into captivity naked and bare (see Isa. xx. 4, 8, xlvii. 2, 3, Jer. xiii. 22, Mic. i. 11). Thus will I expose thy shame to the world; which was a punishment often inflicted upon harlots (see note upon Ezek. xvi. 37).

Ver. 6.] I will deprive thee of all thine ornaments, and will cover thee with shame and reproach, and make a public example of thee. Such was the usage that common prostitutes met with (see Ezek. xxiii. 25, 26).

Ver. 7. *All that look upon thee shall flee from thee,]* As being affrighted at the sight of thy dismal condition.

Whence shall I seek comforters for her?] An allusion to the lamentations used at funerals, and per-

formed by persons hired for that purpose (see the notes upon Jer. ix. 17, 18, Ezek. xxviii. 2). The words imply, that if we seek for any mourners to perform this office over departing Nineveh, none will be found to do it; every one rejoicing over her destruction.

Ver. 8. *Art thou better than populous No,]* Which was sacked, and its inhabitants made captives, as it follows. The Hebrew reads, *No Ammon*; the same city which is called "Hammon No," Ezek. xxx. 15, and "Ammon Minnu," Jer. xlv. 25, where our English reads, the "multitude of No," as it does render it "populous No" here; though the place probably took its name from *Ham*, the founder of the Egyptian kingdom (thence called the land of *Ham*," Ps. cvi. 22), who was worshipped there under the name of Jupiter Hammon: accordingly the LXX. render it *Diospolis*, upon that place of *Jeremiah*: it was likewise called *Thebes* by *Homer*, who describes it as famous for its hundred gates.

That was situate among the rivers,] Which was defended by the river Nile on the one side, and the Red sea on the other, as by so many walls and ramparts.

Ver. 9. *Ethiopia and Egypt were her strength,]* Dr. Prideaux's *Scripture History*, under the fifteenth of *Hezekiah*, with great reason supposes this calamity to have been brought upon *No* by *Sennacherib*, about three years before he besieged *Jerusalem*, in the time of *Hezekiah*. At that time *Sevechus*, the son of *Sabaccon*, or *So*, mentioned 2 Kings xvii. 4, was king both of *Egypt* and *Ethiopia*; so they are mentioned here as confederates, and *Isaiah* foretells that they should be vanquished by *Sargon*, or *Sennacherib*: Isa. xx. 4. Whereas the destruction of *No*, foretold by *Jeremiah*, xlv. 25, and *Ezekiel*, xxx. 14, was, after this, brought to pass by *Nebucladrezzar*.

Put and Lubim were thy helpers,] *Put* or *Phut*, is rendered *Libya* by our translators, Ezek. xxx. 5, and the *Libyans*, Jer. xlv. 9, but this text proves that they were a distinct people. *Phut* probably denotes *Mauritania* (see *Bochart's Phaleg*, lib. iv. cap. 33).

Ver. 10. *They cast lots for her honourable men,]* The conquerors used to cast lots what captives should

captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* fig-trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the

come to each man's share (see Joel iii. 3, Obad. ver. 11).

Ver. 11. *Thou also shalt be drunken;*] See i. 10.

Thou also shalt seek strength because of the enemy.] Or, "Thou shalt repair to thy fortress, because of the enemy." Thou shalt not dare to show thyself to the enemy, but shalt betake thyself to thy munitions (see ii. 1), and places of strength (compare ver. 13, 17).

Ver. 12.] As figs drop off when they are ripe, so shall thy strong-holds fall into the enemy's hands, upon the first assault.

Ver. 13.] The several passages by which the enemy may invade thee shall be left defenceless (see ii. 1), so that they may easily set on fire thy fortifications.

Ver. 14. *Draw thee waters for the siege,*] In order to maintain the siege.

Go into clay,—make strong [or repair] *the brick-kiln.*] In order to repair the breaches of thy walls, or make new ones within, if the old ones should be taken by the enemy. In those countries they used brick instead of stone (see Gen. xi. 3).

Ver. 15. *There shall the fire devour thee;*] Whilst thou art repairing the old fortifications, or making new ones, the enemy shall set thy works on fire. The particle *sham, there,* may signify *then* (see Noldius, p. 767).

It shall eat thee up like the cankerworm;] The sword of thine enemies, who shall be as numerous and destructive as locusts, or cankerworms, shall destroy thee (see Joel. i. 4).

Make thyself many as the cankerworm,] Though thou multiply thine armies, like locusts or caterpillars, yet the enemy shall destroy them.

Ver. 16. *The cankerworm spoileth, and fleeth away.*] As the locusts destroy the fruits of the earth, and fly away to another place, so shall thy soldiers pillage all the wealth thou hast gained by traffic, and then leave thee.

Ver. 17. *Thy crowned are as the locusts,*] The word *Minnazaraik* may be literally rendered *the Nazarites*: that title is given to persons remarkable

cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*.

19 *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

for their youth and beauty (Lam. iv. 7; see note upon Amos ii. 11), and so may not improperly be applied to the officers in the Ninevites' army: these the prophet compares to locusts and grasshoppers, both for their number (see ver. 15), and for another quality, that they shun the heat of battle, just as the grasshoppers do the heat of the sun.

Thy captains] The Hebrew word is *taphsir* or *tiphsar*, as it is read Jer. li. 27, which some suppose to be derived from the Persian word *Satrapas*, the letters being transposed.

Ver. 18. *Thy shepherds slumber, O king of Assyria:*] By "shepherds" are meant captains or generals (compare Jer. vi. 3, xxv. 34). These are said to *slumber*, as having lost their courage, or as being gone to their last sleep, are dead and buried (compare Ps. lxxvi. 5, 6). By the "king of Assyria," Dr. Prideaux, in the place above cited, understands Saracenus, who was now vanquished by Nabopolassar (who had before possessed himself of the kingdom of Babylon), and Cyaxares the king of Media (see the argument of this prophecy). The fall of this prince is elegantly described by Ezekiel, xxxi. 3, &c. The words of Jeremiah, l. 18, "I have punished the king of Assyria," are to be understood of the same person.

Thy people is scattered] Their generals are called *shepherds* at the beginning of the verse: the same metaphor is here continued, and the people are said to be dispersed, now their leaders are fled or destroyed, as sheep are scattered where they have no shepherd (compare 1 Kings xxii. 17).

Ver. 19. *There is no healing of thy bruise;*] Thy destruction is unavoidable. The Chaldee expounds it, "None is sorry or grieved at thy destruction:" which sense agrees very well with the original, and what follows: "They that hear the bruit of thee [and thy fall] clap their hands over thee," as rejoicing over thy calamities (compare Lam. ii. 15, Ezek. xxv. 6, Zeph. ii. 15).

For upon whom hath not thy wickedness passed continually?] All the neighbouring countries have felt the effects of thy cruelties and oppressions.

THE BOOK

OF

THE PROPHET HABAKKUK.

PREFACE.

THE prophet Habakkuk was probably contemporary with Jeremiah, and prophesied in the reign of Josiah; for the subject of his prophecy is the same with that of Jeremiah, and upon the same occasion; viz, the destruction of Judah and

Jerusalem by the Chaldeans, for their heinous sins and provocations. We may observe, as Nahum, the preceding prophet, foretold the destruction of the Assyrians, who carried the ten tribes captive; so Habakkuk foretells the judgments that should come upon the Chaldeans, who completed the captivity of the two remaining tribes.

CHAPTER I.

I THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee of violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told you.

6 For, lo, I raise up the Chaldeans, *that* bit-

CHAP. I.

ARGUMENT. — The prophet complaining of the growth of iniquity among the Jews, God fore-shows him the desolations the Chaldeans will make in Judea and the neighbouring countries, as the ministers of his vengeance. The prophet thereupon falls into a holy expostulation with God about these proceedings, moved thereunto, as it seems, by the impatience of the Jews, who justified themselves in comparison of their conquerors: to which he receives an answer in the following chapter.

Ver. 1.] The word *burden* is commonly explained of a burdensome prophecy, big with ruin and destruction (see note upon Jer. xxiii. 33). But a learned prelate, in his Defence of Christianity from the Prophecies of the Old Testament, p. 10, observes, that the Hebrew, *massa*, signifies no more than barely a prophecy, and so is translated in our English Bibles, Prov. xxxi. 1, and is often translated by “vision and prophecy” in the LXX. and other ancient versions; the word being used in that sense, from the prophet’s *bearing* or feeling within him the influence of God’s Spirit: for which reason they were called in Greek, Θεσφορα, and Πνευματικη φωνη.

Ver. 2. *How long shall I cry—unto thee of violence, and thou wilt not save.*] The prophet proposes the common objections against providence, taken from the prosperity of the wicked, and the oppression of the righteous, which has been a stumbling-

block even to good men (see Job xii. 1, 6, xxi. 7, Ps. xxxvii., lxxiii., Jer. xii. 1).

Ver. 3. *There are that raise up strife and contention.*] Or, “There is strife, and contention carries it:” they that are best skilled in the arts of contention carry the cause.

Ver. 4. *Judgment doth never go forth.*] Or, “doth not go forth to perfection;” is never rightly and duly administered.

Doth compass about] Doth overpower him.

Ver. 5.] For a punishment to such exorbitant practices, behold God’s making the heathen, viz. the Chaldeans (ver. 6), instruments of his vengeance: this is a judgment, you despisers of God’s prophets will hardly believe, when you consider that at present the Chaldeans are your friends and confederates: as appears by Josiah’s fighting with the king of Egypt, as being a confederate of the king of Assyria or Babylon (see 2 Kings xxiii. 29, and Dr. Prideaux, under the thirty-first year of Josiah). St. Luke, quoting this text according to the LXX.’s translation, Acts xiii. 41, reads it thus, “Behold, ye despisers, and wonder, and perish.” The learned Dr. Pocock, in his miscellaneous notes in Portam Mosis, cap. 3, shows, that the interpretation is agreeable to the present Hebrew copy: the word *bagajim*, which we translate “among the heathen,” he derives from the verb *baga*, which still signifies, in Arabic, *to be proud*, or scornful: the following words the same translation renders, “And wonder and perish;” which sense he proves the word *tamah* will admit.

ter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places *that are* not their's.

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity *as* the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

Ver. 6.] Who should make several invasions into Judea, and at last utterly conquer it (see 2 Kings xxiv., xxv). They are said here to be cruel in their temper, and vigorous in their warlike expeditions (compare ver. 8).

Ver. 7. *Their judgment and their dignity* [or authority] *shall proceed of themselves.*] They will be their own judges of what is right or wrong. The marginal reading in our English bible does not seem to agree with the original.

Ver. 8. *Their horses—are more fierce than the evening wolves:]* Or, Are swifter than evening wolves, when they go out for their prey, and are pinched with hunger (see Ps. civ. 20, Jer. v. 6). The words might be translated to an easier sense: "Their horsemen are fiercer than evening wolves, and shall spread themselves," or shall be multiplied.

Their horsemen shall come from far; they shall fly as an eagle, &c.] The words plainly allude to Deut. xxviii. 49, 50 (compare Jer. v. 15). The Chaldeans are said to come *from far* in respect of their neighbours the Philistines, Syrians and Moabites, who used to infest Judea.

Ver. 9. *Their faces shall sup up as the east wind.]* They shall destroy everything where they march, as the east wind blasts the fruits of the earth (compare Ezek. xvii. 10, Hos. xiii. 15). Some render the words, " whatsoever they gather, they shall carry it towards the east," meaning to Babylon, which lay north-east from Judea.

They shall gather the captivity as the sand.] Not only in Judea (see Jer. lii. 28—30), but in all the neighbouring countries which they shall conquer (see the following note).

Ver. 10. *They shall scoff at the kings.]* The Hebrew uses the singular number as well here as in the following verse; and is to be understood of the king of Babylon, who conquers kings and princes, and treats them with scorn and contempt: so they used Zedekiah and his princes (see 2 Kings xxv. 6, 7, 18, 21), and so they shall serve the kings of Egypt and Tyre, and the princes of Moab, Edom, and the Philistines; who shall all of them successively be conquered by Nebuchadnezzar (see Ezek. xxv., xxvi., xxix., xxxii.).

They shall heap dust, and take it.] Cast up mountains against them, and so take them (see Jer. xxxii. 24, xxxiii. 4).

12 *Art* thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoured *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

Ver. 11.] The prophet speaks of the several kings of Babylon as if they were one and the same person (see the note upon Isa. xxiii. 15); and saith, that he shall change his mind with his fortune, and impute his success to his idol Belus: which was remarkably true of Belshazzar, Nebuchadnezzar's successor (see Dan. v. 4): but we may understand the words of Nebuchadnezzar himself, if we translate the latter part of the verse thus, "This his strength is his God;" i. e. imputing all his success to his own prowess (compare ver. 16): and afterward, for those arrogant words of his, mentioned Dan. vi. 30, he was degraded into a beast.

Ver. 12. *Art not thou from everlasting—we shall not die.]* Thou that livest for ever, and whose word is as unchangeable as thyself, wilt preserve us from utter destruction, and in due time make good thy promises to us (see Ps. cii. 27, 28).

Thou hast ordained them for judgment;] Thou hast appointed the Chaldeans to be instruments of thy vengeance upon sinners (see 2 Kings xix. 25, Isa. x. 5—7, Ps. xvii. 13, Ezek. xxx. 25).

Ver. 13. *Thou art of purer eyes than to behold evil.]* With any complaisance, or approbation.

Wherefore lookest thou upon them that deal treacherously,] Seemest to connive at, or dost not show any dislike at, the violence of those idolatrous Chaldeans.

Ver. 14, 15. *Makest men as the fishes of the sea,]* Suffereth the Chaldeans not to treat them better than fishes, who become a general prey to the fisherman's net or angle.

Ver. 16.] They impute all their victories to strength and skill, and make no acknowledgments to God for their success (see ver. 11, Isa. x. 13, Dent. viii. 17, 18).

Ver. 17. *Shall they therefore empty their net?]* Carry away the riches and treasures of their conquest (see 2 Kings xxiv. 13) in order to undertake more; just as fishermen empty their nets to fill them again. But the words may be rendered, *Shall he* (see ver. 10) *cast* or *spread his net?* The Hebrew verb is used of drawing a sword or spear (see Ezek. xxviii. 7, Ps. xxxv. 3): to this sense the Greek and Chaldee here understand it.

CHAPTER II.

1 I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul which is lifted up is not up-

right in him: but the just shall live by his faith.

5 ¶ Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!

CHAP. II.

ARGUMENT.—In answer to the complaints of the prophet in the foregoing chapter, God tells him that he will in due time perform the promises made to his people, of deliverance by the Messiah; and that in the mean time good men will support themselves by faith; and then foreshows him the ruin of their great adversary, the Babylonian empire, and the judgment he will inflict upon them for their covetousness, their cruelty, and idolatry.

Ver. 1. *I will stand upon my watch, &c.*] It was the business of a watchman, in the time of war, to descry from an eminent station what messengers were coming, and to make known the message as soon as possible (see 2 Kings ix. 17, &c.). The prophet puts himself in such a posture, that he may receive God's answer to the complaints he made in the foregoing chapter.

What I shall answer when I am reproved.] Or rather, "What I shall answer as to what I have argued;" viz. to the expostulations I made with God just before.

Ver. 2.] When the prophets are commanded to write anything, it denotes the great importance of it, that the notice of it may be transmitted to posterity (see note upon Isa. viii. 1, xxx. 8). So God here commands the prophet, to write the contents of this vision in such legible characters as were used in public tables that were hung up in temples and market-places, that every one might have cognizance of them.

Ver. 3. *For the vision is yet for an appointed time,*] God has determined a set time when it shall be fulfilled, and not before (compare Dan. viii. 19, xi. 27, 35, 36). According to the common translation of the following words, by this vision we are to understand the destruction of the Babylonian monarchy, which is plainly foretold from the fifth verse to the end of the chapter, and is a proper answer to the complaint or argument the prophet had made in the foregoing chapter. But the learned Bishop of Coventry and Litchfield, in his Defence of Christianity from the ancient Prophecies, p. 160, observes, that the prophet, by way of preface to that prediction, confirms the Jews in the general expectation of their deliverer the Messiah, whose coming had been so often promised, and which profane persons began to question, when they saw God gave up his people into the hands of a cruel and idolatrous nation.

But at the end it shall speak, and not lie:] The same learned prelate, p. 162, observes, that the verb *puach* properly signifies to *break forth*, as the morning light does (see Cant. ii. 17, iv. 6); to which sense the LXX. and Vulgar Latin translate it here; so he renders the sentence, "At the end,

it (or, he) shall break forth, and not deceive."

Though it tarry, wait for it; because it will surely come, it will not tarry.] There are two different words in the Hebrew, which our English expresses by that one word *tarry*: so the same learned person translates the sentence thus, "Though he tarry, expect him; because he that cometh will come, he will not go beyond" the appointed time, but will make good the promises of deliverance given to your fathers. To this sense the LXX. render the words, very agreeably to the original; and the apostle follows their interpretation (Heb. x. 37), and understands them of the Messias, who is often called, "He that cometh, or should come, into the world" (see Ps. cxviii. 26, Zech. ix. 9, John vi. 14): the verb stands impersonally in the Hebrew text; but in such a syntax the person is commonly understood.

Ver. 4. *His soul which is lifted up is not upright in him.*] The Septuagint translate the sentence thus: "If he (i. e. the just, as it follows) draw back, my soul (the present Hebrew copies read *his soul*, understanding it of God) shall have no pleasure in him." This version bishop Pearson hath proved to be agreeable to the original text, Prolegom. to the LXX. and the apostle confirms this exposition by following that translation, Heb. x. 38.

Ver. 5. *Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home,*] If we suppose a new paragraph to begin here, according to the exposition given of the foregoing verses, the sense would run plainer if the words were thus translated, "Moreover he that, like a man transgressing by wine, is proud, shall not continue," or prosper. The copulative joined to the last word in the Hebrew is often redundant. The words would yield a plainer sense, if they were thus translated, "Moreover (like) a man transgressing by wine, he is proud, and shall not continue," or prosper. To this sense, the Chaldee paraphrast and Vulgar Latin explain the words; the particle of comparison, *as*, being often understood (see the note upon Isa. xxi. 8). The prophet having assured the Jews of a deliverance in God's appointed time, proceeds now to denounce his judgment against the Babylonian monarchy, speaking of it as comprised under one person at the head of it (see the note upon i. 11). Here he describes him as one intoxicated with his successes, and not knowing how to set any bounds to his ambition; but still, as his conquests enlarge, his desire of having more increases. *Hell, or death*, and the *grave*, are proverbial emblems of an insatiable temper (see Prov. xxvii. 29, xxx. 16).

But gathereth unto him all nations.] Extends his dominions far and near (see i. 17).

Ver. 6. *Shall not all these take up a parable against*

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

11 For the stone shall cry out of the wall,

him, and a taunting proverb] A *parable* or *proverb* signifies a metaphorical or figurative saying out of the common way, as the Greek word *Παροιμία* imports; so it is opposed to *speaking plainly*, without figure or such like ornament, John xvi. 29. Thus the ancient sages clothed their instructions in apt stories and suitable comparisons: upon which account Solomon joins together "a proverb, and the interpretation; the words of the wise and their dark sayings," Prov. i. 6. Such were the symbols of Pythagoras, and some other celebrated wise men among the gentiles. Of this kind is the parable, or taunting and satirical proverb, here uttered against the king of Babylon, and the insatiable ambition of that monarchy.

Woe to him that increaseth that which is not his!] Woe to him that is still increasing his own dominion by invading his neighbour's; surely he will not continue long so to do without some remarkable check from providence! and so what he thus increases will *not be for himself* (for so the words in the former part of the sentence may be translated), but for the Medes and Persians, who shall conquer him, and enrich themselves with his spoils (see the following verse).

To him that ladeth himself with thick clay!] His gold and silver, which is nothing originally but earth or clay, shall turn to no benefit, but be rather his burden; adding weight to his sins and punishment.

Ver. 7.] Cyrus took the city of Babylon (and thereby put an end to the Babylonish empire) by a sudden assault, taking advantage of a festival, celebrated by night according to custom, and then draining the river without being perceived, and making it fordable for his army; according to the account Herodotus and Xenophon give of the taking of Babylon, wherein they exactly agree with the prophecy of Jeremiah, ch. l. li. foretelling the same event.

Ver. 8.] As a just return for thy cruelty in the slaughter of many thousands killed by thee in battle; and particularly for the violence offered to the land of Judea, and the city of Jerusalem and its inhabitants. The words might have been more plainly translated, "for the violence against the land," &c. for so the same phrase is rendered, Obad. ver. 10 (compare ver. 17, and Jer. li. 35).

Ver. 9. *That he may set his nest on high, &c.*] Strong fortresses and citadels are compared, for their height, to nests, which birds are led by their instinct to make upon the tops of trees, to place themselves and their young ones out of the reach of danger (compare Jer. xlix. 6, Obad. ver. 4).

Ver. 10.] Thy cruelty towards others will turn at last to thy own confusion, and utter extirpation of thy family, of which there will be left "neither name nor remnant, son nor grandson;" as God

and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that putteth thy bottle to *him*, and maketh *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the

threatens Nebuchadnezzar, Isa. xiv. 22. Belshazzar being the last of that family, whose death put an end to the Babylonian monarchy.

Ver. 11.] The houses and towns which have been destroyed by the Chaldeans, shall cry for vengeance against the destroyers. It is a great question, what is the proper signification of the Hebrew *capnis*, being found but in this one place of the bible: our translators render it *beam*; others think it signifies a *brick*.

Ver. 12.] Who hath raised the greatness of his capital city Babylon upon the ruins of many other cities, and the destruction of their inhabitants (compare Mic. iii. 10).

Ver. 13.] The latter part of the verse is with very little alteration repeated, Jer. li. 58, where he describes the destruction of Babylon. I observed in my notes upon that place, that the sentence might be better translated thus: "The people shall labour for that which shall be [fuel] for the fire, and the people shall weary themselves for a thing of nought;" i. e. all the pains the Chaldeans have taken in enlarging and beautifying their city, shall be lost in the flames which shall consume their stately buildings (see the notes upon Jer. li. 25).

Ver. 14.] For God's providence in governing the world shall conspicuously appear in the downfall of the Babylonian empire; especially as it is described in the prophets as an earnest and type of the fall of mystical Babylon, which will be a decisive stroke, that will thoroughly vindicate oppressed truth and innocence.

Ver. 15. *Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, &c.*] The desolation of any country is often compared to drunkenness (see the note upon Jer. xxv. 15): so the king of Babylon, who subdued the neighbouring countries round about him, and perhaps got an advantage over some of them by gifts and presents, or by counterfeit leagues and friendship, is compared to a man that gets an advantage over another by persuading or forcing him to drink too much. The word *chemath*, translated *bottle*, signifies likewise that heating or poisonous quality which attends wine taken in excess (compare Hos. vii. 5); and is often taken for any poisonous juice (see Deut. xxxii. 24, 33, Job vi. 4, xx. 16, Ps. lviii. 4).

That thou mayest look on their nakedness!] The too frequent effects of drunkenness, is to engage others to commit lewdness, and thereby expose them to shame; so the king of Babylon intoxicates the minds of his neighbours, by his arts of policy, in order to discover the weakness of their country or government, called "the nakedness of the land," Gen. xlii. 9, and thereby get the better of them.

Ver. 16.] Thy glory shall now be turned into shame: for it shall come to thy turn to feel the fury

cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city; and of all that dwell therein.

18 ¶ What profiteth the graven image that

of God's judgments, often expressed by "the cup of his wrath;" when thy people shall be made captives, and stripped bare without any covering to their nakedness (see Isa. iii. 17, Nah. iii. 5).

Ver. 17. *For the violence of Lebanon shall cover thee,*] God shall execute his vengeance upon thee for the violence thou hast offered to the temple at Jerusalem (compare Jer. l. 28, li. 11); which is here compared to the cedars of the forest of Lebanon, for its height and stateliness of its buildings (compare Zech. xi. 1). Or else the prophet compares the cruelty of the Medes and Persians to the violence of wild beasts in the forest of Lebanon: so the following words import.

The spoil of beasts, which made them afraid,] The relative *which*, added by our translators, obscures the text; which might be more plainly rendered, "The spoil of (or, made by) beasts shall make them afraid, or make thee afraid;" as the Septuagint and the Chaldee, with a very little alteration, read the text. As thou hast spoiled others, without any sense of common humanity, so the army of the conqueror shall deal by thee (see ver. 8); and shall tear thee in pieces, as wild beasts do their prey (see Isa. xiii. 15, 18).

Because of men's blood, &c.] See ver. 8.

Ver. 18. *What profiteth the graven image, &c.*] The last sin the prophet takes notice of, for which God will execute his judgments upon Babylon, is idolatry (compare Jer. l. 2, li. 44, 47): and he tells the king of Babylon, that when he sees Bel and the rest of his graven images carried away by the conquerors in triumphant procession (see Isa. xlvi. 1, 2), he will be convinced that his idols could bring no advantage or protection to their worshippers.

The molten image, and a teacher of lies.] The setting up, and paying adoration to them, tend to encourage the ignorant in their absurd fancy, that

the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But the LORD is in his holy temple: let all the earth keep silence before him.

God is like the work of men's hands, and that images have some divine power lodged within them: to the same purpose the stock is called, "the doctrine of vanities," Jer. x. 8.

To make dumb idols?] Who "have mouths and speak not," Ps. cxv. 5 (compare 1 Cor. xii. 2).

Ver. 19. *Woe unto him that saith to the wood, Awake;*] Woe to him that calls upon idols, as if they could awake and hear his prayers, as God is said to *awake*, when he answers our prayers (see Ps. xlv. 23); or as if they could give their worshippers directions how to escape the evils which threaten them.

It is laid over with gold and silver, and (or, but) there is no breath at all in the midst of it.] They are beautified with a great deal of cost, on purpose to delude their ignorant worshippers, and make them fancy some divinity lodged within them; whereas they are altogether without life or sense.

Ver. 20. *But the Lord is in his holy temple:*] The true God has his throne in heaven, as the place of his peculiar residence (see Jonah ii. 7); from whence he will answer the prayers of his servants, though the temple of Jerusalem should be destroyed.

Let all the earth keep silence before him.] Or, "Stand in awe before him," as the LXX. render it: the consideration of his sovereignty and dominion should strike them with a reverential awe, and especially should dispose them to a profound submission towards him, when they see him execute his judgments in the world, as he will shortly do upon the Chaldeans. The expression is taken from the reverent behaviour which inferiors show by keeping silence in the presence of their betters; or it alludes to such a silence as is kept in courts of justice, when a judge pronounces the sentence (see Job xxix. 9, 10, Ps. lxxvi. 8, 9, Zeph. i. 7, Zech. ii. 13).

CHAPTER III.

I A PRAYER of Habakkuk the prophet upon Shigionoth.

2 O LORD, I have heard thy speech, *and* was

afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

CHAP. III.

ARGUMENT.—The prophet in this hymn recounts, in a poetical style, God's wonderful works, in conducting his people through the wilderness, and giving them possession of the promised land; from whence he encourages himself, and other pious persons, to rely upon God for making good his promises to their posterity in after-ages.

Ver. 1.] Or, as the marginal reading explains it, "According to the tunes called in Hebrew Shigionoth;" which were musical compositions used in the public service of the temple (compare the title of

Ps. vii.). It is called a prayer, because it begins in the form of a supplication, although the following parts are rather in the nature of a hymn, or a thanksgiving.

Ver. 2.] I have heard what thou hast revealed to me concerning thy judgments upon thy people: the terribleness of them strikes me with a reverential awe and dread (compare ver. 16); yet I earnestly beg of thee, if it be thy gracious will, to exert thy power, and renew thy former wonders, for the deliverance of thy people, before the seventy years determined for their captivity be expired: and in the midst of judgment to remember mercy.

Ver. 3.] The prophet, to encourage the faithful

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had horns *coming out* of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.

still to trust in God, recounts some remarkable instances of the protection he afforded their forefathers in the wilderness, where they were destitute of all visible means of sustaining themselves. First of all, he takes notice of the wonders he did for them when they came near the border of Edom, when the Edomites came out with a mighty force to oppose their passage (see Numb. xxi. 20): the like wonders he had shown in their former journeys from mount Sinai to Paran: Numb. x. 12 (compare Deut. xxxiii. 2).

Ibid. and ver. 4. *His glory covered the heavens,—his brightness was as the light;*] He manifested his glory by that terrible appearance of his presence upon mount Sinai, where the lightnings shone in the air, Exod. xix. 16, and the pillar of fire enlightened the earth, and conducted them in their journeys: Exod. xiii. 21.

Ver. 4. *He had horns coming out of his hand: and there was the hiding of his power.*] The Hebrew word *keren* signifies both *horns* and *rays of light* (see Exod. xxiv. 29, 30). So the marginal reading here is to be preferred: “He had bright beams coming out of his side.” The Shechinah or symbol of the divine presence had rays of light issuing out on every side, and yet that was but a hiding or veil to the divine majesty, “who covereth himself with light as with a garment,” Ps. civ. 2.

Ver. 5.] As thunder and lightnings are his harbingers (see Ps. xviii. 8); an emblem of his being “a consuming fire,” Deut. iv. 24, when he comes to execute vengeance upon his enemies; of which the Egyptian plagues, and the discomfiture of Sihon and Og, were a terrible proof.

Ver. 6. *He beheld, and drove asunder the nations;*] Like a conqueror, he divided the land of Canaan among the tribes of Israel; having first scattered and discomfited the former inhabitants.

The everlasting mountains were scattered, the perpetual hills did bow:] The mountains and hills are said to quake at God’s presence, Nah. i. 5, so here the whole land of Canaan is said to tremble, and even the mountains themselves, the most solid and impregnable parts of it, because the hearts of the stoutest of the old inhabitants fainted and lost their courage (see Josh. ii. 24). [By the *mountains* and *hills* may be meant the greater and lesser principalities or kingdoms in the land of Canaan, see Ps. lxxii. 3.] The mountains and hills are spoken of as emblems of eternity, because time seems to make no change or alteration in them (see Gen. xlix. 26, Deut. xxxiii. 15).

His ways are everlasting.] His purposes are decreed from all eternity, and will infallibly be executed in their appointed time.

Ver. 7.] I beheld the Arabians, called Scenitæ, from their dwelling in tents, and their neighbours the Midianites, in great consternation, upon the ap-

8 Was the Lord displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.

proach of the Israelites towards their borders (see Numb. xxii. 3, Exod. xv. 15), whom they afterward destroyed in battle (Numb. xxxi. 2, &c.).

Ver. 8.] When God dried up the channel of the Red sea (Exod. xiv. 22), and afterward that of the river Jordan (Josh. iii. 16, 17), it was not out of any displeasure against the waters, but for the safety of his people, for whose deliverance he appeared in as illustrious a manner, as if he had been seen riding in the clouds, and carried “upon the wings of the wind,” as in a chariot (compare Deut. xxxiii. 26, Isa. xix. 1, Ps. lxxviii. 4, civ. 3).

Ver. 9. *Thy bow was made quite naked, according to the oaths of the tribes, even thy word.*] Thou didst fight for Israel, and didst make bare thine arm in their defence, as evidently as if thou hadst been seen with a bow in thine hand; that thou mightest fulfil the oaths and promises thou hadst made to give the tribes of Israel full possession of Canaan: thy word being in itself as immutable, as when it is confirmed by the solemnity of an oath (see Heb. vi. 18).

Thou didst cleave the earth with rivers.] Thou didst cleave the hard rocks, and the earth about them, and make the waters to run down in a great stream or channel, like a river, which followed them a great part of their journey (see Ps. lxxviii. 15, 16, cv. 41, 1 Cor. x. 3).

Ver. 10. *The mountains saw thee and they trembled;*] Mount Sinai, and the hills adjoining, felt the effects of thy presence (compare Exod. xix. 16, 18, Judg. v. 4, Ps. lxxviii. 8, lxxviii. 16, cxiv. 4).

The overflowing of the water passed by:] Or rather, “The stream of water overflowed;” for in that sense the verb *abar* is often used (see Isa. viii. 8, Dan. xi. 10).

The deep uttered his voice, and lifted up his hands on high.] The waters gushed out of the bottom of the rock with a mighty noise, as if the fountains of the great deep had been opened (Ps. lxxviii. 16), and forced its way upward, as a man gets up an ascent by the strength of his hands.

Ver. 11. *The sun and moon stood still*] At the command of Joshua (see Josh. x. 12).

At the light of thine arrows they went,] When the people marched against their enemies, God sent hail-stones and lightnings from heaven to discomfit them (see Josh. x. 11, and compare Ps. xviii. 14, cxliv. 6). Or the words may be translated thus; “Thine arrows went at the light and shining of thy glittering spear.” Hailstones, the artillery of heaven, came down upon the heads of the enemies, accompanied with thunder and lightning. As the blaze of lightning is here elegantly compared to the *glittering of a spear*, so the lustre of arms is often compared by the poets, particularly Homer, to the flashes of lightning; so we read Iliad. xi. ver. 65.

Πῦξ δ' ἔβρα χαλκῶ

Λάμψ', ὥστι σπαραγῆ πατρὸς Διὸς Αἰγιδόχοιο.

3 T

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into

my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

His brazen arms like flames of lightning shone,
Which the great Thunderer launches from his arm.

The same thought occurs again, Iliad. x. ver. 155 (see note upon Ezek. xxi. 15).

Ver. 12.] i. e. Thou didst subdue them, not only by giving success to the arms of the Israelites, but likewise thyself fighting against them from heaven (ver. 11, 13; compare Isa. xxi. 10, xli. 15, Jer. li. 33).

Ver. 13. *Thou wentest forth for the salvation—with thine anointed;*] With thy peculiar favourites, such as Moses, Joshua, and David, all set apart by thy appointment to be leaders and rulers of thy people (compare Ps. cv. 15).

Thou woundedst the head out of the house of the wicked;] The heads (see ver. 14), or confederate princes of the Canaanites (see Josh. x. 3, xi. 1).

By discovering the foundation unto the neck.] Or, "Raising the foundation," as the word *aroth* signifies, Ps. cxxxvii. 7, by undermining them from bottom to top.

Ver. 14. *Thou didst strike through with his staves the head of his villages;*] Or, "Thou didst strike through the head of his warriors among his tribes," or families. Thou didst discomfit all the petty kings of their several *clans*, or families, carrying on the war against Joshua (see Josh. xii. 9, &c.). The word *perazav*, his *villages*, in our translation, the Septuagint translate *warriors*, or *generals*: and so they understand it, Judg. v. 7, 11, which sense agrees best with this place.

They came out as a whirlwind to scatter me:] Armies are elsewhere compared to whirlwinds (see Zech. ix. 14).

Their rejoicing was as to devour the poor secretly.] The metaphor is taken from wild beasts, who

carry their prey into their dens, and there devour it.

Ver. 15.] Thou didst conduct thy people through the Red sea and the river Jordan, as safely as if they had rid on horseback (see ver. 5).

Ver. 16. *When I heard* [thy judgment decreed against thy own people, ver. 2], *my belly trembled;*] I was all over in a shaking and consternation, and no strength remained in me (compare Jer. xxiii. 9, Dan. x. 8).

That I might rest in the day of trouble, &c.] Noldius, p. 108, 110, of his Concordance, hath given the easiest sense of the latter part of the verse, translating it thus: "Yet I shall rest in the day of trouble, when he shall come up against the people, even he who shall invade them with his troops:" the prophet speaks in the person of the pious man; I shall rest secure under the divine protection, when the Chaldeans shall come to invade Judea (see ver. 17, 18).

Ver. 17, 18.] Though all outward means of nourishment or preservation should fail, yet will I still trust and depend upon God's promises.

Ver. 19. *The Lord—will make my feet like hinds' feet;*] This verse is taken out of Ps. xviii. 33. He will restore my former strength, nimbleness, and agility, in war, and make me again possessor of the chief places of strength in my native country (see Deut. xxxii. 13, xxxiii. 29, Ps. xviii. 33).

To the chief singer [or musician] *on my stringed instruments.*] This hymn was designed to be sung in the temple service (see ver. 1), and for that purpose was delivered to the chief musician, to be set to musical notes (compare the title of the fourth Psalm). This direction might probably be given by order of king Josiah.

THE BOOK

OF

THE PROPHET ZEPHANIAH.

PREFACE.

THIS prophet lived in the reign of Josiah, as he himself informs us, and prophesieth chiefly

against Judah, who continued very corrupt, notwithstanding the king's pious zeal for reformation, and the good example he gave to his subjects.

CHAPTER I.

1 THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 I will utterly consume all *things* from off the land, saith the LORD.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the housetops; and them that worship *and*

that swear by the LORD, and that swear by Malcham;

6 And them that are turned back from the LORD; and *those* that have not sought the LORD nor enquired for him.

7 Hold thy peace at the presence of the Lord God: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry

CHAP. I.

ARGUMENT.—The prophet denounces God's severe judgments against Judah for their idolatry, and other heinous sins.

Ver. 1.] Hizkiah is read with the same points in the Hebrew with Hezekiah, the name of the king of Judah: but Zephaniah being here reckoned as the fourth by descent from Hizkiah, that person cannot be the same with king Hezekiah, there being not a sufficient distance of time between them for four descents.

Ver. 2, 3.] A general desolation is threatened, by enumerating the particulars that shall be involved in it (see note upon Hos. iv. 3).

Ver. 3. *The stumbling-blocks with the wicked;*] Or, *Of the wicked*, for the particle *eth* often denotes the genitive case (see Noldius, p. 122). Stumbling-blocks are the same with idols, called "the stumbling-blocks of iniquity," Ezek. vii. 19, xiv. 3, 4.

Ver. 4. *I will cut off the remnant of Baal from this place.*] Those altars or places of worship, dedicated to the service of Baal, which escaped the reformation of king Josiah, 2 Kings xxiii. 5, compare Jer. iii. 6.

The name of the Chemarims with the priests;] Or, "The names of the idolatrous priests;" for so the word *Chemarim* is translated, 2 Kings xxiii. 5 (compare Hos. x. 5). I will destroy these together with the priests of the tribe of Levi, who have joined in the worship of idols (see Ezek. xliv. 10).

Ver. 5. *And them that worship the host of heaven*] See note upon Jer. xix. 13.

Them that worship and that swear by the Lord, and that swear by Malcham;] That join the worship of idols to that of the true God, who is "a jealous God," and will not admit of any rival in his worship (see Hos. iv. 15). Malcham is the same with Moloch, to whom the people of Judah continued to offer their children, as Jeremiah upbraids them, vii. 31, xix. 5, notwithstanding the reformation that Josiah had made, 2 Kings xxiii. 10. Swearing is an act of religious worship, or a solemn invocation of God, as a witness and a judge (see Dent. x. 20), and therefore expressly forbid to be used to idols (Josh. xxiii. 7).

Ver. 6.] Both those that are apostates to idolatry, and such as live without any sense of religion, and "without God in the world."

Ver. 7. *Hold thy peace at the presence of the Lord God.*] Keep silence in token of an awful reverence

towards God, now he is coming to execute his judgments upon the land (compare Ps. lxxvi. 8, 9, Hab. ii. 20, Zech. ii. 13). "Humble thyself under his mighty hand," without repining or murmuring at his corrections, which thy sins do justly deserve (see Ps. xxxix. 9).

For the Lord hath prepared a sacrifice, he hath bid his guests.] The slaughter of the wicked is called a *sacrifice*, because it is in some sense an atonement to God's justice (compare Isa. xxiv. 6, Jer. xlvi. 10, Ezek. xxxix. 17, Rev. xix. 17). The latter part of the sentence alludes to the custom of those that offered sacrifice, which was to invite their friends to partake of the feast which accompanied it. So God will call the Chaldeans to have a share in this slaughter.

Ver. 8. *I will punish the princes, and the king's children,*] As having been the encouragers of idolatry, by their authority and ill example. Both the sons of Josiah who succeeded him in the throne, are said to "have done evil in the sight of the Lord," 2 Kings xxiii. 32, 37.

All such as are clothed with strange apparel.] There were peculiar vestments belonging to the worship of each idol (see 2 Kings x. 22). So in aftertimes there were peculiar habits belonging to the priests of Saturn, and priestesses of Ceres, which are mentioned in the martyrdom of Perpetua and Felicitas, cap. 18, and in Tertullian, De Pallio, cap. 4. The text may likewise be explained of such men as wore women's apparel, and such women as wore that belonging to men; which was contrary to an express law, Dent. xxii. 5, and was a rite observed in the worship of some idols.

Ver. 9. *Leap on the threshold.*] Or rather, "Leap over the threshold." The expression probably denotes some idolatrous rite, like that which was practised in the temple of Dagon, where the "priests did not tread upon the threshold," 1 Sam. v. 5. To this sense, the Chaldee paraphrast interprets it of those that walk after the laws or rites of the Philistines. Others expound it of those who enter into other men's houses, and take away their goods by violence; according to what follows: "who fill their master's houses with violence and deceit."

Ver. 10. *In that day—there shall be the noise of a cry from the fish-gate.*] At that time (see ver. 12), there shall be an outcry of the Babylonish army coming to invade the city on the side of the fish-gate; i. e. the gate which stood near the fish market (see 2 Chron. xxxiii. 14, Neh. iii. 3).

from the fish-gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the Lord is near, *it is near*, and hasteth greatly, *even* the voice of the day of the Lord: the mighty man shall cry there bitterly.

An howling from the second,] Or rather, "From the middle part of the city" (see 2 Kings xxii. 14).

A great crashing from the hills.] From the mountains of Sion and Moriah, whereon the temple and the king's palace were built (see 2 Chron. iii. 1).

Ver. 11. *Maktesh,]* A part, or street, of Jerusalem: the Chaldee interprets it of the inhabitants near the brook Kidron.

For all the merchant people are cut down;] They that carry on their trades by going to marts or fairs, with great sums of ready money. The original reads, *The people of Canaan*, which word signifies a merchant (Hos. xii. 7), but the Chaldee understands it of those who resemble the Canaanites in their idolatries and corrupt manners: so Judah's mother is called a *Hittite*, and her father an *Amorite*, because they did after the works of the Canaanites, the ancient inhabitants of the land, Ezek. xvi. 45.

Ver. 12. *I will search Jerusalem with candles,]* I will deliver up Jerusalem into the hands of the Chaldeans, who shall let no corner of it escape them, but shall diligently search the houses, and plunder the wealth of them (see the following verse).

And punish the men that are settled on their lees:] Who having lived securely in ease and plenty (compare Jer. xlvi. 11), have not "God in all their thoughts," but imagine that he doth not concern himself with the affairs of the world, and that neither good nor evil is brought to pass by his providence.

Ver. 13.] The enemy shall plunder their goods, and then demolish their houses; so that they shall

15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land.

not enjoy these possessions which they have gotten by fraud or violence (see ver. 9, and Amos v. 11.)

Ver. 14. *The great day of the Lord is near* (compare Joel ii. 1, 11),—*even the voice of the day of the Lord, &c.]* A great noise and distraction shall attend the taking of Jerusalem (see ver. 10, Isa. xxii. 5). Some translate the latter part of the sentence thus, "The voice of the day of the Lord is bitter: then the mighty man crieth out." The adverb *sham*, translated *there*, signifies time as well as place (see note upon Isa. xlvi. 16, Hos. ii. 15).

Ver. 15.] See ver. 18, Joel ii. 2, Amos v. 18.

Ver. 16.] See Jer. iv. 19.

Ver. 17. *They shall walk like blind men, &c.]* Not knowing whither to go, or which way to take for safety (compare Deut. xxviii. 29, Isa. lix. 10).

Their flesh as the dung.] Or, "Their carcasses as the dung:" so the Chaldee explains the word *flesh*. The inhabitants of Jerusalem shall be slain in the streets of the city, and their carcasses left there to rot and putrefy.

Ver. 18. *Neither their silver nor their gold shall be able to deliver them]* This is spoken of the merchants and rich citizens (see ver. 11—13, and compare Ezek. vii. 19).

But the whole land shall be devoured by the fire of his jealousy:] God's vengeance is frequently compared to fire; see Nahum i. 6. This shall consume the land and its inhabitants for their heinous offences, and chiefly for their idolatry; because that sin does peculiarly entrench upon his honour, which is incommunicable to others, whereupon he is called a *jealous God*, Exod. xx. 5, xxxiv. 14.

CHAPTER II.

I GATHER yourselves together, yea, gather together, O nation not desired;

CHAP. II.

ARGUMENT.—The prophet exhorts the Jews to repentance before God's judgments overtake them; which he likewise denounces against the neighbouring countries, the Philistines, Edom, Moab, Ammon, Ethiopia, and Assyria; which were all subdued by Nebuchadnezzar, either before or after the captivity of the Jews (see Jer. xxv. 20—22, 26, Ezek. xxv., xxix., xxxi., and Dr. Prideaux, under the twenty-first, thirty-first, and thirty-second years of Nebuchadnezzar).

2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the

Ver. 1. *Gather yourselves together,]* Assemble yourselves in order to make a public humiliation (see Joel ii. 16).

O nation not desired;] The Greek and the Chaldee interpret it, *O nation, that will not receive instruction*, and is not to be amended but by the discipline of God's judgments. Glassius (Grammat. p. 410) renders it to the same sense, "O nation, not to be moved with desire;" i. e. of growing better. The word *niksaph* is taken for "having a desire or longing," Gen. xxxi. 30, Ps. lxxxiv. 2.

Ver. 2.] The words are differently translated by

LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in

interpreters, but much to the same sense: they may be rendered nearer to the Hebrew thus, "Before the day bring forth the decree, which shall pass away, as chaff" is dispersed before the wind. The judgments of God, consuming the wicked, are often compared to the dispersing of chaff (see Job xxi. 18, Ps. i. 3, Isa. xvii. 13, Hos. xiii. 3).

Ver. 3. *Seek righteousness, seek meekness:*] Continue to seek and practise them (compare Ps. xxxiv. 14).

It may be ye shall be hid in the day of the Lord's anger.] This is the most likely way of securing the divine protection in the time of a general destruction (see note upon Jer. xxxvi. 3). Such a protection is elsewhere expressed by being *hid* or *covered* under the shadow of his wings (compare Ps. xxxii. 7, xci. 1).

Ver. 4. *For Gaza shall be forsaken, and Ashkelon a desolation:*] There will be no escaping into the neighbouring countries, such as the Philistines are, in particular; for their cities shall likewise become a prey to the forces of Nebuchadnezzar (see Jer. xlvii. 1, with the argument to that chapter).

They shall drive out Ashdod at the noon-day:] The same forces will take the courage to attack Ashdod (another city of the Philistines, 1 Sam. v. 1), in the open day, and not to betake themselves to nightly stratagems (see Jer. vi. 4, xv. 8).

Ver. 5. *Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites:*] The Philistines who live upon the coast of the Mediterranean sea (compare Ezek. xxv. 16), called there as well as here, Cherethites, or Cherethims. The word is translated *κρηται*, *Cretans*, by the LXX. in this and other places where it is found; they are supposed to have been a colony removed from Crete to Palestine (see note upon Jer. xlvii. 4).

O Canaan, the land of the Philistines,] The Canaanites, properly so called, are the same with the Philistines, and seated in that part of Palestine (see Josh. xiii. 3).

Ver. 6.] A proverbial description of an utter desolation (compare ver. 14, 15, and see note upon Isa. xiii. 20, xvii. 2).

Ver. 7. *The coast shall be for the remnant of—Judah;*] The sea-coast (ver. 5) shall in after times belong to the Jews, who shall possess all the Philistines' country: as it appears they did in the first times of Christianity (see Acts viii. 26, 40). Those that returned from the captivity are called a *remnant*, Hag. i. 12, ii. 2.

In the houses of Ashkelon shall they lie down] The words are an allusion to what is said ver. 6. As the

houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

9 Therefore as I live, saith the LORD of hosts; the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts.

11 The LORD will be terrible unto them: for

cities of Gaza, Ashkelon, &c. were places for wild Arabs, or other wandering people to pitch their tents, and feed their flocks; so they shall hereafter become the settled habitations of the Jews (compare Isa. lxx. 10).

For [or, when] the Lord—shall visit them, and turn away their captivity.] What is promised in this verse, was partly fulfilled after their return from Babylon, and may hereafter receive a farther completion (see Obad. ver. 19, and note there).

Ver. 8. *I have heard the reproach of Moab, and the revilings of—Ammon.*] These countries were destroyed by Nebuchadnezzar about five years after the destruction of Jerusalem (see the argument to Jer. xlviii). They are threatened with destruction, both here and Jer. xlviii. 17, xlix. 1, and Ezek. xxv. 3, 8, for their insulting over the Jews in their calamities.

Magnified themselves against their border.] Have invaded the territories of the Jews, when they were carried captive (see Jer. xlix. 1), and used the inhabitants with great cruelty, as they had done in former times (see Amos i. 13).

Ver. 9. *Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah.*] Proverbial expressions of utter desolation (see Deut. xxix. 23, Isa. xliii. 19, xxxiv. 13, Jer. xlix. 18, l. 46).

A perpetual desolation:] Never more to be possessed by its former inhabitants.

The residue of my people shall spoil them, and the remnant of my people shall possess them.] Judas Maccabeus and his brethren subdued the Ammonites, as appears from 1 Macc. v. 6. But this and the seventh verse will receive their utmost completion at the general restoration of the Jewish nation: those that then escape, and return from their several dispersions, are elsewhere called by the name of the *residue* and the *remnant* (compare iii. 13, and see note upon Mic. iv. 7).

Ver. 10.] See Isa. xvi. 6, Jer. xlviii. 29.

Ver. 11. *For he will famish all the gods of the earth;*] He will deprive them of their worship and sacrifices, which the gentiles thought to be the food of their gods (see Deut. xxxii. 38). The LXX. render it, "He will destroy their gods." The destruction of idolatry is usually mentioned when the prophets describe the flourishing state of the church (see note upon Mic. v. 13, 14).

Men shall worship him, every one from his place.] Or, "In his place." And so the phrase may best be rendered Ezek. iii. 12 (see Noldius, p. 553). Men shall worship him every where, and not only in Jerusalem (compare Mal. i. 11, John iv. 21).

he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cor-

Even all the isles of the heathen.] Or, "The isles of the gentiles," as the phrase is translated, Gen. x. 5 (see note upon Isa. xi. 11, xli. 1). The Jews call all places *islands*, to which they went by sea.

Ver. 12.] Ye shall be subdued by Nebuchadnezzar, who is a *sword* in my hand (Ps. xvii. 10), i. e. an instrument to execute my vengeance. The Ethiopians seem to comprehend the Egyptians too, whose confederates they were, and so underwent the same fate with them, when Nebuchadnezzar conquered Egypt (see Jer. xlvi. 9, Ezek. xxx. 5, 9).

Ver. 13. *He will stretch out his hand against the north,*] As Nebuchadnezzar subdued the countries lying southward of Judea, Egypt, and Ethiopia (ver. 12), so will he extend his conquests towards the north, and destroy Saracus the king of Assyria, whose royal seat was Nineveh (see the Preface to Nahum, and note upon iii. 18). This action preceded the desolations mentioned in the foregoing verses. Archbishop Usher placeth it in the sixteenth year of king Josiah, and Dr. Prideaux in the twenty-ninth year of the same reign.

Dry like a wilderness.] The inhabitants of Nineveh are compared to *many waters*, Nahum ii. 8. She shall be now exhausted of her people, and be uninhabited like a wilderness.

morant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar-work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, *I am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

Ver. 14. *Flocks shall lie down, &c.*] See ver. 6. *All the beasts of the nations:*] The Chaldee interprets it, "The several kinds of wild beasts:" as if the Hebrew *gaji*, *nations*, were to be understood of the several species of wild beasts, as the word is used of several sorts of caterpillars, Joel i. 6. In like manner the ants are called "a people," Prov. xxx. 25.

Both the cormorant and the bittern shall lodge in the upper lintels of it;] These birds frequent desolate and forsaken places, and shall take up their habitation in the ruinous houses of that once populous city (compare Isa. xiii. 21, xxxiv. 11, 14).

He shall uncover the cedar-work.] The fine carved work or ceilings made of cedar (see Jer. xxii. 14), shall be exposed to the injuries of the weather, and so quickly come to ruin.

Ver. 15. *This is the rejoicing city that dwelt carelessly,*] Its inhabitants indulged themselves in their ease and pleasures, and they arrived at that degree of presumption, as to fancy that no strength or power could bring them down from their height, or make them cease to be the capital city of the world. Babylon is charged with the same degree of pride and carnal security, Isa. xlvii. 8.

Shall hiss, and wag his hand.] See Nah. iii. 19.

CHAPTER III.

1 WOE to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

3 Her princes within her *are* roaring lions;

CHAP. III.

ARGUMENT.—Jerusalem is severely reprov'd and threatened for her sins: yet the righteous are comforted with the hopes of a general conversion and restoration of the nation in God's due time.

Ver. 1. *Woe to her that is filthy [or glutinous] and polluted, to the oppressing city!*] The city Jerusalem, which is defiled with the sins of luxury and cruelty (see ver. 3, 4).

Ver. 2. *She obeyed not the voice;*] Of God's messengers, the prophets.

Ver. 3. *Her princes within her are roaring lions;*] Like so many beasts of prey, they devour the people by oppression and injustice (compare Ezek. xxii. 27, Mic. iii. 9—11, Hab. i. 8, Zech. x. 13).

They gnaw not the bones till the morrow.] They devour all presently, and leave not so much as the bones till the next day, as the most voracious creatures commonly do.

her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD *is* in the midst thereof; he

Ver. 4. *Her prophets are light and treacherous persons:*] This is to be understood of the false prophets, who seduced the people by lying pretences to inspiration (see Jer. xxiii. 11, 32, Hos. ix. 7, Mic. iii. 11). The LXX. often render the Hebrew *nabi*, "prophet," by *ψευδοπροφήτης*, "false prophet," in Jeremiah, and Zech. xiii. 2.

Her priests have polluted the sanctuary, they have done violence to the law.] They have presumed to attend upon my service in the temple after they had polluted themselves with idolatry, and thereby have profaned my holy place (see i. 4); and have broken the ordinances of my law, by not observing the differences that it prescribes between what is clean and unclean (see Ezek. xxii. 26).

Ver. 5. *The just Lord is in the midst thereof; he will not do iniquity:*] The inhabitants of Jerusalem presume upon God's protection, having placed his name in their temple; so they say, Mic. iii. 11, "Is not the Lord among us?" or "in the midst of us," as the word is here translated; but they should withal

will not do iniquity : every morning doth he bring his judgment to light, he faileth not ; but the unjust knoweth no shame.

6 I have cut off the nations : their towers are desolate ; I made their streets waste, that none passeth by : their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction ; so their dwelling should not be cut off, howsoever I punished them : but they rose early, and corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey :

consider, that he is just and holy, who will neither do iniquity, nor suffer it, without calling the offender to account.

Every morning doth he bring his judgment to light, he faileth not ;] He doth not fail to give us every day fresh evidences of his justice, though the wicked continue hardened in their sins, and are grown past shame (see Jer. vi. 13, Mic. ii. 6). The expression, "every morning," alludes to the custom of administering justice in the morning (see Ps. ci. 8, Jer. xxi. 12).

Ver. 6.] I have executed my vengeance upon that great city Nineveh (ii. 13), and have brought my judgments nearer to you, by giving up your brethren of the ten tribes into the hands of Shalmaneser, who hath put an end to that kingdom, and hath carried its inhabitants captives into a strange land (see 2 Kings xvii. 6).

Ver. 7. *Surely thou wilt fear me,*] God is introduced as speaking after the manner of men, and expecting what effect such proceedings might in reason have produced (compare Isa. v. 4, Jer. viii. 6). In this sense we may most probably understand that expression of Isaiah (lxiii. 8), "He said, Surely they are my people, children that will not lie ; so he was their Saviour." i. e. God might justly conclude, that after such experience of his goodness, they would not prove false or treacherous to him.

So their dwelling should not be cut off, howsoever I punished them :] Or, "Whereinsoever I punished them" (see Noldius, p. 175). I might reasonably expect, that lesser corrections might reform them ; and I need not be forced to proceed to such an utter excision, as I executed upon the ten tribes (see ver. 6).

They rose early, and corrupted all their doings.] They still increased their corruptions, notwithstanding all the advances king Josiah made to a general reformation (see the notes upon i. 4, 5). The phrase "rising early," denotes diligence and assiduity (see Jer. vii. 13, xxv. 3, xxxv. 15).

Ver. 8. *Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey :*] The connexion of this verse with what went before would better appear, if we translate the particle *taken*, nevertheless ; as it plainly signifies Jer. v. 2, Mic. v. 3, and in other places. Notwithstanding these provocations, saith God, I exhort the godly among you to expect the fulfilling the promises I have made of restoring the Jewish nation to my wonted favour, in the latter ages of the world ; in order to which great crisis, I will execute remarkable judgments upon the unbelievers and disobedient (see note upon Mic. v. 5).

My determination is to gather the nations,] This may perhaps be meant of the same general summons which Joel speaks of, when the nations shall be gathered "into the valley of Jehoshaphat" (see Joel iii. 2, 12, and notes there).

for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger : for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou be ashamed for all thy doings, wherein thou hast transgressed

For all the earth shall be devoured] The tender regard I have for my honour, which hath particularly been injured by that idolatry which is spread over the world, will provoke me to execute my vengeance upon the whole earth (see i. 18).

Ver. 9. *For then will I turn to the people a pure language.*] Or, "I will restore to the people a pure language." i. e. I will turn them from their idolatry and other wickedness (see ver. 13), to glorify me "with one mind, and one mouth." The same thing is expressed by "speaking the language of Canaan," Isa. xix. 18. This is a blessing reserved for the latter ages, after the conversion of the Jews, and the coming in of the fulness of the gentiles, when "there shall be one Lord, and his name one," Zech. xiv. 9.

To serve him with one consent.] The Hebrew reads, "With one shoulder." The metaphor is taken from beasts drawing together under one yoke ; or men setting their shoulders together to carry the same burden.

Ver. 10.] The Jews who are dispersed into the most distant countries, such as was Ethiopia, which lay beyond Egypt, shall come into the Christian church, and make their religious acknowledgments there. The expression, "From beyond the rivers of Ethiopia," may be translated, "From the borders of the rivers of Ethiopia," both here and Isa. xviii. 1, where the same phrase occurs ; the word in the Hebrew signifying indifferently the *hither*, or *further* side of a river. Ethiopia is described in both places as lying among the rivers, which may probably be understood of the several sluices and channels which the inhabitants are forced to keep open, thereby to prevent the Nile from overflowing their own country, or Egypt (see Dr. Heylin's Geography, in Ethiopia).

"The daughter of my dispersed," is the same with *my dispersed*, as the "daughter of Zion" is equivalent to *Zion* (see the note upon Jer. iv. 31). The phrase of *bringing an offering*, is taken from the sacrifices and oblations brought to the temple ; and is in other places of the prophets applied to those that come into the Christian church (see Isa. xviii. 7, lx. 6, 7, 9, Mal. i. 11).

Ver. 11. *Shalt thou not be ashamed for all thy doings,*] Or, "Thou shalt not be put to shame for all thy doings" (compare ver. 19). Thou shalt not be made a public example by such remarkable judgments (see ver. 15), which have formerly made thee a reproach among the heathen (see Amos iii. 2, Mic. vi. 16, and notes there).

I will take away out of the midst of thee them that rejoice in thy pride,] I will purge out of thee those hypocrites who continued in their sins, and relied upon their outward privileges, such as being of the stock of Abraham, or having the temple of the Lord placed among them, as if these would secure them.

against me : for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies ; neither shall a deceitful tongue be found in their mouth : for they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy : the king of Israel, *even the LORD, is* in the midst of thee : thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem,

from guilt or punishment ; and thereupon despised the gentiles as not worthy of the same favours with themselves (see notes upon Mic. iii. 11).

Ver. 12. *I will also leave—an afflicted and poor people,*] Or, “A meek and poor people :” the blessings of the gospel are peculiarly promised to the *poor* (see Isa. xi. 4, xiv. 32, lxi. 1, Zech. xi. 11). Christ and his apostles apply these promises to those that were converted by their preaching, Matt. v. 3, xi. 5, 1 Cor. i. 26, 27, James ii. 5, which texts are meant of such as are endued with a true spirit of poverty, such as consists in a lowliness of mind, contempt of the world, and a resigned will. Afflictions are very useful to produce such a temper of mind, and therefore are often the lot of true disciples (see Acts. xiv. 22, Heb. xii. 7, 1 Pet. i. 7). By the *afflicted* may be meant those that “come out of great tribulation” (see Ezek. xxxviii. 8, and the note upon Isa. iv. 2).

Ver. 13. *The remnant of Israel shall not do iniquity,*] The “remnant of Israel” is explained in the note upon Mic. iv. 7. These shall be holy ; the “rebels being purged out of them” (Ezek. xx. 38), as Jerusalem itself shall then be holy (compare Isa. xxxv. 8, lx. 21, Joel iii. 17, 21, Zech. xiv. 21, and see notes there).

For [or, therefore] they shall feed and lie down,] The great shepherd the Messiah shall both feed and protect them (compare Ezek. xxxiv. 28, Mic. iv. 4, v. 4, vii. 14).

Ver. 14.] These hymns of joy properly belong to the times of the gospel, and especially to the triumphant state of the church (compare Isa. xii. 6, liv. 1, Zech. ii. 10, xi. 9).

Ver. 15. *The Lord—hath cast out thine enemy :*] God hath removed thine enemies, who were the instruments of his vengeance.

The Lord, is in the midst of thee :] He gives manifest tokens of his presence in thee, and protection over thee (compare ver. 5, 17, Isa. iv. 5, 6, Rev. vii. 15, xxi. 3).

Thou shalt not see evil any more.] For all thine

Fear thou not : *and to Zion,* Let not thine hands be slack.

17 The LORD thy God in the midst of thee *is* mighty ; he will save, he will rejoice over thee with joy ; he will rest in his love, he will joy over thee with singing.

18 I will gather *them that are sorrowful* for the solemn assembly, *who are of thee, to whom* the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee : and I will save her that halteth, and gather her that was driven out ; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you : for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

enemies shall he subdued (see the former part of the verse, and compare Isa. xxxv. 10, li. 22, Joel. iii. 17, Rev. xxi. 4).

Ver. 16. *Let not thine hands be slack.*] Or *weak*, as the word is rendered in the parallel text, Isa. xxxv. 3. The prophet “comforts the feeble minded,” those whose spirits were sunk under their former afflictions ; and exhorts them to perform their duty with cheerfulness and diligence, as being assured of God’s assistance and protection (compare Heb. xii. 12).

Ver. 17.] He will take pleasure in doing thee good (compare Deut. xxx. 9, Isa. lxii. 5, lxxv. 19, Jer. xxxii. 41). He will *rest*, or take satisfaction in continuing his favour towards thee (compare Hos. xiv. 4).

Ver. 18.] I will assemble those Israelites who are dispersed in their several captivities, both that of Babylon and those of following times, who mourn for the loss of the public assemblies (compare Lam. ii. 6), and were grieved at the reproaches wherewith their enemies upbraided them, as if they were utterly forsaken of God (compare Ps. xlii. 3).

Ver. 19. *Save her that halteth,*] See Mic. iv. 6, 7. *I will get them praise and fame in every land*] God will give visible tokens of his care over them, in gathering them from their several dispersions over the world, and bringing them back into their own country (see Ezek. xxxviii. 8, 12, and the following verse).

Ver. 20. *At that time will I bring you again,*] I will gather you from your several dispersions, in order to bring you back into your own land (compare Isa. xi. 12, xxvii. 12, lvi. 8, Ezek. xxviii. 25, xxxiv. 13, Amos ix. 14).

For I will make you a name and a praise among all people of the earth,] I will make you the subject of men’s praise and admiration, who shall be induced to glorify God, when they shall see the wonderful works he hath wrought for you, in restoring you from your several dispersions, and giving you a joyful meeting together.

THE BOOK

OF

THE PROPHET HAGGAI.

PREFACE.

OF what family this prophet was, he hath given us no intimation: but the time when he prophesied he has distinctly noted, viz. in the

sixth year of Darius Hystaspes. The occasion of this prophecy was the stop that was put to the building of the temple, after the foundation had been laid, according to the commandment of Cyrus, about seventeen years before.

CHAPTER I.

1 IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and Joshua the son of Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?*

5 Now therefore thus saith the LORD of hosts; Consider your ways.

6 *We have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.*

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came to*

CHAP. I.

ARGUMENT.—The prophet reproveth the people's delays in rebuilding the temple, and tells them, this their neglect was the cause they prospered no better: he encourageth them to set about it, and promiseth God's assistance in it.

Ver. 1. *In the second year of Darius*] Compare Ezra iv. 24, v. 12. This is the same Darius who is called in the heathen writers Darius Hystaspes; as shall be proved in the note upon ii. 3, and Zech i. 12.

Came the word of the Lord by Haggai—unto Zerubbabel the son of Shealtiel,] Called Zorobabel the son of Salathiel, Matt. i. 12, Luke iii. 27. He was grandson to Jeconiah king of Judah, who was carried captive to Babylon (see 1 Chron. iii. 17, 19); whom king Cyrus made Æchmalotarches, or "governor of the Jews," who returned from the captivity; as being the eldest person of the royal family: he had the name of Shezbazzar given him by the Chaldeans (see Ezra i. 8, compared with ii. 2), as Daniel was called by them Belteshazzar (Dan. i. 7).

Joshua the son of Josedech,] Called Jeshua in the books of Ezra and Nehemiah: his father Josedech or Jehozadah, was carried captive to Babylon (see 1 Chron. vi. 15).

Ver. 2.] They pretended they had not the encouragement and protection of the king of Persia. This prophecy seems to be delivered before Darius

had granted his decree for building the temple (compare Ezra v. 1, with vi. 1).

Ver. 4.] You complain of the times; yet they have not been so difficult, but that you have found means and opportunity to build fine houses for yourselves, though you are content to let the house of God lie in ruins. It argues a great contempt of God and religion, when men think no cost or finery too much to bestow upon themselves, and the meanest accommodation good enough for the service of God.

Ver. 5, 6. *Consider your ways. Ye have sown much, and bring in little;*] Consider both your ingratitude in thus neglecting to restore my house and worship, and what you have got by these your dealings, viz. how none of your undertakings thrive, or are successful: nor do you enjoy the fruits of your labours (see Mic. vi. 15, compare Ezek. viii. 10).

He that earneth wages earneth wages to put it into a bag with holes.] Whatever gains he makes, they are followed by such losses, as leave him no richer than he was before: or provisions are so dear (see ver. 11), that men can but just live by their labour.

Ver. 8. *Go up to the mountain, and bring wood,*] Go to any of the forests upon the mountains (see Neh. ii. 8), and cut down timber to carry on the building. They entered upon the work before they had any decree from Darius to forward the work (see Ezra v. 2, 3). It is probable, that afterward they had leave to fetch cedar from mount Lebanon (see Ezra iii. 7).

little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the

I will be glorified,] Or, "I will place my glory there," as the Chaldee expounds it (see ii. 7).

Ver. 9. *Ye looked for much,*] See ver. 6, and ii. 16. *I did blow* [or, I had blown] *upon it.*] I had blasted the fruits of the earth, while they were in the field (see ver. 11, and ii. 17).

Ye run every man unto his own house.] Ye make what haste ye can to build your own houses, and let mine lie in ruins.

voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, *I am* with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

Ver. 10, 11. *The heaven—is stayed from dew, &c.*] I have punished you with great drought, wherein the dew itself ceases to fall (see 1 Kings xvii. 1). This blasted and withered the fruits of the earth; a curse formerly denounced against you for your disobedience (see Lev. xix. 24, Deut. xxviii. 23).

Ver. 12. *Then Zerubbabel*] Compare Ezra v. 2.

Ver. 13. *Haggai the Lord's messenger*] Or, prophet (compare Isa. xlv. 26, Mal. iii. 1).

CHAPTER II.

1 In the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

CHAP. II.

ARGUMENT.—The prophet encourageth the builders by a promise, that the glory of the second temple should be greater than that of the first; and that in the following year God would bless them with a fruitful harvest. In the conclusion he foretells the setting up the kingdom of Christ, under the name of Zerubbabel.

Ver. 3.] When the foundation of the house was laid in the second year of Cyrus, many of the ancient men that had seen the first house, wept to see how much the second temple would fall short of the glory of the first (Ezra iii. 12). The second year of Cyrus was fifty-three years after the destruction of the first temple; so the oldest men among those that returned home might very well remember how glorious that was. The prophecy was uttered fifteen years after the foundations of the second temple were laid; so there might some still survive that saw the first. This is an evident proof, that the Darius mentioned in this prophecy must be Darius Hystaspes: for they that suppose Darius Nothus to be here meant, must allow the distance of one hundred and sixty-six years between the destruction of the first temple and the time of this prophecy: and it cannot be

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the LORD, and work: for *I am* with you, saith the LORD of hosts:

5 *According* to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once *it is* a little while, and I will shake the heavens and the earth, and the sea, and the dry *land*;

imagined, that any number of men could be capable of comparing the difference between the two temples at that distance of time: see this farther proved in the note upon Zech. i. 12.

Ver. 5.] I will fulfil those promises I made with you, when I delivered you out of Egypt; that, upon your obedience, I would not "leave you, nor forsake you," but guide and prosper you in all your undertakings (see Neh. ix. 20, Isa. lxiii. 11).

Ver. 6. *Yet once, it is a little while,*] Or, "Once more," as the LXX. render it, whom St. Paul follows, Heb. xii. 26. The phrase implies such an alteration as shall not give way to any farther change, as the apostle there expounds it. The space of time from this prophecy to the coming of the Messiah may be called "a little while," in comparison of the several ages expired since the first promise of a Redeemer. A learned prelate, in his excellent Defence of Christianity from the ancient Prophecies (p. 88), translates the words to this sense: "After one kingdom [viz. the Grecian, which succeeded the Persian monarchy, at this time subsisting] it is but a little while; and [or, after that] I will shake all nations," &c.

I will shake the heavens, and the earth, and the sea, and the dry land;] Great commotions and changes in the world are expressed by shaking the heavens and the earth (see Ezek. xxv. 15, xxxviii. 19, Joel iii.

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be un-

clean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD's temple was laid, consider it.

16). These expressions may denote here the great commotions that should be in the Roman empire (see the last note), from the death of Julius Cæsar till near the birth of Christ: or it may in general signify the introducing such a kingdom or religion, of which the Messiah is to be the head; which shall in the end "break in pieces," and destroy all the other dominions of the world (see the notes upon ver. 21, 22).

Ver. 7. *The desire of all nations shall come:*] He shall come to this house, that shall answer the wishes and desires of mankind, by supplying all those defects that hindered them in the performance of their duty. Such a guide and director, as the wisest men among the heathens wished for, and whose coming was the *hope of Israel* and completion of all the promises made to their fathers: Acts xxvi. 6, xxviii. 20, see Gen. xii. 3, xlix. 10, where the old translations read the latter part of the verse to this sense: "His (or, to him) shall be the expectation of the people," Mal. iii. 1.

I will fill this house with glory,] Though it wants the "cloud of glory" overshadowing the mercy-seat, which was a symbol of the divine presence peculiar to Solomon's temple (see Ps. lxxx. 1), yet I will honour this second temple with a much greater glory; viz. the presence of the Messiah, in whom shall "dwell all the fulness of the Godhead bodily," Col. ii. 9, where he shall publish his saving doctrine to the world (see Luke xix. 47, xx. 1, xxi. 38, John xviii. 20).

Ver. 8.] Solomon's temple was more richly adorned with silver and gold than this; and I, that am the Lord of all the world, could easily command the riches of it, and bring them together, for beautifying this, my house, if I took delight in richness of ornaments.

Ver. 9.] The glory of this second temple shall exceed that of the former, not in riches or costly ornaments, but in this respect, that there the "Prince of peace" shall make his appearance, and the "gospel of peace" shall be preached and published (see Isa. ix. 6, Mic. v. 5, Eph. ii. 14). The modern Jews expect a third temple, in which this prophecy will be verified; whereas the prophet plainly speaks of the same temple which they then saw, and *was in their eyes as nothing*, in comparison of the former. The ancient Jews speak of the temple, from the time of Zerubbabel to its destruction under Vespasian, as one and the same temple; particularly

Josephus, De Bello Jud. lib. viii. cap. 18 (see the above cited treatise).

Ver. 11. *Ask now the priests*] Whose office it was to "put a difference between holy and unholy, and between clean and unclean" Lev. x. 10.

Ver. 12. *If one bear [or, carry] holy flesh in the skirt of his garment,*] By the rules of the law, things immediately dedicated to God's service did convey some degree of holiness to common things that touched them; so the "altar sanctified the gift" that was laid upon it, Exod. xxix. 37, and "whatsoever touched the flesh of the sin-offering was holy," Lev. vi. 27. But this rule did not extend so far as to make the garment that touched any of the offerings capable of conveying holiness to any thing else.

Ver. 13.] The law was plain in that case (see Numb. xix. 11). The least defect is sufficient to make a thing evil or sinful; whereas to make it good and perfect, a concurrence of all good qualities is requisite.

Ver. 14.] In like manner, saith God, the inward contempt and disregard of my worship, which this people discover by their backwardness to carry on the building of my temple, makes every thing they undertake, and even the sacrifices they offer on my altar, hateful and unacceptable.

Ver. 15. *From before a stone was laid upon a stone in the temple of the Lord:*] From the time that a stop had been put to the building of the temple, after the first foundations of it were laid (compare Ezra v. 3).

Ver. 16.] The fruits of the earth did not yield their usual increase, because of the unkindly seasons wherewith I punish them (see the following verse, and i. 2, Zech. viii. 10).

Ver. 17. *Yet ye turned not to me,*] Ye did not lay my judgments to heart, nor consider that they were inflicted for your sin, in neglecting to rebuild my temple, and restore my worship in it.

Ver. 18. *Consider now from this day and upward,*] The word *mollah*, *upward*, signifies likewise *forward*, (see 1 Sam. xvi. 13), and so it should be translated here. In the fifteenth verse the prophet exhorted them to reflect upon the calamities they had suffered from the time the building of the temple was left off; now he bids them look forward from the day the building was renewed (see i. 15), and they would find a visible change of their affairs for the better.

From the day that the foundation—was laid,] The

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai in the four-and-twentieth day of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

22 And I will overthrow the throne of king-

prophet expresses the carrying on of the building as if it were a new foundation, because the work had been so long interrupted (compare Zech. viii. 9).

Ver. 19.] Is the harvest already laid up in the barn? or any fruits of the earth gathered in? No, certainly: this is but the ninth month (answering to our November), when no judgment can be made what will be the increase of the year following; yet from this time I promise you the blessing of a fruitful year; as an encouragement to you to carry on the building (compare Zech. viii. 12).

Ver. 21. *Speak to Zerubbabel, governor of Judah.*] The same title which is given to him, i. 1, wherein he was the type of the Messiah, to whom the following words belong.

Ibid. and ver. 22. *I will overthrow the throne of kingdoms, &c.*] This prophecy plainly relates to the second coming of Christ, or to that illustrious appearance of his kingdom, which shall put a period to the kingdoms of the earth, and "the kingdoms

of the world shall become the kingdom of the Lord and his Christ" (see Dan. ii. 44, Rev. xi. 15).

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

of the world shall become the kingdom of the Lord and his Christ" (see Dan. ii. 44, Rev. xi. 15).

I will overthrow the chariots, &c.] Compare Mic. v. 5, 10, and see notes there.

Ver. 23.] I will invest thee with my power and authority, as the head of my church, and judge of the world. So kings depute their viceroys by giving them their signet (see Gen. xli. 42), which was particularly the custom of the Persian monarchs, whose deputy Zerubbabel was (see Esth. iii. 10, viii. 2); or else the expression may denote one particularly near and dear unto God, who was always under his eye and care (compare Jer. xxii. 24, Cant. viii. 6). This could not be fulfilled in Zerubbabel, who did not, in all likelihood, live many years after the finishing of the temple; and, to be sure, did not see any of those great changes here foretold: and therefore the Messias must be here described under the name of Zerubbabel; as he elsewhere is under that of David (see the above cited treatise, p. 248)

THE BOOK

OF

THE PROPHET ZECHARIAH.

PREFACE.

ZECHARIAH was the son of Barachiah, and the grandson of Iddo: he is called the *son* of Iddo, Ezra v. 1, vi. 14, the grandson being often called the son in the scriptures; as hath been observed upon Dan. v. 2. He was contemporary with Haggai, and prophesied in the second year of Darius Hystaspes (see the note upon Hag. ii. 3, and upon Zech. i. 10). There is an Iddo mentioned Neh. xii. 4, among those Levites that came from Babylon with Zerubbabel; from whence Dr. Alix infers, that the prophet Zechariah his grandson must have prophesied some considerable time after the first return from the captivity, and therefore would understand the Darius here mentioned to be Darius Nothus. This argument is altogether inconclusive; for if Iddo was advanced in years when he returned, he might have a grandson thirty years of age in the second year of Darius Hystaspes, which was six-

teen or seventeen after the first of Cyrus. And it appears that Zechariah was a young man when he saw the vision related at the beginning of this prophecy (see ii. 4). Beside, there is no necessity of supposing the Iddo that was grandfather of Zechariah to be the same person that is mentioned in Nehemiah. In the books of Ezra and Nehemiah there is mention of two Ezras (compare Ezra vii. 1, with Neh. xii. 1), of two Nehemiahs (compare Neh. i. 1, with iii. 16), and there is a Daniel mentioned Ezra viii. 16, a distinct person from the famous prophet of that name: and it may as well be supposed that there were two Iddos.

The design of the first part of this prophecy is the same with that of Haggai, viz. to encourage the Jews to go on with rebuilding of the temple, by giving them assurance of God's assistance and protection; from whence he proceeds to foretell the glory of the Christian church, the true temple or house of God, under its great high-priest and governor Christ Jesus, of whom Ze-

rubbabel and Joshua the high-priest were figures. The latter part of the prophecy, from ch. ix. probably relates to the state of the Jews under the Maccabees, and then foretells their rejecting the

Messias, and their conversion afterward, and some remarkable passages that should happen to them in the latter ages of the world.

CHAPTER I.

1 IN the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where are they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned

and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said,

CHAP. I.

ARGUMENT.—After an exhortation to repentance, the prophet relates two visions shown to him, implying the restoration of the Jewish state, and security from their enemies, while they were rebuilding the temple.

Ver. 1. *Second year of Darius.*] See the Preface.

Ver. 2.] Though God hath been justly displeased with your fathers, and punished them and their children with seventy years' captivity, yet now he declares himself willing to be reconciled to you upon your repentance.

Ver. 4.] Such exhortation the former prophets gave your forefathers, particularly Jeremiah, whose words are here referred to (see Jer. xxv. 5, xxxv. 15). Do not imitate them in their obstinacy.

Ver. 5, 6.] Though the prophets, and those to whom they delivered their message, are dead, yet the commandments delivered by their ministry still continue in full force; which appears by the judgments which came upon your fathers for transgressing them, as they themselves could not but acknowledge. And the same punishments will overtake you, if ye continue disobedient.

Ver. 6. *Like as the Lord of hosts thought to do unto us.*] Your fathers were forced to acknowledge with sorrow, that God had exactly fulfilled all his threatenings denounced against them (see Lam. ii. 17).

Ver. 7. *The eleventh month, which is the month Sebat.*] This is the Chaldee name of the eleventh month; as Nisan, Elul, Chisleu, Tebeth, and Adar, are the names of other months mentioned in the books written after the captivity. The Jews distinguish their months only by the order of their succession, as the first, second, &c. So that if the books of

Kings were writ by Jeremiah, as some suppose, the Chaldee names of the months which occur 1 Kings vi. 2, 38, viii. 2, were added afterward by Ezra.

Ver. 8. *A man riding upon a red horse.*] A red horse is an emblem of war and bloodshed (see Rev. vi. 4). The man, or angel (ver. 11), riding upon him, denotes the Logos, or Son of God, appearing as "the captain of God's hosts," or armies (see Josh. v. 13, 14, and notes upon ver. 12, 13, 20).

He stood among the myrtle trees that were in the bottom;] As if he and his companions were refreshing themselves in a shady valley, after the fatigues of war. The vision denotes the peace which ensued after Darius had executed God's vengeance upon the inhabitants of Babylon, and made himself master of their city by the stratagem of Zopyrus (compare ver. 11, and see Dr. Prideaux, under the fourth, fifth, and sixth years of Darius.)

Behind him were there red horses, speckled, and white.] These may denote the various successes of Darius's arms during his reign, which were sometimes fortunate, at other times not so.

Ver. 9. *The angel that talked with me*] The angel that made known this night vision to me: so an angel is said to "speak with Jacob in a dream," Gen. xxxi. 11.

Ver. 10. *The man that stood among the myrtle trees*] This was an angel of an order superior to him that was mentioned ver. 9, who prevents that angel, and takes upon him to return an answer to the prophet's question; or else sends his answer to Zechariah by that angel mentioned ver. 9, as Christ sent his Revelation to St. John "by an angel," Rev. i. 1.

These are they whom the Lord hath sent to walk to and fro through the earth.] To these angels he hath entrusted the administration of the affairs of the Persian empire (see vi. 10).

We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the Lord answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me *with good words and comfortable words.*

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

Ver. 11. *They answered the angel of the Lord that stood among the myrtle trees.*] They answer this man, (ver. 8), or angel, as if he were their superior and commander (see ver. 10); he is distinguished from the other "angel of the Lord," ver. 12, by the circumstance of his "standing among the myrtle trees."

All the earth sitteth still, and is at rest.] Now all the enemies of the Persian empire in general, and of all the Jews in particular (see ver. 9), are quiet; so this seems a proper time for setting forward the building of the temple, which hath been so long interrupted.

Ver. 12. *Then the angel of the Lord answered and said, O Lord of hosts,*] The angel mentioned ver. 9, makes his supplication to the superior angel, ver. 8, 10, who was indeed the Logos, or Son of God, being called by the name of Jehovah, here and ver. 13, 20 (compare iii. 1, 2, xii. 8, 10).

How long wilt thou not have mercy on Jerusalem and on the cities of Judah.] Cyrus only gave orders for the rebuilding of the temple (Ezra i. 3, vi. 3), so a great part of the city lay in ruins till Nehemiah procured an order from Artaxerxes for rebuilding it (see Neh. i. 3, ii. 3, 8, 17, vii. 4). The Jews, after the captivity, repaired to the several cities where their inheritance lay (Ezra ii. 70), but had not ability to rebuild or fortify them in a regular manner.

Against which thou hast had indignation these threescore and ten years!] There are three ways of computing the seventy years' captivity taken notice of in scripture. The first is, beginning from the fourth year of Jehoiakim to the first of Cyrus; this is Jeremiah's account, Jer. xxv. 1, 11, which Daniel follows, Dan. ix. 2. Another may be computed from the besieging of Jerusalem, in the ninth year of Zedekiah, and in the tenth month, for which a solemn fast was kept by the Jews (compare 2 Kings xxv. 1, with Zeck. viii. 19), this computation ends in the second year of Darius, which is the reckoning Zechariah here follows. Or, lastly, if we compute the beginning of the seventy years from the destruction of Jerusalem and the first temple, which came to pass in the eleventh year of the same reign (ibid. ver. 2), they will be accomplished in the fourth year of Darius; and this computation agrees with what is said below, vii. 1, 5. The last two ways of reckoning the seventy years may be reduced to one, only by supposing, that the prophet in this verse sets down a complete number for an incomplete, and calls that space of time seventy years, which wanted very little of it; a way of speaking, of which several instances may be produced.

Ver. 13.] *The Lord answered*] "The Lord of hosts" mentioned in the foregoing verse.

Ver. 14. *I am jealous for Jerusalem and for Zion with a great jealousy.*] Or, "I am zealous for Jeru-

15 And I am very sore displeased with the heathen *that are at ease*: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies; my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with

salem with great zeal;" for so the word *kinnah* often signifies. See Isa. ix. 7, xxvi. 11, lxiii. 15, where the translators read, "Their envy at the people;" but the words might be better rendered, "Thy zeal for the people." God here tells the prophet by his angel, that he has a great concern for the welfare of his people, of which he will give evident proofs.

Ver. 15. *I am very sore displeased with the heathen that are at ease:*] Who have not yet felt the severity of my judgments, but they shall not escape unpunished. This may be understood of the Babylonians, Samaritans, and other neighbours of the Jews, who had not been made such examples of God's severity, as the Jews were (compare Jer. xxv. 29).

For I was but a little displeased, and they helped forward [or, increased] the affliction.] I made the Babylonians instruments of my vengeance upon the Jews, but they exceeded their commission, and acted as they were prompted by their own ambition and cruelty (compare Isa. xlvi. 6, and see note there). The former part of the verse may be thus translated; "For I was but for a little time displeased;" I punished them with a seventy years' captivity: a short punishment in comparison of the many years that they had offended me; but these their many enemies have brought new troubles upon them after their return home, and hindered them from rebuilding their temple (see Ezra iv. 1, 4, &c.).

Ver. 16. *I am returned to Jerusalem with mercies:*] I am returned to dwell in Jerusalem, and will remove all former marks of my displeasure, and will cause the temple to be rebuilt in it for the place of my residence (see ii. 10), which I had for some time forsaken.

A line shall be stretched forth upon Jerusalem.] In order to rebuild the streets and walls of it (see ii. 2).

Ver. 17. *My cities through prosperity shall yet be spread abroad;*] The lesser cities shall likewise be multiplied, and increased in inhabitants.

The Lord shall yet comfort Zion, and shall yet choose Jerusalem.] The Lord shall comfort Zion by showing his wonted kindness to her after her affliction (compare Isa. li. 3), and making Jerusalem the place of his residence (see ver. 16).

Ver. 18.] *Horns* often signify the power and strength of princes or people; the metaphor being taken from those cattle whose strength lies in their horns. The four horns may denote the Samaritans, the Arabians, the Ammonites, and the Philistines, who were the great hinderers of the Jews rebuilding the temple (see Neh. iv. 7), or else they may signify in general those their enemies, among whom they were dispersed to the four winds of heaven (ii. 6).

Ver. 19. *These are the horns which have scattered Judah, Israel,*] Israel being mentioned distinctly

me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And

from Judah, means those of the ten tribes, which were carried away into Babylon with the tribe of Judah, and returned with them (see note upon viii. 13).

he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

Ver. 20. *The Lord* [see ver. 13] *showed me four carpenters.*] Or, *smiths*, according to the number of the horns. These were to repair the destructions which the horns had made.

CHAPTER II.

1 I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

CHAP. II.

ARGUMENT.—The flourishing state of Jerusalem is foretold, and the Jews still remaining at Babylon are warned to leave it, that they may not be involved in the calamities which are coming upon it.

Ver. 1. *A man with a measuring line in his hand.*] An angel in human appearance: see ver. 3. This angel appeared with a measuring line in his hand, to take the proportions of the city, in order to the re-building it, as architects used to do (see Ezek. xi. 3).

Ver. 3. *The angel that talked with me*] See i. 9. *And another angel went out*] Or, “The other angel;” i. e. the angel “with the measuring line in his hand.”

Ver. 4. *And said unto him, Run, speak to this young man.*] The second angel spoke to the former, to inform me farther concerning the flourishing state of Jerusalem. Zechariah might probably be a *young man* when he was first honoured with the gift of prophecy, as Jeremiah and Daniel were (see Jer. i. Dan. i. 17).

Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle] The inhabitants of Jerusalem will multiply so fast, that the houses within the walls will not be able to contain them, and their cattle will increase in proportion (see Jer. xxxi. 27). Under the captivity the land was made a desolation “without man or beast” (Jer. xxxiii. 12); now the contrary blessing is promised.

Ver. 5.] Its inhabitants may safely live without the walls of the city (ver. 4), for I the Lord will defend it by my angels, as so many flames of fire surrounding it (Ps. cvi. 4), as I did Elisha against his enemies (2 Kings vi. 17). And my especial presence shall be its protection, of which the “cloud of glory” in the first temple was a figure. This promise will receive its utmost completion in that New

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

Jerusalem described Rev. xxi. 10, where the “glory of God and the Lamb” are said to be “the light thereof;” ver. 11, 23 (compare Isa. lx. 19).

Ver. 6. *Come forth, and flee from the land of the north.*] Chaldea, and Babylon the principal city of it, are called by that name, because they lay northward of Judea (see Jer. i. 14, iv. 6, vi. 1). The Jews who still remained in Babylon and the country thereabout, are exhorted to return with all speed from thence, for a reason assigned, ver. 9.

For I have spread you abroad [or, scattered you] *as the four winds*] Compare Ezek. xvii. 21. As I have scattered you and your brethren of the ten tribes all the world over, so in due time I will gather you from your several dispersions, of which your present restoration from Babylon shall be an earnest.

Ver. 7.] “The daughter of Babylon” is the same with *Babylon* (see Ps. cxxxvii. 8, and note upon Jer. iv. 31).

Ver. 8. *After the glory hath he sent me unto the nations which spoiled you.*] After I have given you the promise of restoring Jerusalem to such a glorious state (so the Chaldec explains it), I, the prophet Zechariah, am sent to execute God’s judgments upon the Chaldeans, who spoiled you of all your wealth and ornaments.

He that toucheth you toucheth the apple of his eye.] God is very sensible of every injury offered to his people (compare Ps. cv. 15): it is like hurting the eye, which is the most tender and sensible part of the body (see Ps. xvii. 8). And though he made the Babylonians instruments of his vengeance, yet now he will call them to account for exceeding their commission (see note upon i. 15).

Ver. 9. *I will shake mine hand upon* [or, over] *them, and they shall be a spoil to their servants.*] The words are a continuation of God’s message, who proceeds to speak thus to the Jews by Zechariah: I will hold my rod over the Babylonians (compare

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

Isa. xi. 15, xix. 16), and I will deliver their city into the hand of the Persians, who were formerly their servants (see note upon Isa. xxii. 6), who shall become masters of its wealth. This threatening was fulfilled when Darius took Babylon after a siege of twelve months, beat down its walls, and put three thousand of the principal citizens to death (see Dr. Prideaux, under the fifth and sixth years of Darius).

Ye shall know that the Lord of hosts hath sent me.] These words are to be understood as spoken by the prophet himself; when this judgment is executed upon the Chaldeans, it will be an undoubted sign and proof of the truth of my mission (compare Ezek. xxxiii. 33).

Ver. 10.] Here God speaks again to his people, and saith, he will give them manifest tokens of his presence among them (see note upon ver. 5, and compare Lev. xxvi. 12, Ezek. xxxvii. 27).

Ver. 11. *Many nations shall be joined to the Lord*] The church shall be enlarged by the accession of the gentiles to it; and shall receive a farther increase, when, upon the conversion of the Jews, the fulness of the gentiles shall be brought into it. This promise relates chiefly to the *latter times* (compare viii. 21—23).

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

Thou shalt know that the Lord of hosts hath sent me unto thee.] The fulfilling of these my words, saith the prophet, shall be an undeniable evidence of the truth of my mission (see ver. 9).

Ver. 12.] God shall give visible tokens that the land of Judea and its inhabitants are his peculiar people; according to the tenor of that covenant he made with their fathers, "The land is his," Lev. xxv. 32, and therefore is called "the holy land," as Jerusalem is named "the holy city:" where the temple shall again be built, a token of his presence: and as the people shall constantly profess themselves his worshippers, so he will afford them gracious instances of his favour and protection. This may perhaps be more fully verified at the general restoration of that nation.

Ver. 13.] Let all men be silent in token of the profoundest reverence and submission (see Hab. ii. 20), when God comes down from heaven (compare Mic. i. 3), or gives visible signs of his appearance to execute judgment upon his adversaries, or to show mercy unto his servants. Heaven is called "the habitation of God's holiness," Deut. xxvi. 15, Isa. lxiii. 15.

CHAPTER III.

1 AND he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath

chosen Jerusalem rebuke thee: *is not this a brand plucked out of the fire?*

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that

CHAP. III.

ARGUMENT.—Under the figure of Joshua the high-priest, clothed with new priestly attire, is set forth the glory of Christ, as the corner-stone of the church.

Ver. 1. *And he shewed me Joshua the high-priest standing before the angel of the Lord,*] The "angel that talked with me" (ii. 3) represented to me a new vision: viz. that of "Joshua the high-priest standing before the angel of the Lord," or the Logos, mentioned i. 11. He is called the *Lord* in the following verse.

Satan standing at his right hand to resist him.] i. e. To be his accuser, as the devil is called, Rev. xii. 10, so here he is represented as aggravating the faults, or infirmities of Joshua, the representative of the whole body of the Jews (see the following words); by this means to prevail with God to permit the Jews to be still under the power of their adversaries. So the *prince*, or tutelar angel, "of the kingdom of Persia," is represented as resisting the angel Gabriel, Dan. x. 13, 20. It was the custom in courts of judicature, for the accuser to stand at the *right hand* of the accused (see Ps. cix. 6).

Ver. 2. *The Lord said unto Satan, The Lord rebuke thee, O Satan;*] The Logos, or Son of God, said unto Satan, *The Lord*, even God the father, *rebuke thee*, and not suffer thy mischievous imagination against Jerusalem and the temple to prosper: he that hath chosen that place for his especial residence. This text seems parallel with Gen. xix. 24, where it is said, "The Lord rained fire from the Lord out of

heaven;" a text alleged, both by ancient and modern writers, to prove, that a distinction of persons in the blessed Trinity was a doctrine delivered in the Old Testament, though but imperfectly. The words may be rendered, "The Lord hath rebuked thee," or rejected thy plea; having long ago chosen Jerusalem.

Is not this a brand plucked out of the fire?] Is not this small remnant returned from captivity, miraculously rescued from utter destruction, like "a brand plucked out of the fire?" And can it be thought that God will not preserve them? (compare Amos vi. 11, Jude, ver. 23).

Ver. 3. *Joshua was clothed with filthy garments,*] Denoting the sins and pollutions of the people, of whom he was the representative (see ver. 2, 4). The sins particularly taken notice of, might be their "marrying with strangers," contrary to the law (see Ezra ix. 2, 11, 12, Neh. xiii. 24), so the Chaldee understands it.

Ver. 4. *Spake unto those that stood before him,*] To the inferior angels that were in his retinue (compare ver. 5, 7, i. 8—11, and see note upon Dan. x. 10).

Unto him [i. e. Joshua] *he said,—I will clothe thee with change of raiment.*] In token of my pardoning the public and national sins of the Jews, and that I will restore them to a more prosperous condition, I have commanded the angels, my attendants, to clothe thee with new and clean raiment, an emblem of purity (Rev. xix. 8), as well as of joyfulness and prosperity (see Eccles. ix. 8, Isa. lxi. 10). The word rendered in our English "change of raiment," the LXX. translate *ἠεδίπνη*, "a garment down to the foot," meaning

stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

the linen ephod, which was the priests' habit; regarding the sense rather than the literal signification of the word.

Ver. 5. *And I said,*] i. e. I, the Lord, farther said, or commanded.

Let them set a fair mitre upon his head, &c.] As the new garments put upon Joshua were such as belonged to the high-priest, and were contrived for glory and beauty (Exod. xxviii. 2), so the mitre was the proper ornament for his head (ibid. xxix. 6).

And the angel of the Lord stood by.] The angel that talked with me (see ver. 6, and ii. 3), still stood by, or attended, and made that solemn protestation which follows.

Ver. 7. *If thou wilt keep my charge, &c.*] If thou wilt take care that the several offices which belong to the service of my temple, be carefully performed by thyself, and the priests and Levites placed under thy command, then thou shalt exercise all that authority and jurisdiction which belongs to the high-priest's office, in respect of those controversies and questions which are brought before him to determine (see Lev. x. 10, Deut. xvii. 12, Jer. xviii. 18, Mal. ii. 7); and thou shalt preside as chief over my house, without any interruption, or molestation. The word *mishmar*, *charge*, is often used in the book of Numbers, to denote the several offices and duties of the priests and Levites.

Among these that stand by.] Or, "Stand before me" (see iv. 14). Hereafter I will give thee a place in heaven among these angels my attendants. The priesthood under the Old Testament, and the evangelical ministry under the New, is compared to the angelical office (see Mal. ii. 7, Rev. i. 20): so they that discharge this office well, shall have an eminent degree of glory in heaven, and be made equal to the angels themselves (see Matt. xix. 28, xxiv. 47, Luke xxii. 29, 30).

Ver. 8. *Hear now, O Joshua*] The angel directs his speech to Joshua and his assessors, or assistants in council, of whom Zerubbabel without question was one. The rabbins call these the *heads of the captivity*, and the *men of the great synagogue*: by whom they suppose the Jewish affairs, both ecclesiastical and civil, to have been settled after the captivity, and the canon of the Old Testament to have been completed. The angel bespeaks their attention to what follows, as containing matter of great importance.

They are men wondered at:] The margin reads, "Men of wonder." The word *mophet* signifies not only a wonder, but likewise a sign, or a type. Thus Isaiah's "walking naked and barefoot" was for a sign and wonder [or rather, a type or example] to Egypt and Ethiopia (Isa. xx. 3); i. e. a sign or emblem that they should be carried away captive without any covering to their nakedness: so the word is used again, Isa. viii. 18. So when Ezekiel was commanded to "dig through the wall and carry out his goods in the twilight," xii. 7, he was therein a sign [*mophet*], ver. 11, 12, to the Jews, and to Zedekiah

7 Thus saith the LORD of hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: be-

himself; foreshowing what he and they should do, when Jerusalem was taken by the Chaldean army. So, likewise, Ezek. xxiv. 24, he is said to be a sign unto them *in not mourning for the death of his wife*; because according to all that he had done, should they do; where the same word is used in the original. The word is to be understood in this sense in the text before us, which should be translated, They are men intended for signs or tokens, they are typical men, as a learned prelate very properly translates the phrase, in his Defence of Christianity from the Ancient Prophecies, ch. 3, sect. 1, 4. To the same sense the Vulgar Latin translates it, *Viri portententes*: "Men that foreshow something to come." They, with Joshua the high-priest at the head of them, are a figure of the restoration of the church under the government of the Messias.

For, behold, I will bring forth my servant the BRANCH.] I will point out, or foretell, the coming of the Messias into the world, as a person altogether distinct from Joshua, or any other present among you, and I will make him known to you under the name of the Branch; a title often given to the Messias in the prophets, as descending from the stock of David; see Isa. iv. 2, Jer. xxiii. 5, and again in this prophecy, vi. 12, in all which places the word in the original is *Tsemach*. The Chaldee explains every one of these texts of the Messias: who is elsewhere called God's servant, in an eminent sense, because he was sanctified and sent into the world upon a message of the highest importance (see Isa. xlii. 1, xlix. 3, lii. 13, liii. 11, Ezek. xxxiv. 23, 24). The word *Tsemach*, Branch, the LXX. render here and in most of the parallel texts, *Ἀνατολή*, the East, or sun rising; from whence it is applied to Christ, Luke i. 78, and is translated there the *dew spring*: thence the name of Oriens was probably given to the supposed king of the Jews, in the Roman writers (see Tacit. Hist. lib. v. cap. 13).

Ver. 9. *For behold the stone that I have laid before Joshua;*] I have ordered a principal stone (see the following note) to be laid before Joshua (in allusion to the present building of the temple, about which his thoughts are employed); denoting the Messias, represented by the former prophets as a "corner-stone (or foundation) elect and precious" (see Ps. cxviii. 22, Isa. xxviii. 16).

Upon one stone shall be seven eyes:] As it is usual to adorn the principal stones of a building with carvings and hieroglyphics, such as heads, eyes, and the like: so will I perform in reality what artists do in imagery: viz. I will appoint the seven angels of the highest order to attend upon the Messias, represented by this stone, and to execute his commands all the world over, for the good of his church (compare iv. 10, Rev. v. 6). The one stone here mentioned is the same with the head stone, iv. 7, and might be better translated here the chief or principal stone, in which sense the word *achad* is used, Gen. xlviii. 22, as the Chaldee there explains it.

And I will remove the iniquity of that land in one

hold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

day.] I will proclaim a free pardon of sins by the publishing of the gospel (see Jer. xxxi. 34), or the words may relate to the pardoning the Jews upon their general conversion (compare xiii. 1, Jer. i. 20, Mic. vii. 18, 19). The following verse favours this exposition.

Ver. 10. *In that day,]* At that remarkable time, when I will forgive all your iniquities, ver. 9 (see the note upon xii. 3).

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Shall ye call every man [to] his neighbour] Men shall call or discourse with their neighbours in a friendly and sociable manner, as they are sitting at ease under the shadow of their vines and fig-trees. A proverbial expression, denoting peace and plenty; compare Mic. iv. 4, where the words follow the promise of a universal peace (see the notes there, and upon Isa. ii. 4).

CHAPTER IV.

1 AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those

CHAP. IV.

ARGUMENT.—Under the figure of the golden candlestick and the two olive-trees, is represented the success of Zerubbabel and Joshua, in rebuilding and finishing the temple.

Ver. 1.] The last vision was so pleasing to me, that it cast me into a deep sleep (compare Jer. xxxi. 26); from which the angel that before had talked with me (ii. 3), awaked me, to discover to me the following vision.

Ver. 2. *I have looked, and behold a candlestick all of gold, &c.]* This figured the temple service, and the whole polity of the Jewish constitution, which depended upon the restoration of the temple (see the note upon ver. 14).

And his seven lamps thereon,] According to the fashion of the golden candlestick in the temple (Exod. xxv. 37). As that candlestick figuratively signified the church, whose office it was to enlighten others (see Rev. i. 20): so the seven lamps mystically represented the seven spirits of God (Rev. iv. 5), i. e. the various dispensations of his providence over it (compare ver. 10 of this chapter).

Ver. 3.] Which did in a secret unperceivable manner convey oil for supplying the lamps (see ver. 6).

Ver. 5. *Knowest thou not what these be?]* The words may be rendered, both here and ver. 13, "Knowest thou what these be?" (see the note upon Jer. xxxviii. 15, and Noldius's Concord. p. 256).

Ver. 6.] Zerubbabel and Joshua, with the Jews under their conduct, shall finish the temple, and re-establish the Jewish state, not by force of arms, or

of human power, but by the secret assistances of my providence; just as the lamps are supplied with oil, in a secret and invisible manner (see ver. 12, 14).

Ver. 7. *Who art thou, O great mountain? before Zerubbabel thou shalt become a plain:]* "Removing mountains," and "levelling them into plains," are proverbial expressions, to denote the overcoming the greatest difficulties, and removing all obstacles that lie in our way (see Isa. xl. 4, Matt. xxi. 21): so the angel here encourages Zerubbabel to go on with his undertaking, assuring him that nothing shall be able to withstand him.

And he shall bring forth the headstone, &c.] He shall put the top or finishing stone upon the walls of the temple, which action the standers-by shall accompany with their wishes and prayers, that God's grace and favour may protect that holy place, so happily finished, and with such joyful acclamations as they used at laying its foundations (see Ezra iii. 10, 11). The chief, or principal, stone, mentioned iii. 9, denoted the Messiah, called the Branch, ver. 8, and the words before us mystically represent the same person: viz. that God shall bring forth, or bring him into the world, as the top or head-stone, the last and finishing ornament and perfection (expressed by *Grace, grace*, i. e. the chief grace) of the church, God's spiritual house (Eph. ii. 21). To this sense the Chaldee paraphrase expounds the words, "His Messiah shall come forth, who was named from all eternity, and shall obtain the empire of all the kingdoms of the earth:" and St. Jerome tells us upon the place, that the ancient Jews explained it so.

Ver. 9.] He shall have the happiness of seeing the great work which he had begun, finished and brought to perfection (Ezra iii. 10, vi. 15). See Zech. ii. 9.

seven; they *are* the eyes of the Lord, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, *What are* these two olive trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, *What be these* two olive branches which through

Ver. 10. *For who hath despised the day of small things?*] Or, "For whoso hath despised the day of small things, they shall rejoice," &c. The particle *mi* is sometimes used, without an interrogation, for *whosoever* (see Noldius, p. 602.) Whoever despised the small beginnings of this building, when the foundations of the temple were first laid, may now utter their joyful acclamations, when they see, under the conduct of Zerubbabel, the walls rise, and the top-stone laid upon them in order to their finishing (ver. 7).

With those seven; they are the eyes of the Lord, &c.] The LXX. translate the words to a better sense, taking them for a distinct sentence from what goes before, "These seven are the eyes of the Lord," &c. The sentence relates to the *head-stone* (ver. 7), upon which these *seven eyes* were to be engraved (iii. 9), hieroglyphically representing the angelical ministry, which always attend upon this head or prince of the church. The scriptures mention this as a prerogative of the Messias, that the angels were to minister to him (see Ps. xci. 11, 12, Matt. iv. 11, John i. 51, 1 Tim. iii. 16): and it is a saying recorded by the oldest writers among the Jews, that the Messias should be higher than the angels; a doctrine often delivered by St. Paul, Eph. i. 21, Phil. ii. 10, Heb. i. 4.

the two golden pipes empty the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

Ver. 11. *Then answered I, and said unto him,*] The verb *anah* is not only used of answering to a question, but likewise signifies to begin or continue a discourse (see Job iii. 2), and so the word *answer* is used, Matt. xi. 25.

Ver. 12. *What be these two olive branches*] Young olives (see ver. 3).

Which through the two golden pipes, &c.] There were two greater pipes in the candlestick through which the oil was conveyed into the five lesser (see ver. 3).

Ver. 14. *These are the two anointed ones, that stand by* [or, before] *the Lord*] These signify the kingdom and the priesthood, as they are exercised at present by Zerubbabel and Joshua (and belong to their respective families), who having finished the temple, and restored the public worship of God, will constantly attend upon his service, and take care that it be duly performed there. The candlestick represented the Jewish church and temple (ver. 2), and these two, Zerubbabel and Joshua, supply the place of the two olive-trees, that fed it with oil and kept it bright and burning. To *stand before the Lord* (for so the words should be rendered, as they are vi. 5) and to minister to him, are the same (see Deut. x. 8, 1 Kings xvii. 1).

CHAPTER V.

1 THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

CHAP. V.

ARGUMENT.—By the representation of a *flying roll*, God's judgments are denounced against robbery and perjury: and the Jews are warned against such sins as occasioned their former captivity, for fear of incurring the same, or a worse calamity.

Ver. 1. *I turned, and lifted up mine eyes,*] Or, "again I lifted up mine eyes:" for the Hebrew verb *shub*, to return, is often used adverbially (see Eccles. iv. 1, ix. 11, and the note upon Isa. vi. 13).

A flying roll.] "The roll of a book," as it is expressed, Jer. xxxvi. 1, Ezek. ii. 9. The ancient way of writing being upon long scrolls of parchment. It is described as *flying*, to denote the swiftness of God's judgments.

Ver. 2.] Such scrolls were usually longer than they were broad; so this was represented as ten yards in length, and five in breadth. The curses therein contained, might probably be writ in capital letters (see the note upon Isa. viii. 1).

Ver. 3. *Over the face of the whole earth:*] Or rather "of the whole land;" meaning the land of Ju-

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the Lord of hosts,

dea. This roll contained the curses; i. e. the judgments denounced against the Jews who were guilty of the sins here specified (compare viii. 17, Deut. xi. 29, xxviii. 15, xxx. 19, Neh. x. 29).

For every one that stealeth shall be cut off as on this side according to it, &c.] The roll was written upon both sides, as that mentioned Ezek. ii. 10. On one side was contained the judgments against stealing, and on the other against false swearing. These two sins are joined together, because in the Jewish courts men were compelled to purge themselves by oath, in the case of theft; so they often would forswear themselves rather than discover the truth (see Hos. iv. 2, Prov. xxix. 24, xxx. 9). *Stealing* may here particularly denote the defrauding the temple of the tithes and offerings that were to be brought thither for the maintaining of God's worship; a sin for which the Jews of that age are severely reprov'd (see Mal. i. 8, &c., iii. 8, 9, Neh. xiii. 10, 11).

Ver. 4.] The curse denounced in this roll, or book, shall take hold of the man and his family, and shall never leave them till they are utterly consumed. It shall be like the leprosy that infects a house, and cannot be purged till the house itself be pulled down

and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

(see Lev. xiv. 45). The oracle at Delphi denounced a like punishment against perjury, as it is recorded by Herodotus, lib. iii.

—Κρατις δὲ μετρήσεται, εἰς οὐκ ἅπαντα
Συμμάρψασι ὅλην γενήν καὶ οἶκον ἕπαντα.

“The curse shall swiftly enter, and shall bring
The man himself, and all his house to ruin.”

Ver. 5. Then the angel that talked with me [see iv. 1] went forth.] Or, “went on.” The verb *yatsa* signifies to go, to go on, or forward: so it is used 2 Chron. xxi. 19, Jer. xxv. 32, and so it may signify at the end of this verse, and in the next, where it occurs again.

Ver. 6. This is an ephah.] Dr. Wells observes, that this vessel or barrel was made in the shape of an ephah: yet it was of a much bigger size, large enough to contain a woman in it; which was the reason Zechariah did not know what it was. An ephah contained about the quantity of our bushel, and being the measure of dry things, denotes the Jews’ unjust dealings in buying and selling (see Amos viii. 5).

This is their resemblance through all the earth.] Or, “through all the land.” By this you may make an estimate of their unjust dealings all the land over (compare ver. 3, 4). The LXX. give a very easy sense of the words: “This is their iniquity throughout all the land;” changing only one letter in the original text, and reading *onam* for *enam*.

Ver. 7. There was lifted up a talent of lead:] To denote the weight or severity of the judgments here threatened.

And this is a woman that sitteth in the midst of the ephah.] What thou seest besides, is a woman in the midst of, or within, the ephah; as Noldius interprets it, Concordant. p. 83. The Hebrew reads *one woman*, but the adjective *one* is sometimes equivalent to the article *a*, or *the*, commonly placed before substantives (see Dan. viii. 3, x. 5).

Ver. 8. And he said, this is wickedness.] Public states or societies are oftentimes represented by women, and as the mothers of their people or inhabitants, as we see in the ancient coins. By the same analogy corrupt societies are figuratively expressed by harlots, and women of lewd characters; such are Aholah, and Aholibah, described Ezek. xxiii.; so here the corrupt state of the Jews is set forth by a wicked woman.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

And he cast it into the midst of the ephah [or, within the ephah, see ver. 7]; and he cast the weight of lead on the mouth thereof.] To signify that when a people have filled up the measure of their iniquity they sink under the weight of their sins, and cannot escape the judgment of God.

Ver. 9. I—looked, and, behold, there came out [or appeared] two women, &c.] These may probably signify the empires of Assyria and Babylon. Empires and kingdoms are commonly described as having wings to denote the swiftness of their conquests (see Deut. xxviii. 49, Jer. xlix. 22, Hos. viii. 1).

And they lifted up the ephah between the earth and the heaven.] i. e. The Assyrians carried away captive the ten tribes, and then the Babylonians took away the remainder of the Jews, and made an entire riddance of the people of the land.

Ver. 11.] Or, “To build her;” i. e. the woman, “a house,” &c. The design of the vision is to instruct the Jews, that as their fathers were carried into a seventy years’ captivity to Babylon; so, if their posterity should not take warning by their punishment, a worse captivity should befall them, one of so long a continuance, as should make them despair of ever returning home, and resolve to settle themselves in those countries where they were dispersed. This is expressed by removing them to Babylon; which was a proverbial expression for utter ruin and desolation: just like that of sending them into Egypt, which God threatens the Jews with in the prophets, as a judgment of which they had the most dreadful apprehension; so it became a proverbial speech, for extreme misery (see Deut. xxviii. 64, Isa. x. 24, Hos. viii. 13, ix. 3). [A learned prelate in his Vindication of the Defence of Christianity, b. i. chap. I, sect. 4, supposes the vision to denote the translation of sin or punishment from Judea to Babylon, of which the two kingdoms of Media and Persia were the instruments; denoted by the two women who had the wings of a stork. Babylon itself being signified by the woman enclosed in an ephah, or bushel, and covered with a leaden lid, implying that it was sealed up there, and irrecoverably doomed to destruction, agreeably to the other prophecies denounced against Babylon. See Isa. xiii. 19, Jer. l. 40.]

CHAPTER VI.

I AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out

from between two mountains; and the mountains were mountains of brass.

CHAP. VI.

ARGUMENT.—The first vision in this chapter, of the four chariots drawn by several sorts of horses,

denotes the succession of the four empires. The second, concerning the crowns put upon the head of Joshua, sets forth the glory of Christ the

2 In the first chariot *were* red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

4 Then I answered and said unto the angel that talked with me, *What are these, my lord?*

5 And the angel answered and said unto me, *These are the four spirits of the heavens, which go forth from standing before the LORD of all the earth.*

6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, *Get you hence, walk to and*

fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, *Behold, these that go toward the north country have quieted my spirit in the north country.*

9 ¶ And the word of the LORD came unto me, saying,

10 *Take of them of the captivity, even of Heli-dai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;*

11 *Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;*

12 *And speak unto him, saying, Thus speak-*

branch, who is to be both king and high-priest of the church of God.

Ver. 1.] Horses and chariots are the usual emblems of conquerors (see Isa. xxi. 7, 9, and x. 3 of this prophecy). The four chariots denote the four great empires, which subdued the biggest part of the then known world. And they are represented as coming from between two mountains; because mountains are the natural barriers which divide kingdoms, which are here, though they be as strong as brass, supposed to be broken through by those that invade and conquer their neighbours. And it is observable, that some of the mighty conquerors owed the beginning of their greatness to their successful passage through the straits of mountains, where a small force might have maintained the passes against a powerful army. So the beginning of Alexander's success against the Persians, was his passing through the *Portæ Ciliciæ* without any opposition: the like success the Roman emperor Severus had against *Pescenninus Niger* at the same place: and the great incursions the Turks made through *Portæ Caspiæ*, was the first step towards making them appear formidable in the world.

Ver. 2. *In the first chariot were red horses;*] To signify the bloody cruelties of the Babylonish empire, especially towards the Jews (see i. 15, Jer. li. 34, Hab. i. 6, 10, 11, viii. 12; compare i. 8, Rev. vi. 4).

In the second chariot black horses;] Black is the colour of mourning (compare Rev. vi. 5); so this denotes the sad and mournful estate of the Jews under the successors of Cyrus in the Persian empire, when their enemies forged calumnies against them, and thereby put a stop to the building of the temple (see Ezra iv. 4, &c., Neh. iv. 1, 2, 4, &c., ix. 36, 37); and the whole nation was in danger of being destroyed by the interest of Haman in the Persian court.

Ver. 3. *And in the third chariot white horses;*] Signifying the victories of Alexander, the third great monarch, and his kindness to the Jews in confirming their religion, laws, and liberties (see Dr. Prideaux, under the fourth year of Darius Codomanus). Conquerors use to ride on white horses in the days of triumph (see Rev. vi. 2).

And in the fourth chariot grisled and bay horses.] Or, *Strong horses*, as the Vulgar Latin renders the word. These may denote the various forms of the Roman government, the fourth empire (compare Dan. ii. 33, 40, 41, and see ver. 6, 7).

Ver. 5.] The angels which preside over each of these monarchies (see the note upon Dan x. 13). Who receive their commission from the supreme Lord of all, to govern the affairs of these empires according to his direction (see iv. 14, 1 Kings xxii. 19).

Ver. 6. *The black horses—go forth into the north country;*] The black horses which thou sawest in the vision belonging to the second chariot, and denoting the Persian empire, go forth to conquer the Babylonians, often expressed by the *north* in the prophets (see Jer. i. 14, iv. 6, vi. 1, Ezek. i. 4). The angel saith nothing of the red horses, belonging to the first chariot, because that empire was at an end.

The white go forth after them;] Alexander and his armies go forth to conquer the Persians.

And the grisled go forth toward the south country.] This probably denotes the Romans conquering Egypt, frequently called the *south country* in scripture (see Dan. xi. 6, &c.). This was the last country the Romans subdued under Augustus, whereby they became masters of the greatest part of the known world.

Ver. 7. *And the bay went forth, and sought to go, &c.*] These seem to signify another branch of the Roman empire, that extended their conquests in the latter times: and these can be no other than the Goths and Vandals, whose power rose out of the ruins of the first Roman empire, and who set up the kingdom of the *ten horns*, mentioned Rev. xiii. 1, xvii. 3.

So they walked to and fro through the earth.] They took possession of it (see Gen. xiii. 17).

Ver. 8. *Then cried he upon [unto] me,*] These words are uttered by God, appearing out of the Shechinah (see the note upon i. 13, 20).

Behold, these that go toward the north country have quieted my spirit [or, my wrath] in the north country.] The black horses, denoting the Persian empire, that have conquered the Babylonians (see ver. 6), have appeased my wrath by executing that vengeance upon them which they deserved for their cruelty towards my people (see ver. 2). The word *ruach*, *spirit*, often signifies anger (see Judg. viii. 3, Eccles. x. 9).

Ver. 10, 11. *Take of them of the captivity,—which are come from Babylon,—Then [or, even] take silver and gold, &c.*] The exiles who remained in Babylon, showed their regard for the temple that was then in building, by sending their gifts and oblations to Jerusalem for carrying on the work, and adorning the temple after it was built. These offerings they sent by the persons here named, as they did afterward by Ezra and his companions (see Ezra vii. 16, viii. 25, 26).

Ver. 11. *Then [rather, even] take [the] silver and [the] gold, &c.*] There is no necessity of supposing the silver to be used in making those crowns: that is mentioned to show the liberality of the offerers, and might be laid up for the ornament or service of the temple (see Ezra. viii. 24, 30, Hag. ii. 8, 9). The use of the gold is here specified: a plate or crown of gold was an ornament placed upon the mi-

eth the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

tre of the high priest (see Exod. xxviii. 36. xxix. 6, Lev. viii. 9). Two such crowns of gold are ordered here to be made, and both of them to be placed upon the head of Joshua, to signify that the Messiah, the branch spoken of in the next verse, of whom Joshua was a type, should be both a king and a priest, and so should have a right to wear the two crowns that belong to each of those officers.

Ver. 12. *Behold the man whose name is the The BRANCH;*] See, in the person of Joshua the high-priest, the type or representation of the man whose name is the Christ that shall be revealed, as the Targum paraphrases the text (see the note upon iii. 8).

And he shall grow up out of his place,] The Hebrew phrase doth literally signify, Shall grow up from under him; i. e. as a branch or twig grows out of the stock of a tree; so the Messiah should spring from the family of David: or the expression may mean, that he shall succeed Joshua in the high-priesthood, which shall be unchangeably fixed in his person.

And he shall build the temple of the Lord:] Zerubbabel was to build the material temple (see iv. 9), but the building God's spiritual temple, the church, was a work reserved for the Messiah (see Matt. xvi. 18, Eph. ii. 20—22, Heb. iii. 3). This text the Chaldee paraphrast understands of the Messiah, and so it was understood by the Jews in the time of our Saviour. Herod at that time had a mind to be thought the Messiah: his flatterers had put this thought into his head, who from thence were called the Herodians (Matt. xxii. 16), as many of the ancient writers suppose. This put him upon rebuilding the temple, a work foretold in this place to be undertook by the Messiah.

Ver. 13.] This is a plain description of Christ, who was foretold to be both a king and priest (Ps. cx. 4), who should bear the glory of a king, and with-

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

al perform the office of a priest. The ancient Jews expected their Messiah should retain both these characters. The author of the first book of Maccabeus informs us, xiv. 41, that in gratitude to Simon the brother of Judas Maccabeus, they appointed him their "governor and high-priest for ever (i. e. himself and his posterity), until there should arise a faithful prophet," or, till the faithful prophet should arise, meaning the Messiah (compare Heb. iii. 2).

And the counsel of peace shall be between them both.] The kingdom and priesthood being joined in the same person, there shall be no more clashing of jurisdictions between those two offices, represented by the two olive trees, iv. 12, 14.

Ver. 14.] The crowns, when they have been set upon Joshua's head (ver. 11), shall be delivered to the persons here mentioned, that they may be laid up for a memorial in the temple, for what use they had been made; as there were several gifts laid up in the temple in aftertimes, which were presents offered there by the kings of Egypt, and other great men, out of respect to the place. Helem, here mentioned, is probably the same person with Heldai, and Hen with Josiah; such variety of names belonging to the same person may be often observed in the books of the Kings and Chronicles.

Ver. 15. *And they that are far off shall come and build in the temple [or, build the temple] of the Lord.]* The gentiles shall be added to the church (compare Isa. lvii. 19), and shall make a considerable increase of this spiritual building. See ii. 11.

And this shall come to pass, if ye will diligently obey the voice of the Lord your God.] And ye of the Jewish nation shall be first sharers in the benefits arising from Christ's kingdom and priesthood (and then those *that are afar off*), if you diligently hearken to the voice of God, speaking to you both by his prophets and by his Son.

CHAPTER VII.

1 AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

CHAP. VII.

ARGUMENT.—Some Jews were sent from Babylon to inquire of the priests and prophets, whether they were obliged to continue the fasts that had been appointed upon the occasion of the destruction of Jerusalem and the ensuing captivity. The prophet is commanded to take this occasion of enforcing upon them the observance of the weightier matters of the law, viz. judgment and mercy, for fear of their incurring the same calamities their fathers suffered upon their neglect of those duties.

Ver. 1.] See the note upon ver. 5.

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD.

3 *And* to speak unto the priests which *were* in

Ver. 2.] The verb in the Hebrew is in the singular number, "He had sent:" but our interpreters understand it plurally, by an enallage of the number, which is frequent in the Hebrew; and the Vulgar Latin interprets it to the same sense. According to this syntax, the words might be as well translated thus, "when Sherezer and Regem-melech, and their men, had sent unto the house of God." These, probably, were men of some note among the Jews that still continued at Babylon, who either came of their own accord, or were sent by the exiles there to the temple at Jerusalem, to offer up sacrifices at the altar, and make prayers for themselves and their friends in the temple, where the building was carrying on with good

the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*?

7 *Should ye not hear* the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

success. The temple was the only place where they could offer sacrifice, to which their solemn prayers were always joined (see 1 Sam. xiii. 12, Ezra vi. 10).

Ver. 3. *And to speak unto the priests which were in the house of the Lord—and to the prophets.*] It was the office of the priests to resolve any doubts that might arise, and the people were commanded to consult them, and to follow their determination (Deut. xvii. 9—11, Mal. ii. 7). And since the prophets Haggai and Zechariah were at this time residing at Jerusalem it was proper to inquire of them, who might probably give them an immediate answer from God himself.

Should I weep in the fifth month, separating myself, as I have done these so many years?] The fast of the fifth month was kept, because in the fifth month, answering to our month of July, the city and temple were burnt by the Chaldeans (2 Kings xxv. 8); in memory of which grievous judgment, the Jews at Babylon had kept a solemn fast, from that time until now; refraining from all worldly business and pleasure, and employing themselves in the religious exercise of prayer and humiliation (see xii. 12—14). The question they now proposed was, Whether it were proper for them still to continue this fast, when the ecclesiastical and civil state was in a great measure restored, and the judgment for which they mourned was removed.

Ver. 5. *Speak unto all the people*] What I am going to say equally concerns both priests and people.

When ye fasted and mourned in the fifth and seventh month.] The Jews observed four solemn fasts, in relation to the calamities that attended the captivity: two of them are mentioned in this chapter, and two in the next, ver. 19. Besides the fast in the fifth month, taken notice of ver. 3, they kept another in the seventh month, answering chiefly to our September, in memory of the murder of Gedaliah, which happened in that month (2 Kings xxv. 25); whereupon all the remainder of the Jews were dispersed into several lands, and the desolation of Judea completed (Jer. xli. 17, 18).

Even those seventy years.] Those “many years” mentioned ver. 3, which, if we reckon from the destruction of Jerusalem, in the eleventh year of Zedekiah, to the fourth year of Darius Hystaspes, are just seventy years; as hath been observed in the note upon i. 12.

Did ye at all fast unto me,] Did you fast upon religious motives, and for your better improvement in the duties of repentance and amendment, the only true end of fasting (compare Rom. xiv. 6).

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

Ver. 6.] Ye sought your own pleasure and convenience, not my glory. The sense of these two sentences is much the same with that of St. Paul, 1 Cor. viii. 8, “Meat commends us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse:” i. e. eating, or abstaining from meat, is in its own nature indifferent, nor is it acceptable to God, any farther than it is subservient to advance the true ends of religion. The prophet first reproves the hypocrisy of their fasts, before he gives them a direct answer to the question proposed to him; which he does, viii. 19.

Ver. 7.] Or, “Are not these the words!” as the margin reads. The prophet puts them in mind of those exhortations the prophets before the captivity gave them, that they may lay them to heart, and not be guilty of the same sins, for fear of incurring the same penalties.

When men inhabited the south and the plain?] The south was that tract of land called “the wilderness of Judea,” Matt. iii. 1, part of which, or near to it, was the hill-country, mentioned Josh. xxi. 11, Luke i. 39. The LXX. here render it Ὀρεινὴ, “the hill-country.” The “plain” is that open country, which is called “the plains of Jericho,” 2 Kings xxv. 5, and “the plain of the valley of Jericho,” Deut. xxxiv. 3, and reached as far as the salt sea, or the lake of Asphaltites, called “the sea of the plain,” Deut. iii. 17 (compare Jer. xvii. 26).

Ver. 9.] I often put your fathers in mind, that judgment and mercy were more acceptable to me than fasting, or any external performances (see Isa. lviii. 6, 7, Jer. vii. 22—24); and I repeat the same admonition to you of the present age.

Ver. 10.] Do not employ your thoughts in devising mischief against others, in order to put it in execution when opportunity serves (compare Ps. xxxvi. 4, Mic. ii. 1).

Ver. 11.] But your fathers refused to hearken to the admonitions of the former prophets (ver. 12), and are often reproved by them for their refractory temper. The metaphor is taken from oxen, that refuse to put their necks under the yoke (see Neh. ix. 29, Jer. vii. 24, and the note there).

Ver. 12.] So that no arguments could make any impression upon them (compare Ezek. xi. 9). The same thing is expressed by men’s hearts *being hardened*. See ver. 14.

Ver. 13. *So they cried, and I would not hear,*] I would not hearken to the prayers they made to me in their distress (see Jer. xi. 11, xiv. 12, Mic. iii. 4).

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no

Ver. 14. *I scattered them with a whirlwind*] My anger dispersed the ten tribes like a tempest, into the distant countries of Assyria, Media, &c. from whence they never returned; and the two remaining tribes into Babylon, where they lived like exiles. God's vengeance is often compared to a *whirlwind*; see the note upon Jer. xxiii. 19.

Thus the land was desolate,] There was an entire riddance made of the inhabitants of Judea, in the

man passed through nor returned: for they laid the pleasant land desolate.

twenty-third year of Nebuchadnezzar (see Jer. lii. 30), so that the "highways were desolate," as was threatened, Lev. xxvi. 22 (compare 2 Chron. xv. 5), and the "land enjoyed her sabbaths," as it is expressed 2 Chron. xxxvi. 21, from that time, till their return from their captivity under Cyrus.

The pleasant land] The holy writers often call the land of promise by the name of the "pleasant land" (see the note upon Dan. viii. 9).

CHAPTER VIII.

1 AGAIN the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be mar-

vellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days there was no hire for

CHAP. VIII.

ARGUMENT.—God promises the continuance of his favour to those that are returned from captivity; so that upon the removal of his judgments, they need no longer continue the fasts they had observed during the captivity: and withal promises in due time a general restoration of his people, and the enlargement of his church by the coming in of the gentiles.

Ver. 2. *I was jealous for Zion with great jealousy,*] Or, "I have been zealous for Zion with great zeal" (see the note upon i. 14).

And I was [or, have been] *jealous for her with great fury.*] I expressed my concern for her welfare, by the severe punishments I brought upon the Babylonians, their oppressors (compare Ezek. xxxvi. 5, 6).

Ver. 3.] See ii. 10. Jerusalem shall be again the seat of truth and justice, her magistrates being restored to execute their authority there: and the temple upon mount Moriah shall be again dedicated to God's worship, and honoured with his presence (compare Isa. i. 26, Jer. xxxi. 23).

Ver. 4.] Whereas before the captivity the inhabitants were cut off in the midst of their years, by the sword, the famine, and the pestilence (see Jer. xiv. 12, xv. 2, Ezek. v. 12).

Ver. 5.] As in the time of perfect peace and security.

Ver. 6.] Because "The things which are impossible with men are possible with God." Luke xviii. 27. Concerning the *remnant*, see the note upon Mic. iv. 7.

Ver. 7.] The words of the original may be literally translated thus, "From the rising to the going

down of the sun;" which signifies, from all parts of the world (compare Ps. l. 1, cxiii. 3, Mal. i. 11). This denotes the general restoration of the Jewish nation from their several dispersions (compare ver. 13, 20, 23), an event foretold by most of the prophets of the Old Testament (see the note upon Isa. xi. 11). *The west country* here mentioned hath a particular relation to their present dispersion, great numbers of them being in these latter ages settled in the *western parts* of the world (see the note upon Isa. xxiv. 14, and upon Hos. xi. 10).

Ver. 8. *They shall dwell in the midst of Jerusalem.*] They shall be restored to their own country, and inhabit their capital city of Jerusalem, as in old time (see the note upon Ezek. xxviii. 25, 26).

And they shall be my people, and I will be their God.] They shall constantly serve and worship me, and I will bless and protect them (see xiii. 9).

In truth and in righteousness.] If we refer these words to God, the word *righteousness* is equivalent to mercy, as it is often used; and, joined with *truth*, implies God's faithfulness in performing his gracious promises: or the word may be understood of the people, that as God was faithful to them, so they will live in obedience to him.

Ver. 9. *Let your hands be strong.*] Take courage to go on with the building of the temple, from these comfortable promises which are recited in this chapter, and which ye have formerly heard from the mouth of the prophets, Haggai (ii. 4) and Zechariah (iv. 9).

Which were in the day, &c.] Or, *Who spake in the day, &c.* Which makes the sense plainer. The prophet speaks of carrying on the building, as if it were laying a new foundation (see Hag. ii. 18).

Ver. 10. *For before these days there was no hire or*

man, nor any hire for beast; neither *was there any peace* to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will not be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; Speak ye every man the truth to his neighbour;

man, nor any hire for beast;] Or rather, "There was no reward for man, nor any reward for beast:" so the word *sekar* often signifies (see Isa. xl. 10, lxii. 11): i. e. the fruits of the earth would not pay the labour of those that manured it (see Hag. i. 9—11, ii. 16, 17).

[For I set all men every one against his neighbour.] The people of the land that dwelt amongst the Jews were continually molesting them (see Ezra iv. 3, &c.).

Ver. 11.] Now you carry on the building of the temple (see ver. 6, 9, 10).

Ver. 12.] Compare 1 Kings xvii. 1. I will take away the curse I formerly sent upon the fruits of the earth (see Hag. i. 10).

Ver. 13. *As ye were a curse among the heathen.*] A standing monument of the divine vengeance; so that the heathen used this as a common form of imprecation, "God do so to me as he did to the Jews" (see Isa. lxxv. 15, Jer. xxix. 22).

O house of Judah, and house of Israel;] This may be understood of the Jews belonging to the ten tribes, of whom several joined themselves to the tribe of Judah before the captivity, and were carried away with them to Babylon, and returned with them from thence (compare i. 19, ix. 13, x. 6, with 2 Chron. xi. 16, xxxiv. 33, Ezra vi. 17). But the mentioning both Judah and Israel, which had been so long separated, shows that both the curse and the blessing here spoken of, in its ultimate sense, belongs to the whole body of the Jews, who, as they are a public instance of God's judgments now, so shall they be hereafter of his blessings; viz. at the general restoration and conversion of that nation: to which several promises in this chapter relate (see ver. 7, 8, 20, 23, and the note upon Isa. xi. 13).

So will I save you, and ye shall be a blessing:] See Isa. xix. 24, 25, and the note there.

Ver. 14, 15. *As I thought* [or, resolved] *to punish you, &c.*] As I resolved to punish your fathers for their sins, and put my decrees in execution (compare Jonah iii. 10); so now I have determined to be favourable to you, and protect you from all your enemies (compare Jer. xxxi. 28).

Ver. 16, 17.] These promises are conditional, and

execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people, and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take

the performance of them will depend upon your observing the rules of justice and righteousness which I commanded your fathers by the prophets, as the *weightier matters of the law*, and now again enjoin them to you (see vii. 9, 10).

Ver. 16. *Execute the judgment of truth and peace in your gates:*] Let those who have the public administration of justice, make it their chief intent to uphold truth and integrity, and maintain the public peace, by giving every man his due. The judges used to execute their office at the gates of the city (see Deut. xxi. 19).

Ver. 17. *And love no false oath:*] See v. 3, 4.

Ver. 19. *The fast of the fourth month, and the fast of the—tenth.*] Besides the two fasts mentioned vii. 5, the Jews observed two others, that of the *fourth month*, answering to our June, wherein Jerusalem was taken (Jer. lii. 6, 7), and that of the *tenth month*, answering our December, when the Babylonian army began the siege of it (ibid. ver. 4). The prophet tells them in answer to the question proposed (vii. 3), that they may now disuse these fasts, and lay aside the mournful circumstances with which they were solemnized; the judgments which occasioned them being removed.

Therefore love the truth and peace.] God values an upright conversation before the exactest care of outward performances (see ver. 16, and the note upon vii. 9). These instructions prepared men's minds for receiving the gospel, whose laws chiefly recommend purity of heart and life (see Jer. xxxi. 33).

Ver. 20, 21. *There shall come people, and the inhabitants of many cities—saying, Let us go speedily to pray before the Lord, &c.*] A prophecy of the gentiles coming into the church, the expressions alluding to the Jews going up in companies to Jerusalem at their solemn feasts (compare Isa. ii. 2, 3, Mic. iv. 1, 2)

I will go also.] So every single person shall express his willingness to go along with them.

Ver. 22.] Compare xiv. 16, Isa. lxxvi. 23.

Ver. 23. *Ten men—out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you:*] Christians are some-

hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, say-

times called by the name of Jews, as being those to whom the promises made to the fathers of the Jewish nation do chiefly belong (see Rom. ii. 28, 29, Rev. ii. 9). In this sense the word is here to be understood. The text imports the heathen applying themselves to the Christians, especially to the pastors and ministers of the church, for instruction, in order to qualify themselves for admittance into the church. *Ten*

ing, We will go with you: for we have heard *that God is with you.*

men, is a figurative expression, putting a certain number for an uncertain (see Ecclus. xxv. 9); so the number *seven* is used, Isa. iv. 1, Mic. v. 5. "To take hold" of another, is a gesture of entreating his friendly assistance (see Isa. iii. 6, iv. 1).

[*For we have heard that God is with you.*] There are manifest tokens of the divine grace and presence with you (see 1 Cor. xiv. 25).

CHAPTER IX.

I THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be the rest thereof*: when the eyes of man, as of all the tribes of Israel, *shall be toward the LORD.*

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

3 And Tyrus did build herself a strong hold,

CHAP. IX.

ARGUMENT.—This chapter begins a new prophecy: foretelling the conquests of Alexander the Great over Syria, Phœnicia, and Palestine; and God's providence over his temple during this turbulent state of affairs. From thence the prophet takes occasion to describe, as in a parenthesis, the humble and peaceable coming of the Messiah; and then, returning to his former subject, declares the conquests of the Jews, particularly the Maccabees, over the princes of the Grecian monarchy.

Ver. 1. *The burden of the word of the Lord in* [or, against] *the land of Hadrach,*] "The burden of the word of the Lord," is a burdensome prophecy, threatening ruin and destruction (see Jer. xxiii. 33, Nah. i. 1). Hadrach is not elsewhere mentioned as the name of a country: the context shows it must mean some part of Syria, of which Damascus was the capital city. The words may most probably be understood of Alexander the Great's conquering Syria; Damascus being at the same time betrayed to him, and all Darius's treasure, which was laid up there, delivered into his hands: as Dr. Prideaux relates the story, out of Arian and Curtius; par. i. book vii., under the third year of Darius Codomannus.

And Damascus shall be the rest thereof:] The words may signify, that Damascus was the chief stay and support of Syria, whose strength they relied upon for their security: or that the judgment here threatened should particularly afflict Damascus: in which sense the verb *nuach* is used, Isa. xxx. 32, where the text may be literally translated, "The staff or stroke which the Lord shall cause to rest upon him" (see likewise xxv. 10 of the same prophecy).

When the eyes of man, as of all the tribes of Israel, shall be toward the Lord.] The words may be translated, "When the eyes of man, even of all the tribes of Israel," &c. When the Jews saw the conqueror approach, it was proper for them to look up to God, and to implore his protection; which Jaddua the high-priest did, when Alexander besieged Tyre; and was directed by a vision to meet the conqueror in his pontifical robes, who received him very graciously; as the story is told with very remarkable circumstances by Josephus, Antiq. lib. xi. cap. 8. Some translate the sentence, "For the eyes of the Lord are upon man, as well as upon all the tribes of Israel;" i. e. God will punish the heathen nations for their sins, as well as his own people.

and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron;

Ver. 2. *And Hamath also shall border thereby;*] The sense would be plainer thus, "And against Hamath also, which borders thereby;" importing, that Hamath shall not escape the conqueror's forces. There were two Hamaths: here is probably meant that Hamath which was the northern border of Judea, and is spoken of in the text as a bordering city (see the note upon Amos vi. 2, 14).

Tyrus, and Zidon, though it be very wise.] Or, "Against Tyre and Zidon," &c. They both shall be involved in the same calamity, although the Zidonians value themselves as the first inventors of letters and sciences, and are famous for their skill in navigation.

Ver. 3. *And Tyrus did build herself a strong hold,*] After the demolishing of Old Tyre by Nebuchadnezzar, foretold by Isaiah, xxiii., and Ezekiel, xxvi.—xxviii. New Tyre was built in an island at the distance of half a mile from the shore; so its situation was very strong, and it was fortified with a wall round it a hundred and fifty feet high (see Dr. Prideaux, in the forecited place).

And heaped up silver as the dust, &c.] By her merchandise she had gained immense riches (Ezek. xxviii. 4, 5).

Ver. 4.] The Lord will dispossess her inhabitants, and the Carthaginians shall not be able to assist her with their naval forces; but the conquerors shall subdue her fortifications, though she be surrounded with the sea; and lay her stately buildings in ashes (see Dr. Prideaux, under the fourth year of Darius).

Ver. 5. *Ashkelon shall see it, and fear, &c.*] The cities of the Philistines, Ashkelon, Gaza, and Ekron, shall be very much terrified at the news of Tyre's being destroyed, from whence they hope for succours against the enemy.

And the king shall perish from Gaza.] That city was taken by Alexander after a two months' siege: ten thousand of the inhabitants slain, and the governor Betis dragged round the city till he was dead. *King* is a general word for any governor, in Hebrew, as hath been before observed. Strabo, speaking of Gaza (lib. xvi.), saith, "It was formerly a city of note, but was destroyed by Alexander the Great, and remained desert or uninhabited." And so it is called, Acts viii. 26, and is to be distinguished from Gaza the seaport, otherwise called Majuma; the old Gaza being a mile from the sea (see St. Jerome de Locis Hebr.).

Ver. 6.] By a *bastard*, the LXX. and most interpreters understand foreigners, such as were not the native inhabitants of the place: and they understood

for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth it either of Alexander's conquests in those parts of Palestine where the natives were destroyed, or expelled out of their habitations, and strangers placed in their room; or else of the exploits of Judas Maccabeus against the Philistines (1 Macc. v. 68), and of Jonathan, who set fire to Azotus, and burnt and destroyed eight thousand men there (ibid. x. 84, 85). To this sense the Chaldee paraphrase understands the text, and renders it, *The family of Israel shall dwell in Ashdod, who before were in it as strangers.* A collection or succession of persons is sometimes expressed in the singular number (see the note upon xi. 16.)

Ver. 7. *And I will take away his blood out of his mouth.*] He shall be brought down so low that he shall not be in a condition to oppose his neighbours, as he did formerly; but they shall be delivered from his cruelty, just as the prey is taken out of the mouth of a wild beast, when he is just about to devour it.

But he that remaineth, even he, shall be for our God.] Many of the Philistines became proselytes to the Jewish religion, after Alexander Jannæus had subdued their principal cities, and made them part of his own dominions (see Josephus, Antiq. lib. xiii. cap. 23).

And he shall be as a governor in Judah, and Ekron as a Jebusite.] They shall be equally capable of places of honour and trust with the Jews themselves, who shall look upon the Philistines as their fellow-citizens, just as the Israelites treated the Jebusites, the ancient inhabitants of Jerusalem (see Judg. i. 21).

Ver. 8. *And I will encamp about mine house, &c.*] Compare vii. 14. During these military commotions the angels, who are God's host, shall be a guard to the temple at Jerusalem (see ii. 5), and I will turn the heart of Alexander that he shall show favours towards the Jews, when he intended to humble them, and shall offer sacrifice to me in my temple. See this remarkable passage related at large out of Josephus by Dr. Prideaux, Script. Connex. under the fourth year of Darius Codomannus.

No oppressor shall pass through them any more.] Or, "Any longer;" so the word should be rendered, Isa. li. 22, Nahm i. 12 (see Noldius. p. 682). None of those that now threaten to invade or oppress them, shall prosper in their attempts against them (see more in note upon x. 4).

For now have I seen with mine eyes.] I am not regardless of them, but look upon their condition with an eye of pity and compassion (compare xii. 4, Exod. ii. 25, 2 Sam. xvi. 12).

Ver. *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem.*] From the promise contained in the foregoing verse, of God's protecting his church and temple, the prophet, in a sudden transport, takes occasion to break forth into a joyful representation of the coming of the Messiah.

Behold, thy king cometh unto thee.] He that is so often described in the prophets as the *King of Israel* (see Ps. ii. 7, Jer. xxiii. 5), was known by that name

by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall among the Jews in our Saviour's time (see John i. 49), and called elsewhere by the name of "David their king" (Jer. xxx. 9, Hos. iii. 5). He will certainly come in God's appointed time (compare Isa. lxii. 11).

He is just, and having salvation.] Or, "He is righteous, and the Saviour." He is that "righteous Branch," and "the Lord our righteousness, who shall execute judgment and justice in the earth;" as he is described by Jeremiah, xxiii. 5, and "the righteousness" and "salvation," i. e. the righteous one and Saviour, promised Isa. lxii. 1. The word *noshang*, "having salvation," though it be a participle passive, is rendered a *Saviour* in all the ancient versions; several instances of the same kind may be seen in Pool's Synopsis.

Lowly, and riding upon an ass, and upon a colt the foal of an ass.] Or, "Even upon a colt," &c. the copulative particle being sometimes used by way of explanation (see note upon Isa. li. 19, and Noldius's Concordance, p. 281): for it appears by the evangelists, that "our Lord rode upon a young ass, or a colt, whereon never man sat" (John xii. 14, Luke xix. 30); wherein he showed his lowliness, not affecting the pomp of the world, but coming with the same primitive simplicity as the patriarchs and judges used of old (see Gen. xxii. 3, Judg. v. 10, x. 4). When horses grew common among the Jews by their traffic with Egypt (see 2 Kings x. 28, Isa. xxxi. 1, 2), then riding upon asses was thought below the dignity of great persons. A learned prelate I have often had occasion to mention, in his Defence of Christianity from the ancient Prophecies, p. 105, hath fully proved, that the ancient Jews explained this prophecy of the Messiah; and it is plain from the gospels, that the Jews in Christ's time understood it so. For when our Lord applied this prophecy to himself, by entering into Jerusalem upon an ass, it so affected the multitude, that they "spread their garments and palm branches in the way," as at the reception of some great prince (Matt. xxi. 8, 9); nay, *his disciples* took occasion from this sight to "rejoice and to praise God with a loud voice, for all the mighty works they had seen," concluding that now the "kingdom of David," in the person of the Messiah, would "immediately appear," Mark xi. 10, Luke xix. 37, 38.

Ver. 10. *And I will cut off the chariot from Ephraim, &c.*] Peace is mentioned as the distinguishing character of Christ's church or kingdom (see note upon Isa. ii. 4), here it is joined with freedom from annoyance both from foreign and domestic enemies, as it is elsewhere (see Hos. ii. 18, Mic. v. 5, 10, Hag. ii. 22). These prophecies, as they foretell the outward peacefulness of Christ's church or kingdom, relate to the flourishing state of it, in the latter times of the world (see notes upon those texts). Ephraim, or the *ten tribes*, is mentioned as distinct from Jerusalem, or the tribe of Judah (compare ver. 13, and x. 6, 7, and see note upon viii. 13).

And his dominion shall be from sea—to sea.] The words are taken from Ps. lxxii. 8, where David de-

be from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

12 ¶ Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the

Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

16 And the Lord their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.

17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

scribes the extent of Solomon's kingdom, that it should extend from the Red sea to the Mediterranean, and from the river Euphrates to the border of Egypt (compare Exod. xxiii. 31, Deut. ix. 24, 1 Kings iv. 21). This was a figurative description of Christ's kingdom, as may be proved from several expressions in that Psalm: which should be enlarged towards the four quarters of the world.

Ver. 11. *As for thee also.*] The prophet, speaking in the name of God, directs his discourse either to the church of the faithful, which sense best agrees with the present Hebrew copies; where the pronoun and the affixes are in the feminine gender: or, if we suppose an enallage of the gender, it may be understood of Christ. Both the LXX. and the Vulgar Latin read, *Thou by the blood of thy covenant hast sent forth thy prisoners.*

By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.] The words import the deliverance of mankind from the bondage of sin and Satan, by virtue of the covenant sealed with the blood of Christ (compare Heb. xiii. 20). The condition of men enslaved by sin and ignorance is often compared to that of prisoners confined in chains and darkness (see Isa. xlii. 7, lxi. 1). By the *pit* is meant the lowest part of the prison, called the dungeon (compare Isa. li. 14); and so the Hebrew word *bor* is translated Jer. xxxvii. 16, xxxviii. 6, Lam. iii. 53, 55, and its *having no water*, is a description of such a dungeon as that into which Jeremiah was thrown.

Ver. 12. *Turn you to the strong hold, ye prisoners of hope.*] Ye that are under any bondage or oppression do not despair (see Isa. xlix. 9), but rely upon God's promises for deliverance; apply yourselves to him who is a strong tower of deliverance, apply yourselves to him who is a strong tower of defence in time of trouble.

Even to-day do I declare that I will render double unto thee.] I now declare, as I have formerly done by Isaiah, lxi. 7, that I will make you abundant amends for all the evils ye have suffered. The words allude to God's blessing Job after his affliction, when he gave him double to what he had before (Job xlii. 10).

Ver. 13. *When I have bent Judah for me, filled the bow with Ephraim.*] When I have made Judah my bow, and Ephraim my arrow; used them as my instruments of war. In the Hebrew phrase the bow is said to be filled with the arrow, when the arrow is fitted to it: see 2 Kings ix. 24, where the Hebrew reads, "Jehu filled his hand with a bow," i. e. by a usual hyppallage, filled a bow with his hand: where the English expresses the sense, "He drew a bow with his full strength." Judah and Ephraim are equivalent to Judah and Israel (see note upon viii. 13). The men of Ephraim were expert archers (see Ps. lxxviii. 9), to which the expression here may probably allude.

And raised up thy sons, O Zion, &c.] Enabled the

Jews under the conduct of the Maccabees to destroy the forces of the Syrian kings, Antiochus Epiphanes and others, who were the successors of Alexander, the founder of the Grecian monarchy (see Dan. viii. 22, 1 Macc. i. 10).

Made thee as the sword of a mighty man.] Given success to your arms, that none should be able to withstand thee.

Ver. 14. *The Lord shall be seen over them.*] He shall give conspicuous tokens of his presence with them, and his presiding over them, and directing them in all their enterprises.

And his arrow shall go forth as the lightning.] Their force shall be irresistible: the lightning is often called God's arrow (see Ps. xviii. 14, lxxvii. 18, cxliv. 6).

The Lord God shall blow the trumpet.] He shall give the signal of war, and shall encourage his soldiers to the battle.

Shall go with whirlwinds.] Shall discomfit his enemies, as a whirlwind tears in pieces every thing that stands in its way (see the note upon Isa. xxi. 1).

Ver. 15. *The Lord of hosts shall defend them; &c.*] The hand of God shall visibly appear in protecting the Maccabees, and enabling them to conquer their enemies with as unequal a force as that of David was in respect of Goliath, when he subdued him with a sling-stone (1 Sam. xvii. 50).

And they shall drink, and make a noise as through wine, &c.] They shall feast and rejoice for their victories; they shall offer sacrifices of thanksgiving to God, sprinkle the blood upon the horns of the altar (see Lev. iv. 25), and fill the howls with the rest of it, to be poured out at the foot of it (see xiv. 20, Deut. xii. 27). Or, their courage shall be increased as when men's spirits are raised with wine (see Ps. lxxviii. 65), and they shall be filled with the blood of their enemies, as the bowls and corners of the altar are with the blood of the sacrifices.

Ver. 16.] God shall make it known to the world how precious they are in his sight (compare Isa. lxii. 3, Mal. iii. 17), and his favour towards them shall be an encouragement to others to become proselytes to the true religion.

Ver. 17.] Some begin a new chapter here, and suppose the prophet to return to what he had promised, viii. 12. The words magnify God's goodness and favour towards his people, in bestowing all sorts of plenty upon them: so that a fruitful harvest shall rejoice the hearts of the young men that bring it in, and a plentiful vintage shall make the maids cheerful that gather the grapes (compare Isa. xvi. 10, Jer. xlvi. 33). *New wine* is put here for the grapes which make it (compare Jer. xl. 12), as *bread* signifies bread-corn, Isa. xxviii. 28, xxx. 23. But the words may be understood to denote that plenty which some of the prophets speak of as a concomitant of the reign of the Messias (Joel iii. 18, Amos ix. 14).

CHAPTER X.

1 ASK ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was no shepherd*.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD

of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 ¶ And they shall be as mighty men, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

CHAP. X.

ARGUMENT.—The prophet deters the Jews from seeking to idols, by putting them in mind of the calamities idolatry brought upon their forefathers. Afterward he foretells a general restoration of the Jewish nation.

Ver. 1. *Ask ye of the Lord rain in the time of the latter rain;*] The fulfilling of the promise of fruitful seasons (ix. 17) depends upon the people's asking them from God; who will hear their petitions, and give them both the *former* rain, and also the *latter*, in its season. This usually fell in the *first month* (Joel ii. 23), and was very useful for plumping the corn, and therefore very much desired (see Job xxix. 23, Prov. xvi. 15).

So the Lord shall make bright clouds, and give them showers of rain,] Or *lightnings*, as the margin reads, and as the word is rendered, Job xxviii. 25. Great rains usually accompany thunder and lightning (see Jer. x. 13).

Ver. 2. *For the idols have spoken vanity, &c.]* Whenever you or your fathers consulted idols or diviners, when they wanted rain (see Jer. xiv. 22), or in any other time of distress, neither the priests who delivered answers from the idols, nor the diviners who pretended to direct men by the help of dreams or visions, have been any way beneficial to them. The word translated *idol*, is *teraphim* in the original: concerning the sense of it, see the note upon Hos. iii. 4. The idols are said here to *speak vanity*; i. e. by the answers the priests gave in their name: for elsewhere they are called *dumb idols* (Hab. ii. 18), *which have mouths and speak not* (Ps. cxv. 5).

Therefore they went their way as a flock, &c.] They went into captivity, and came into great distress; as sheep are driven away and scattered, that have no shepherd to guide or protect them (compare Jer. l. 17, Ezek. xxxiv. 5).

Ver. 3. *Mine anger was kindled against the shepherds,]* I was justly displeased with the Jewish rulers, both ecclesiastical and civil (see the notes upon Isa. lvi. 2, Jer. xxiii. 1, Ezek. xxxiv. 2), as I had severely threatened them by my prophets, before the captivity which came upon the whole nation as a judgment for their sins, especially upon those wicked Jews who were their instruments in oppressing the people (see Ezek. xxxiv. 17).

An eminent divine understands these three verses of the Jews that remained in Babylon, who either consulted the idols of the gentiles, or else such false prophets among the Jews there, as were addicted to divination, and such like idolatrous practices (compare Jer. xxix. 8, 15, 24). These all prophesied drought, famine, and such like calamities to those

Jews that should return into Judea; and therefore are called *vain comforters*: such as Job complained of, xvi. 2. By this means some of the people were detained at Babylon without any form of government among themselves, and were as a flock without a shepherd. *Shepherds* and *goats*, mentioned ver. 3, he explains of the great men of the Jews who stayed behind at Babylon: these he distinguishes from those that returned home, who are called God's *flock*, in the following words.

For [or rather, but] *the Lord of hosts hath visited his flock, &c.]* But now God hath given his people manifest tokens of his favour and protection (see ix. 16), in prospering their arms under the conduct of Judas Maccabeus, and making them victorious over their enemies. The chief use which the Jews made of horses was in war (see Prov. xxi. 31, Isa. xxxi. 1, 2).

Ver. 4. *Out of him came forth* [or. shall come forth] *the corner, &c.]* It is owing to God's favour that they have a captain, or ruler, to support their commonwealth; such was in an eminent manner Judas Maccabeus; that they have a settled state and government, whereupon private men may rely for the security of their lives and properties: the word *pitnah*, translated *corner*, signifies likewise a prince or a leader; and so it is taken, Numb. xxiv. 17, Judg. xx. 2, 1 Sam. xiv. 38, Isa. xix. 13. The word rendered *nail* signifies any person on whom others have a dependence (see Isa. xxii. 23, 25), as also the public settlement of a state (Ezra. ix. 8).

Out of him every oppressor together.] As the Greek word *tyrant* was at first equivalent in signification to a *king*, but afterward degenerated into a worse denomination: so the Hebrew *nogesh* usually signifies an *oppressor*, but is sometimes taken in a general sense for a prince or governor: so it probably signifies, Isa. lx. 17, where our English renders it, *Make thine exactors righteousness*: but the Chaldee paraphrase expresseth it by *shultanim*, *princes*: the LXX. translate it ἑπιστάτας, *overseers*; which made some of the fathers apply that text to the bishops of the Christian church. This sense of the word agrees best with the scope of this place, and the Chaldee understands it so here. Thus the word may be understood, ix. 8, so as to signify the commander or general of an army.

Ver. 5. *And they shall be as mighty men, which tread down their enemies]* God shall inspire them with courage to subdue their enemies, and trample upon their carcasses (compare Ps. xviii. 42, Isa. xli. 25). This may be understood either of the Maccabees, or of the victories which the Jews should obtain over their enemies in the latter time (see xii. 6), to which the following part of the chapter seems to relate.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of Ephraim* shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and

The riders on horses shall be confounded.] Compare xii. 4. We may expound this of the discomfiture of Antiochus's armies by the Maccabees, whose strength lay chiefly in their horse (see Dan. xi. 40), as that text is understood by several commentators.

Ver. 6.] This promise is probably to be understood of the general restoration of the Jewish nation upon their conversion; a subject often treated of by the prophets in the Old Testament, where Judah and Israel are spoken of as equal sharers in this blessing (compare Ezek. xxxvii. 16, &c. and see the note upon Isa. xi. 11). See xiii. 9.

Ver. 7. *They of Ephraim*] Ephraim is equivalent here to the ten tribes, as the *house of Joseph* is, ver. 6 (see the note upon Hos. v. 3).

Their heart shall rejoice as through wine.] Which raises men's spirits and courage (see ix. 15).

Yea, their children shall see it, &c.] Their successes shall end in a lasting peace, for which their posterity shall have occasion to return thanks to God (see ver. 9).

Ver. 8. *I will hiss for them, and gather them;*] I will summon them from distant countries by a certain signal, as a shepherd calls his flock together with his whistle (compare Isa. v. 26, vii. 18), which shall assemble them together, in order to bring them back into their own country (ver. 10), for *I will redeem them* out of the land of their enemies. The prophets often speak of a thing future, as if it were already accomplished (see the note upon Isa. xxi. 9).

And they shall increase as they have increased.] In the most flourishing times, such as were the reigns of David and Solomon.

Ver. 9. *I will sow them among the people;*] I will multiply them among the nations, where they are dispersed (compare Hos. ii. 23).

And they shall remember me in far countries;] "From among all the nations where they are scattered," as the prophets elsewhere express it (see Deut. xxx. 1, 4, Jer. xxx. 10, 11, Ezek. xi. 16, xviii. 25, xxxiv. 13). As men are said to forget God when they forget their duty to him, so remembering him denotes their returning to their obedience.

And they shall—turn again.] They shall return to their own country, and enjoy it, they and their posterity (see Isa. lxxv. 23, Ezek. xxviii. 25, Amos ix. 14).

Ver. 10.] *And I will bring them again also out of Egypt, and—Assyria;*] Egypt and Assyria were two potent kingdoms which bordered upon Judea, so that by turns they were either allies to the Jews, or their conquerors: and the Jews either went

they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

thither for refuge, or were carried thither captives (see Hos. ix. 3); whereupon the prophets, when they foretell the general restoration of their nation, often express it by their returning from Egypt and Assyria (see Isa. xi. 15, 16, xix. 23—25, xxviii. 13, Hos. xi. 11). We may likewise observe, that God's bringing his people again from Egypt, was a proverbial expression, to signify any deliverance, as great or greater than that (see Ps. lxxviii. 22, Mic. vii. 15). So here the words of the following verse allude to the Israelites passing through the Red sea.

The land of Gilead and Lebanon;] Two countries remarkable for their fruitfulness (see Jer. xxii. 6, Mic. vii. 14).

And place shall not be found for them.] They shall multiply so fast, that there shall not be room enough in Judea to receive them and their families (compare Isa. xlix. 20).

Ver. 11. *And he shall pass through the sea with affliction, &c.*] The sense might be more properly expressed thus, "And he (Israel) shall pass through the straits of the sea;" so the LXX. and the Vulgar Latin understand it, meaning a branch of the Red sea: "and (God) shall smite the waves of the sea," &c. The expressions allude to the miraculous passage of the Israelites over an arm of the Red sea, when God dried up the waters of that sea, or river, before them (see Exod. xiv. 21, Josh. ii. 10). And this imports, that God would do as great things for them as he did formerly for their fathers: to this sense the Chaldee expounds the words (see the note upon the foregoing verse, and compare Isa. xi. 15). If we would distinguish betwixt the *sea* and the *river*, we may understand the *river* of Jordan, whose waters were dried up to make a passage for the Israelites into the land of promise (see Josh. iv. 23).

And the pride of Assyria shall be brought down, &c.] By Assyria and Egypt are meant in general the enemies of God and of his truth, who shall all be subdued, and broken in pieces by the kingdom of Christ, when he shall come in glory to set up his kingdom on the earth (see Dan. ii. 33, 34, Isa. lx. 12). The Assyrian is taken in this sense, Isa. xiv. 25, Mic. v. 5, and both Egypt and Assyria may probably be so understood, Isa. xix. 23 (see the notes upon those texts).

Ver. 12. *I will strengthen them in the Lord;*] God shall be their strength and protection (see ver. 5).

They shall walk up and down in his name;] Or, "Walk in his name;" i. e. their lives and actions shall be under the conduct of his laws, and he shall give them success answerable to their upright intentions.

CHAPTER XI.

1 OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

3 ¶ *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter;

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.

7 And I will feed the flock of slaughter, *even you, O poor of the flock.* And I took unto me

CHAP. XI.

ARGUMENT.—The prophet, representing the person of the Messiah, declares the ungrateful requitals the Jews had made him, *when he undertook the office of a shepherd, in guiding and governing them*: how they rejected him, and valued him and his labours at the mean price of *thirty pieces of silver*. Hereupon he threatens to destroy their city and temple, and to give them up into the hands of such governors as should have no regard either for their spiritual or temporal welfare.

Ver. 1.] By Lebanon most interpreters understand the temple, whose stately buildings resemble the tall cedars of that forest. Thus the word is commonly understood, Hab. ii. 17. There is a remarkable story mentioned in the Jewish writers to this purpose: "Some time before the destruction of the temple, the doors of it opened of their own accord; a circumstance attested by Josephus (Bell. Jud. lib. vii. cap. 12). Then R. Johanan, a disciple of R. Hillel, directing his speech to the temple, said, "I know thy destruction is at hand, according to the prophecy of Zechariah; open thy doors, O Lebanon," &c.

The words may likewise denote the destruction of Jerusalem, elsewhere called by the name of a forest: her lofty buildings resembling the stately ranks of trees in a forest (compare Jer. xxi. 14, xxii. 7, 23, Ezek. xx. 46).

Ver. 2. *Howl, fir tree; for the cedar is fallen;*] By the several sorts of trees are meant the several orders and degrees of men, who shall be sharers in the common destruction (see Isa. ii. 13, x. 33, 34, and the notes there).

The forest of the vintage] Or, "The fenced forest," as it is in the margin, according to a different reading of the Hebrew text, which gives a proper representation of Jerusalem, with the fortifications about it. If we follow the reading of the English text, the "forest of the vintage" may probably mean Carmel (see the note upon Isa. xxxvii. 24), which being placed in the north-west parts of Judea, and joined here with Bashan that lay south-east, may denote that the calamity shall be general. Bashan was famous for its stately oaks (see Isa. ii. 13).

Ver. 3. *Shepherds;*] By *shepherds* are meant the chief rulers of the Jews (see note upon x. 3).

The roaring of young lions;] So he calls the princes and governors of the Jews, because they devoured the people by their oppressions (see Zeph. iii. 3). So Achilles calls Agamemnon *Δημιβροπος Βασιλεως*, "a blood-sucking king," (Iliad. i).

The pride of Jordan is spoiled.] The lion may be called the *pride* of the forest, as being the stateliest beast that rules there; as beasts that prey upon others are called "the children of pride," Job xli. 34. Lions are styled here "the pride of Jordan," because

they lay in the thickets about the banks of Jordan. The words may be rendered, "the swelling of Jordan," as they are translated, Jer. xlix. 19. At the time of the swelling, or overflowing of Jordan, the lions were raised out of their coverts, and infested the country (see note upon that text).

Ver. 4.] A learned prelate, in his Defence of Christianity from the ancient Prophecies (chap. iii. 1), observes, that the actions of the prophets are sometimes typical; i. e. they represent in themselves the persons and circumstances of others (see the note upon iii. 8). So here Zechariah was commanded by God to act the part of Christ, the "good shepherd," and to "feed the flock of the slaughter," that flock which their shepherds destroyed, instead of feeding them.

Ver. 5.] Whose rulers deal with their flock as so many butchers: and think they have a right to slay or sell them, and thank God that they have a good market; or believe that they may lawfully make merchandise of their souls for their own lucre and advantage (compare 2 Pet. ii. 3, Rev. xviii. 13).

Ver. 6.] Nor shall their condition at all grow better, saith God, for I will show no more pity for the main body of the people than their rulers do. "The inhabitants of the land" are to be distinguished from the "poor of the flock" in the following verse. As to the former, God declares by his prophet, that he will leave some of them to perish by their mutual and intestine divisions (see ver. 9), as many of the Jews did when the Roman army invaded Judea. Others of them he would deliver into the hands of Vespasian, whose predecessor the Jews had owned for their king, at the same time when they disclaimed their Messiah, and disowned his right to reign over them (John xix. 15), and his army shall *smite* the land with utter destruction (compare Mal. iv. 6).

Ver. 7. *And [or, but] I will feed the flock of slaughter, even you, O poor of the flock.*] Or, "even, or especially, the poor of the flock." Zechariah, representing the person of Christ the true shepherd, saith, he entered upon his office, and undertook the care of the "slaughtered flock," chiefly out of a regard to the meek and humble among them; for to such are the benefits of the gospel peculiarly promised (see Isa. xi. 4, lxi. 1, Zeph. iii. 12, and notes upon those texts).

I took unto me two staves; the one I called Beauty, and the other I called Bands;] A staff or crook is the proper ensign of a shepherd; the shepherds of old time had two rods or staves; one turned round at top, that it might not hurt the sheep: this was for counting them, and separating the sound from the diseased (see Lev. xxvii. 32); the other had an iron hook at the end of it, to pull in the stray sheep, and hold them fast while the shepherd corrected them, and the psalmist mentions both these, Ps. xxiii. 4, "Thy rod and thy staff comfort me."

two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 ¶ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

The first staff he called *Beauty*, or *delight*, as the word *Naom* may be rendered, i. e. his favour, gentleness, or kindness, towards his people; so the word signifies, Ps. xc. 17, and this was remarkably verified in our Saviour Christ, whose "gracious" words and beneficial works were conspicuous through the whole course of his life. The other staff he called *Bands*, by which is meant that "bond of the new covenant" (as the words of Ezekiel may be understood, xx. 37), whereby he intended to unite both the kingdoms of Israel and Judah under himself as their head and king (see Ezek. xxxvii. 22), and then afterward to unite the Jews and gentiles into one church, by "breaking down the partition wall that was between them" (see John x. 16, Eph. ii. 14).

Ver. 8. *Three shepherds also I cut off in one month;*] We may probably explain these *three shepherds* of the chief priests, scribes, and elders, of the Jews. Christ exposed these as *blind guides*, and thereby lessened their authority among the people; which contributed very much to the spreading of the gospel (see John xii. 19): *one month* seems a proverbial expression for a short time (see Hos. v. 7).

My soul loathed them, and their soul also abhorred me.] Or "My soul was straitened towards them," as the Hebrew may be literally translated; i. e. I was straitened in my affections to them: so the Greek word στενωχάρισθαι, "to be straitened," is used, 2 Cor. vi. 12, which exactly answers the Hebrew *katsar*. I was less tender towards them, than towards "the poor of the flock," because they showed themselves averse to my person and doctrine. the Hebrew word *bachala*, *abhorred*, is never met with but here: Maimonides supposes that it alludes to *Chebel* or *Chobelim*, *Bands*, ver. 7, the two words differing only by a transposition of letters (More Nevoch. lib. ii. cap. 43). Such allusions are frequent in scripture (see notes upon Isa. xxiv. 17, Jer. i. 11, 12).

Ver. 9.] I found in a little time that my labour did not meet with a suitable return, a great part of my sheep proving untractable: so I resolved to be their shepherd no longer, but leave them to be consumed by the common calamities of death, famine, &c. or to be cut off by their enemies, the Romans, just as the lesser cattle are pushed and gored by the greater (see Ezek. xxxiv. 21), and those that escape those calamities shall destroy one another by their civil discords (see ver. 6, and compare Isa. ix. 21, xlix. 20). The word translated *cut off*, signifies likewise being consumed, or ready to perish (see ver. 16).

Ver. 10.] Thus the covenant which I had made with the whole nation of the Jews was broken, and I excluded them from having any benefit in the second covenant, that of the gospel: they were to be *my people* no longer (see Dan. ix. 26, Hos. i. 9, and the note upon xiii. 9 of this prophecy).

Ver. 11.] Or, "And in that day it was broken: the poor of the flock," &c. The few believing

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the Lord.

12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

13 And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord.

14 Then I cut asunder mine other staff, *even*

Jews that attended upon my preaching (ver. 7), were convinced that this was God's doing, and the fulfilling those judgments which he had threatened by his prophets.

Ver. 12. *I said unto them,*] Or, "I had said unto them;" i. e. before I broke my staff, called *Beauty*, or *delight*, ver. 10.

Give me my price [or, my hire]; *and if not, forbear.*] Christ still persists to act the character of a shepherd, and, in an humble manner, demands of the Jews what price they put upon his labour. He was resolved to use no constraint, but leave it to themselves to continue or discharge him. In the same style our Lord himself speaks (John xii. 47), "If any man hear my words and believe not, I judge him not."

So they weighed for my price thirty pieces of silver.] To show how little they cared for me or my service, they valued it but at "thirty shekels" of silver, the price of the meanest slave (see Exod. xxi. 32).

Ver. 13. *Cast it unto the potter:*] God commanded the prophet in a vision, as personating Christ, to cast the money in a contemptuous manner to the potter, as a reward only suitable to his labour, and a price only fit for such wares as he sold, which were of the meanest value (see Lam. iv. 2).

And cast them to [or, for] *the potter in the house of the Lord.*] I cast them back into the treasury in the temple, where afterward they were laid out for the use of the potter. This whole transaction performed by Zechariah in a vision, was designed to be an exact representation of the several circumstances that attended the betraying the Messiah by Judas, the price the chief priests put upon him (to whom as the governors of the temple the money was returned), and the use to which the money was applied (see Matt. xxvii. 6, 10). This whole *prophetic scene* is represented in the single person of Zechariah, just as *Ezekiel* sustains the *type* or *figure* both of the Chaldean army that should besiege Jerusalem, and of the Jews themselves that were besieged (Ezek. iv. 1, 12).

This is one of those prophecies, whose literal sense is fulfilled in our blessed Saviour, and cannot be applied to any other person, but in a very remote or improper sense. The like instances may be seen in Ps. xxii. 16, 18, lxix. 21, Hos. xi. 1. The Jews themselves have expounded this prophecy of the Messiah. Christoph. Helvicus, in his *Elenchus Judæorum*, quotes Bereslith Rabbi on Gen. xlix. as bringing in the Messiah speaking the very words of the twelfth verse here, in his own person. And Dr. Alix, against the Unitarians, p. 336, cites Rabbi Menahem, applying the "selling the just for silver," mentioned here and Amos ii. 6, of the "selling the Shechinah," by which they understood the Messiah, whom they often speak of as being the true God (see the same author, p. 286).

Ver. 14.] As they refused to be united under me their head, so in breaking my other staff, I foreshadowed

Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that

the destruction of Jerusalem, the bond and cement of all their tribes, being the seat and centre both of their civil power and of the divine worship (see Ps. cxxxii. 3—5. The consequence of that was the entire dissolution of the nation, and the dispersion and confusion of all their tribes, whose families could no longer be distinguished after the loss of their genealogies.

Ver. 15. *Take unto thee yet* [or, once more] *the instruments of a foolish shepherd.*] As Zechariah in the foregoing vision had acted the part of the true shepherd, so here he is commanded to take upon him the character and furniture of a *foolish* or unprofitable shepherd (see ver. 17). *Folly* in scripture is equivalent to *wickedness*; so it may mean not only unskillful, but likewise ill-designing governors, who should only intend their own advantage, and have no regard for the good of the flock, or people, committed to their charge. The instruments of such a shepherd must be suitable to his own indiscretion; viz. a scrip with holes, and a stick or crook made to push and *hurt* the flock, not to protect or defend them.

Ver. 16. *I will raise up a shepherd in the land.*] A *shepherd* in the singular number denotes a succession of such governors as are described in the following words: so the succession of priests is represented under the single person of Levi, Mal. ii. 5, 6. Since the Jews had rejected the *true shepherd*, God threatens to send, or permit, such shepherds to rule over them, as should be notorious for their negligence and avarice, their cruelty and oppression. This may be understood either of the blind guides, who conducted their consciences with avarice and tyranny, or of the false Christs and false prophets, who often misled them to their ruin [or it may be meant of the miseries which they suffered under Hadrian, and other Roman emperors, as St. Jerome interprets it]; or else it may be expounded of the latter times of the

that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Roman empire, during its administration under the *ten horns* (Rev. xvii. 12), by whom they have been at divers times plundered, persecuted, and destroyed, without mercy; as may be seen particularly in Basnage's History of the Jews, book vii.

Which shall not visit those that be cut off.] The LXX. render it, "that which is missing;" and it may signify, "that which is ready to perish" (see ver. 9).

Neither shall seek the young one.] Or, "That which is scattered," or wandering. So all the ancient interpreters render it, reading *noar* in the Hebrew, where the word is now pointed *naar*.

Nor feed that that standeth still.] Which continues in the flock sound and well, in opposition to those that wander, or are diseased. The words may be translated, "Nor number that which standeth still." It is the business of a careful shepherd to number his flock, and see that none be wanting.

He shall eat the flesh of the fat, and tear [or, break] *their claws*] i. e. He shall enrich himself by oppressing those that are of substance, and deprive them of all ability of defending themselves (compare Ezek. xxxiv. 3).

Ver. 17. *Woe to the idol shepherd that leaveth the flock!*] Who taketh no care of the flock, and minds nothing but making his own profit out of them. Such a shepherd is no better than "an idol, that is profitable for nothing" (Isa. xlv. 10), and hath only the outward form and appearance of a shepherd. The sentence may be rendered, "Woe to the shepherd of no value;" so the word *elil* is translated, Job xiii. 4.

The sword shall be upon his arm, and upon his right eye.] As he has abused his power and his understanding, signified by his *arm* and his *right eye*, God shall in his just judgment deprive him of the use of both those faculties. A *sword* is put for any instrument of the divine vengeance: so it is used, xiii. 7, Jer. i. 35—37, Amos ix. 10, and in other places.

CHAPTER XII.

1 THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the

earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of

CHAP. XIII

ARGUMENT.—The former part of this chapter and several passages in the fourteenth, relate to an invasion made upon the inhabitants of Judea and Jerusalem, in the *latter times* of the world, probably after their *return to*, and settlement in, their own land, which is often spoken of by the prophets. It is probably the same attempt that is more largely described in the thirty-eighth and thirty-ninth chapters of Ezekiel. Mr. Mede and several other learned men are inclined to understand that prophecy of the Turks and their confederates. See the Argument to those chapters, and particularly xxxviii. 8, 12, where the expressions seem to point out the time when that and the parallel prophecies are to be fulfilled.

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Ver. 1. *The burden of the word of the Lord for Israel.*] Or, "Toward Israel." The Hebrew word *massa* is often translated a *burden*; i. e. a burdensome prophecy (see ix. 1): but it likewise signifies a prophecy in general, as it does particularly in this place, also Lam. ii. 14, and Mal. i. 1, and is sometimes interpreted *vision*, in the Chaldee paraphrase.

Which stretched forth the heavens, &c.] These are mentioned as undeniable instances of God's power, and are made use of as arguments to encourage men to rely on his word for fulfilling such promises, which seem to human understanding most unlikely to be brought to pass (compare Isa. xlii. 5, xlv. 24, xlv. 18, xlvi. 13).

Formeth the spirit of man within him.] He that creates the soul, and unites it to the body (see Numb. xvi. 22, Eccles. xii. 7, Isa. lvii. 16, Heb. xii. 9).

trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall

Ver. 2. *I will make Jerusalem a cup of trembling unto all the people round about.*] The nations that besiege Jerusalem shall be in the same condition with those that are overcome with poisonous or intoxicating liquors, and thereby bereaved of their strength and understanding (see ver. 4, and compare Isa. li. 17, 22).

When [or, even although] they shall be in the siege both against Judah and against Jerusalem.] Even although they be so numerous as to invade Judah and besiege Jerusalem at the same time. By comparing this place with xiv. 14, we may conjecture, that some of the Jews shall return before the rest, and possess themselves of Jerusalem; they shall no sooner be seated there, but all the Mahometan nations shall confederate against them; then the other Jews shall fly home "like doves to their windows," or nests (Isa. lx. 8), where they shall all be attacked by multitudes of Turkish forces and their confederates.

Ver. 3. *In that day*] The same expression is repeated, ver. 4, 6, 9, 11, and xiii. 1, 2, 4, xiv. 6, 8, 20. The phrase signifies, in the prophets, an extraordinary season, remarkable for some signal events of providence (see the note upon Isa. iv. 2). This prophecy may probably be understood of the invasions which the enemies of God and his truth shall attempt against the Jews after their conversion (compare xiv. 1—3, 13, 14, Ezek. xxxviii., xxxix., Mic. v. 8, &c.).

Will I make Jerusalem a burdensome stone for all people:] St. Jerome upon the place thinks that "a burdensome stone" is an expression taken from an exercise kept up in Judea to his time, "where young men used to make trial of their strength by lifting great stones as high as they could." In such an exercise, where men undertook to lift a stone too heavy for their strength, they were in danger of its falling upon them, and bruising or crushing them to pieces. To the same sense Christ saith, "On whomsoever this stone shall fall, it will grind him to powder" (Matt. xxi. 44). The same danger shall they incur, who enter into acts of hostility with the inhabitants of Jerusalem.

All that burden themselves with it shall be cut in pieces.] All that undertake to contend with it, shall have their flesh torn and bruised like men that let a heavy stone fall upon them.

Ver. 4. *I will smite every horse with astonishment, &c.*] The Turks are famous for their cavalry, wherein the strength of their armies consists; so, in order to their discomfiture, God will send a distraction among the horses and their riders, who

devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall

shall be put into such a confusion as to fall foul one upon another (see xiv. 13), and not be able to distinguish between their friends and their foes; they shall be as if they were struck with blindness, just as the Syrian army was when they surrounded the door of Elisha (2 Kings vi. 18).

I will open mine eyes upon the house of Judah.] I will have an especial concern for their preservation (compare ix. 18).

Ver. 5.] The marginal reading is to be preferred, "There is strength to me, and to the inhabitants of Jerusalem in the Lord of hosts our God." God doth visibly interpose for our deliverance, and thereby encourage us to rely on his protection.

Ver. 6. *The governors of Judah like an hearth of fire, &c.*] They shall devour all their enemies that annoy them (see ver. 9, Obad. ver. 18, and the note upon that place).

On the right hand and on the left:] i. e. Southward and northward (see the note upon Ezek. xvi. 46, so Isa. ix. 20). The *right hand* and the *left*, is explained in the Targum by the *south* and the *north*.

Jerusalem shall be inhabited again] See xiv. 10.

Ver. 7.] This shall be the order whereby this victory shall be accomplished; the Lord shall first give success to the body of the Jewish nation that encamp in the open country, that the valour of the house of David, and of the people that defend Jerusalem from within, may not eclipse the courage of the people without the walls, and puff up one party against the other. The inhabitants of Jerusalem used to value themselves above their brethren, because their city was the place of God's residence, and the seat of the royal family; to take away all occasion of such an emulation, God will first appear in behalf of those Jews that live in the open country.

Ver. 8. *He that is feeble among them at that day shall be as David;*] He shall inspire those within the city with unusual courage, so that the feeblest among them shall do as great exploits as David did of old.

As the angel of the Lord before them.] Or, "At the head of them." The Messiah, who is the principal branch of the house of David, shall lead them on, as he formerly went before the Israelites in the wilderness, and conducted them to the land of Canaan, by the name of the "angel of God's presence" (see Exod. xxiii. 20, &c., Isa. lxiii. 9, and note there).

Ver. 9.] See ver. 3, 6.

Ver. 10. *I will pour upon the house of David, the spirit of grace and of supplications:*] I will bestow a plentiful share of grace upon the descendants of Da-

look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family

vid's family, and the rest of the Jews, whereby they shall be brought to a deep humiliation for their own sins, and a true compunction of heart for the great sin of their forefathers in crucifying me their Lord and Saviour. The conversion of the Jews is compared by St. Paul to "life from the dead," Rom. xi. 15, and therefore must be effected by an extraordinary and uncommon degree of grace, which shall then be given them (see Isa. liv. 13, Ezek. xxxix. 29, Joel ii. 28, and the notes upon those places): such an efficacious call as may bring them to a due sense of their own and their fathers' sins, and a hearty lamentation for them (see Jer. xxxi. 9, l. 4, Ezek. xvi. 61, 63, xx. 43, xxxvi. 31, and notes there).

They shall look upon me whom they have pierced,] The words point out the outward means whereby their conversion shall be wrought; viz. that the Lord, i. e. the Messiah, "shall come" (xiv. 5): i. e. Christ shall appear in the heavens, "sitting on a bright cloud," as his coming is described, Rev. xiv. 14 (compare i. 7, Dan. vii. 13). This is probably meant by "the sign of the Son of Man in heaven," mentioned Matt. xxiv. 30, compared with Mark xiii. 26. This sight shall strike them with horror and astonishment for their sin in rejecting me their God, whom their fathers put to an ignominious death, and themselves have by their blasphemies crucified afresh. Then they shall beg pardon for their own and their fathers' sins, with the deepest signs of mourning and humiliation, expressed by a proverbial speech, as equal to the mourning of a father for an only son (compare Jer. vi. 26, Amos viii. 10).

The Jews themselves have applied this text to the Messiah, as may be seen in Grotius's notes upon the place, and Bishop Pearson's Exposition of the fourth article of the Creed. David did before describe his sufferings under the figure of "piercing his hands and his feet," Ps. xxii. 16, and Isaiah foretold he should be wounded for our transgressions, liii. 5. This text is at large explained and vindicated in the Bishop of Coventry and Litchfield's Defence of Christianity from the Ancient Prophecies, p. 107.

Ver. 11.] Josiah was slain at, or near Megiddo (2 Kings xxiii. 29); it may be the field where the battle was fought might be called Hadadrimmon. St. Jerome saith, it was a place near Jezreel, called in his time Maximianopolis. The valley or plain of Jezreel was a large plain (see Josh. xvii. 6) called the *plain*

apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

of *Esdraelon*, Judith i. 8; it comprehended the valley of Megiddo in it. There the lamentation for Josiah began, which was continued from thence to Jerusalem, whither his body was brought to be buried, where *all Judah mourned for him*, and appointed an anniversary commemoration and lamentation for him (2 Chron. xxxv. 24, 25). So the mourning for Josiah became a proverb for a public and solemn lamentation. Such a national humiliation shall the Jews observe for their crucifying the Messiah.

Ver. 12. *The land shall mourn, every family apart;]* The whole land shall mourn in a most solemn manner; and every family shall sequester themselves from business and conversation for that purpose (compare vii. 3).

The house of David apart, and their wives apart;] Those of the royal family who have rejected Christ shall lead the way. Even husbands and wives shall abstain from each other's company, as is usual in times of solemn humiliation (see Joel ii. 16): or, as a very learned person suggests, in solemn processions it was usual for the several orders of men to go distinctly, and likewise for the women to go in ranks by themselves; this was in all likelihood used in funeral mournings, where each tribe or order of men and women used a distinct form of lamentation. For example, the tribe of Judah lamented, "Ah, my brother!" the rest of the tribes answered, "Ah, Lord!" (see Jer. xxii. 13). This probably was done in the mourning for Josiah (see 1 Esdras i. 32), and observed in the times after the return from captivity (see 2 Chron. xxxv. 25, compared with xxxvi. 22), to which ceremony the expressions of the text allude.

The family of the house of Nathan] David had a son named Nathan (2 Sam. v. 14, Luke iii. 31). This branch of the royal family seems here meant.

Ver. 13. *The family of Shimei apart,]* Some suppose that this family was noted for breeding up persons eminent in the knowledge of the law; such was Sameas, a noted rabbi, who lived in our Saviour's time, as St. Jerome informs us in his commentary on Isa. viii. The LXX. read the "house of Simeon;" which tribe was intermixed with that of Judah (Josh. xix. 9).

Ver. 14. *All the families that remain,]* The prophet having mentioned the tribes and families of chiefest note in his time, comprises the rest under this general expression.

CHAPTER XIII.

1 IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

CHAP. XIII.

ARGUMENT.—A general promise of pardon proclaimed to the Jews upon their conversion, and particularly of their being cleansed from idolatry, and the false pretences to prophecy, upon their belief in Christ; whose death is foretold, and the saving of a third part of that people, after a severe trial.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall

Ver. 1.] The "house of David," with the other "inhabitants of Jerusalem," upon their solemn humiliation, described xii. 13, 14, and "believing in him whom they had crucified and rejected," shall obtain a full and free pardon of all their sins, being admitted into the church of Christ by baptism (see Acts ii. 38, 39, xiii. 38, 39). The word *fountain* properly expresses the Christian baptism, which

no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his

vision, when he hath prophesied: neither shall they wear a rough garment to deceive:

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep*

was often administered in fountains and rivers; and likewise alludes to the Jewish *washings*, which were usually performed in running waters, and were prescribed for the expiation of legal pollutions, expressed here by the word *niddah*, which properly signifies *separation* from the company of others; a censure inflicted by the law upon unclean persons. Kimchi understands it of the captivity or destruction of the Jews, inflicted upon them for their sins, which sequestered them from their own land, and made them unfit to attend upon God's worship; as unclean persons were excluded from the precincts of the temple (compare Ezek. xxxvi. 17).

Ver. 2. *I will cut off the names of the idols out of the land.*] The Jews were forbidden to mention the names of the heathen idols, if they could avoid it (see Exod. xxiii. 13, Josh. xxiii. 7, Ps. xvi. 4), so when idolatry should be utterly extirpated, the names of idols should be buried in oblivion. In the popish countries many of the Jews comply with the idolatry there practised, as some of their own writers confess (see note upon Isa. lxxv. 7). Manasseh ben Israel (De Termino Vitæ, lib. iii. 4), expounds that threatening (Dent. xxviii. 64), that "they shall serve other gods, which neither they nor their fathers have known, wood and stone," as if it should be fulfilled in their captivity under the Romans, which they suppose is not yet expired. Here it is foretold, that this sort of idolatry shall be abolished upon their conversion: or else we may understand it of the putting down that idolatry now practised in Judea, both by the Greek and Latin Christians, before the Jews come to be settled in their own country (compare this text with Mic. v. 12—14).

I will cause the prophets and the unclean spirit to pass out of the land.] By the *prophets* are here meant the *false prophets*, as the LXX. translate it, who understand the word *nabi* in that sense, in several places of Jeremiah (compare Mic. iii. 11, Zeph. iii. 4). The *unclean spirit* is the same with a *lying spirit*, or a false pretence to prophecy and inspiration (compare 1 Kings xxii. 22, Rev. xvi. 13). The Jews were always very much addicted to sorcery, charms, and other sorts of divination, as is observed in the note upon Mal. iii. 5, and it is probable that several pretenders to prophecy will arise among them, near the time of their future restoration, to discourage their return home.

Ver. 3.] These false pretenders to prophecy, who discouraged their brethren's conversion and return, were confuted by experience; things falling out quite otherwise than they had foretold (see ver. 4). This shall raise a just zeal against such impostors, so that even their parents shall be forward to put in execution against them the penalties inflicted by the law upon false prophets and seducers (Dent. xiii. 6, 8, 9, xviii. 20). They shall treat such a one in the same manner as their fathers did the true Prophet, the Messiah, shall "pierce or thrust him

through;" for the same verb is used in the Hebrew here, and xii. 10.

Ver. 4. *The prophets shall be ashamed every one of his vision.*] The event proving quite otherwise than they had prophesied.

Neither shall they wear a rough garment to deceive.] The prophets used to wear hairy or rough garments (see Isa. xx. 2), this they did, partly in imitation of Elijah, that was so clad (2 Kings i. 8), and partly because it was a despicable or mournful habit, and suitable to their office, which was to denounce God's judgments against pride and luxury. [John Baptist wore such a garment as was suitable to the office of a preacher of repentance.] The words import, that these prophets shall disown their former pretences, and no longer wear such a garment, as a badge of their profession.

Ver. 5.] To save themselves from punishment (ver. 3), each of them shall profess husbandry, and say that his employment from a child had been to look after *cattle* or "till the ground," as the verb *hiknani* may be translated.

Ver. 6.] When such a severe inquisition is made against false prophets, every one shall be ready to observe what marks or characters are printed upon the hands of such a pretender, and to ask him, How they came there? And he shall answer in his own justification, This is not the mark or character of any idol, but only a token that I am a servant belonging to such a family. It was an ancient custom for masters to set a mark upon their slaves or goods; and there was sometimes a particular character imprinted upon the worshippers of certain idols: so we read in the third book of Maccabees, that the worshippers of Bacchus had an *ivy-leaf* imprinted upon their *bodies*. Such impressions were often made upon the hands, to which that expression alludes (Rev. xiii. 16). of "receiving the mark of the beast upon the right hand." Several interpreters understand this verse of the *wounds* of Christ; but I conceive the following words more properly belong to that subject.

Ver. 7. *Awake, O sword, against my shepherd, and against—my fellow.*] Here begins a new prophecy, importing that the Messiah, the great shepherd, as he is described in this prophecy (xi. 4, &c., and in Isa. xl. 11, Ezek. xxxiv. 23), though with respect to his divine nature he be "equal with God the Father" (Phil. ii. 6), yet shall be delivered up to death, by God's "determinate counsel" and appointment (see Acts ii. 23, iv. 28). A *sword* is put for any instrument of the divine justice, as hath been observed upon xi. 17.

Smite the shepherd, and the sheep shall be scattered.] This our Lord applies to his disciples being "scattered every man to his own," upon his being apprehended and put to death (Matt. xxvi. 31, John xvi. 32).

I will turn mine hand upon the little ones.] This sentence may be translated in two contrary senses.

shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

The Hebrew phrase rendered here "turn mine hand," may signify either to punish, or to spare; in the former sense it is taken, Ps. lxxxi. 14, in the latter, Ezek. xx. 22, where our translators render it, "I withdrew my hand." In like manner the word *isair* signifies *great* as well as *little*, as hath been observed upon Mic. v. 2, viz. it is translated to this sense in some copies of the LXX. and so Dr. Pocock understands it here (Not. in portam Mosis, cap. 2). If we follow our English translation, the sense may be, I will show mercy to my *little flock*, dispirited by the death of their Master, and will quickly show him to them alive again, to their joy and comfort. If we translate the words, "I will turn my hand upon the great ones," they denounce a severe judgment against the Jewish rulers, for their sin in crucifying Christ; agreeably to the import of the following words.

Ver. 8.] Those severe judgments which our Saviour foretold should come upon them (Matt. xxiv.) shall consume *two* parts in *three* of the nation, but a *third* part shall escape the general destruction, and

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them. I will say, It is my people: and they shall say, The LORD is my God.

be left to be dispersed over the world to preserve a posterity to future generations.

Ver. 9. *I will bring the third part through the fire,*] I will make them pass through the "furnace of affliction" (Isa. xlvi. 10): the wicked among them shall be consumed as dross, and they that repent and believe shall be saved (see Ezek. xx. 38, and note there).

They shall call on my name, and I will hear them:] When I have "poured upon them the spirit of grace and supplication" (xii. 10), they shall humbly implore pardon for their sins, and I will graciously hear and answer their prayers (compare x. 6, Isa. lxxv. 24, Hos. ii. 21, Joel ii. 32).

I will say, It is my people: and they shall say, The Lord is my God.] For their disobedience "I broke my covenant with them" (xi. 10), and they were no longer my people; but upon their repentance and conversion, "they shall be as though I had not cast them off" (x. 6), and I will renew my covenant relation with them (compare viii. 8, Lev. xxvi. 12, Jer. xxx. 22, Ezek. xi. 20, xxxvi. 28, xxxvii. 27).

CHAPTER XIV.

1 BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight

against those nations, as when he fought in the day of battle.

4 ¶ And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

CHAP. XIV.

ARGUMENT.—The beginning of the chapter is a continuation of the taking of Jerusalem by the Romans; then follows the Jews' final victory over their enemies in the latter times. The prophecy concludes with a description of the *glorious state of Jerusalem* which should follow.

Ver. 1.] A day remarkable for the execution of his judgments upon Jerusalem, and her inhabitants (compare Joel ii. 31), when their riches shall become a prey to the conquerors.

Ver. 2.] *I will gather all nations against Jerusalem to battle;*] The Romans being lords of the known world, had the strength of all nations united in their forces; as Nebuchadnezzar is said to "fight against Jerusalem with all the kingdoms of the earth of his dominion," Jer. xxxv. 1.

The city shall be taken, &c.] The Roman army shall exercise those acts of lust and violence which are too frequent among conquerors (see Isa. xliii. 13, Amos vii. 17).

Half of the city shall go forth into captivity,] It is said, xliii. 8, that "a third part of the land shall be left therein," which is very well consistent with "half the city's going into captivity."

The residue of the people shall not be cut off from the city.] God shall preserve the other half of the

citizens from being cut off by the enemy. There were "forty thousand of the inhabitants suffered to go whither they would," saith Josephus, De Bell. Jud. lib. vii. cap. 15.

Ver. 3. *Then* [or, afterward] *shall the Lord go forth to fight, &c.*] In aftertimes God shall discomfit the posterity of these nations, viz. the Latin idolaters, who probably will be joined in alliance with the Mahometans (see xii. 2, 8), and will go forth against them in as visible a manner as he appeared in behalf of Israel, when he overthrew the Egyptians in the Red sea, or when the ark of God's presence led their armies in the land of Canaan (Josh. vi. 6). It is no unusual thing for the holy writers to speak of two events together which happen at a great distance from each other: so we read, 1 Cor. xv. 23, "Christ the first-fruits, afterward they that are Christ's at his coming."

Ver. 4. *His feet shall stand in that day upon the mount of Olives,*] The glory of the Lord, i. e. the Shechinah, or symbol of God's presence, when it departed from the city and temple, settled itself upon the mount of Olives (Ezek. xi. 23), so, when God shall return to Jerusalem, and make it the seat of his presence again, it shall return by the same way it departed (see Ezek. xliii. 2). We may add, that when our Lord ascended from the mount of Olives, the angels told his disciples "he should come again in like manner:" i. e. in a visible and glorious appearance at the same place, Acts i. 11, 12.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

6 And it shall come to pass in that day, that the light shall not be clear nor dark:

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall

The mount of Olives shall cleave in the midst thereof—and there shall be a very great valley;] By an earthquake, such as was in the time of king Uzziah (see Amos i. 1), the middle of mount Olivet shall cleave asunder, and sink into a deep valley, so as to leave the two points or tops of the hill, north and south, still standing. Mount Olivet had three tops, or eminences, one on the north point, another on the south, and the third in the middle, from whence Christ ascended, and where Christians in aftertimes erected a cross in memory of his ascension there (see Maundrell's Travels, p. 103).

Ver. 5. *Ye shall flee to the valley of the mountains, &c.]* When ye see the mount of Olives cleave asunder, ye shall flee towards the valley for fear. The margin reads, "The valley of my mountains," which may be understood of Zion and Moriah. But the Chaldee and LXX. reading the text with a small alteration of the points, render the sense thus; "The valley of the [or, my] mountains shall be filled up; for the valley of the mountains shall join, or touch, even to Azal; it shall even be filled up, as it was filled by the earthquake in the days of Uzziah." Josephus writes (Antiq. lib. ix. cap. 11), "That upon the earthquake, the mountain before Jerusalem, i. e. mount Olivet, cleft on the west side, and then removed for about half a mile towards the east part of the hill, and there stopped." Azal is probably a name by which part of the hill was called.

The Lord my God shall come, and all the saints [or holy ones] with thee.] Or, "with him," as the Chaldee and LXX. read. The words are a description of Christ's coming to judgment, attended with "all the holy angels," as the writers of the New Testament express it, Matt. xvi. 27, xxv. 31, Mark viii. 38. The word *kedoshim*, translated *saints*, elsewhere signifies *angels* (see Deut. xxxiii. 2), so the word *saint* is used in the New Testament, 1 Thess. iii. 13, and St. Jude, ver. 14, quoting the prophecy of Enoch, saith, "Behold, the Lord cometh with ten thousand of his saints," or holy ones; a place exactly parallel with that of the text. The name Jehovah, Lord, is often applied to the Messiah by the prophets (see note upon Isa. vii. 14, Hosea i. 7, and compare xii. 8, 10 of this prophecy). The time here specified may probably be the season when the Jews shall "look upon, or behold, him whom they have pierced," xii. 10.

Ver. 6.] It shall not be clear in some places, and dark in other parts of the world: i. e. there shall not be that succession of day and night as there is now.

Ver. 7.] At the consummation of all things, a time predetermined by God, but known to no creature (Matt. xxiv. 36), there shall not be any vicissitude of day and night, but one uninterrupted day, without any evening or twilight (compare Isa. lx. 19, 20, Rev. xxi. 23, xxii. 5).

These two verses may be expounded with respect to the Jews, that their condition shall be for some time not altogether prosperous, nor yet quite desperate. The great crisis of their affairs shall be in

come to pass, that at evening time it shall be light.

8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And, the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be turned as a plain from

a day which God alone knows; unlike to our days; dark at the beginning and clear in the end, when the light is not expected.

Ver. 8. *Living waters shall go out from Jerusalem:]* The supplies of grace are often represented in scripture by rivers and streams of water, which both cleanse and make fruitful the ground through which they pass (see Ezek. xlvii. 1, Joel iii. 18). Here they are described as coming out of Jerusalem: in Ezekiel and Joel they are said to come out of the temple; both descriptions intimating that the church is the spring from whence all the means of grace are communicated to believers.

Half of them toward the former sea, and half of them toward the hinder sea:] The same Hebrew phrase is translated, the east sea, and the utmost sea, Joel ii. 20. The first of these denotes the sea or lake of Sodom, being towards the east country (Ezek. xlvii. 8), the latter signifies the Mediterranean, or western sea (see Deut. xi. 24). The expression imports, that the whole land shall have a plentiful share of these blessings, which are here described under the metaphor of "living waters."

In summer and in winter shall it be.] They shall be the same in all seasons of the year; neither failing in summer nor overflowing in winter.

Ver. 9.] Upon the conversion of the Jews, and the coming in of the fulness of the gentiles, the name of God shall not be given to any idol, idolatry being utterly abolished (xiii. 2), and God shall be glorified "with one mind and one mouth" all the world over (compare Mic. v. 12, 14, Zeph. iii. 9, Rev. xi. 15.) The stone which represents Christ's kingdom, shall then "become a mountain, and fill the whole earth," Dan. ii. 35.

Ver. 10. *All the land shall be turned as a plain from Gebah to Rimmon south of Jerusalem:]* The mountains about Jerusalem (see Ps. cxxv. 2) shall be levelled, perhaps by the earthquake before mentioned, from Geba northward to Rimmon southward of Jerusalem. The expressions may signify, that all impediments shall be removed that oppose the advancement of Christ's kingdom (compare iv. 7, and Isa. xl. 4).

It shall be lifted up, and inhabited in her place,] The mountains that obstructed the prospect of Jerusalem being removed, the city shall be seen by passengers afar off, like "the city set on a hill," to which the church is compared, Matt. v. 14, and it shall be inhabited as formerly (see xii. 6).

From Benjamin's gate unto the place of the first gate, [even] unto the corner gate,] "Benjamin's gate" was on the north side of the city, the tribe of Benjamin lying northward in respect of Jerusalem. The prophet foretells that the city shall be inhabited from Benjamin's gate northward, to the first or old gate, southward, mentioned Neh. iii. 6, xii. 39, and still farther on to the corner gate, situate on the southwest part of the city (see Dr. Lightfoot's Description of Judea, chap. 26).

From the tower of Hananeel unto the king's wine-presses.] The "tower of Hananeel" was on the south

Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hanañeel unto the king's winepresses.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about

part of Jerusalem, as the same writer observes, and "the king's wine-press" on the north part (compare this verse with Jer. xxxi. 38, 39).

Ver. 11. *There shall be no more utter destruction;*] The city shall never be utterly destroyed, as it was by the Chaldeans and Romans (compare Jer. xxxi. 40). The latter part of the sentence may be translated, "there shall be no more curse." In the new state of things here foretold, the curse which sin brought into the world shall be removed. The same words are repeated by St. John, Rev. xxii. 3, and seem to be taken from this place.

But Jerusalem shall be safely inhabited.] A promise often repeated in the prophets (see Jer. xxiii. 6, and the note there).

Ver. 12.] Those that die not in the battle, nor fall by the hand of their brethren (see ver. 13), shall be destroyed by famine or consumption.

Ver. 13.] Or, "A great discomfiture," as the word is translated, 1 Sam. xiv. 20. The LXX. render it an *ecstasy*: such a terror or confusion shall seize them, as shall take away the use of their reason (see xii. 4); or there shall be misunderstandings among them, so that they shall fall foul one upon another, as the army of the Philistines and Moabites did, 1 Sam. xiv. 20, 2 Chron. xx. 23 (compare Ezek. xxxviii. 21). The prophet goes back to give an account how God would discomfit those that come against Jerusalem (ver. 3).

Ver. 14. *Judah also shall fight at* [or rather for] *Jerusalem;*] the Lord shall save the tents of Judah first (xii. 7), and then they shall join their forces against the common enemy, when he comes against Jerusalem (see xii. 2).

The wealth of all the heathen round about shall be gathered together, &c.] As they came with an intent to make a prey of Jerusalem, so the wealth which they brought with them shall become a spoil to the Jews (compare Ezek. xxxviii. 12, xxxix. 10).

Ver. 15.] This is to be joined to the twelfth verse, the thirteenth and fourteenth being joined in a parenthesis. Both man and beast in that army shall be consumed in one common destruction.

Ver. 16. *Every one that is left of all the nations which came against Jerusalem*] Those that were not in the army that marched against Jerusalem. The words may be translated, "Every one that is left from among all the nations," &c. and then they may be understood of the Jews that remained behind,

shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, *that have no rain*; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and

and did not go to Judea to fight for Jerusalem. The Jewish Commentators follow this sense.

Shall even go up from year to year to worship the king, &c.] i. e. They shall join the solemn acts of Christian worship. The prophets often describe the state of the gospel by the usages of their own times (compare ver. 20, 21 of this chapter, and viii. 21, 22; see likewise Isa. lx. 7, 9, lxvi. 23, with the notes upon those places). The "feast of tabernacles," being observed in remembrance of God's conducting and preserving the Jews in the wilderness for forty years, was observed with extraordinary expressions of rejoicing (compare Hos. xii. 9). The Jews have a tradition, that the defeat of Gog and Magog, which seems to be the same discomfiture which is here described, shall fall out upon the feast of tabernacles; or, as others say, that the "seven months' cleansing of the land" (Ezek. xxxix. 12), shall be finished at that time.

Ver. 17. *Even upon them shall be no rain.*] For want of which they shall suffer a famine.

Ver. 18.] Though the fruitfulness of Egypt, especially the upper part of it (see Herodotus, lib. iii. cap. 10), depends not upon rain (compare Dent. xi. 10, 11); yet if the Jews that dwell there, or the rest of the inhabitants, do not join in the solemn acts of Christian worship (see ver. 16), they shall suffer the same plague of famine with which others are threatened, i. e. the "Nile shall not overflow," as the Targum explains it; from whence a *famine* will ensue. The words may be translated more exactly to the Hebrew thus; "If the family of Egypt go not up, shall there not be the plague wherewith the Lord will smite the heathen that come not up?" The particle *velo* is often taken interrogatively, as Noldius observes, p. 342. The word *family* is equivalent to kingdom (see the note upon Jer. i. 15).

[*That have no rain;*] The upper parts of Egypt, beyond Thebes, have no rain: beside the testimony of Herodotus, referred to in the last note, Seneca affirms the same (Nat. Quæst. lib. iv. cap. 2); "In ea parte quæ in Æthiopiâ vergit, aut nulli imbres sunt, aut rari." Our learned countryman, Mr. Graves, in his Pyramidographia, sect. 2, tells us, "That while he lived at Alexandria, a great deal of rain fell there in the months of December and January; but in the upper part of Egypt, about Syene, and the cataracts of the Nile, the inhabitants affirmed that they seldom had any rain."]

the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

Ver. 20. *In that day shall there be upon the bells [or bridles] of the horses, HOLINESS UNTO THE LORD;*] A very learned person supposes, that this and the following verse imply in them the promise of a universal peace, a blessing often spoken of in the prophets, as concomitant of the flourishing state of Christ's kingdom. Taking this to be the general import of the place, the first part of the verse implies, that the *bridles*, or trappings, of the horses, as the Chaldee explains the word *metsilloth*, i. e. the necessary furniture of war, shall no more be applied to its proper use, but shall be looked upon as sacred, and laid up in the armory of God's house for a memorial of the good success he had given his people against their enemies (see 2 Chron. xxiii. 9).

The pots in the Lord's house shall be like the bowls before the altar.] In pursuance of this interpretation, by the word *siroth*, *pots*, we are to understand helmets, called so because of their shape, being made like a pot. These, saith the text, shall be like the bowls, or vials, before the altar; no more to be profaned in war or bloodshed. In the Hebrew, words made up of letters of the same origin, have often an affinity of sense. So *sarah*, a word near akin to *siroth*, signifies a *coat of mail*: and the words *shcriah* and *shcrion* are used in the same sense.

Ver. 21. *Every pot in Jerusalem and in Judah shall be holiness*] Even every private helmet in Judah and in Jerusalem, shall be as useless to the purposes they were formerly employed in, as the most sacred things in the temple.

All they that sacrifice shall come and take of them,

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

and see the therein:] The helmets shall arise to such a number, that if every one that sacrificeth were to see the separately, they would suffice for pots for every one's use. If this interpretation be not accepted, we may suppose the words set forth the abundant measure of grace and holiness which shall then be bestowed upon all believers, they being all made "priests unto God" (see Isa. lxi. 6, Rev. v. 10, xx. 6); set apart to attend upon God's service, as the priests were under the law, whose office it was to *see the*, or boil, the sacrifices (see 2 Chron. xxxv. 13).

There shall be no more the Canaanite in the house of the Lord] If we understand the former words of a universal peace, the sense of these will be, that no stranger, or unbelieving enemy, shall give any annoyance to the servants or worship of God (see Joel iii. 17). The Christian church is often called the *house* or "temple of God" in the New Testament (see Eph. ii. 20, &c., 1 Tim. iii. 15, Heb. iii. 6, 1 Pet. iv. 19). If we follow the common interpretation, the words import, that no hypocrite or unclean person shall have any share in the society of the faithful (see Rev. xxi. 27, xxii. 15). The Chaldee and Vulgar Latin translate the words, "There shall be no more any merchant in the house of the Lord of hosts." There shall be such plenty of all provisions at home that there will be no need of being supplied by any traffickers from abroad. Taking the words in this sense, they are equivalent to those descriptions of plenty foretold in the days of the Messias, Joel iii. 18, Amos ix. 13.

THE BOOK

OF

THE PROPHET MALACHI.

PREFACE.

THE prophet Malachi was, in all likelihood, contemporary with Nehemiah. His prophecy supposes the temple to be built, and the worship of God settled there; but blames the priests and Levites for not attending upon the public worship (i. 10), and the people for offering the *lame* and the *blind* (ibid. ver. 7, 8), and "robbing God of his tithes and offerings" (iii. 10), which agrees very well with the abuses we read of, Neh. x. 33, 39, xiii. 10—12, as his reproofing them for "marrying strange wives" (ii. 11), exactly answers Neh. x. 30, xiii. 23, &c.

Bishop Lloyd dates this prophecy something later than Nehemiah's time, about three hundred and ninety-seven years before Christ; at which time, according to his computation, the first seven of Daniel's *weeks*, or forty-nine years, were expired: which time, as his lordship explains the words, was allotted for "sealing up the vision and prophecy" (Dan. ix. 24); i. e. for completing the canon of the Old Testament. The words of Malachi, iv. 4, 5, import, that after him the Jews were not to expect a succession of prophets: whereupon he exhorts them carefully to observe the law of Moses, and to look for no other prophet till Elias, the forerunner of the Messias, should come.

CHAPTER I.

1 THE burden of the word of the LORD to Israel by Malachi.

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was not Esau Jacob's brother?* saith the LORD: yet I loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

CHAP. I.

ARGUMENT.—God reproves the Jews for their ingratitude, and blames both priest and people for their irreverent and careless performance of the public worship.

Ver. 1.] The word *burden* is sometimes equivalent to prophecy, and in this sense it is taken here, and is so interpreted in the Syriac version (see note upon Zech. xii. 1). *Israel* stands here for Judah, as it does ver. 5. ii. 11, Mic. i. 14, iii. 1, 8, 9, that being the only remainder of the Jewish nation which enjoyed any of the blessings promised to their fathers.

Ver. 2. *I have loved you,*] I have chosen you for my peculiar people, out of pure love and kindness, without any antecedent merits on your side (see Deut. vii. 8, x. 15).

Ibid. and ver. 3. *Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau.*] I have all along shown a particular kindness to Jacob and his family, above that of Esau, though they were both the sons of Isaac: and have lately given a signal proof of it in that I have restored you to your country again, after your captivity; whereas I have scattered the Edomites, and dispossessed them of mount Seir, their ancient inheritance (Deut. ii. 5), by the Nabatheans, to which they shall never be restored again (compare Jer. xlix. 18, Ezek. xxxv. 7, 9). *Hating* is sometimes used comparatively for a less degree of love (see Gen. xxix. 31, Luke xiv. 26). St. Paul alleges this text, Rom. ix. 13, to prove that God might justly reject the Jews for their rejecting the gospel, notwithstanding his promises made to Abraham's seed; since he had from the beginning freely bestowed particular favours upon one branch of his posterity, from which others were excluded.

For the dragons of the wilderness.] The word *tannin*, or *tannoth*, signifies any large creature of the creeping kind, whether by land or sea (see note upon Mic. i. 8). Here it is taken for a great serpent, such as are commonly found in deserts and desolate places (compare Ps. xlv. 19, Isa. xiii. 22, Jer. ix. 11, li. 37).

Ver. 4. *We are impoverished* [or destroyed, compare Jer. v. 17], *but we will return*] They hoped to be restored to their own country again, as the Jews had been.

They shall build, but I will throw down;] Or, "If they shall build, yet I will throw down" (see Noldius, Concord. p. 90). They shall never succeed in their attempts to recover their own country, and shall be finally subdued by Hyrcanus, and the name

5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

6 ¶ A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it

of the Edomite utterly extinguished (see Dr. Prideaux, ad an. A. C. 129).

They shall call them, The border of wickedness, &c.] They shall be spoken of as a remarkable example of God's severe judgments upon a sinful people. The word *border* is equivalent to *country* here, and in the following verse: so it is used, Jer. xxxi. 17, Ezek. xi. 10, Amos. vi. 2.

Ver. 5.] Though you ungratefully forget God's former mercies, he will give you fresh instances of his favour towards you, so that ye shall be forced to acknowledge that he continues to make his name and power illustrious in your preservation.

Ver. 6. *A son honoureth his father, &c.*] Those degrees of respect that are due to human authority, are in a more eminent manner to be paid to the supreme Lord of all: so the priests who are dedicated to my service in a peculiar manner, behave themselves very undutifully, in that disrespect which they show to my name and worship (see the following verse).

Ye say, Wherein have we despised thy name?] Or, *yet ye say:* they impudently persist in justifying themselves (compare ii. 14, 17, iii. 7, 8, 13).

Ver. 7. *Ye offer polluted bread upon mine altar—the table of the Lord*] The words *altar* and *table* denote the same thing (compare Ezek. xli. 22). What was consumed upon the altar was God's portion, and is called the "bread of God," Lev. xxi. 6, and the "food of the Lord," iii. 11, 16, as our translation renders it, but it is in the Hebrew, "the bread of the Lord." So by "polluted bread" is meant maimed and blemished sacrifices, as it is particularly expressed, ver. 8.

In that ye say, The table of the Lord is contemptible.] By your actions you declare how little value you have for the worship of God, since you care not in how slight and contemptuous a manner it is performed.

Ver. 8. *If ye offer the blind for sacrifice, is it not evil?*] The beasts to be offered in sacrifice were required to be perfect and without blemish (Lev. xxii. 21, 22).

Offer it now unto thy governor; will he be pleased with thee,] It argues a great contempt of almighty God, when men are less careful in maintaining the decencies of his worship, than they are in giving proper respects to their superiors.

Ver. 9.] This irreverent performance of God's worship is a national sin, for which we may expect some public judgment. It is the priests' office to intercede with God, to be merciful to his people (see Joel ii. 17): and you are more especially obliged to

not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun even unto the going down of the same my name *shall be great* among the Gentiles; and in every place incense *shall be offered* unto my name, and a pure

do this, because this wickedness has been occasioned by your neglect, although it is much to be feared he will not regard your prayers or intercession.

Ver. 10.] You do not attend upon my service in the temple, out of any zeal or affection for it, but purely with a regard to your own profit and advantage, which makes both your persons and your offerings unacceptable unto me: and under the gospel I will put an end both to your priesthood and the sacrifices which you offer (see the following verse). The words *for nought*, at the end of the first sentence, are not in the Hebrew, but are supplied by our interpreters. The LXX. render the sentence to this sense, "It is through you (or, through your fault) that the doors will be shut;" i. e. you would be content to have the doors of the temple quite shut up, and God's worship wholly intermitted.

Ver. 11. *In every place incense shall be offered to my name, and a pure offering:*] The prophet describes the Christian sacrifice of prayer and thanksgiving, by the outward rites of the Jewish worship (see note on Zech. xiv. 16). Incense was looked upon as a figure or emblem of prayer by the Jews themselves (see Ps. cxli. 2, Luke i. 10). This spiritual service, the prophet saith, shall be offered up "in every place," whereas the Jewish worship was confined to the temple. The words of Christ are a commentary on this text, John iv. 21, 23, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father: but the true worshippers shall worship him in spirit and in truth." Where the *spirit* is opposed to the *carnal* ordinances of the Jewish service, such as meats and drinks and bloody sacrifices; and *truth* is used by way of distinction from the same external rituals, which were only "shadows of things to come." The Hebrew word *mincha*, *offering*, is commonly translated by our interpreters *meat-offering*, but should rather be rendered *bread-offering*; it being that offering of fine flour which always accompanied the other sacrifices (see Lev. ii. 1, ix. 17). It seems to signify the *daily sacrifice*, by a synecdoche, in the thirteenth verse of this chapter, and ii. 12, 13, as it does 1 Kings xviii. 29, 36. Mr. Mede thinks the word is used here to denote the sacrament of the Lord's supper, which may be properly called a commemorative sacrifice (see his discourse of the Christian Sacrifice).

Ver. 12.] But ye have profaned mine altar, and in your careless performance of my service there,

offering: for my name *shall be great* among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

you do as good as say, there is no difference between what is offered upon it, and other common meats: thus you render my sacrifices contemptible in the sight of the people. The word *nib*, *fruit*, is applied to sacrifice, see Isa. lviii. 19, where the "fruit of the lips" is explained of the "sacrifice of praise and thanksgiving," Heb. xiii. 15. The *oclo*, *his meat*, may be understood either of that part of the sacrifice which was immediately offered upon the altar, and is called the *food of the Lord* (see the note upon ver. 7), or else of the remainder of the sacrifice which God allotted to the priest, and to those that made the offering, but was still esteemed a hallowed thing, as having been consecrated to God (see Numb. xviii. 9, 10, Lev. xix. 8).

Ver. 13. *Ye said also,—what a weariness is it!*] Ye have complained of the constant attendance upon my altar, as a wearisome employment, as if ye were over-burdened with the care of purifying yourselves, and the nice inspection of the sacrifices brought thither; so you have by your outward gestures expressed your contempt of my service.

Ye brought that which was torn.] See ver. 8.

Ye brought an offering:] See note upon ver. 11.

Should I accept this of your hand?] God hath declared in Lev. xxii. 20, that he will not accept a sacrifice any way blemished or imperfect.

Ver. 14. *But cursed be the deceiver, which—sacrificeth unto the Lord a corrupt thing:*] The former reproofs related only to the priests; here the prophet reproves the people, that would offer to deceive almighty God by putting him off with the worst they had. Dr. Pocock thinks the words are to be understood of such offerings as of their own accord they vowed to God, which were to be males (Lev. xxii. 19): and if they would not perform their vows, in such a manner as God directed, it were better they did not vow at all (see Deut. xxiii. 21).

It was in this respect that Abel's sacrifice was preferred before Cain's, that he offered of the best of his substance. Thus much is implied in the words of St. Paul, Heb. xi. 4, where the apostle saith, "Abel offered *πλεονα θυσιαν*, a sacrifice better" in its kind than Cain.

For I am a great King,—and my name is [or, shall be] *dreadful among the heathen.*] As God is the "great King over all the earth," and will be acknowledged as such among the gentiles under the gospel (ver. 11); so men's religious services ought to be performed with a reverence suitable to the greatness of his majesty.

CHAPTER II.

1 AND now, O ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

3 Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith

he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one

CHAP. II.

ARGUMENT.—The beginning of the chapter is a continuation of God's reproof to the priests for their unfaithfulness in their office. From the tenth verse he proceeds to reprove the people for *marrying strange women*, and even divorcing their former wives, to show their fondness of such unlawful marriages.

Ver. 1, 2. *This commandment is for you—to give glory unto my name,*] Which you have despised, by your irreverent performance of my service (i. 6, &c.).

I will curse your blessings;] Turn your blessings into curses, or rather remove your blessings, and send curses and calamities in their stead.

Ver. 3. *I will corrupt your seed,*] The seed wherewith you sow your ground, so that there shall not be wherewith to furnish the meat-offerings requisite for the daily sacrifice (see iii. 11, Joel i. 13).

And spread dung upon your faces,] Ye shall become as contemptible, as if one had covered your faces with dung and filth.

One shall take you away with it.] You shall be esteemed as so many nuisances, only fit to be removed out of sight as dung is (compare I Kings xiv. 10).

Ver. 4. *Ye shall know that I have sent this commandment,*] By the punishments which will follow upon your neglecting to observe the commandment here enjoined you, ver. 1, 2.

That my covenant might be with Levi,] That the covenant that I made with the tribe of Levi, that they should be *mine* (Numb. iii. 45, viii. 15, xvi. 9), may continue firm to your posterity. Some render it, "Because my covenant was with Levi:" for the breach of which you are accountable. So the particle *le* sometimes signifies (see Noldius, p. 457).

Ver. 5. *My covenant was with him of life and peace;*] The prophet speaks of the succession of the ancient priests, such as Aaron, Elcazar, Phinehas, and their successors, as of one single person under the name of Levi (compare Zech. xi. 16), and saith, I gave him my covenant of happiness and security, or, I promised him a secure enjoyment of his office of the priesthood. The words allude to Numb. xxv. 12, 13, where God speaks to Phinehas, "I give him my covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting priesthood." Where *peace* signifies the same with

security, as it often does: i. e. a secure possession of the priesthood, without any disturbance or interruption, expressed by an "everlasting priesthood" in the following words. In which sense the phrase is used, Ezek. xxxiv. 25, xxxvii. 26.

For the fear wherewith he feared me,] As a reward of his fear and reverence towards me, of which the holy writings give us two remarkable instances; the zeal of the Levites against the worshippers of the golden calf (Exod. xxxii. 26, 29), and that zealous act of Phinehas, mentioned Numb. xxv. (compare Deut. xxxiii. 8, 9.)

Ver. 6. *He walked with me in peace and equity, &c.*] He directed all his actions by the rule of my laws (compare Gen. v. 22, vi. 9), and he discharged his duty with fidelity, and without any disturbance or offence, and was a means of "converting sinners from the error of their ways."

Ver. 7. *For the priest's lips should keep knowledge,*] As it is the priests' duty to understand the meaning of the law, so the people ought to resort to them for instruction in any difficulty that arises concerning the sense of it (see Lev. x. 11, Deut. xxii. 9, 10). For this reason the Levites had forty-eight cities allotted to them among the several tribes, that the people might more easily consult them upon every occasion (see Numb. xxxv. 7).

He is the messenger of the Lord of hosts,] God has appointed the priests his ordinary messengers, to declare his will unto the people, as the prophets are his extraordinary ambassadors. The word *messenger*, in the usual sense of it, is equivalent to *prophet* (see Isa. xlii. 19, xlv. 26, Hag. i. 13), it signifies the same with an *interpreter* of the divine will, Job xxxiii. 23.

Ver. 8. *Ye have caused many to stumble at the law;*] You have either perverted the sense of the law, or encouraged others to break it by your ill example (see ver. 12, and compare Rom. xiv. 21).

Ye have corrupted the covenant of Levi,] By your evil practices you have broken that covenant wherewith I placed you in a near attendance to myself (see ver. 4, and compare Neh. xiii. 29).

Ver. 9. *But have been partial in the law.*] Or, "Accepted persons in the law," as the Hebrew literally signifies; i. e. have wrested the sense of the law, in favour of particular persons, to excuse or alleviate their breaches of it.

Ver. 10. *Have we not all one father? hath not one God created us?*] Here a new section begins, where-

God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not

in the prophet severely reproves the people's sin of "marrying strange wives," which grew much in practice in Ezra and Nehemiah's time, who express a great detestation of it (Ezra ix. 1, Neh. xiii. 23). The prophet here begins his expostulation with putting them in mind, that they owned one God and Father, in opposition to the idols of the heathen, and therefore should deal with one another as brethren, being nearly allied by spiritual as well as fleshly relation.

Why do we deal treacherously every man against his brother, &c.] By these marriages with strangers, we deal falsely and injuriously with our brethren and countrymen, by the ill treatment of their daughters or sisters whom we took to marriage (see ver. 14); and we violate that covenant God made with our fathers, whereby he separated us from the rest of the world; and in order to preserve that distinction, forbid us to intermarry with idolaters (Deut. vii. 3).

Ver. 11. *Judah hath profaned the holiness of the Lord which he loved.*] This sin implies the profanation of God's holy people, which he set apart for his own worship and service; a profanation of the temple, when the priests who officiated there were guilty of the same crime (see ver. 12); and, lastly, profanation of that covenant God made with the Jews (ver. 10); God hath expressed a tender regard for these three sorts of holiness, and threatened severe punishment to those that break the laws made to preserve them.

Married the daughter of a strange god.] God calls himself the Father of his own people, and owns them under the relation of sons and daughters (see ver. 10, Jer. xxxi. 1, 2 Cor. vi. 18), and by consequence idolaters bear the same relation to the gods whom they worship.

Ver. 12. *The master and the scholar, out of the tabernacles of Jacob.*] He that persuades or instructs others that these marriages are lawful, and he that follows such advice; the expression seems to comprehend both the priest and the people. The words may relate to one of the priests of Joiada's family, who had contracted such a marriage, and by his example given encouragement to that wicked practice (Neh. xiii. 28, 29). The Hebrew reads, "He that wakes, and he that answers;" it seems to be a proverbial speech, denoting a master and scholar, as our interpreters render it: an instructor is described as one that "wakeneth the ear" of his disciple (Isa. l. 4).

Him that offereth an offering unto the Lord.] This is a particular threatening to the priests, who were guilty of this crime: such a one was Joiada's son (Neh. xiii. 28, 29).

Ver. 13. *This have ye done again.*] The words should be translated, "This second thing have ye done;" the prophet proceeds to reprove them for

the offering any more, or receiveth it with good will at your hand.

14 ¶ Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts:

another crime added to the former; viz. to show how much greater affection they had for strangers, they divorced themselves from their Jewish wives (see the following verse).

Covering the altar of the Lord with tears.] This injurious treatment of your wives has made them fill the courts of the temple, even as far as the altar itself, with their lamentations, and importuning heaven for relief against your oppressions: so that God will no more accept the sacrifices there offered by those that show so little regard for common justice and humanity.

Ver. 14. *Yet ye say, Wherefore?*] Ye impudently persist in justifying yourselves (see i. 6).

Because the Lord hath been witness between thee and the wife of thy youth.] The wife whom you now divorce, was one whom you made choice of when you were in the prime of your age, and you promised to live with her in true love and affection: but now you cast her off without any regard to that solemn contract and covenant between you, of which you called God to be a witness (compare Prov. ii. 17).

Ver. 15. *And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed.*] Among various interpretations of the words, this seems most probable, That the prophet puts the Jews in mind of the first institution of marriage in Paradise (as Christ did afterward upon a like occasion, Matt. xix. 5) and tells them, God made but one man at first, and made the woman out of him, when he could have created more women if he had pleased; to instruct men that this was the true pattern of marriage, ordained for true love and undivided affection, and best serving the chief ends of matrimony, viz. the religious education of children; whereas in polygamy the children are brought up with more or less care, in proportion to the affection men bear to their wives.

Take heed to your spirit.] Do not give way to an inordinate and irregular passion.

Ver. 16. *For the Lord—saith that he hateth putting away.*] He allowed the Jews the liberty of divorce only for the "hardness of their hearts" (Matt. xix. 8), not that it was a thing pleasing to him. Some render the words, "If he hate (her), let him put her away:" i. e. rather than use her ill. But the former sense is more agreeable to the scope of the place.

For one covereth violence with his garment.] Or, "And when one puts violence upon his garment," or, "covers his garment with violence," as Dr. Poock translates it; who have given the clearest sense of this phrase, and shown out of several eastern writers, that they usually call a wife by the name of a garment: the expression of Moses, Deut. xxii. 30, agreeing with this way of speaking. According to

therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied

this interpretation, the sense of the text will be, that God hates divorcing a former wife to take in one of a strange nation; and he hates that any should bring into his family an illegitimate wife over and above one that he had legally married before.

Ver. 17. *Ye have wearied the Lord with your words.*] You have tired his patience by your blasphemous speeches, charging his providence with injustice (compare Isa. xliii. 24, Amos ii. 13). The words begin a new discourse, and more properly

CHAPTER III.

I BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

CHAP. III.

ARGUMENT.—This and the next chapter, which are not divided in some translations, contain a prophecy of the coming of the Messiah, and his forerunner John Baptist, under the name of Elias; and the terrible judgments which shall come upon the Jews for their rejecting the gospel.

Ver. 1. *I will send my messenger, and he shall prepare the way before me.*] To silence the cavils of unbelievers, mentioned in the last verse of the foregoing chapter, the prophet here foretells the coming of the Messiah, who should set all things right; and of his harbinger, who should prepare men for his reception. Whoever compares this verse with Isa. xl. 2. &c., may easily discern that they both speak of the same event. The messenger, whose office it is to “prepare the way before the Lord,” who is said here to be “coming suddenly” after this his forerunner, is described in Isaiah as “preparing the way of the Lord,” who is spoken of as coming, and his glory just ready to be revealed (ver. 5, 9). This proves that this prophecy is justly applied by all the evangelists to John Baptist, who is described under the person of Elias, in the following chapter, whom all the Jews, both ancient and modern, expected should come as a forerunner of the Messiah (see the note there). The messenger, or prophet (see the note upon ii. 7), here foretold to be the Lord’s harbinger, was to be as much inferior to the Lord himself, as servants are to a great person, of whose arrival they give notice. This John Baptist often confessed (Matt. iii. 11, John i. 26, iii. 25), and so much appears by the following words.

And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in.] The person whose coming is so solemnly proclaimed, is first described by the name of the Lord; *Adon* in the Hebrew, the same whom David called his Lord (Ps. cx. 1), and who is Lord of the temple, where he will make his appearance. He is farther described as the “messenger,” or “angel of the covenant:” the same who is called the “angel of God’s presence,” Isa. lxiii. 9, the angel that delivered the law upon mount Sinai, as St.

him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

belong to the next chapter, where an answer is given to the objection proposed, ver. 2, 3, 5, 18.

Wherein have we wearied him?] See i. 6.

When ye say, Every one that doeth evil is good, &c.] A repetition of the old objection against providence, taken from the prosperity of the wicked, which implied, as they thought, either that their works were pleasing to God, or else that he disregarded human affairs, and would never call men to account for their actions.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ sope:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may

Stephen speaks, expressing the sense of the Jews of his time (Acts vii. 38), and is appointed to be the Mediator of the new covenant, which the prophets foretold should take place under the Messiah (Isa. xlii. 6, lv. 3, Jer. xxxi. 31). Another character given of him is, that he is the person “ye delight in,” whose coming is so much desired, the time of it being the subject of your search and inquiry, and the expectation of it your comfort and delight. This great person, saith the prophet, shall “come to his temple,” which ye have despised and profaned (i. 7, &c.), and make the “glory of the latter house greater than that of the former,” Hag. ii. 9 (see the note there). He shall choose this place to publish his doctrine, and do several of his miracles (see Matt. xxi. 12, 14, Luke xix. 47, xxi. 38, John xviii. 10, 11, 15, 16).

Ver. 2. *But who may abide the day of his coming?*] The coming of Christ here, and in several other places, comprehends all the effects and consequents of his coming; and denotes not only a time of mercy to those that embrace the gospel, but likewise a time of judgment upon the disobedient. In the same manner, John Baptist describes the coming of Christ (Matt. iii. 7, 12), “Who hath warned you to flee from the wrath to come? His fan is in his hand, and he will thoroughly purge his floor, and burn up the chaff with unquenchable fire.” To the same purpose are the words of St. Paul (Rom. i. 18), “The wrath of God is revealed” by the gospel “against all ungodliness and unrighteousness of men.”

The day of God’s judgment, whether general or particular, is here described to be so terrible, that if he should be “extreme to mark what is done amiss,” not only the wicked, but even the righteous themselves, could not stand or abide so severe a trial. The words do probably point out the destruction of the Jewish nation by the Romans, upon their crucifying the Messiah, and rejecting his gospel; when those words of Christ were fulfilled (Luke xix. 27). “Those mine enemies that would not that I should reign over them, bring hither and slay them before me.”

For he is like a refiner’s fire, and like fullers’ sope.] The divine judgments are often called a *fiery trial*, such as separates the pure metal from the dross, purifies the former, and consumes the latter (see Isa. i. 25, iv. 2, Zech. xiii. 9). The word *borith* is translated

offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

soap here, and Jer. ii. 22. St. Jerome informs us, it was an herb the fullers used to take spots out of clothes.

Ver. 3.] He shall perform the office of a refiner and purifier; and whereas the miscarriages of the sons of Levi have been very great (particularly those which are taken notice of, and reprov'd, in the foregoing chapters), the Messiah, when he comes, will reform these abuses, and purify the worship of God from such corruptions. The sense of the verse, as applied to the Christian church is, that all Christians, being made "a holy priesthood," shall offer up with pure hearts and minds "spiritual sacrifices acceptable to God" (1 Pet. ii. 5). And as all that profess the religion of Christ are commanded to "be holy in all manner of conversation" (ibid. i. 15), so a blameless behaviour is more strictly required in the Christian priesthood.

Ver. 4. Then shall the offering—be pleasant unto the Lord,] The prophet describes the Christian worship by an expression taken from the Jewish service, being what they were acquainted with (see i. 11).

As in the days of old,] As in the days of David and Solomon, before idolatry prevailed, and withdrew a great part of the people from God's worship. The reign of David and Solomon was a proverbial speech for happy days (see 2 Chron. xxx. 26).

Ver. 5. I will come near—to judgment;] In answer to their demand, "Where is the God of judgment?" (ii. 17). God tells them, he will hasten the time of judgment, and it shall come speedily upon those sins that are epidemical among them; and if they repent not upon the preaching of the gospel, he will proceed to the utter excision of the nation.

I will be a swift witness against the sorcerers, &c.] God will be both the witness and the judge, he will convict them of their guilt, as having been present when they committed these sins, though they were acted never so secretly: and then he will condemn them, and punish them accordingly (see iv. 1). The sins here mentioned, seem to have been commonly practised in Malachi's time. Diviners, dreamers, and such as consulted oracles at the idols' temples, are reprov'd, Zech. x. 2, as are the false pretenders to prophecy, Neh. vi. 12—14. False swearing and oppression are complain'd of, Zech. v. 4, Neh. v. 3, &c. Their marrying strange women, and putting away their former wives to make room for them, was no better than adultery (see Mal. ii. 11, 14, compar'd with Neh. xiii. 23, 29), and a breach of that solemn oath with which they had bound themselves, Neh. x. 29, 30. The same sins were as frequently committed from the time of our Saviour's appearance till the destruction of Jerusalem. No nation was more given to charms, divinations, and fortune-telling, than the Jews about that time, as Dr. Lightfoot shows out of their own authors, upon Matt. xxiv. 24. Adulteries were then so common, that the Sanhedrim ordained

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and

that the trial of an adulteress, prescribed Numb. v. should be no longer put in practice, as the same author observes out of the Talmud, vol. ii. of his Works, p. 1080, 1111. Josephus informs us, that magicians swarmed in Judea under the government of Felix, and afterward (Antiq. lib. xx. cap. 2, 6, 7, 11): such was Theudas, the Egyptian sorcerer, the impostor under Festus, and others, foretold by the name of "false Christs" and "false prophets" (Matt. xxiv. 24).

Ver. 6. For I am the Lord, I change not;] Or, "Because I am the Lord, I change not," &c. Because I am "the same yesterday, to-day, and for ever," as my name Jehovah imports, and am true to my former promises (see Exod. vi. 3, 4, 6), therefore you still continue a people, and are not consumed, as your iniquities deserve. And I will still preserve a remnant of you, to make good to them the promises I made to your fathers (see Rom. xi. 29).

Ver. 7. Return unto me, and I will return unto you,] I am ready to be reconciled to you upon your repentance (see Zech. i. 3).

But ye said, Wherein shall we return?] You persist in your own justification; and your words, or at least your actions, show that you have no remorse for your former sins, nor any purpose of forsaking them (compare i. 6).

Ver. 8. Will a man rob God? yet ye have robbed me.] One might reasonably think such a presumption could not enter into any man's thoughts, as to rob God of those things which are dedicated to his service; when he considers that he hath received all things from him, and therefore ought in gratitude to set apart some share of his substance for the maintaining his worship, and the public exercises of religion. Yet ye have been guilty of this sin, which heathens have dreaded to commit, as being apprehensive of the divine vengeance which commonly follows it (see note upon Dan. v. 5).

But ye say, Wherein have we robbed thee? In tithes and offerings] Because they pleaded ignorance of this sin charged upon them, God instructs them wherein their guilt lay: viz. in detaining their tithes, the first-fruits of their ground and cattle, and other offerings, expressly set apart for God's use in the law of Moses, and which they had lately entered into a solemn engagement to observe (see Neh. x. 32, &c.).

Ver. 9.] The scarcity you complain of, ver. 11, is a just judgment upon you, for detaining the tithes and offerings appropriated to God's service.

Ver. 10. Bring ye all the tithes into the storehouse, that there may be meat in mine house,] Make good your solemn engagement (Neh. x. 29, &c.) of bringing in all the tithes of your increase into the storerooms appointed for that purpose (see Neh. xii. 44, xiii. 5, 12), that there may be a sufficient provision for the meat-offerings, sacrifices, and other religious services to be performed in my temple (see Neh. x. 33), and

pour you out a blessing, that *there shall not be room enough to receive it.*

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 Ye have said, *It is vain to serve God:* and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

for the maintenance of the priests and Levites who attend there, that they may not be tempted to forsake my service (see Neh. xiii. 10).

And prove me now herewith—*if I will not open the windows of heaven, &c.*] You complain of dearth and scarcity (see the following verse), but I would have you try the experiment, and see whether your plenty will not be in proportion to the free will wherewith you bring in your tithes and offerings (see 2 Chron. xxxi. 10). To “open the windows of heaven” expresses God’s showering down plenty (see 2 Kings vii. 2), as the “shutting up heaven” denotes scarcity (Deut. xi. 17, Hag. i. 10).

That there shall not be room enough] Or, “Till there be enough;” or, Till you shall say there is enough, as Noldius translates the phrase, in his Concordance, p. 673.

Ver. 11.] Whereas you complain of great dearth (see Neh. v. 3), which I sent as a punishment of your sacrilege (ver. 9 of this chapter), I will promise upon your amendment no more to destroy the fruits of the earth by locusts, and such like devouring insects (compare Amos iv. 9), neither shall your fruit-trees be blasted with blighting winds, and cast their fruit before the time.

Ver. 12. Your country shall be again known by the name of the “pleasant land,” as it was formerly called (see note upon Dan. viii. 9).

Ver. 13. *Your words have been stout*] Impudent, or blasphemous; void of all reverence and duty.

What have we spoken so much against thee?] They impudently denied the charge (see ver. 8), therefore the prophet renews it against them in the following words.

Ver. 14. *Ye have said, It is vain to serve God:*] The prosperity of the wicked made them conclude, that it was to no purpose to govern their lives by the laws of God, or to humble themselves for their offences against him (see Ps. lxxiii. 13).

Ver. 15. *And now we call the proud happy;*] This makes us, say they, think and call those men happiest who live in open defiance to God and his laws (compare iv. 1, Ps. x. 4).

They that work wickedness are set up;] The Hebrew reads, “are built:” which word sometimes signifies the advancing men and their families to riches and honour (see Prov. xiv. 1, xxiv. 3).

They that tempt God are even delivered.] They that are resolved to try God’s patience by their pro-

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that tempt God* are even delivered.

16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

vocations (see Ps. xcvi. 9), are delivered out of those dangers and calamities, wherein better men are involved.

Ver. 16. *Then they that feared the Lord spake often one to another:*] Or, “Spake to one another;” the word *often* is not in the Hebrew. By their pious discourses they confirmed each other in goodness, and armed themselves against the impressions such wicked suggestions might make upon their minds.

The Lord hearkened, and heard it, and a book of remembrance was written before him,] God took especial notice of what these pious persons did and said: it was as safely laid up in his memory, as if it had been entered into a register, in order to be produced at the day of judgment, to their praise and honour (compare Ps. lvi. 8, Isa. lxv. 6, Dan. vii. 10, Rev. xx. 12).

Ver. 17. *They shall be mine,—in that day when I make up my jewels;*] It shall appear how dear they are to me, when the time comes that I separate the precious from the vile, “the vessels of honour from those of dishonour” (2 Tim. ii. 20). But the words may more properly be translated thus, “They shall be to me a peculiar treasure, in the day that I shall make” or appoint for that purpose (compare iv. 3). At which time I will set a mark of distinction upon those my favourites. The word *segullah*, in its primary sense, denotes that privilege and pre-eminence which the Jews had above all other nations, of being God’s peculiar people:” so it is used, Exod. xix. 5, Deut. vii. 6, Ps. cxxxv. 4, expressed in the Greek by *λαίς περιουσι*, from whence it is applied to Christians by St. Peter, 1 Epist. ii. 9, and St. Paul, Titus ii. 14, all the privileges of the Jewish church being, in an eminent manner, transferred upon the Christians.

I will spare them, as a man spareth his own son that serveth him.] I will preserve them from those calamities which shall fall upon the unbelievers (iv. 1), with the same tenderness which a father shows to a dutiful son.

Ver. 18. *Then shall ye return, and discern, &c.*] Or, “Then shall ye again discern,” &c., the verb *shub*, to return, being often used adverbially (see note upon Isa. vi. 13, and Dan. ix. 25). This will give you a new proof that I put a difference between the good and the bad, and thereby fully answer the objections you have made against providence (ver. 14, and ii. 17).

CHAPTER IV.

1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

CHAP. IV.

ARGUMENT.—The prophet foretells the general destruction of the Jewish nation, for rejecting the Messias: he comforts the well-disposed among them, and exhorts them to prepare themselves for his coming, by a strict observance of the law of Moses in the mean time; since no prophet was hereafter to be expected till the great one, who is to be Christ's forerunner.

Ver. 1. *The day cometh that shall burn as an oven;*] "That great and terrible day of the Lord," as it is called, Joel ii. 31 (compare here ver. 5). God is described as "a consuming fire," when he comes to execute his judgments, Deut. iv. 24. And this was remarkably verified, when, upon the taking the city and temple of Jerusalem by the Roman army under Titus the emperor, they were both destroyed by such flames as no industry could quench (see Josephus Bell. Jud. lib. vi. cap. 10).

All the proud,] Those spoken of, iii. 15.

It shall leave them neither root nor branch.] A proverbial expression of utter destruction; as if a tree were plucked up by the roots, and thereupon the branches withered (compare Amos ii. 9.)

Ver. 2. *Unto you that fear my name*] See iii. 16.

Shall the Sun of righteousness arise with healing in his wings;] The Messias is elsewhere called the *east*, or *sun-rising* (see Isa. lx. 1, 2); and the Hebrew word *Tsemach*, translated *Branch* in our English, is rendered the *east* by the Chaldee and LXX. (see note upon Zech. iii. 8). So the church is described, Rev. xii. 1, as "clothed with the sun;" i. e. adorned with graces communicated to her by Christ. He is called here the "Sun of righteousness, with healing in his wings;" to signify, that his light consists in clearing up men's understanding, and chasing away the darkness of their minds; whose rays and kindly warmth will heal all the diseases of their souls.

Ye shall go forth, and grow up as calves of the stall.] You shall be warned of God to go forth out of Jerusalem, before it be molested by the Roman army (see Euseb. Hist. Eccl. lib. iii. cap. 5); by which means you shall be rescued from the common destruction that shall come upon the unbelievers, and shall continue thriving and vigorous (compare Ps. xcii. 14), when the rest of your nation shall be consumed with divers kinds of death.

Ver. 3. *Ye shall tread down the wicked; for they shall be ashes under the soles of your feet*] The righteous shall triumph in the destruction of the ungodly, as conquerors trample upon the carcasses of those that are slain in battle (compare 2 Sam. xxii. 43, Mic. vii. 10, Zech. x. 5). The wicked are com-

pared to *ashes*, because the judgment that consumeth them is resembled to *fire*, ver. 1.

4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 ¶ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

pared to *ashes*, because the judgment that consumeth them is resembled to *fire*, ver. 1.

In the day that I shall do this.] Or, "In the day that I shall appoint" for executing my vengeance: the same phrase is used, iii. 17, Ps. cxviii. 24.

Ver. 4. *Remember ye the law of Moses—in Horeb, &c.*] You are not to expect any succession of prophets for the time to come, till the forerunner of the Messias appears: so your chief care must be to attend upon the instructions Moses has given to all Israel in his law, the most solemn part of which was delivered to him in an audible manner upon mount Horeb (Exod. xix. 9, Deut. iv. 10). This your lawgiver plainly speaks of the Messias, and instructs you to expect his coming, and to obey his commands (Deut. xviii. 15). It was the sense of ancient Jews that the gift of prophecy was sealed up with Malachi: the son of Sirach, having before mentioned Isaiah, Jeremiah, and Ezekiel, speaks of the twelve minor prophets, as completing that part of the Old Testament canon, Eccclus. xlix. 10, and the latter Jews agree with him in this sentiment, as appears by the authorities cited in the Right Reverend the Bishop of Coventry and Litchfield's Defence of Christianity, p. 83.

Law, statutes, and judgments, are words promiscuously used; as appears from several places of the hundred and nineteenth psalm.

Ver. 5. *I will send you Elijah the prophet*] The same person who is called the *messenger* or forerunner of the Messias, iii. 1. It was the unanimous sense of the Jews that "Elias should first come and restore all things" (Mark ix. 12, John i. 21). This they understood of the coming of Elias in person, as appears from Eccclus. xlvi. 10, where the author, speaking of the true Elias, saith, "Who was ordained (or, written of) for reproofs in aftertimes, or, for appointed times [*sic κατὰ τὸν*], to pacify the wrath of the Lord, before it break out into fury, and to turn the heart of the father to the son (alluding to this text), and to restore the tribes of Jacob;" answering to the words of St. Mark. The LXX. following the received tradition among the Jews, add here the Tishbite, by way of explication. [It is in this sense that John Baptist denies himself to be Elias, John i. 21.] The Jews to this day earnestly pray for "the coming of Elias," upon the supposition, that the Messias must immediately follow his appearing. This form of prayer they received from their ancestors, as it is recorded in their liturgies (see the Bishop of Coventry and Litchfield, *ibid.* p. 67): which shows that the ancient Jews understood the words of Malachi here, and iii. 1, of the coming of the Messias.

Our Saviour hath interpreted this Elias to be John Baptist, Matt. xi. 14, xvii. 12, 13, who is called by

6 And he shall turn the heart of the fathers to the children, and the heart of the children to

their fathers, lest I come and smite the earth with a curse.

the name of Elias, because "he came in the spirit and power of Elias" (Luke i. 17); he resembled him in his office of reproving the Jews, and exhorting them to repentance; just as the Messiah is called by the name of David in the prophets, because all the promises made to David were to be fulfilled in him (see note upon Hos. iii. 5).

Before the coming of the great and dreadful day] Compare ver. 1, iii. 3; Joel ii. 31, and the notes upon those texts. The words import the utter destruction of the Jewish nation (see the following verse), but they may properly be applied to the general dissolution of all things; a way of speaking usual among the prophets (see note upon Isa. xiii. 10).

Ver. 6. *He shall turn the heart of the fathers to the children,*] It will be his office to put an end to those religious differences (such was that of the Pharisees and the Sadducees), which divided the nearest relations from each other, and to make them all join in the duties of repentance and reformation, and thereby prepare themselves for the reception of the Messiah (see Matt. iii. 7). This was the design of his mission, though his preaching did not always meet with success, no more than the true Elias had in the time of Ahab.

This seems the most probable explication of the words, taking them in that sense wherein our translation and the LXX. understand them, which is followed by St. Luke, i. 17. But a more easy sense may be given of them, if we translate the Hebrew preposition *al*, not *to*, but *with*; in which sense it is often used (see Noldius, p. 695). Then the sentence will run thus, "He shall turn the heart of the fathers with the children, and the heart of the children with their fathers:" i. e. his preaching shall produce a general reformation in the minds and manners of all sorts of persons (see Matt. iii. 5, xxi. 32). Dr. Hammond and Lud. De Dieu are of opinion, that the preposition *ἐν* in St. Luke, may be understood in the same sense.

Lest I come and smite the earth with a curse.] The words might be better translated, "Lest I come and smite the land (of Judea) with utter destruction." So the word *cherem* is translated by our interpreters, Numb. xxi. 2; Deut. vii. 2, xiii. 15; Josh. vi. 21; Zech. xiv. 11. The utter destruction of the Jewish nation and country is here threatened, upon their rejecting the preaching of John Baptist, and refusing to hearken to his testimony concerning the Messiah, that should come after him.

END OF MR. LOWTH'S COMMENTARY.

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A

CRITICAL COMMENTARY

UPON THE

APOCRYPHAL BOOKS;

NAMELY,

THE BOOK OF WISDOM,
ECCLESIASTICUS,
TOBIT,
JUDITH,

BARUCH, THE PROPHET,
THE HISTORY OF SUSANNA,
AND THE HISTORY
OF BEL AND THE DRAGON;

ALSO,

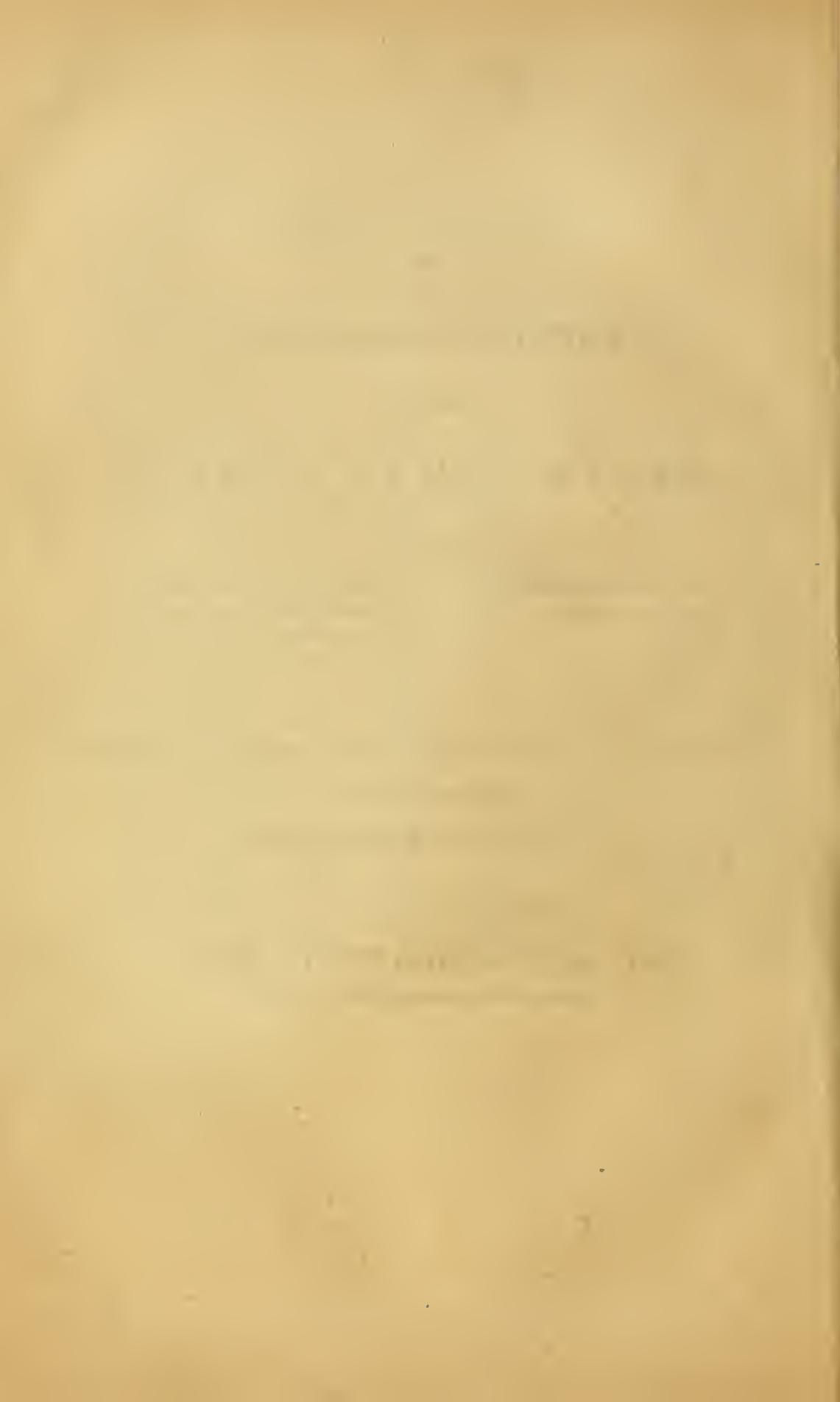
A DISSERTATION UPON THE BOOKS OF THE MACCABEES AND OF ESDRAS:

BEING A CONTINUATION OF

BISHOP PATRICK AND MR. LOWTH.

BY RICHARD ARNALD, B.D.,

RECTOR OF THURCASTON IN LEICESTERSHIRE.



COMMENTARY

UPON

THE BOOK OF WISDOM.

Δὲς μοι τὴν τῶν σῶν ἑρῶων πατέραν Σοφίαν.

Non debuit repudiari sententia Libri Sapientiæ, qui meruit in Ecclesia Christi de gradu Lectorum tam longa annositate recitari, et ab omnibus Christianis, ab Episcopis, usque ad extremos Laicos Fideles, Pœnitentes, Catechumenos, cum veneratione Divinæ Auctoritatis audiri. *August. lib. i. De Prædest. Sanct. cap. 14.*

TO THE MOST REVEREND FATHER IN GOD,
THOMAS,

BY DIVINE PROVIDENCE,

LORD ARCHBISHOP OF YORK;

PRIMATE OF ENGLAND, AND METROPOLITAN; AND ONE OF
HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL.

MAY IT PLEASE YOUR GRACE,

To accept the following sheets, which are formed upon the plan of Bishop Patrick and Mr. Lowth, as an Appendix to, and continuation of, their useful design. I am far from thinking that I am engaged in a work equal to the nature of their subjects, nor can I flatter myself with any hopes that this performance, with its many defects, will meet with the like favourable acceptance.

I was encouraged to pursue this design, from the many excellent things which are spoken of the Book of Wisdom by the fathers, and most early writers; and as our church has given a sort of sanction to its usefulness by allowing it, in conformity to ancient custom, to be read in her public service, I hope this consideration will justify the present attempt, and apologize in some measure for my presumption in offering to your Grace an Apocryphal book, and placing it under the protection of your great name; especially as I consider the uncanonical books upon the footing only of such primitive ecclesiastical writings as many prelates, of the first eminence in the republic of letters, have not thought it beneath them to employ their learned labours about.

Was I permitted to observe the common practice in addresses of this kind, and to speak in the language of modern complaisance, the world might expect that I should dwell upon all those great qualities in which your Grace excels; but I shall only beg leave to observe, that your rising merit early drew the eyes of a very discerning and learned prelate (Bishop Fleetwood) upon you, and when, through age and infirmities, he was at length hindered from labouring in the word and doctrine, like David stricken in years, he transferred his charge upon no less able a

successor, and the same great accomplishments reviving in your Grace, made the loss less sensible and regretted; and equally endeared you to the same learned society, and to that illustrious name in particular, which now fills the highest station in law with the most consummate abilities. And, as if a double portion of the spirit of that Elijah rested upon you, in you we admire the same justness of sentiments, clearness of expression, beauty of language, and well-conducted zeal; in you we trace his affectionate manner, sweet elocution, just action, and those other moving graces of the preacher, which command the passions, and charm the attention, so that "being dead he yet speaketh."

Nor are you, my Lord, less distinguished by an affable and obliging temper, which shines forth, and is displayed, in that easiness of access, and condescending goodness, which endear you to the love and esteem of all, and must render you particularly amiable to that province, over which, by the designation of Providence, you preside with so general an applause.

As the great qualities at length conducted you so deservedly to the episcopate, so your speedy advancement, as it were from glory to glory, to the present high station which you fill, is an instance of your superior merit, and consummate modesty: both of which illustriously stand confessed, as you neither asked or solicited this eminence; it rather sought you out, and seemed to court you, so that I might justly draw the parallel between you and some celebrated names of antiquity, whose ambition was retirement, and their preferment a sort of violence. What the historian says of that great general, Epaminondas, is truly applicable to your Grace, "That he never made any interest for preferment, but was courted to accept it, and often forced into it; and he always discharged his trust in such a manner as to do greater honour to his station than he received from it."*

* Recusanti omnia imperia ingesta sunt, honoresque ita gessit ut ornamentum non accipere, sed dare ipsi dignitati videretur. Justin. lib. vi. cap. 8.

I could enlarge, with equal pleasure and truth, upon so copious and inviting an occasion, but to say more would, I fear, give offence to your Grace, and to say less, would have been the highest injustice in me; nor should an eloquence less than your own attempt to display your character.

That your Grace may long preside over the church, under the happy conduct and blessing of that wisdom, in whose right hand is length of days, is the sincere prayer of,

My Lord,

Your Grace's most obedient and dutiful servant,
RICHARD ARNALD.

THE AUTHOR'S PREFACE.

THERE have been so many excellent commentaries published upon the Holy Scriptures, and every one of the sacred books have been illustrated by the labours of so many learned and judicious persons, that it may be presumed nothing has escaped their inquiry, or seems necessary now to be added to their discoveries: but the Apocryphal books, though they are placed next to the canonical ones in the same common volume, and have some of them been esteemed, even by many protestant writers, as second only to them for the usefulness of the matter and variety of instructions contained in them,* have hitherto received, though they confessedly stand in great need of light and illustration, very little help and advantage of this nature. The following Commentary, therefore, upon the Book of Wisdom, which the ancients had in so great esteem, and our church has thought not unworthy to be read in her public service, will, I flatter myself, be the more favourably received, and appear the more necessary, as there is no comment upon this, or, indeed, any of the Apocryphal writings extant, that I know of, in our language, and such as have wrote upon it in other languages, being generally popish expositors, have perverted many passages to countenance their favourite opinions, which I have occasionally taken notice of in the course of this work, to prevent any mischief from such an abuse.

That there are some exceptionable places in the book itself, I do not deny, and what book merely human is entirely without them? nor, because I have undertaken the illustration of it, shall I be so disingenuous as to patronise, or even palliate, its errors, much less cry it up as all perfection: and, therefore, as I shall neither with the Romanists pretend that it is canonical, and to be put upon the same level with the inspired writings, against which opinions there are insurmountable difficulties, both internal and external, so neither can I persuade myself, with too many protestants, to deery it as useless and of no authority, for no other reason, probably, but because the church of Rome has paid too great a deference to this, and other writings confessedly apocryphal, which I cannot think are all of them of equal value, but that the *didactical* books, as they are called, viz. Wisdom and Ecclesiasticus, claim abundantly the preference, as in fact they are universally well spoken of and esteemed, and I believe have as many admirers as they have readers, and may therefore, I hope, without any imputation or reflection, be as laudably commented upon as any of the primitive ecclesiastical writings.

The Book of Wisdom, in particular, to which the

following sheets only relate, especially that part of it which refers to God's dealing with the Egyptians, is an epitome of the history of Exodus; it abounds with useful sentiments and instructive morals; we see in it repeated proofs of God's patience and long-suffering towards sinners, of his mercy and loving-kindness to his faithful servants, especially in their distress, and many lively instances of his justice and severity upon obstinate and irreclaimable transgressors: such are the following memorable events recorded in it—"The establishment of the kingdom of death upon the earth through the sin of our first parents; the destruction of the old world by the deluge for its wickedness, after the repeated menaces of at least an age; the miraculous manner in which Noah's family were alone preserved from perishing by the waters; the fire which came down from heaven upon the unrighteous cities, and the whole kingdom of Egypt, punished at different times by ten terrible plagues. In what manner wisdom conducted the patriarchs, and other holy souls, the friends and favourites of God in their several ages, inciting them to the most laudable actions, and, as a reward of their labours, reaching forth to them a glorious kingdom, and a beautiful crown from the Lord's hand; how by it Moses obtained a good report, became the servant of God, and commissioned by him to dispense his mercies and judgments; the sea opening a passage for the Israelites, and closing again to overwhelm Pharaoh and his army; the former sustained miraculously with manna for forty years, and drinking of the brook which flowed from the hard rock, and the Egyptians perishing through the calamity of their river stained with foul blood; the former covered with a cloud from the scorching of the mid-day sun, and conducted by night with a light of fire, and the latter perishing by a continued darkness, whose horror was increased by the glare of spectres and apparitions; an army of hornets marching before the people of God, to drive the Canaanites from their possessions, and the Egyptians destroyed by as dreadful a persecution of locusts; the clouds, at several times, converted into a shower of hailstones to overthrow the wicked, and at other times, the elements suspending their known qualities in favour of God's chosen." Such important facts recorded in this book, manifesting God's displeasure against sin, and his acceptance and reward of obedience, show the great usefulness of it, and that it was not without reason approved of by the church, and appointed to be read in it, for instruction and edification. And hence we may presume Dr. Raynolds, who wrote so learnedly against the authority of the Apocryphal books, was induced to speak so favourably of this and Ecclesiasticus, calling them, "Valde bonos et utiles, et omnibus tractationibus, præferendos (which is the language also of St. Austin, *De Prædest. Sanct. lib. i.*) proximumque illis locum deberi post scripturam sacram" (*Præl. 7. 74*).

The original text of this book is in Greek, nor are there reasons sufficient to induce us to conclude, that it was ever extant in Hebrew: but though the author wrote Greek well and was acquainted with approved writings, both of philosophers and poets, in that language, yet in all the editions which I have carefully consulted and compared, there seem to be many faulty and suspicious passages. Junius has the like observation upon all the Apocryphal books: "Permulti ubique inveniuntur loci varii, distorti, depravati. Depravati autem? imo profigati, æque in contextu Græco atque in translationibus, quos quidem locos partim ex canonicorum scriptorum auctoritate, partim ex ipsorum auctorum secum, aut aliorum cum ipsis comparatione, partimque ex judicio necesse fuit emendare" (*Præf. ad Lib. Apoc.*). From him, there-

* See Sparrow's *Rationale*, p. 41. Rainol. *Cens. Libr. Apocr. Præl. 7. 71*. Wheatly on the common prayer. p. 140. Chemnit. *de Script. Canon. par. 1.* Falkener's *Libert. Eccles.* p. 160. Cosin's *Schol. Hist.* p. 8.

fore, I promised myself no little assistance; but neither Junius, nor the many commentators I have occasionally consulted, give that light which one might have expected in the most difficult passages. And though they could not but perceive, and often do acknowledge, the Greek text to be corrupt, yet they content themselves with giving a general guess at the author's meaning, without strictly and minutely examining the original, whether it would warrant and justify such a sense, or might be, by some happy conjecture, altered to afford a better. There is, indeed, thus much to be said in the behalf of *some* of them, that being Romish commentators, the very text itself was sacred to them; but why the few protestant expositors, whom we find among the sacred critics, should be generally so sparing of their learned labours, as to attempt scarce a single emendation, when the badness of the original text in so many places called for their assistance, can be resolved into no truer cause than what is mentioned before, viz. that the Apocryphal books having been too much extolled by the Romanists, and even made a part of the canon, and many of their erroneous tenets pretended to be warranted, from thence *these* have been as remarkably regardless of them, and through an over cautious delicacy have gone into the other extreme; which probably may be the reason, joined to the scarcity of useful notes and observations upon the Apocryphal books, that the learned Poole has taken no notice of these in his Synopsis. But as this way of reasoning against the general usefulness of a thing, from a particular abuse of it, is allowed on all hands to be illogical and inconclusive, there is the less occasion to enlarge on this head.

As there are many passages which to me seem faulty in the original, and have hitherto passed unaltered, and even unattempted, I have endeavoured to restore these by the most easy and natural helps; sometimes by a different point only, sometimes by the change of a few letters; mistakes, which might arise probably at first from the carelessness of transcribers, or the likeness and affinity of sound: but have been cautious of indulging too much liberty and wantonness this way; and when any criticism is attempted, and an emendation of the original text offered, which I was induced to, either by the sense of the context, or the badness of the present construction, or the authority of the ancient versions, which I have constantly consulted, I have always supported such an alteration with reasons at least probable, and have not obtruded any favourite criticism dogmatically, but submitted it, with great deference, to superior judgment, being ready to retract any mistake, and to acknowledge my obligation for any friendly information. Nor have I boldly attempted any transposition, however inclined or induced to it, by the confusion and perplexity of some passages in their present state, such as ch. i. 16, xii. 27, not having authority from manuscripts, or the ancient versions: for though a conjecture of a transposition may be sometimes admitted in books which are confessedly wrote in prose, yet, as some learned men have been of opinion (see Grabe's Proleg. tom. ult. cap. 1, 2. Calmet's Diction. in voce *Wisdom*), that this book, and that of Ecclesiasticus, were originally wrote in metre, and there may, perhaps, seem some countenance for it from the many poetical terms here used, and from their being wrote stichwise in the Alexandrian manuscript, in the same manner as the book of Job, Psalms, Proverbs, Ecclesiasticus, and Canticles are, to which some of the old Latin translations, and Dr. Grabe, in his late edition, probably for the same reason, have joined them; I was, on this account, less disposed to indulge my conjectural transposition, as, in metrical books, mistakes of that nature could

not so easily happen; though nothing certain can be built upon this, even though we should suppose, with some others, that this book was originally wrote in Hebrew. Thus much I can assert, with great truth and sincerity, that as it was my design to make the work useful in all possible particulars, I have purposely confined myself to explain, as indeed all expositors should, the most difficult passages, nor have I designedly left any one difficulty which respects either the sense, or the reading of the original text itself, unattempted at least. And this I have done by minutely examining the Greek text, collating the several editions and their various readings, consulting the oriental versions, and the several ancient English translations, comparing the author's account with the scripture history, and collecting what was parallel, or would give an additional light, from Josephus, Philo, Spencer, Selden, &c., and to these helps I have occasionally added some material notes and observations of those celebrated commentators, Messieurs of Port-royal, and Calmet; the former give us the sentiments of the fathers, and their exposition and reflections upon particular important points; and the latter, in the explanatory way, exceeds all the commentators that went before, and almost supersedes the use of any other. Such as would see a short marginal paraphrase upon this book, will probably find satisfaction from a small one in 12mo, published in 1706. And that the following sheets may be useful to every class of readers, I have likewise studied plainness and clearness, and inserted in their proper places many moral reflections, such as arose naturally from the subject, which, as they tend to discourage vice, and show the fallacy of libertine or epicurean principles, so they serve likewise to enliven the work, and are a sort of relief and entertainment after a dry criticism.

The English translation of the Apocryphal books, which the church now uses, is that which was made by the command of king James I.; but though seven very considerable persons were employed in the work, yet it is surprising to observe in how many places it is faulty and imperfect. In that of the book of Wisdom, the language is not only bad, but the sense often obscure and intricate: and though some allowance may be made upon account of the faultiness of the original text, which might in particular passages occasion the obscurity of our version, yet often, where the original is pure, clear, and intelligible, the translators have not only fallen short of the force and beauty of it, but have unaccountably mistaken the sense; and where the Greek happens to be equivocal, and will admit of different meanings, have frequently taken the worst, and most foreign to the context. The translation of the first part is much the best executed, but the last three chapters betray great negligence, and seem to come from a hasty, I had almost said an unskilful, hand. In all such faulty instances I have helped our version, and given the true rendering; nor is the number of emendations attempted in the Greek text less considerable: how far I have succeeded in the critical part is submitted to the judgment of the learned, but hope it will meet with more candour, being the first essay. If what I now offer to the public shall be favourably received, I shall be induced to publish, in due time, the like commentary upon the book of Ecclesiasticus, which is already in some forwardness.

That nothing might be wanting that could give any insight into the book itself, or contribute to the discovery of its author, I have prefixed two Dissertations of Calmet's, which I purposely translated from the French, as they are drawn up with great judgment, and will be found very useful for the better understanding this writer; one upon the book itself, the

other containing the opinions and conjectures of learned men about the author. In the former, the style, sentiments, method, and subject-matter of the book of Wisdom are so judiciously treated of, that it is needless to attempt to add to it; but, as the conclusion contains some bold assertions of the canonicalness and inspiration of the Apocryphal books, which are not warrantable, and which, unanswered, through the authority of so great a name, might have done harm,—I mean his appeal to these pretended councils, in whose decrees the Romanists take shelter, and this learned commentator so much triumphs in,—I thought it incumbent upon me, however unequal to the challenge, to examine and confute this pretence, which I have done in the clearest manner that the nature of such a controversy will admit of, and by authorities and reasons so full and cogent, that I trust an antidote is provided against any possible poison that can be conveyed. In the latter, he recounts the several supposed authors of this book mentioned by antiquity, and the arguments urged in their behalf, but at length he leaves the point undetermined; so that from him we rather learn who is not, than who is, the real author of it. But the reasons which he produces in favour of Philo the Jew, it must be confessed, are very strong; so strong, that it seems not improbable he would have adjudged this book to him, if the canonicalness of it would not have been endangered thereby. The two principal arguments urged against Philo by him are, his not being inspired, and the difference of style. The former he himself acknowledges is of no force to such as do not own the canonicalness of this book; and the latter he has answered, when he observes, that this may be occasioned by the difference of the subject-matter, according to which, the same writer often varies his style, and seemingly differs from himself; which is particularly true of Philo, for sometimes his pieces are allegorical, sometimes literal, sometimes between both extremes, and yet, from some resemblance in the features, one may easily know that they belong to the same parent.

“Facies non omnibus una,
Nec diversa tamen; qualis decet esse sororum.”

Such a variation of style, therefore, if there were no other arguments against him of more weight, no more concludes against Philo, than a change of dress, according to the exigency of a man's business and occasions, infers a real change of his person.

St. Jerome acquaints us that many of the ancients supposed this book to be wrote by Philo (Prol. in lib. Sap.), and some very considerable moderns are of the same opinion. Dr. Raynolds contends, that it was wrote by Philo in the time of the emperor Caius, who would have his statue set up and adored in the temple of Jerusalem (Sueton. in vit. Calig. 22), and that the Jews sent this very Philo, as their ambassador, to intercede with him not to profane their temple, but the emperor ordered Petronius to see the orders about his statue complied with. This, he says, is perfectly agreeable to the argument and drift of the book of Wisdom; and from hence he accounts for those precepts in the first and sixth chapters, which contain the duty of princes, that they were inserted with a view to Caius, to admonish him how he ought to act or to instruct his successors. Hence, likewise, those fine observations upon the reward of virtue, the happy exit of good men, and the torment which awaits the wicked, especially those in power, in the second, third, fourth, and fifth chapters, designed, as he supposes, for the comfort of the distressed Jews, and as a warning and terror to evil and tyrannical princes. Hence, lastly, those severe remarks upon the original, progress, mischief, and

downfall of images and idols, and those threatenings against them, their makers, and worshippers, which are to be found at large in the thirteenth and fourteenth chapters (Cens. Lib. Apoc. tom. i. Præl. 22).

Junius thinks the book of Wisdom was composed from some fragments of Solomon, and that it is an extract from his writings, which the seventh, eighth, and ninth chapters may seem to favour, and that Philo was the compiler; and so takes the middle way, between those who assign it to Solomon, and those who ascribe it to Philo. Bishop Cosin concurs in giving this book to Philo (Schol. Hist. sect. 36), and refers in the margin to the following authorities, as confirming this opinion, S. Basil, Ep. ad Amphilocho. S. Hier. Præf. in lib. Sol. Beleth De Div. Offic. cap. 60. Jo. Sarisbur. Epist. 172. Aquin. in Dionys. De Divin. Nom. cap. 4. Lect. 9. Navavent. in lib. Sap. Lyran. in eundem. These farther authorities in favour of Philo, joined to Calmet's arguments, though stronger than any hitherto alleged for any other person, must yet be allowed to amount only to a bare probability.

As there is not sufficient light for determining with any certainty the real author of the book of Wisdom, or the precise time in which he wrote, I shall set down only what is most generally agreed on with relation to this book, viz. that it was not wrote by Solomon, though the title carries his name, nor originally in Hebrew; that it was wrote by a Hellenist Jew, for the style shows that it was a Greek that composed it, as St. Jerome observes, “Stylus ipse Græcam eloquentiam redolet” (Prol. in lib. Sap.), and from some circumstances in the book itself, it seems most probable to be wrote by a Hellenist Jew of Alexandria in particular. That it was wrote long after Malachi, and the ceasing of prophecy, even a considerable time after the LXX. interpreters, and therefore not by one of them. We may, I think, come still nearer its true date, if we place it after the times of the Maccabees, and consequently that it is much later than the book of Ecclesiasticus: for what Grotius urges from its being placed in all the copies before that of Ecclesiasticus, is of little weight to determine its era, nor is the order of books, as it occurs in our Bibles, any rule for settling the precedence in point of time. For does not the book of Job follow after the Pentateuch, and other books confessedly later? and yet the learned suppose it to be wrote before any of the books of Moses, and probably the oldest book we have now remaining (see Origen. cont. Cels. lib. i. Euseb. Demonst. Evang. lib. i. cap. 6. Selden. De Jure Nat. &c. cap. 11. Bishop Sherlock, Dissert. ii). In a word, allowing the uncertainty of the author, and of the exact time when this book was wrote, yet, as it certainly precedes the most primitive ecclesiastical writings in point of time, and cannot, without manifest injury, be supposed inferior to them in point of worth, it ought at least to be put upon the same level with them, and challenge as high a regard.

What a late learned metropolitan says of the authority of the writings of the apostolical fathers, belongs in an equal, if not higher, degree to the Apocryphal books, especially the didactical ones: “We cannot doubt but that what was universally approved of and allowed, not by a few learned men, but the whole church in those days, what was permitted to be publicly read to the faithful for their comfort and instruction, must by this means have received the highest human approbation, and ought to be looked upon by us, though not of equal authority with those books, which the same church has delivered to us as strictly canonical, yet as standing in the first rank of ecclesiastical writings” (Archbishop Wake's Prelim. Disc. to the Transl. of Apost. Epist. p. 119).

CALMET'S PREFACE

TO

THE BOOK OF WISDOM.

TRANSLATED FROM THE FRENCH.

CUSTOM and the language of the church have always given to the books attributed to Solomon, the title of *Sapiential* books. The fathers often cite them under the general name of *The Wisdom of Solomon*, and in ecclesiastical language, *The Book of Wisdom* comprehends not only all the undoubted works of that prince, but likewise Ecclesiasticus, and that which we are now going to explain, which by a peculiar privilege hath been called by way of eminence, *The Book of Wisdom*: or, as the Greek expresses it, *The Wisdom of Solomon*. Not that Solomon was the author of this book, scarce any learned men are of that opinion; but it has been looked upon as a summary of his sentiments, and as containing some of his most weighty and important maxims. Some of the ancients quote it also by the Greek name *Panaretos*, i. e. a treasury of all virtue, or a collection of useful instructions to bring us to it. And in this sense we must understand *wisdom* in this author, as synonymous to religion, piety, justice, and the fear of God; a sense widely different from that in which wisdom is understood in the writings of the heathen philosophers, where it has but little concern or connection with religion, and the practice of real virtue, aiming only to enlighten and improve the understanding, and to give it a sort of fruitless knowledge of general truths of a very imperfect morality founded wholly upon nature.

The principal end proposed by the author of this book is, the instruction of kings, nobles, and judges of the earth; he addresses his discourse to them, accommodates his rules to their circumstances and occasions, and exhorts them to a serious and diligent study of wisdom. And to incline them the more effectually to it, he assumes the name of Solomon, and speaks to them as in his person with an air of authority, but without haughtiness or affectation. He proposes this great prince to them as a pattern, and recounts by what means he arrived to that height of glory, riches, knowledge, and eloquence; he declares, that it is to wisdom alone he is indebted for all these blessings, and that whoever will imitate him, may arrive to the same happiness and perfection. And to engage them the more effectually to the pursuit, he assures them, that the means of attaining wisdom are not difficult, that to gain her is only asking her of God, that she even prevents those that seek her, and hastens to meet those who sincerely desire her.

He discovers to them, at the same time, the obstacles that they may meet with in the study and pursuit of wisdom, which he shows are chargeable on men themselves, rather than on God; that therefore they wrongfully accuse nature, and to no purpose urge their own weakness and infirmities. For death and sin made not their first entry into the world through the will of God, but by the fraud of the devil, and through the fault of men themselves. At first man was created pure, innocent, and im-

mortal, and was himself the cause of forfeiting these great blessings and prerogatives. But notwithstanding his fall, wisdom is still possible to be attained by him, and, through the assistance of God, he may acquire it. But to engage God to be his friend, he must avoid, above all things, sin, debauchery, and deceit, for God will be served faithfully, and with an upright heart, nor will wisdom ever enter into or dwell in a deceitful and corrupt soul.

He expressly confutes those who believe the soul to be mortal, and who place their sovereign happiness in the pleasures of sense, and says, they deservedly brought death upon themselves, by siding with the devil, and ranging themselves in his party who, through envy, brought men into this degenerate and unhappy state. He represents the *righteous man* as reviled, hated, persecuted, condemned unjustly, and at length put to death, and in such terms as suit admirably with the sufferings and passion of Jesus Christ. He threatens the wicked with the judgments of God, and extreme punishment in another life, and represents them in a state of despair at seeing the happiness of the just, which they shall be witnesses of. On the other side he describes the blessed condition of the saints in a future state, as a condition of joy, peace, and glory, and represents them as kings and judges, who shall shine in heaven, and exercise there a jurisdiction as glorious as their humiliation was on earth contemptible. He commends virginity, and opposes it to the many disorders of lust and incontinence, and in particular inveighs against the sin of adulterers, whose posterity he shows to be unfortunate, and of short continuance.

He speaks of wisdom in the most magnificent and pompous terms, in such a manner, that he often attributes to her what in strictness belongs only to the Divinity itself, of whom she is a ray and emanation. He gives her the name of the Spirit of God, the Holy Spirit, Creator, which fills and knows all things, and is almighty; one in essence, but manifold and diversified in her operations. He says, that wisdom is a sort of efflux or vapour which issues and proceeds from the sovereign virtue of God, an emanation of his splendour, the brightness of the everlasting light, the spotless mirror of the majesty of God, and the express image of his goodness; that being but one, she can do all things, and continuing the same, renovates, or makes all things new. That none are beloved of God who are not filled with wisdom; that she is always about his throne, and was present at, and assisted in, the first creation of man. He prays to the Lord to send her down from heaven, that she may instruct him, and be his guide and assistant.

He shows the advantages which wisdom procures to men by his own happy experience; that Adam, who fell at the beginning, recovered himself by wisdom; that through her Noah had the happiness to please God, and to preserve himself pure and un-

spotted in the midst of a wicked and perverse generation; that it was wisdom which preserved Abraham from the general corruption of the world, and Lot in the destruction of Sodom. He relates the history of Jacob and Joseph; that of Moses and the Hebrews in Egypt and in the desert; and the principal miracles that God wrought in their favour, and always ascribes to wisdom the glory of them. He draws an elaborate and judicious parallel of the different manner in which God treated the Egyptians and the Hebrews, and compares the just severity of God towards the former, with the many signal instances of favour shown to the latter. He enlarges upon the original of idolatry, and shows its folly, progress, fatal consequences and effects, and foretells its ruin and downfall. That idolaters are the most senseless of all men, and their blindness absolutely inexorable, in not discovering and finding out the true God by the help and scale of the creatures. And in general it may be said, that in no other book of scripture, nobler and more grand conceptions of the Deity are to be met with than in this.

There are some particular sentiments in this book, which have made some doubt of the inspiration of the author, and of the canonicalness of the book itself. We shall examine, in a particular Dissertation, what he says about the original of idolatry. There is some difficulty in what he asserts with respect to his own soul, that it, being naturally good, had the happiness to light into a body likewise pure and undefiled (viii. 20). We have examined the passage in the course of this work, and shown that he speaks there only of natural parts, and not of any moral qualities or endowments.

He says, in another place, that Joseph had the sceptre of Egypt, which is not mentioned in the books of Moses, and that the Hebrews, whilst they remained there under the bondage of Pharaoh, were a just and irreproachable people, which is contrary to what Ezekiel and other prophets say of them, who accuse them of idolatry in that very country. He approves of the Hebrews spoiling the Egyptians of their goods, as being only the just recompense of their labour, which before was so badly requited. He adds likewise many particulars to Moses's account; he seems to believe that Abraham lived at the time of the building the tower of Babel, and that wisdom prevented him from consenting to that bold and presumptuous design, and kept him free from idolatry, which, like an inundation, overspread the earth. He accuses the Canaanites of magic, eating human flesh, worshipping flies and insects, which the scripture does not charge them with. It is true, indeed, that the Philistines adored Beelzebub, the god of flies; but these people were not of the race of Canaan, nor of his extraction.

He says, that the fire which fell with hail and rain upon Egypt, spared those animals which plagued the Egyptians, supposing that the frogs, flies, and locusts were still subsisting at that time, which is contrary to the account of Moses. He speaks of manna, as a food prepared in heaven, as the nourishment of angels, and in which the Hebrews found every thing agreeable to their palate that they could wish for; whereas Moses tells us, that the taste of manna was like that of wafers, or bread prepared with oil; that the Israelites were so surfeited with it, that they disliked the very sight of it. He makes apparitions and spectres to haunt the Egyptians during the three days' darkness in Egypt, supposing them to be visible by the light of some sudden and occasional flashes; and adds some circumstances about the Israelites' passage through the Red sea which seem fabulous, as what he says of grass and flowers appearing at the bottom

of it, to make their journey more easy and delightful; and, in fine, seems to believe, that the quails which fell in the wilderness round about the camp of the Hebrews, was a miraculous production, like that of the flies and frogs which Moses brought upon the land of Egypt.

But to all this we may answer in general, 1. That it is a piece of natural justice due to an author, that is not living nor capable of explaining his own sentiments, to understand his expressions in the most favourable sense, and not to impute a bad meaning to him, as long as one is not forced to it by the plain evidence of his own words: now we have shown in the comment, that there are none of these passages which have been excepted against, but what may be understood in a good and consistent sense. 2. With respect to the additions which are complained of, it is common, we know, both in sacred and profane history, for one writer to supply what hath been omitted by another.

"This answer will hold (it may be replied) when two authors contemporary, or nearly so, record the same fact; but the case is quite otherwise here, as the author of this book lived many ages after Moses." To this we rejoin, that there are two ways by which the memory of events may be transmitted to posterity, viz. by scripture, or by tradition. If the author could not come to the knowledge of these particulars by the first of these ways, he might learn them by the second.—But if this author was inspired, as we assert and shall hereafter show, there is no withstanding the force of his evidence, unless there could be found in his account of things some manifest contradiction to the sacred history, or sentiments contrary to truth and religion, which can never be shown.

For, with regard to Joseph's having the sceptre of Egypt, it is not to be understood of a kingdom or sovereignty properly so called; it means only that he was the second person in the kingdom, and had a very extensive rule over all that country. And do not Joseph's own brethren say as much? "Joseph is yet alive, and is ruler over all the land of Egypt." As to the Hebrews, who lived under the cruel bondage of Pharaoh, loaded and overwhelmed with hardships, they were just and irreproachable with respect to that king and his subjects, who had cruelly enslaved them, though not so indeed in regard to God, who permitted their slavery to punish their idolatry.—The spoil of the goods of the Egyptians by the Hebrews is not condemned anywhere in the scripture, and such as have written on that subject justify the action by many substantial reasons.—What this author says of the Canaanites is but too true. The description which the scripture gives of their abominations, is much more shocking than any thing said of them in this book. We have already answered in general to the objection drawn from the addition to the sacred account, the rest will be discussed in the Commentary itself. Some have raised an argument from the author himself, "If he is not the real Solomon, why does he endeavour to pass for that prince? Can the Holy Spirit inspire a writer to personate what he is not?" We answer, that such an artifice in this writer, whoever he be, is neither fraudulent nor false. It is no more than a sort of *protopopœia*, an ingenious fiction, whereby a writer, to give more weight and authority to the instructions delivered, assumes the name and person of another more ancient. The woman of Tekoah speaks in such a disguised manner when she pretends before the king to have lost one of her sons, 2 Sam. xiv. 4. By the same artifice, one of the sons of the prophets feigns himself wounded for having let a prisoner escape, 1 Kings xx. 35. Thus Nathan reproved David for his sin with Bathsheba, under the significant parable of the ewe-lamb. And thus the prophets intro-

duce God, Moses, Abraham, as occasionally talking, to render their discourses, by such a fiction, the more lively and affecting.

The author of this book designed to give the heathens a just idea of the original and end of true wisdom. The Greeks were passionately fond of Philosophy; but they knew not its true origin, ascribing it to their own industry and pains, which the wise man, in his treatise, shows to be the gift of God. They make it to consist in fruitless speculations, or in rules of a morality merely chimerical (as was that of the Stoics, which exceeded the power of human nature), or one purely natural, which went no farther than common honesty, and the doing such actions as were agreeable to right reason. But this writer proposes to them supernatural wisdom, having God for its end, and holiness for its object. He overthrows idolatry, by showing its ridiculous rise, sad consequences, and the horrors and abominations which accompanied it; that therefore men, and above all, philosophers, are inexcusable, in not knowing and acknowledging God, and transferring to creatures that honour which is due to the Creator only. In a word, he destroys the opinions of the Epicureans and Sadducees, who denied the immortality of the soul, a future judgment, the reality of hell, and the punishments and rewards of another life. After this manner he opposes the principal mistakes of the philosophers, and gives here the plan of a true and sound philosophy. Original sin, the fall, repentance, and recovery of the first man, the rewards and punishments in a future state, are as well, or perhaps more clearly, described in this book than in any of the Old Testament, which is of great consequence, to establish the truth of these opinions, and to show the antiquity of such a belief among the Jews.

The first six chapters of this book are as a preface to the rest of the work; they are a sort of an abridgment of the first nine chapters of the book of Proverbs. In them kings and nobles are exhorted earnestly to the study of wisdom. In the seventh and eighth chapters, the author, assuming the name of Solomon, proposes himself as a pattern, and shows what means he employed to attain true wisdom. One sees there the description of his happy reign, and of his consummate knowledge, agreeably to what is said of it in the first book of Kings. The ninth chapter is a paraphrase on the prayer which Solomon made to God in the beginning of his reign, which is mentioned 1 Kings iii. 6—9. The tenth chapter, to the end of the book, is a continuation of the same prayer, where he enlarges upon the power of wisdom, and its effects, the evils which accompany the wicked and inconsiderate, and the rewards of the truly wise and righteous, which he confirms by various instances and examples. The work seems not to have been finished, or at least the conclusion of it has not reached us, for the author does not finish his prayer, as it is natural to suppose he should, according to his first design.

We shall not enlarge here upon the writer of this book, nor the time in which it was written; we shall do that in a particular Dissertation. The original text is in Greek, which is yet preserved, and it does not appear that it was ever extant in Hebrew, notwithstanding what some authors have thought to the contrary. We find none of those Hebraisms, which are hardly to be avoided by those who translate from the Hebrew, nor any turns but what are usual in the Greek tongue. The author manifestly had read the heathen writers, and wrote Greek well; he even borrows some expressions which are peculiar to them—as, the giants being drowned in the waters of the deluge, the river of Forgetfulness, or Lethe, the kingdom of Pluto or Hades, ambrosia, &c.; there are some

passages in which he plainly appears to have imitated Plato, and one clearly perceives that he had studied that philosopher. His style is swelling, abounds with epithets, often obscure, and almost throughout poetical and figurative. The Jewish writers had some knowledge of him, and have quoted him sometimes; Rabbi Moses ben Nachman cites particularly vii. 7, which he gives in Syriac, or such Hebrew as was spoken at Jerusalem in the time of our Saviour.

The author often quotes scripture, and always according to the Septuagint. Thus v. 10, 13, he compares the life of man to a shadow, to a vessel cutting the waves, to a bird which parts the air, and to an arrow shot at a mark, which is taken from Prov. xxx. 19, where the wise man says, according to the LXX. that “there are four things which are hard to be known; the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a young man in his youth;” but in the Hebrew the last clause is, “and the way of a young man with a virgin.” So that passage in ii. 12, “Let us lie in wait for the righteous, because he is not for our turn,” is taken from Isa. iii. 10, where the Septuagint read, “let us bind the righteous, because he is disagreeable to us;” but in the Hebrew it is, “Say ye to the righteous that all shall be well with him. In his account of the plagues of Egypt, he follows the LXX. particularly in what he says of the flies and locusts. And when he speaks of idols in the thirteenth and fourteenth chapters, he almost word for word copies what we have in Isaiah, Jeremiah, Baruch, and the Psalms on that subject.

The Latin translation which we have of this book is not St. Jerome's; it is the ancient Vulgate, used in the church before the time of that father, and made from the Greek in the first ages of the church, by an author unknown. The translator does not seem well acquainted with the purity of the Latin tongue, often making use of words that are not used by approved authors in that sense; as *honestas* for riches; *honestus* for a rich man; *respectus* or *visitatio* for the punishment which God inflicts upon the wicked; *supervacuitas* for vanity or vain-glory; *animalia supervacua* for dangerous and noxious animals. The translation keeps very close to the text, and is strictly exact in rendering every single word faithfully, neglecting all ornaments of speech, and the beauties of the Latin idiom. St. Jerome, in his preface to the books of Solomon, says, that he corrected Proverbs, Ecclesiastes, and Canticles, from the ancient version of the LXX. but did not meddle with the translation of this book, or Ecclesiasticus. There are not many various readings in the Greek copies, but a much greater number in the Latin ones. The Complut. edition, that of Antwerp, and of Sixtus V. in 1590, afford a great variety, which are corrected in the Bibles of Clement VIII. and in the Vulgate. We have marked them at the bottom of each page in the Commentary.

The Book of Wisdom was not always received by the church as canonical, as not being admitted into the Jewish canon of scripture among those books which were written in their language, and passed through their hands to the Christian church without any doubt or exception. But such as were written in Greek, as Wisdom and Ecclesiasticus, have been disputed and contested, and the church, always cautious and wary in her decisions, did not decree to admit them for canonical, till after mature judgment and long deliberation; which slowness in her proceedings and determination shows, that she did not admit them hastily or by chance. The scarcity of books in the beginning of Christianity, the great distance of churches from one another, the difficulty of assembling general councils, made each church keep to its own

tradition, to admit, or not to admit books, till the truth was at length discovered.

The principal reasons brought against the canonicalness of this book are, 1. That there is no appearance that Philo the Jew, to whom very many authors ascribe it, was inspired; he lived and died a Jew without any knowledge of Jesus Christ, or receiving his gospel. 2. The doubts of some ancient fathers who have ranked it in the number of disputed writings: that several particular churches left it out of their canon, and even some late interpreters, as Lyranus, and Cajetan, did not admit it as indisputably canonical. 3. The Jews not admitting it into their canon, for it does not appear to have been known among them before the time of Jesus Christ. 4. Internal evidence in the book itself to reject it, as plain imitations of the gospel, and writings of the apostles; the opposition of some passages to the undoubted scriptures; and the addition of others, which appears to have been made on purpose. All that can be objected on this head, we have mentioned before in the body of this preface; and will examine, in the Dissertation upon the author of this book, the objections with respect to Philo, and those passages in the gospel and writings of the apostles, which resemble some in this book. We have also answered, both in the Commentary and in this preface, the accusation of untruth, which has been urged against this writer. There remains only the difficulty which arises from the Jews not acknowledging it to be canonical, and some of the ancients not receiving it.

The authority of the Jews hath never been of any great weight in the church, particularly of the modern Jews, whose malice and unfair dealing, in everything relating to our faith and holy religion, is open and notorious. The apostles, whose authority is of infinitely more weight than theirs, have taken quotations and proofs from this book.* And it is begging the question to say, that this writer copied from them. They recommended it to the faithful, who have ever since preserved, read, and cited it as inspired scripture, so that we cannot now form any reasonable doubt about its canonicalness. To the testimony of those few among the ancients, who have disputed its authority, we oppose a crowd of witnesses in all ages of the church, who have acknowledged and quoted it as divine scripture. In short, to the scruples of those who, seeing antiquity wavering upon this point, have found some difficulty to persuade themselves to admit this book into the canon, we oppose the third council of Carthage, in 397; that of Sardica, in 347; that of Constantinople, in Trullo, in 692; the eleventh of Toledo, in 675; that of Florence, in 1438; and, lastly, the fourth session of the council of Trent; all which expressly admitted this book into the class of holy scripture. And there is scarce any ancient father who has not quoted and commended it. Many of them attribute it to Solomon, others to some prophet, and all to an inspired writer.† We may therefore reasonably urge upon this occasion, the argument of prescription against our adversaries, and let them produce their title against

our quiet possession. Let them attack and confute, if they can, so many councils,‡ and those learned ec-

Hieros. in Catech. sect. 4. Euseb. Eccl. Hist. lib. vi. cap. 25. Rufin. in Expos. Symb).

‡ As the Romanists lay the stress of their cause upon these councils, and this learned commentator triumphs in them as their bulwark, it seems proper, and even necessary, to examine into the authority of these councils, and consider how far they prove the point they are brought for. I shall take them in the order as they stand in this preface. With respect to the third council of Carthage whereat St. Austin, they say, was present, we reply, 1. This council was not œcumenical, but only a provincial one. 2. The forty-seventh canon (according to Binusius), which they urge against us, was not originally in the acts of this council, but added in the time of Pope Boniface. For if this council was held under the consulate of Cæsarinus and Atticus in the year 397, as the inscription or title of this council in all copies has it, there can be no such canon in it; for Boniface, to whom this canon refers, was not at that time pope of Rome, nor above twenty years after, nor till 418. 3. The great and general council of Chalcedon, consisting of six hundred and thirty bishops, confirmed the code of the universal church; in that code were contained the canons of the council of Laodicea, wherein we have the catalogue of the canonical books of scripture; but the canons of the council of Carthage were not confirmed by it, as not having yet any place in it. And therefore we may safely conclude, that neither Pope Leo the first (whose legate subscribed the council for him), nor any of the bishops there gathered together, acknowledged any other books of canonical scripture, than what the council of Laodicea (which left out all these books) had declared to be received, and read for such in the church, before their time. 4. The Romanists themselves do not generally allow the authority of this council, to determine what books are canonical: for Wisdom and the rest of the Apocryphal books have been since rejected by many great and considerable persons among them, as Isidore, Nicephorus, Rabanus Maurus, Hugo, Lyran, Cajetan (see Limborch's Theol. Christ. lib. i. cap. 3. Melch. Canus. Loc. Theol. lib. v. cap. ult. Baron. Ann. tom. viii. ad ann. 692).

The next is that of Sardica, or Sardis, in 347, which was so far from a general council that it was only a western synod. The canons of this council were never received by the catholic church as general laws, they were never put into the code of the canons of the universal church, which was approved by the great council of Chalcedon, but were first added to the code by Dionysius Exiguus, as those of the council of Carthage likewise were. The east never received these canons, nor would the bishops of Africa own them. The popes only used them, and cited them under the name of the council of Nice, to give them the greater weight and authority (see Dupin's Eccl. Hist. vol. ii. p. 261).

As to that at Constantinople in Trullo, this is only cited by them as confirming the council of Carthage; for in other respects, the canons of this council are not so agreeable to the Roman writers, who represent them as falsified and corrupt. They do not relish the thirty-sixth canon, which makes the bishop of Constantinople equal to the bishop of Rome, nor the fifty-fifth, which lays some restraints upon the church of Rome. But it is to be well observed, that the two hundred and twenty-seven bishops here assembled, in the second canon, confirmed also the council of Laodicea (which was thirty-seven years before that of Carthage, which they urge), which reckons the canonical books of scripture as we do, and excludes the rest, in canon fifty-nine, as not properly belonging to them. When therefore in the same second canon they allow also the council of Carthage, they cannot be supposed immediately to contradict themselves, but that they understood the Laodicean council to be taken in one sense, and the council of Carthage in another: the latter extended, in a large and improper acceptation of scripture, to the ecclesiastical books, and the former, in a more strict and proper sense, took in only those books that were really authentic and divine. For in one and the same sense they cannot both be taken, nor otherwise be confirmed and stand together (see Cosin's Schol. Hist. sect. 104. Episcop. Inst. Theol. lib. vii. cap. 7).

There is still less to be said in favour of the eleventh council of Toledo, which was subscribed only by the archbishop of Toledo, sixteen bishops, two deacons, two bishops' deputies, and seven abbots. A number too small and contemptible to make a council!

That of Florence in 1438, is of so modern a date, that it can be of no great weight. It was assembled by the authority of the pope, and under his influence and management. In the large tomes and editions of the councils, no such canon, as is pretended, is to be found; it is a decree added by some impostor, probably the epitomizer or abridger of the councils, and is supposed with reason to be a forgery, for nothing was mentioned at this council concerning the canon of scripture. Nor can it be called a general or œcumenical council, even in respect of the Latin churches only; many of which neither acknowledge Eugenius, or his council, and the council of Basil, then sitting, condemned this of Florence as a schismatical assembly. And the Greeks, as soon as they were returned, and got to Constantinople, would stand to nothing that their own fears and the pope's persuasion had before led them into (see Cosin's Schol. Hist. sect. 160).

The last is the famous decree of the council of Trent, wherein forty-three, or some few persons more were only assembled, and cursed all other persons in the world, that did not receive their new canon of scripture in such manner and form as they were then first pleased to appoint it. To establish this œcumenical decree, as they most unwarrantably called it, of the Greek church they had not one; of the English as few; of the Helvetic, German, and northern churches none; of the French scarce two; of the Spanish not many. All the rest were Italians, and they in no great number; among whom some were the pope's pensioners, and sent thither to overbalance the votes of others, many of them titular, and some unlearned. And was it ever heard in the world before, that forty bishops of Italy, assisted perhaps with half-a-

* See this objection discussed in note on ix. 13. and Bishop Cosin's Scholast. Hist. p. 23.

† Some of the later fathers, as St. Jerome, St. Austin, &c. give indeed very honourable titles to the Book of Wisdom, and the other Apocryphal Books, calling them canonical, sacred, divine; but then they mean not by canonical, as the church of Rome does, *canones fidei*, a perfect rule of faith; but *canones morum et historici*, such as are profitable only for instruction, and to inform men in the history of the Jewish church (see Dupin's Biblioth. Pat. tom. i. p. 1). Nor, when they call them sacred or divine, do they mean to equal them to divine scripture, strictly so called, or to make them of the same sovereign authority with the undoubted canonical books themselves, for the establishing matters of faith, or determining controversies in religion (see St. Jer. epist. 7. ad Lat. Epist. ad Paul. Pref. in lib. Sol. Aust. De Doctr. Christ. lib. ii. cap. 8. Retract. lib. ii. cap. 10. De Civit. Dei, lib. xv. cap. 23. Cyril.

eclesiastical writers* which are the bulwarks of our cause: they must overthrow all these, before they will be able to reach us.

score others, should make up a general council for all Christendom? (see Cosin's Schol. Hist. sec. 194.) Wherein, as there was not any one greatly remarkable for learning, that voted the canonical authority of the Apocryphal books, which the eastern and western churches ever held as suspected and uncertain; so some of them (as Father Paul observes, whose testimony upon this occasion must be allowed of great weight, and less exceptionable) were lawyers, eminent, perhaps, in their own profession, but of little skill and understanding in controverted points of religion; and such divines as were among them, were of low parts, and less than ordinary sufficiency: the greater number were courtiers, and bishops of such small places, or dignities only titular, that supposing every one to represent the clergy and people from whence he came, it could not be said that one in a thousand in Christendom was represented in this pretended council (see Brent's Transl. of the Hist. of the Council of Trent, b. iv. p. 153). I mentioned just above, that the eastern and western churches looked upon the Apocryphal books as suspected and uncertain. Those that are curious may see this matter very minutely discussed by a particular detail of the sentiments of the several churches, extracted chiefly from the writings of the bishops that presided over the respective sees, which Episcopus has happily executed, Instit. Theol. lib. iii. cap. 7, in such a clear manner, and so exact a method as to time, place, and persons, that we see the judgment of these two great ecclesiastical bodies, as it were, in one view, and without any confusion or perplexity.

* This may be disproved by almost an infinity of testimonies in Bp. Cosin's Scholastical History, wherein by an historical disquisition of the universal tradition of the church of God unanimously delivered in all ages from the apostles' time (and before) to ours, and by a very particular enumeration of the testimonies of the ancient ecclesiastical writers through the several centuries, it appears, that neither the ancient fathers, bishops, nor ecclesiastical writers, taught or believed otherwise than we now hold. So that it seems strange, that so learned a writer as Calmet, should either be so greatly deceived in a point of such consequence, or one in other respects so fair and candid, should knowingly triumph in false evidence and unsupported authorities: nor is it less strange, that he should not give the incomparable book of this prelate a place in his Bibliotheca Sacra, as the nature of that work required: but we may suppose that he either did not know it, being wrote in English, or did not care to have it known and read, the answers of it being so engent against the Romanists, and the book itself the strongest bulwark of the protestant cause in this controverted point betwixt us.

The prophecies which are to be met with in this book, and which have been acknowledged as such by the fathers, are still farther proofs of its canonicalness. All that is mentioned here of the future downfall of idolatry, and of the terrible judgments which God will inflict upon the wicked, may be considered as a true prophecy. But the place upon which the ancients have fixed with most attention is, where the author describes the punishments of *the just man*, in terms so resembling the sufferings of Jesus Christ, that Grotius imagines these passages to have been added to the book by some Christian interpolator, after the death of our Saviour; which is not at all probable, as they are so linked and interwoven with the context, that they are not to be separated without manifest violence. The fathers had quite a different opinion of them, and have made use of them against Jews and heathens, and shown the complete accomplishment of them in the person of Jesus Christ.

The Jews themselves do not absolutely reject this book; I have before observed, that a learned rabbi quotes a passage from it in his preface to the Pentateuch. John Picus of Mirandola asserts, that the Jews read a Book of Wisdom in Hebrew, composed, as they thought, by Solomon, as the marrow and quintessence of the law of Moses. But it is very different from this book. Isidore, Sixtus of Sienna, Christopher a Castro, Gonsalve a Cervantes, Lorin, in their prefaces to this book, maintain that it was wrote at first in Hebrew, and afterward translated into Greek: many affirm, that it was wrote by Solomon, and translated after into Greek by the LXX. But these last opinions go too far. If the Jews were acquainted with and read this book, it must have been translated into their language from the Greek, and we must indeed agree that they never received it as canonical.

CALMET'S DISSERTATION

UPON THE

AUTHOR OF THE BOOK OF WISDOM.

TRANSLATED FROM THE FRENCH.

If the dispute which hath been raised about the author of the Book of Wisdom was only among catholic writers, and all parties were agreed upon its canonicalness, and the inspiration of the author, we should have given ourselves no more trouble about this, than some others of the sacred books, whose canonicalness is acknowledged by all the churches, even those which are separated from our communion, though the writers of them are doubtful and unknown. When once it is agreed that the Holy Spirit is the original author of a book, one need not be so solicitous who the person employed as the instrument is. But in the question before us, many of those who dispute about the writer of this work, attempt to destroy its authority; and, by diminishing the credit of its author, would take the liberty to reject it as apocryphal. To oppose this is the design of the present Dissertation, wherein we shall endeavour to show, that though the author of the Book of Wisdom be not certainly known, the book itself does not cease on that account to be authentic, inspired, canonical.

Many catholic writers suppose the author of this book to be Solomon himself. "He wrote it (say they) in Hebrew, from whence it was translated in Greek by the LXX. interpreters, together with the other works of that prince: the ancient fathers quote it often under his name, and it has generally that title in the Greek copies. The author plainly assumes this character throughout, and the true Solomon stands confessed in as clear a manner as in any other of his books. Everybody agrees that it is not unworthy of his consummate wisdom, and high reputation, and that his sentiments and maxims are comprised in it: that though this piece is not now to be met with in the Hebrew, it cannot be concluded from thence, that it was never wrote in that language: for how many works have we in the versions and translations only, the originals of which are not now to be found? and how many are ascribed to particular authors, as indisputably theirs, which have less marks to ascertain them to belong to such writers, than this has of being the genuine work of Solomon?" This is what they plausibly urge in behalf of this opinion.

But to these reasons it may be replied, that if this work was really Solomon's and was in Hebrew in the time of the LXX. interpreters, the Jews would not have forgot or neglected it as they have done, nor excluded it their canon. It is entirely unknown in that language to Josephus, Philo, St. Jerome, and Origen; so that in all appearance it never was in that language. Add to this, that the turn of the phrase and expressions are in the manner of the Greeks, and very different from the genius of the Hebrew tongue. The author quotes the scripture in it according to the LXX. and borrows passages from books, which were not wrote till a long time after Solomon. To pretend that the Jews have suppressed the original, out of hatred to the Christians, who make use of its authority

to convince them, that they have accomplished, in the murder of our Saviour, what was foretold of him in this book, is to advance what is incredible, and raising an objection which has been a hundred times confuted, and more difficult to maintain, than what they would avoid by this plea. For, could the Jews have suppressed it, if they would? and if they could, what service would they have done them, since they have left it us in Greek, with so many other books, as strong at least as this, to establish the truth of our religion?

The authority of the fathers is decisive, to prove a point of faith, and the authenticalness of any text; but then their testimony must be constant and uniform; but in a matter of criticism, and where their judgments are divided, their opinion does not always determine the case. Now here the ancients do not speak in a uniform manner; some absolutely deny Solomon to be the author, others speak doubtfully, and none affirm it in express words. They cite indeed this work according to the usage of the church, which comprehends under the name of the Book of the Wisdom of Solomon, not only Proverbs and Ecclesiastes, but also this book and that of Ecclesiasticus. The title of the book in the Greek copies is no stronger an argument than the name of *king*, which this author assumes in the body of the work, or the port and appearance of Solomon, with which he would set himself off. The ancients often call their books by the names of persons whom they introduce speaking, as Plato gives to his Dialogues the names of Socrates, Timæus, Protagoras; and Cicero, to his Book of Famous Orators, that of Brutus, and to another that of Hortensius. Xenophon too calls the history, in which he gives the model of a complete prince, by the name of Cyrus, who is the principal character drawn in it. But nobody will say, that these pieces were wrote by those whose names they bear, for it is known and confessed on all hands, that it was Plato, Cicero, Xenophon, who wrote them under such fictitious names. St. Jerome says expressly, that the Book of the Wisdom of Solomon carries a false and borrowed title.

The resemblance that is to be found in the thoughts and expressions of this book with those of Solomon, is so far from proving him to be the writer of it, that it furnishes a strong argument to the contrary. This prince would never have copied from himself, nor have repeated here, what he had already said in some other work; nor would he have cited passages from Isaiah and Jeremiah, who lived so long after him. We do not design or endeavour to decry the book, or to diminish its real worth and value; we readily own, that it is not unworthy of the wisdom of Solomon himself, and we have given it an author more great and noble than that prince—it is the Holy Spirit, which inspired this writer, as he did Solomon. I shall not repeat here, what I have said elsewhere, with respect

to some terms used in this book, which are borrowed from the heathens, such as ambrosia, the river of Forgetfulness, or Lethe, the kingdom of Pluto or Hades, &c. These fables are apparently of later date than Solomon, as well as the chaplets and crowns of roses, mentioned ii. 8.

St. Austin was once of opinion, that Jesus the son of Sirach was the author of the books of Wisdom and Ecclesiasticus; but he did not long continue under that mistake; he recants as to the book of Wisdom, *Retract. lib. ii. cap. 4.* and without explicitly saying who is the author, owns that it is more probable that Jesus the son of Sirach did not write it: he says in another place, that it was by no means likely to be wrote by Solomon; but he does not doubt but that it and Ecclesiasticus were both written by inspiration.* And he elsewhere observes, that the primitive writers of the church, nearest the times of the apostles, fetched proofs from this book, as being of divine authority; that there can be no pretence for not receiving it, and placing it in the rank with the other scriptures.

St. Jerome informs us, that some ancient writers ascribed the Book of Wisdom to Philo the Jew; which words have afforded much matter of dispute to authors that came after. Some have looked upon it as a dangerous opinion, which tends to destroy the whole authority of the book, by ascribing it to a Jewish writer, and one who was never reckoned inspired. Others have adopted him without any limitation, but the greater part add this restriction, that the Philo whom St. Jerome mentions, is not that Philo whose writings we have, who is commonly known by the name of Philo the Jew, but some other more ancient. For they pretend that there were several authors of this name: the first, as they say, lived under Ptolemy Philadelphus, and was one of the LXX. interpreters; the second is Philo of Biblos, who is cited by Eusebius and Josephus; the third is Philo the Jew; the fourth is one who lived under the second temple, and wrote a book about the soul.

The first Philo is unknown to antiquity, nor is there any reason to place him in the time of Ptolemy and the Seventy interpreters. In all appearance there never was such an author, since he is not mentioned by any ancient writer. The second was a Pagan, a native of Biblos, who translated the history of Phœnicia into Greek. Josephus places him in the same rank with Demetrius and Eupolemus, who, not being of the Jewish religion, could not have acquired a sufficient knowledge of their books to give any true and just idea of their history, and can with less reason be supposed to be the author of sacred and prophetic books. The next then is the famous Philo, the Jew of Alexandria, who lived in the first age of the church, and was deputed by the Jews of that place to the emperor Caius, about the year 40 of the common era. He wrote many books in his youth, but in the latter part of his time was employed in public and national affairs, and was of great service to his countrymen. Eusebius and St. Jerome write, that in a second embassy which he was sent upon to the emperor Claudius, he contracted an acquaintance and friendship with St. Peter. Photius says, that he even embraced Christianity, but quitted it again out of discontent or disgust. Josephus mentions him as a very considerable person. His works are in a style admirable for its beauty and plainness, but his method of expounding scripture is allegorical. Photius thinks, that it was from him the custom was first introduced into

the church of explaining the scriptures allegorically, and it is certain that some of the fathers have followed his method. As to Philo's being a Christian, that opinion is now exploded by all learned men, as well as his pretended intimacy with St. Peter.

There are four ways to judge whether Philo, to whom many of the ancients have ascribed this book, be really the author of it. 1. A conformity of sentiments and methods. 2. A resemblance of style. 3. An agreement with the person and character of Philo, and the times wherein he lived. 4. The authority of those writers who have ascribed this book to him. We shall examine these particulars in their order.

The author of the Book of Wisdom represents God as the creator and preserver of all things, of infinite wisdom and justice, and whose providence watches over and extends unto all his works. A God who aims only at the good of his creatures, who created them originally pure and innocent, and does not proceed to punish them till their wickedness is incorrigible, and at its full height: who is the author of true wisdom, and all other blessings, and communicates them freely to such as sincerely ask for them. Philo agrees in all these sentiments; but as this is nothing extraordinary in a Jewish writer, I shall not stop to draw the parallel, which would be of no service here.

The soul of man, according to the Book of Wisdom, is immortal, and linked to a corruptible body, the weight of which draws it to the earth, and presses it downwards; it is capable of eternal happiness, but when it gives itself up to the pursuit of sin and wickedness, it brings upon itself punishments and misery without end; it is inexcusable, when it continues ignorant of its Creator, who is so loudly proclaimed by his works. Philo says much the same, "That the soul of man is clothed with the body as with a garment, but that of a wise man with his virtues;" and in another place, "That while we continue in this world, we are in a state of pilgrimage; but a wise man looks upon himself, when in the body and upon the earth, as in some strange place, considering heaven as his only true country, and his proper native place."

Philo supposes two sorts of souls, some of which descend into and inhabit bodies, and others are at a great distance and very remote; of those that enter into bodies, and continue there, some apply themselves to, and are trained up in, a philosophy wholly sublime, which, after the death of the body, they continue to pursue, to purchase a life eternal and incorruptible: the other sort, overwhelmed with the weight of the flesh, neglect the study of wisdom, and giving themselves up to the caprice of fortune, are attached to things sensible and corporal, to the pursuit of vanity, glory, riches, &c. which very much resembles what the author of the Book of Wisdom, speaking in the person of Solomon, says, viii. 19, 20, "that he had a good spirit," or rather, "that being good, he came into a body undefiled;" wherein he supposes a pre-existence of souls, some good, others wicked, not by nature, or through any fate or necessity, but voluntarily and by inclination, which is certainly the opinion of Philo in many places.

The high encomiums this author gives of wisdom are likewise to be met with in Philo, who says, "That she is a pure gift from the bounty of God, who communicates her to souls well disposed, which love contemplation; that she existed before all ages, and by her the world itself was created; that she is as the mother and God the father of it; that the wise alone are truly worthy to reign, to have command and sovereignty, and only these are truly rich; that wisdom is all divine, and nothing more easily to be acquired, being always ready to communicate herself; that she

* See this confuted by St. Austin, *De Civit. Dei, lib. xv. cap. 23. lib. xvii. cap. 20. lib. xviii. cap. 38.* and many other places, which will serve likewise for an answer to what immediately follows from St. Austin.

never shuts her school, but is willing and disposed to receive those who desire instruction. These she enchants, and as it were inebriates, with sweet and agreeable draughts of her doctrines; she invites them to come and improve themselves by her lessons, and promises them infinite advantages and blessings." According to Philo, kings should distinguish themselves by their wisdom, and their ambition, happiness, and glory, should centre in this; that a prince should be well versed and instructed not only in human and secular affairs, but likewise in spiritual and divine, and should appear to his subjects as an animated oracle, and a living law; which agrees admirably with the idea which the wise man here gives of a perfect and consummate prince.

The author of this book speaks of *the Word*, or *the Word of the Lord*, as a distinct person from him that generated and sent him. He ascribes to him divine attributes, particularly omnipotence. It was this *Word* which fed the Israelites in the wilderness, cured the bitings of the serpents, slew the first-born of the Egyptians, and, in fine, created the world. Philo resembles our author more on this head than in any other particular; and some have pretended that he had even knowledge of that divine Word of which St. John speaks in the beginning of his gospel; and others have advanced, but against all reason, that this holy evangelist took his doctrine and expressions from him. He says, that the invisible Word which created all things is the express image of God, above all the world, more ancient than it, and superior to all creatures. That this word was employed to separate and divide the elements, and to range all the parts and matter of the universe into form and order according to his own will. That this Word was begotten of God, was the Creator of the universe, and has a dominion and sovereignty over all the kingdoms of the world. In speaking of Isaac, he says, that this patriarch never departed from his duty to God, but that he attached himself to the Word, that divine Mediator, which instructs us in those things which are best for us, and came down to, and condescended to converse with us, to teach us what is most convenient and proper for us in all circumstances: for, continues he, God disdains not to be known to, and intimate with, such as love virtue, and sends his Word to support and succour them.

The punishment and sufferings of the wicked in another life, and the rewards and glory of the righteous, are admirably described in the Book of Wisdom. Philo speaks of them in as plain and distinct a manner. He says, that the elements,—the air, fire, and water, all conspire to the punishment of the wicked; God, by his almighty power, employing those very things, which he designed for the benefit and use of man, as his instruments and scourges to punish the ingratitude and wickedness of his creatures. He observes, speaking of Cain, that men imagine temporal death to be the greatest of all misfortunes, not reflecting upon the terrible tribunal of the sovereign Judge which will succeed, with respect to which, in the judgment of God himself, death may be considered only as the commencement of their misery. And what is their misery? It is to live, as continually dying, or rather to be dying always, without ceasing to live: a death always renewing, and in some sense immortal. For there are two sorts of death: the first is that of the body, which is an indifferent thing, it may be either good or bad; but the second is, to die without ceasing, the greatest and most terrible of all calamities and misfortunes.

He says, in another place, that the wicked are always dead, though they should chance to live even to extreme old age, and that the righteous, on the

contrary, though dead and departed this life, through bodily sufferings, are really living, and enjoy a life permanent, and without end; and the instances in Nadab and Abihu, who being dead betimes, enjoy immortality, and a life incorruptible before God.* He elsewhere observes, that long life does not consist in a number of years, but in a course of goodness, expressions exactly agreeing with these of the Book of Wisdom: "Though the righteous be prevented with death, yet shall he be in rest; for honourable age is not that which standeth in length of time, nor is measured by the number of years; but wisdom is gray hair unto men, and an unspotted life is old age. That God took his beloved [Enoch] from the world in the flower of his age, lest wickedness should alter his understanding, or deceit beguile his soul; and that being made perfect in a short time, he fulfilled a long time, or had all the real advantages of old age." Ch. iv. 7—9, 11, 13.

What the writer of the Book of Wisdom says of idolatry and idolaters in the thirteenth chapter, is so like what we find in Philo in the beginning of his treatise, *De Monarch.*, that one perceives plainly that they had both the same sentiments, and did not copy the one from the other. They both show the folly and mistake of those who deified the stars, instead of exalting their hearts, and paying their devotions to Him who is the great creator and rules over them. In his piece upon the decalogue, there is a passage entirely agreeable to that of Wisdom, xv. 15, where the ridiculousness of those pretended deities is exposed, which "neither have the use of eyes to see, nor noses to draw breath, nor ears to hear nor fingers of hands to handle; and as for their feet they are slow to go." There is no end of multiplying instances of the agreement between Philo and the Book of Wisdom; but these that we have produced may be sufficient to show the conformity of their sentiments.

Let us now examine the facts mentioned by the author of the Book of Wisdom, which seem to differ from the account of Moses. Philo, speaking of Joseph, says, that he was made viceroy, or, to speak more properly, king, of Egypt. And in the description of the plagues of that country, he says, that in the parts beyond Memphis there is no rain, nor do they know what winter is. But at the command of Moses, nature changed her appearance, and the air assumed new qualities, and thunder, lightnings, hail, and rain, were as dreadfully and sensibly felt *there* as in other regions. And what was very particular, the water did not extinguish the fire in the lightning, nor the fire melt and dissolve the hail: a reflection, which the author of the Book of Wisdom likewise makes in several parts of that work.

Philo remarks, that, during the darkness in Egypt, which lasted three days, no fire could be kindled there, the thickness of the fog extinguishing it immediately; which is agreeable to our author's account. With respect to manna, the expressions of both are very much

* Calmet here translates Philo literally; the passage referred to is in his treatise, *De Profugis*. Οἱ μὲν ἱερεῖς Ναδάβ καὶ Ἀβιούδ, ἵνα ζήσωσιν ἀποθησκοῦσι, δητῆς ζωῆς ἀφάρτων ἀντικατὰλαττόμενοι βίου, καὶ ἀπὸ τοῦ γενομένου πρὸς ταῖς νητον μεταστώμενοι ἐφ' ὧν τὰ σύμβολα τῆς ἀφθαρσίας ἀέταται, τό, τε ἐτελεύτησαν ἐνώπιον Κυρίου, τουντίστιν ἔζησαν. It is surprising, that Philo should produce these two persons as an instance of rewarded piety, who died by the immediate judgment of God, by an extraordinary visitation from heaven, for offering strange fire before the Lord (Lev. x. 1). Had they died instantly, when they had the honour to be called up to God, and to have a sight of him, and to eat and drink in his presence, when he appeared on mount Sinai (Exod. xxiv. 9—11), they might have been thought to have died in God's embraces, as some of the rabbins have asserted of Moses. This mistake seems to arise from his allegorical manner of interpretation. When the text says, *they died before the Lord*, he renders, *ἔζησαν*, though the phrase has a quite different meaning in that place (see *Patr. in Lev. x.*). Philo has the same thought in *lib. Quis Rerum Divin. Hæres.*

alike. According to Philo, it is a nourishment produced without the labour of man, sent purposely from heaven, and, in a figurative sense, is the wisdom of God, his word, or commandment; which is very like what Moses says on this occasion, "That man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord" (Deut. viii. 3). He explains in an allegorical manner the vestments of the high-priest, and, like our author, supposes them to be symbolical of the universe; that the habit in general represents the whole world, and each particular answers to, and expresses, the several principal parts of it. The long robe of an azure colour is an emblem of the air; the pomegranates at the bottom represent the water; the ornaments, or flowers, denote the earth; and the bells the harmony which is in the several parts of it, from whence the union of the system proceeds. The Hebrew text speaks only of the pomegranates and bells, but Philo follows the LXX. who seem, Exod. xxviii. 33, to mention flowers. All this is agreeable to, and an explanation of, what our author says in fewer words, "That in the long garment was the whole world" (xviii. 24).

One thing is very observable, that Philo doth not copy the very words of the Book of Wisdom, as he would have done, if he had designed to quote or use it, as the work of another writer. He follows in general the same method, the same sentiments, the same thoughts, but in different terms; as when one and the same author expresses himself upon particular points in different works. From this very great likeness and conformity of opinions, many of the ancients have concluded Philo to be the author of the Book of Wisdom.

The difference of the style of Philo, and that of the Book of Wisdom, is one of the strongest arguments against his being the real author; but the ancients, who were as good judges as the moderns upon this head, it is manifest, laid no great stress upon the difference of style, since it did not hinder them from ascribing this book notwithstanding to Philo. And in spite of the diversity of style, one may observe in several parts of this book the pompous turns of Philo, his exuberance in epithets, and his rich vein displayed by many lively and pathetic descriptions. But as he wrote it under the borrowed name of Solomon, he might disguise his style a little, and appear more sententious in this book, than in his other works: this probably is the true reason of the difference of style, it proceeds from the matter and subject itself. For let the same person write an oration, lessons of morality, an epistle, or a poem, will not a great variety of style necessarily arise from these different characters, though they are all penned, and proceed from one and the same author?

Though the book we are speaking of affords but few hints whereby to form a judgment of the time and place in which it was wrote; yet, as glimmering as the light is, it may be sufficient to give us some idea of both. The author lived in an idolatrous country, and most probably in Egypt, since upon all occasions he inveighs against the ridiculous idolatry of the Egyptians, which consisted in paying adoration to water, fire-serpents, and other beasts the most frightful and mischievous. He lived at a time when the Jews had a great aversion to idolatry; he speaks of its origin, and that one cause of it was the grief of a tender parent for a deceased child, which at length terminated in paying divine honours to him. This remark is more applicable to Egypt than any other country, upon account of that great respect which the Egyptians are remarkable for paying to their dead; and because it is certain that Isis and Osiris, the first deities of this country, had the sovereignty of Egypt, and the former appointed divine honours to the body of her de-

ceased husband. He speaks likewise of the Jews being held in subjection, and persecuted under some idolatrous princes; which agrees very well with the times of Philo, when the Jews suffered greatly, both in Judæa and in Egypt, from the Roman emperors, their deputies, and even the people themselves.

If he wrote it after the death of Jesus Christ, who could not be unknown to him, it is not improbable that he had him in view, when he describes *the just man*, as reviled, persecuted, and at length put to death; and that seeing the beginning and first essays of Christianity, and the miracles which accompanied the first preaching of the gospel, he foretold the approaching ruin of idolatry. In fine, living under idolatrous and cruel emperors, it is probable he might direct his instructions to them under the person of Solomon, and the more effectually to execute his design, purposely disguised his style to give his work a greater air of antiquity, and to add the more weight to it. And it may be questioned, whether it would have been even safe for him at *that time*, in the very heart of Alexandria, to have addressed a book in Greek to princes, wherein idolatry is condemned in such a bold and open manner; but by concealing himself and writings under the fictitious name of Solomon, he avoided all danger.

When St. Jerome tells us that some of the ancients ascribed this book to Philo the Jew, he meant, no doubt, Philo of Alexandria, for at that time no other of the name was known. And as the ancients, whom he cites, are the first that acquaint us whom the church attributed this work to, their judgment ought to be of great weight; and so much the more, as, since that time, no one has been assigned in particular as the undoubted author of it. Truths of this nature are generally the more certain, the nearer they approach to the fountain head: now in the time of those ancients whom St. Jerome mentions, this tradition must have been very fresh, and it might have been a received notion in the church, even from the times of the apostles: the great commendations which the ancients give of Philo, show the high idea they had of his merit. We have before mentioned, that Eusebius, St. Jerome, and others believed him to have been a Christian; the former asserts that he was perfectly acquainted with all that related to the doctrine and the laws of his ancestors; he extols his eloquence, the loftiness of his thoughts and sentiments, his exact understanding of the scripture, and his explications of the sacred books. And if St. Jerome, Eusebius, and others, who have drawn up the catalogue of Philo's works, have not inserted the Book of Wisdom in the number, the reason was either that since their time it has been questioned, or, that being received by the generality of churches as an inspired book, it was not proper to range it among the works of a Jewish author.

This is what may be plausibly urged in favour of Philo, but this alone will not be sufficient to induce us to ascribe this work to him; there will always be an invincible argument to the contrary, viz. his religion. Philo died in Judaism many years after the death of Christ; and if he was acquainted with the truths of the gospel, he has not done that justice, or given that honour to it, which he ought. It is not therefore probable that the Holy Spirit should speak by the mouth of such a person, nor that the church should adopt, or receive, as an inspired book, the work of an unconverted Jew. This reason, it must be confessed, is of no force against those who do not look upon the Book of Wisdom as canonical. But there are other reasons which hinder us from ascribing this book to Philo: 1. The difference of style. 2. The silence of the ancients, as Eusebius, St. Jerome himself, Photius, Suidas, and others, who have not placed this

book among those of Philo. 3. The passages of this book quoted in the gospels, and the epistles written either before Philo could write this work, or a very little time after. There remains, then, only in his favour tradition, and that but indifferently supported, and a conformity of sentiments, which is not so peculiar to Philo, but the like may be found in Job, Proverbs, Plato, Ecclesiasticus, and in the books of Maccabees. In these we meet with, likewise, the punishments of the wicked after this life, and the future rewards and happiness of the righteous; one finds wisdom represented there as co-eternal with God, and *the Word*, as Almighty, Omniscient, Creator, Preserver; as instructing, punishing, rewarding. These notions were common at that time among the Jews, and who can be certain that Philo himself did not take these from the books we have just quoted?

Origen has nothing certain about the author of this book, no more than the other fathers which follow him. All then that can be concluded from what we have said is, that Philo was manifestly of the same principles with the author of this book, had the same method, and most of his sentiments; that he wrote in Egypt, and is not very ancient, since it is indisputable that he lived after the version of the Seventy. If we should attempt to reckon up the differences between the Book of Wisdom and Philo, a very considerable number, perhaps, might be produced; the former sets down ten months as the ordinary time for the birth of children, the latter only seven, asserting that children born after that time, suppose in the eighth month, are not commonly long-lived, or born to be happy. Philo also differs from the author of the Book of Wisdom in what he says of the creation of man, and his likeness and resemblance of God. According to the latter, man was created in the similitude and image of God, immortal and innocent, his body formed out of the earth, and will return to earth again, as his soul will likewise to God after death, from whom it originally proceeded; Philo makes the resemblance between God and man to consist in the soul, which God himself created in the beginning, and filled with inclinations for its welfare and happiness, but adds, at the same time, that he called evil angels to assist at the formation of man, who were the authors of those bad dispositions observable in him; which includes that dangerous opinion of two different independent principles, which the Manichees afterward abused in so strange a manner.

Grotius is of opinion, that the Book of Wisdom is the work of a Jew, who wrote it in Hebrew after the time of Esdras, and before the pontificate of the high-priest Simon, and that for this reason it is placed before the book of Ecclesiasticus. It was translated, as he says, into Greek, by some Christian author, who understood that language well enough, but took great liberties in his translation, without confining himself to the words of his original, and even added some strokes and sentiments taken from Christianity. Hence, he says, it proceeds that the universal judgment is taken notice of there, the happiness of the righteous, and the punishment of the wicked, in a manner more distinct and clear than we observe generally in the books of the ancient Hebrews.

These are the sentiments of Grotius, but there is scarce any part of this hypothesis but wants proof. It is mere guess-work to pretend that this book was originally written in Hebrew, neither Jews, nor ancient Christian writers, have either seen or known it in that language. If it was really written in it, would the Jews ever have suffered it to be lost? or are there any

footsteps of Hebraisms, and a foreign construction, discoverable in the Greek translation? Those Christian sentiments which Grotius thought to be foisted into it by the translator, are to be found in the books of Maccabees, and in Philo, and some of them even in Plato. The two former, as likewise Ecclesiasticus, speak very clearly of the everlasting happiness of the just, and the eternal punishments appointed for the wicked. Are we therefore permitted to say, that these books likewise have been corrupted by Christians, who have artfully conveyed their maxims and sentiments into them? That admirable description of the just man, ch. ii. afflicted and tortured with a variety of wretchedness, do we not meet with it in the writings of Plato, lib. ii. de Rep.? from whence Cicero and Seneca both manifestly took it. It is well known how the ancient Greeks, and even the Jewish writers, were attached to the doctrine of that philosopher, and why might not this writer think it proper to preserve, and even consecrate, such a fine thought, and put it in its full light and beauty in this divine work, and hereby set truth at liberty, and give it a freer circulation, which before was, as it were, a prisoner, and confined to the heathen writings? Does not St. Paul himself sometimes borrow the thoughts, and even the words of profane authors?

Cornelius a Lapse believes, that the Book of Wisdom was written in Greek by a Jewish author, after the return from the Babylonish captivity, and about the time of Ptolemy Philadelphus. He even suspects that it might be one of the Seventy interpreters that wrote it for the use of that king, the book being calculated, as has been before observed, for the instruction of princes: for Aristes relates, that Philadelphus proposed to every one of these interpreters, some question concerning the good government of his dominions. He adds, that the opinion which ascribes this book to Philo, might easily have been obtained by the following equivocal terms: Solomon had two names, Solomon and Jedidiah, the last of which signifies *the friend of God*, and in Greek *Philo* or *Philos* signifies a *friend*; and the rabbins, when they quote Philo, give him the name of Jedidiah; and so people have been led into a mistake to imagine Philo the Jew was meant, when Solomon only was intended under his other name.

But these are conjectures without any certain proof. We will ingenuously acknowledge that this matter is dubious, and that the author of the Book of Wisdom is uncertain and unknown, but it is nevertheless canonical and divine, since it contains in it all that is necessary to deserve that title: it abounds with useful and solid instructions, and paints Jesus Christ and his sufferings in a heavenly manner; and the truths recorded in it are as comfortable to the good and righteous as they are dreadful to the wicked and the sinner: and besides, the church has received and acknowledged it as sacred and canonical.

It is certain that the author lived after the Seventy, since he cites their text even when they depart from the Hebrew. He wrote at a time when allegories were much in vogue, and appears to have read the writings of the philosophers and Greek poets. From these circumstances we are of opinion, that this author cannot be very ancient. He seems to be later than the writer of Ecclesiasticus, whom we have fixed to the times of Ptolemy Epiphanes in Egypt and Antiochus Epiphanes in Syria: and, if this be so, our author should have lived under the government of the Maccabees.

THE
BOOK OF WISDOM.

CHAP. I.

ARGUMENT.—As the title of this book is Wisdom, the author very properly opens it with the recommendation of righteousness, which is a principal part of it; a virtue necessary to be observed by all, but more particularly by the rulers and judges of the earth, this being the chief end of their appointment, the pursuit of this end their great duty, and the attainment of it their true glory. He then proceeds to show in general the necessity of right sentiments of God, and the folly of mistrusting, and murmuring against, his providence; that as he is the searcher of all hearts, no disguise or hypocrisy can impose upon him, nor be concealed from him; that wickedness first brought death into the world, which God unwillingly inflicts upon men, who were originally designed for a blessed state of immortality.

Ver. 1. *Love righteousness, ye that be judges of the earth:*] We find the like command given to Joshua, when God appointed him to succeed Moses in the government of his people: "The book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. i. 8); where the marginal reading, "thou shalt do wisely," taken from the Hebrew, and confirmed by the LXX. seems far preferable. The same direction is given, Ps. ii. 10, 11, "Be wise now, O ye kings; be instructed, ye that are judges of the earth: serve the Lord with fear," &c. The philosopher assigns two reasons why magistrates should be particularly careful to give public testimony of their goodness—"because the people will be less jealous of suffering an injury from such whom they believe to be righteous, and will be less disposed to attempt an injury against such of whom they entertain the highest opinion" (Polit. lib. v. cap. 11). And it is no improbable conjecture, that one reason why rulers are called *gods* in scripture (Ps. lxxxii. 6) is, that they ought to imitate the Deity in the perfection of goodness. But besides this common acceptance of "judges of the earth," which indeed is most natural, there is another sense suggested by Messieurs du Port-Royal, "*Les saints expliquent ces paroles comme estant dites a tous les fidelles,*" who, according to some of the fathers, will be appointed judges of the earth: and indeed St. Austin thus interprets the very words of this author, *οἱ κρινόντες τὴν γῆν* (see Comment. on Ps. ii.), from the Christian doctrine, probably, 1 Cor. vi. 2, "Know ye not that the saints shall judge the world?" *τὴν κόσμον κρινούσι*; hence *ὁ κριτής τῆς οἰκουμένης*, became the style of a great saint, and is yet used as the standing title of the patriarch of Alexandria, and perhaps of other eastern patriarchs. That this construction might be intended here seems probable, because the author of this book uses the same expression in the same sense, iii. 8, where, speaking professedly of the saints, or the best of men, he says, *κρινούσων ἔδων καὶ κρατήσουσι λαόν*. Upon which words Grotius and other commentators scruple not to refer to Matt. xix. 28, and Apoc. ii. 26, and other places where the judgment of the world by the saints is mentioned. Both these passages in this writer may easily be accounted for, if there was any foundation for Grotius's observation in the introduction to his notes, viz., that the translator of this book was a Christian, "*qui Christiana quædam commodis locis addidit.*" If that great man had given any proof of his remark, then indeed these passages might be more justly suspected, and esteemed instances of the truth of his observation.

Think of the Lord with a good heart.] *Φρονήσατε περὶ τοῦ Κυρίου ἐν ἀγαθότητι*. Our translators, because it follows immediately, *καὶ ἐν ἀλόγητι καρδίας ζητήσατε αὐτόν*, have considered *ἀγαθότης*, as well as *ἀλόγητι*, as relating to the heart. But, according to Grotius, *sentite de Domino* in bonitate, is a Hebraism for *hene sentite* (which is the sense of Calmet, and the rest of the commentators of Coverdale's and the Geneva bibles), "think of God justly and worthily," i. e.

have right sentiments of his goodness, power (which the Arabic version understands in particular), and his other attributes; consider what God is, and what ye yourselves are; what great things he hath done for you, and what unworthy returns ye have made him. This certainly is the better construction (if the Hebraism may be depended upon), and comprehends more than our translation of the place. This instruction is very properly inserted in the entrance of this work, because a right opinion concerning God is the basis and foundation of all virtue and goodness. Thus Origen, *βίον γὰρ οἶμαι καὶ εὐδαιμονία πασῶν τῶν ἀρετῶν εἶναι τὴν ἐργάζουσαν Θεῷ δόξαν τε καὶ πίστιν* (Cont. Marcion. p. 2): "For the better God is understood, with the more rational religion will he be worshipped, and with a homage more agreeable to his nature, free from any mixture of superstition or idolatry."

And in simplicity of heart seek him.] i. e. With sincerity and singleness of heart, as Coverdale renders, in opposition to double-mindedness, which the scripture so frequently condemns, and the Hebrew well expresses by "a heart and a heart," divided as it were betwixt God and the world; and thus St. Bernard seems to understand it. "Seek not any thing (says he) more than God, or so much as God, because he is above every thing; seek not any thing with God, or next unto him, because he alone is sufficient for every thing," (De Div. Ser. 37). A person of such a temper is elegantly called by the son of Sirach, "A sinner that goeth two ways," Ecclus. ii. 12.

Ver. 2. *He will be found of them that tempt him not:*] Though it is certain that *tempting God*, is used in scripture not only for presumption and too much confidence, but also for too little confidence, or diffidence and distrust, which latter is the sense that Grotius and Calmet take it in; yet for what reason it should be so taken here (especially as the following words express this very thing, viz., "that he showeth himself to those that do not distrust him"), is not easy to conceive; unless we will make a difference in the *degrees of distrust* expressed by *παράσῃον* and *ἀπιστοῦσων*, as there seems to be in the degrees of discovery God makes of himself, expressed by *εὐρίσκειται* and *ἐφάνισται* or else interpret *ἀπιστοῦσων* of incredulity or slowness of belief, which is the proper meaning of the word. But the most natural construction of the whole verse is given by Messieurs du Port-Royal, who interpret *tempting God*, of every instance of hypocrisy and disguise, On ne cherche point Dieu avec un cœur simple: this is so agreeable to the *ἀλόγητι καρδίας*; before mentioned, as well as to all the following verses, that it claims the preference. And then, as it is another proper effect of the "simplicity of the heart," to be as free from suspicions and distrust, as it is from craft or pretence, *μη ἀπιστοῦσαι*, rendered and understood as in our translation, follows most aptly and naturally.

Ver. 3. *For froward thoughts*] *Σκολιοὶ λογισμοί*. *Σκολιός* properly is *ortuosus, flexuosus*, and when applied to *thoughts*, must denote crafty, captious, intriguing, subtle, prevaricating, and every thing which is the reverse of *ἀπλοῦς*. I doubt therefore of the propriety of rendering it by *froward*, which denotes rather perverseness or obstinacy, as our translators render the word, Prov. xvii. 20, from another sense of *σκολιός*, viz., "crooked, hard to be reduced to a right line." But this sense of wiliness or dissimulation perfectly agrees with the context, for it is said, "to separate from God;" i. e. God is not to be found by a hypocrite; and the reason follows in the fifth verse.

And his power when it is tried, reproveh the unwise.] This is variously apprehended by the commentators. Clarius would have it, "That the approved virtue of good men renders them the fittest to reprove the ungodly." Badwell says Pronomen *ejus* adjuncti ut ad Deum referatur. So have our translators inserted it; though his should have been in italic letters, because not in the original. Castalio, the same in sense: so also Grotius understands it, and expounds it, "That there is sufficient experience of the power of God to confute all those who deny his providence." But how does this suit with the context? I think Messieurs du Port-Royal preserve the connection which

better. Et lors que les hommes veulent tenter sa puissance (tempt him by their hypocrisy, as above, or, as they explain it here in their notes, en feignant le chercher au meme tems qu'on le deshonore) elles les convainc de folie;” i. e. as they explain it, God punishes their folly by giving them up to their own unruly affections. The sense of the whole third verse seems to be to this effect: Guileful thoughts set us at a distance from God and his truth; he is too great and powerful a being to be treated with art or craft; and when men presume to treat him so, “recalcitrat undique tutus,” (as Horace said of Augustus), they are sure to suffer for their folly. This sense is confirmed by the words immediately following.

Ver. 4. *For into a malicious soul wisdom shall not enter;* [Eis κακότροπον ψυχήν. Here again is meant the crafty, designing, evil-plotting soul, and not merely the “malicious soul,” as our translators have rendered. And thus Badwell understands κακότροπος, Anima quæ malum molitur et machinatur. St. Gregory has a just and apposite observation, “Deus de supernis mysteriis illorum mentes radio suæ visitationis illuminat, quos nulla umbra duplicitatis obscurat” (De Cur. Pastor. p. 3). The Syriac and Arabic versions understand it, “of a soul polluted with many sins.” And indeed it must be confessed, in favour of this interpretation, that all sin, especially long continued in, indisposes the soul for the reception of divine wisdom, and renders it an incapable subject of divine grace; whereas holiness composes our natures into such a regular temper, as is of all others the most fit to receive religious impressions, and to procure us the presence and aid of God’s grace. This sense has some countenance with what follows.

Nor dwell in the body that is subject unto sin. [Not barely subject, or liable unto sin; that cannot be the meaning, for this all persons who live in the midst of temptations must be in danger of committing; but the sense is, divine wisdom will not dwell in such who are bound, or subjected under the dominion of sin; and so the Vulgate renders, Nec habitabit in corpore subdito peccatis; and Coverdale’s version has it, “Nor dwell in the body that is subdued unto sin,” or rather in bondage, as a debtor, unto sin; for εὐκατάτροπος, which is a forensic term, properly signifies. What the Jews observe, of the spirit of prophecy, that it dwells not with sadness, is true of divine wisdom, that it dwells not with wickedness, i. e. in a soul subject or enslaved to vicious and irregular passions. And as long as men allow themselves in any known sin, suffer any vice wilfully to remain in them unsubdued, so long they deprive themselves of the presence or inhabitation of this heavenly guest.

Ver. 5. *For the holy spirit of discipline will flee deceit.* [The Jews apply the name of spirit to several habits of the soul; thus we meet with the spirit of meekness, the spirit of wisdom and understanding, the spirit of counsel and might, &c. (Isa. ii. 2), and here the “spirit of discipline.” But I think, with Calmet, it would be better rendered, “The holy spirit of instruction will flee deceit,” that being a more proper word than discipline, which our translators use; for the context requires that precise sense: and discipline has a general and more lax sense in our language; some manuscripts accordingly read ἅγιον πνεῦμα σοφίας, which confirms this. Seneca has a very remarkable passage among his epistles to this purpose: Sacer inest in nobis spiritus, bonorum malorumque custos et observator; et quemadmodum nos illum tractamus, ita et ille nos. “There is a holy spirit residing in us, who watches and observes both good and bad men, and will treat us after the same manner that we treat him.” Nor is the reason which is assigned for the residence and abode of a demon, or good genius, with Socrates, after a very extraordinary manner, less worthy of notice: “Do not wonder (says Maximus Tyrius) that such a spirit should dwell with Socrates, whose purity of body, goodness of soul, devotion towards God, and integrity to man, rendered him worthy of such a friend.” (Dissert. 26).

And remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. [Probably the true reading here of the original is ἀπὸ λογισμῶν ἀνοητέων and not ἀνοητέων, as all the printed copies have it. For the context plainly shows, and even the sentence immediately foregoing, that not silly or weak thoughts, but guileful intentions and deceitful practices, are to be understood. What is here said of the spirit of instruction, with respect to artifice and dissimulation, is no less true of those holy spirits who are the appointed guardians of mankind, with respect to unrighteousness in general; for those who, with much tender concern and affectionate hopes, minister

to man’s salvation, are forced with regret to leave the care and habitation of the profligate and irreclaimable, and with sorrow cry out to one another, as the angels did in the Jewish temple, when through many profanations it was no longer fit for their charge, μεταβαίνομεν ἐνθάθεν, “Let us depart hence” (Joseph. De Bell. Judaic. lib. vii.). And it is very observable, that when the wickedness of the old world was arrived to its height, God pronounces οὐ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις, (Gen. vi. 3), “My spirit shall not always continue in such men;” the sense of which passage our version expresses imperfectly by “striving with men” (see John xiv. 23).

Ver. 6. *For wisdom is a loving spirit;* [i. e. A hearty well-wisher to, and promoter of the good of mankind, and in particular a lover of their souls. But how is the punishing a blasphemer, an instance of the great love and philanthropy of this spirit? It seems rather a proof of its severity, than kindness and good nature. The answer and true sense is, that though wisdom be such a kind and merciful spirit, yet her regard to justice is such, that she will not acquit the blasphemer; and so St. Austin, (De Mendacio, cap. 16), explains it. These may be supposed the words, and as it were soliloquy, of a wicked man, comforting himself in the midst of his evil courses against danger, because divine wisdom is a loving and compassionate spirit. And then the words immediately following will contain the answer to this vain subterfuge and weak pretence, viz., that notwithstanding the affectionate tenderness of this spirit, which is confessed on all hands, and displayed everywhere, yet cannot she act so inconsistently and unsuitably to her holy nature, as to excuse a blasphemer. And thus the Syriac version understands it, Amicus est quidem hominum spiritus sapientiæ, ad non justificat impium. And Juntus, after having stated the objection, answers it in like manner, Humanus quidem est, fateor; sed tamen non propterea injustus est, qui hominis blasphemiam maledicta impune abire sinat (see Comment. in loc.).

And will not acquit a blasphemer of his words: [Or, as the literal rendering of the Greek is, “Hold him guiltless with respect to his lips.” Such whose “mouths are full of cursing, deceit, and fraud, and under whose tongue is ungodliness and vanity,” who dare be outrageous against God, or deceitful and injurious to their neighbour, shall be answerable for what is not conformable to truth and sincerity. All falsehood and deceit in general, either open or concealed, and whatsoever proceeds from the heart or the lips that may do hurt, is not only detestable to this divine spirit, but will be punished severely by it. This in the book of Proverbs is called “a froward mouth,” which the Vulgar Latin translates sometimes “a mouth with two tongues.”

For God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. [The sentiment here is like that in king David’s fine charge to Solomon: “And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts” (1 Chron. xxviii. 9). God’s judgment alone therefore is infallible as to men’s real goodness and inward dispositions; for as men judge of their neighbour’s heart by his words or actions, which are often deceitful, God, on the contrary, judges of men’s words and actions as he sees their heart, and knows their reins. But the observation in this place relates not so much to God’s infinite knowledge in general, as to his discovery of guile and deceit in particular.

Ver. 7. *For the Spirit of the Lord filleth the world:* [i. e. Is infinite and immense, is not bounded by any place or space, but spreads himself to all places that we can either see or imagine, and infinitely beyond; so that we cannot say, He is here, and not there; thus far he reaches, and no farther. St. Gregory describes God, “intra omnia non inclusus, extra omnia non exclusus, supra omnia non elatus, infra omnia non depressus” (lib. ii. Moral.). or, to speak in the language of the old philosopher, he is a being “whose centre is everywhere, and his circumference nowhere.” But nothing can equal what God says of himself, “am I a God at hand, and not a God afar off? Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth? saith the Lord” (Jer. xxiii. 23, 24, see also Ps. cxxxix. 7).

And that which containeth all things hath knowledge of the voice. [Some manuscripts read ὁ ἐπιπέσω, which probably is the true reading, (see Calmet and St. Austin in Speculo, and Orig. in Epist. ad Rom. cap. 9, lib. vii.). Thus the Syriac and Arabic versions expound it, the former rendering, Ille qui tenet omnia, scienter habet vocem ipsius; and the latter, Et qui creaturas omnes amplectitur, possidet

notitiam vocis. Coverdale's version is to the same purpose, "And the same that upholdeth all things, hath knowledge also of the voice." But the rendering of the Vulgate here is very faulty, and even ungrammatical: as the former sentence respected God's omnipresence, this takes in his infinite knowledge, which extends itself to, and takes cognisance of, what passes everywhere. With respect to our words, that of the palmist is most full, "Lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether." (Ps. cxxxix. 3) with respect to our actions, that of the prophet Samuel, "The Lord is a God of knowledge, and by him actions are weighed;" 1 Sam. ii. 3, where the reading of the LXX. is very observable, Θεὸς γνώσιος Κύριος, i. e. "the Lord is a God of knowledges," which as Bishop Pearson expresses it, are so plural, or rather infinite, that "of his understanding there is no number," τῆς συνίσεως ἀπὸ οὐκ ἔστιν ἀριθμὸς (see the LXX. in Ps. cxlviii. 5.)

Ver. 9. *And the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.*] The marginal reading here seems preferable, "For the reproving of his wicked deeds." Coverdale's version is to the same effect, "The report of his words shall come unto God, so that his wickedness shall be punished;" to which agrees the rendering in the Geneva Bible, "The sound of his words shall come unto God for the correction of his iniquities." And the Syriac and Arabic versions are to the same purpose. And in this sense even our translators themselves have used ἐλέγω, the very verse before, which they seem here to have forgot.

Ver. 10. *For the ear of jealousy heareth all things:* i. e. God's jealous ear overhears every thing; especially complaints against the dispensations of his providence cannot be kept secret from him who is jealous of his own honour. The Arabic version therefore of this passage is very just, *Ob zeli cansam res omnes audit:* hence his name *Deus Zelotes*. There is no metaphor more frequent in the prophets, than to represent sin as *spiritual adultery*; jealousy, therefore, in a religious sense, means God's quick sense and keen resentment of his injured honour, that, like a suspicious and abused husband, he is ever inquisitive and watchful, always listening to, and actuated by, every report and whisper, so that nothing can be concealed from, or pass unobserved by him, that reflects the least dishonour upon his judgments or proceedings.

And the noise of murmurings is not hid.] *Murmurings* here may either respect God, or man; with respect to God, the sense is, that he will listen to, and remember, all hard and ungodly speeches against him, that he will punish the secret complaints or open insults of such who dare to find fault with the wise methods of his providence, or, from any seemingly unequal dispensations of it, call his justice or goodness in question. By *murmurings* with regard to men, we may understand, that detraction, though a covert method of evil speaking, and generally conveyed by way of whisper, and under the seal of secrecy, yet shall neither be undiscovered or unpunished. And in this latter sense St. Austin understands this passage (*De Mendacio*, cap. 16), and is pleased with the contrast of the expression, viz.: "The noise of murmurings; which, though imagined to be secret, and the slander of them conveyed privately, and as it were instilled into the ear, yet are as well known (says he) to God, as if they were spoken aloud, or proclaimed with the voice of a trumpet."

Ver. 11. *Therefore beware of murmuring, which is unprofitable;* i. e. Is very mischievous and hurtful. This figure of speech, called *litotes* or *meiosis*, when less is said than is meant, is frequent both in sacred and profane writings. Thus Prov. xx. 23, the wise man saith, "A false balance is not good;" i. e. very bad and hateful to God. Thus *idols* are called "vain things, which cannot profit;" i. e. things which occasion much mischief. And the most shameful vices are called "things which are not convenient," Rom. ii. 28 (see also Gen. xxxiv. 7). Nor are examples of this kind of speaking wanting in Cicero, Livy, Longinus, and the best writers. Thus Virgil calls the great tyrant Busris, *illaudatus*; and the Stygian lake, *inamabilis*; though by this negative of praise, he intended to express a great abhorrence of them (see more instances in Martyn's Notes on the Georgics, lib. iii. p. 210).

And refrain your tongue from backbiting: for there is no word so secret that shall go for nought: and the mouth that believeth slayeth the soul.] We cannot better or more truly interpret this verse, than of those reasonings which are contained in the first five verses of the next chapter; nor can it be so consistently understood any other way; for in the verses referred to, we have all the particulars inserted in this, viz.: the γογγυσιμὸς ἀνομιλῆς, the καταλαλή γλώσσης, not

backbiting, as our version hath it, but such representations of our mortal state, as are false and injurious to God the Creator—the φθέγμα λαβραίων, in the strictest sense, explained by εἶπον ἐν ἐναντίῳ λογισμῶν—*and οὐ κενόν*, on account of its pernicious consequences—and, lastly, the στήμα καταβένδονον, which literally *slayeth the soul*, by filling it with such vile principles as bring it to destruction. From hence the connection between this and the next chapter is both visible and necessary; nor can we account for this verse so well in any other light. None of the commentators have attended to this, and therefore they expound this verse, either of *lying*, strictly so called, or of *slander* in general; but if we understand it of *slandering*, with the marginal reading and the Geneva Bible, we must confine it rather to a particular branch of it, viz.: the speaking evil of God, good men, or sacred things. St. Bernard's observation, that "slander is like a serpent that at the same time kills several persons," is very just and applicable here; for a slanderer, that takes a wicked pleasure in ridiculing or discrediting things sacred, ruins himself at length by his libertine notions and false principles; he shoots his arrows against heaven, which are sure to fall on his own head; he poisons the persons that listen to him with consent and pleasure, and so draws them after him into the same ruin; and he wounds religion, and consequently God through its sides, by the scandal and groundless suspicions which he impotently endeavours to fasten upon it.

Ver. 12. *Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.*] The original words ἠλοῦρε and ἐπισπάσθε, intimate, that wicked men labour to be miserable: that they offer a sort of violence to themselves when they commit sin; and thereby oblige God, unwillingly, and, as it were, with reluctance, to inflict death on them. Salvia expresses this in most remarkably strong terms; "God (saith he) is loath to punish men, but they themselves, exigent et extorquent ut perirent, vim etiam faciunt—manus inferunt pictati divinæ, et omni peccatorum scelere, quasi omni telorum genere, misericordiam Dei expugnant" (*De Gubern. Dei*, lib. i.). As death and destruction proceed thus from the corrupt abuse of men's own natural power and liberty of will, we hence see the origin of evil.—I observed of the former verse, that it was best explained by a reference to the beginning of the next chapter; so the like reference to it is equally proper and necessary in this, for much the same order of sentiments will be found in the cautions here given; "Seek not death;" i. e. court it not; ἐν πλῴῃ σοφίᾳ, which "error of life" is explained in ver. 6—9 of the next chapter: and the following verses there, viz.: 10—12, that express a degree of wickedness which amounts to a "covenant or compact with death," are here cautioned against, by "pull not upon yourselves destruction;" for ἐπισπᾶν δειθρον is as much above ἠλοῦρεν θάνατον, as acts of violence, cruelty, and injustice, are above voluptuousness in the climax of a bad life.

Ver. 13. *For God made not death:* i. e. He designed not originally the entrance of death into the world. Man, whom God at first made an image of his own eternity, in his state of innocence had the pleasing prospect of immortality; and if he had continued upright, his obedience would have been crowned with it. Bishop Bull hath a most excellent discourse upon the state of man before the fall; it is his opinion there, that "this never-ending life of happiness, promised to our first parents if they had continued obedient, and grown up to perfection under that economy wherein they were placed, would not have been continued in the earthly Paradise, but only have commenced there, and been perpetuated in a higher state; and after such a trial of their obedience, as should seem sufficient to the divine wisdom, they should have been translated from earth to heaven. (*Bull's Opera* Posth. vol. iv. disc. 5).

Neither hath he pleasure in the destruction of the living.] God does not sport himself, like a merciless tyrant, with the lives of his creatures, but is tender of their welfare, ever disposed to do them good, and ready to communicate happiness to them, if their own obstinacy and evil behaviour do not obstruct it. And therefore if, notwithstanding these gracious intentions of God in their favour, men do finally perish, their miscarriage must be ascribed to their own perverse wills, and sinful abuse of their liberty. And thus God declares expressly in Hosea, xiii. 9, "O Israel, thy destruction is from thyself;" i. e. God is not the cause of any evil, either of sin or punishment; but thy sin, whereby thou destroyest thyself, and thy misery, which is the consequence of it, are both of thy own prouncing (see Lowth in loc. and Ezek. xxxiii. 11). Some of the fathers, viz. t

Origen, Chrysostom, Theophylact, &c., have a pretty observation, and which is very pertinent to the passage before us, upon Matt. xxv. 41, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." They observe, 1. That the *punishment* of the wicked is not said here to be "prepared from the beginning of the world," as the *blessing* is, lest it should be thought that God designed man's punishment before he sinned. 2. That Christ saith, "Come ye blessed of my Father," but not, "Go, ye cursed of my Father;" because God is the author and procurer of men's happiness, but man is the only author of his own misery. 3. That punishment is mentioned as designed originally not for *man*, but "for the devil and his angels" (see Dr. Whitby in loc.).

Ver. 14. *For he created all things, that they might have their being* ;] i. e. God created the world and all things in it for perpetual duration; and that, under the direction of his overruling providence, they might always continue in being; and particularly he designed this favour for mankind, whom at first he created to be immortal (ii. 23). This is the sense of the Syriac version, which renders, Et in ipsa mundi origine vitam expertem mortis veneno.

And the generations of the world were healthful ;] All things which God made in their several kinds were very good, and designed for the use and benefit of man, and were originally appointed to be serviceable to him; there were naturally no hurtful or noxious qualities in the elements till sin altered the constitution of things; but sin, having made a breach in the world, a sad train of evils entered with it; for the world being made for man, and the place of his residence, it hath felt the effect of God's displeasure to increase his punishment. And since the curse consequent upon the fall, famine, pestilence, deluges, wild beasts, diseases, pains, sicknesses, have been in their turns his scourges and destroyers, as if universal nature was armed against him. Or the meaning may be in particular, that all men (*Nationes orbis terrarum*, as the Vulgate reads and Coverdale's translation follows) were created originally pure and healthful, both as to soul and body, in the person of Adam, the common root from whence they sprung; and that there was no natural contagion, or hereditary taint, to draw him to disobedience, and, in consequence of that, to destruction; *exterminium*, as the Vulgate expresses it, aluding probably to Adam's banishment out of Paradise. Had Adam indeed continued innocent, he then, among many other great privileges, had transmitted downwards, by way of natural generation or descent, a healthful and blessed temper of body; but our great protoplast and representative falling, besides the rectitude of his mind, he lost also that blessed constitution of body, which would have been so great a privilege to his offspring.

And there is no poison of destruction in them.] Φάρμακον δέλερον. The Greeks often use Φάρμακον in a good sense; thus we read in Homer,

Φάρμακα πολλά μὲν ἐσθλά μεριμένα, πολλά δὲ λυγρά.

And therefore δέλερον is very properly here added; as in Virgil's *Georgics* we meet with *malum virus*, where *malum* is not to be looked upon as a superfluous epithet, because *virus* is used in a good as well as a bad sense; as in Statius particularly. And that *venenum* itself does not always signify something destructive to life, see Virgil's eighth *Eclogue*, and Martyn on lib. i. *Georg.* p. 29, St. Austin observes, that briars and thorns were not of the original product of the earth, much less poisonous plants and herbs; and that none of these had grown upon the face of it but for man's disobedience (*De genes. cont. Manich. lib. i. cap. 13*, and St. Basil, *Hexaem. hom. 5*). Accordingly the LXX. render, "Cursed be the ground for thy sake," by ἐμκατάρατος ἢ γῆ ἐν τοῖς ἔργοις σου, i. e. in or by thy works of sin. And Aquila and Theodotion render in like manner. But here it may be asked, How can this observation of our author be true, if in the natural world there are confessedly poisonous plants and drugs; and if what some good writers maintain be just, with respect to the moral world, viz. that the fruit of the tree of knowledge of good and evil was for its specific quality of a poisonous nature both to the soul and body; and that the first man's nature was tainted by tasting or eating of it? Or how can it be justly said, that God did not create death, since he did create that poisonous fruit, by which the human nature was so deadly poisoned. For the solution of this difficulty, see the learned D. Jackson's *Works*, tom. iii. p. 29.

Nor the kingdom of death upon the earth ;] Nor would death have had any power, much less sovereignty over the

earth, who now reigns absolute in it, hath made it her place of residence, and even fixed her palace in it. For in the original it is not βασιλεία, but βασιλειον, which means not *kingdom* or *dominion*, but rather *court* or *palace*. Coverdale renders ἄδων βασιλειον, "the kingdom of hell," intimating that the devil's power was usurped, and his sovereignty of man's own erection. Calmet renders, Le roi des enfers n'avoit pas son palais sur la terre.

Ver. 15. *For righteousness is immortal* ;] If this verse was included in a parenthesis, the sense of the context would be better connected and more perfect; and I have the pleasure to observe, that Coverdale's translation doth so include it: the meaning seems to be, that obedience would not only have made man immortal, and translated him from an earthly to a heavenly paradise, but, as the verb is in the present tense, it may intimate farther, that righteousness continued in, would have raised man to an unchangeable state of goodness, and his innocence have been crowned with everlasting perseverance; as the angels, who continued in their duty when the rest revolted, are finally established in their integrity and felicity.

Ver. 16. *But ungodly men with their works and words called it to them* ; for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.] We meet with the like phrase, "of making a covenant with death," Isa. xxviii. 14, 15, and upon the like occasion, I shall transcribe it at large, because it will give great light to this passage: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves; therefore thus saith the Lord, Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." This passage of Isaiah is certainly alluded to and imitated by our author in this verse. But the words in the original, and in our version, are so perplexed and obscure, that it will be very difficult, I had almost said impossible, to give any translation of this verse, and many others in this book, that shall answer truly to the letter, and yet be free from obscurity. The words, as they now stand, are certainly intricate and confused, and seem by some accident to have suffered a transposition. Was I at liberty to attempt mending the obscurity of this verse, it should be by a transposition of the Greek words, by altering the place only of ἐτάκησαν καὶ, thus: Φίλον ἠγησάμενοι αὐτὸν ἀνείδηκον ἔθεντο πρὸς αὐτὸν, καὶ ἐτάκησαν, ὅτι ἄξιον, &c. i. e. "They called (death) to them, and looking upon it as their friend, they made a covenant with it; and consumed away, because they deserved to share in it." But though this easy transposition would make the construction very clear, yet I dare not warrant it without plainer authority from manuscripts or ancient versions. Let us then see what construction may be put upon this verse, as the present reading is, by attending closely to the context; and from what goes before in the eleventh and twelfth verses, and what follows after in the whole second chapter, we may in general make this observation, that there seems here to be an intended climax, to show the progress of wicked men's attachment to death, like that in Ps. i. 1, to show their progress in iniquity; they first *call* or "invite death to them;" next they *hold it*, or "treat it as a friend;" and lastly, they "enter into covenant or strict union with it." And this progress seems to be represented and explained at large in the next chapter; the first step is their *reasonings about death*, contained in the first five verses, wherein they put it in a false but the most favourable light to themselves that it is capable of; the next step is a *debauched life*, founded on the foregoing false principles, and recommended in the next four verses; this is, entering into society or friendship with death; and the consequence of it is, they consume and waste away, and shorten their lives, which is represented by ἐτάκησαν. The last step is marked out, ver. 10, by their resolving upon *acts of sflagrant injustice and malicious wickedness*; which is as it were entering into "covenant with death," and makes their attachment to it inseparable, viz., "they die for ever." But this will appear more fully, when we explain the particulars of the next chapter. I shall observe here, once for all, that we are not to imagine this book to be only a collection of confused discourses or independent sentences; for, from the little sketch here given, and the argument of the several chapters, to every attentive reader a regular method will appear plain and observable.

CHAP. II.

ARGUMENT.—The author having represented in the former chapter the original of sin and death, as too sadly exemplified in our first parents, proceeds to show the contagious effects and terrible consequences of sin upon their posterity. For this purpose he introduces some libertines' reasoning (if it may be so called) in their loose way, in favour of their darling opinions, "That life is short and uncertain, and therefore its sensual gratifications to be pursued with eagerness, and without delay; that there is no real distinction between good and evil, and therefore all acts of oppression and injustice, such as may best suit men's convenience and interest, are allowable and commendable; that the soul is naturally mortal, and is annihilated with the body; that there is no future state, nor any account to be given hereafter of men's wicked and evil courses in this life;" these poisonous principles are represented from the beginning to ver. 31 of this chapter; and though set out to the best advantage, are not intended to countenance men in bad notions of religion, in false opinions of God, and wrong sentiments of the soul; but are only opinions introduced with an intention to confute them; and therefore, in the very entrance of this chapter, the author, to prevent any possible mistake as to his intention and meaning, pronounces such notions and conclusions to be not right, ver. 1, and at the end of this, and in the three following chapters, confutes them at large, determines in favour of virtue and goodness, and shows the certainty of their reward.

Ver. 1. *Our life is short and tedious.*] I think the word *tedious*, which is used by the old English translations, improper here; it occurs very rarely in the sense of our version, refers more generally to time, and rather implies a long duration of it; so that *short* and *tedious* seem wrong coupled together; it would have been better rendered, and with less ambiguity, *short and painful*, and so the original indeed reads, *ὀλίγος καὶ λυπηρὸς ὁ βίος ἡμῶν*, and is confirmed by the Syriac and Arabic versions. The expression here is like that of Jacob's, "Few and evil have the days of the years of my life been" (Gen. xlvii. 9), and that of Job, "Man that is born of a woman is of few days, and full of trouble" (xiv. 1), allowing only for the difference of the speakers.

In the death of a man there is no remedy.] There is no prevention of, or remedy against, mortality. Death is the portion of every man, though the particular time is uncertain, according to that of Job, "His days are determined; the number of his months are with thee; thou hast appointed his bounds that he cannot pass" (xv. 5). But neither does our author, nor this passage of Job, countenance that notion of the predestinarians,—that every particular man's time of life is so absolutely circumscribed, and so strictly and peremptorily assigned him by God, that nothing can shorten or lengthen it beyond such predetermined bounds; for though all things, even the number of our months, are allowed to be foreknown by God, yet does it not from hence, nor from any passage of scripture, appear, that he has predetermined the precise and particular time of any person's death by any absolute decree: for if every man's time of life is unconditionally fixed, to what purposes serve the promises of long life to good and pious persons, where God sees it best for them; or the many threats of a short one to the ungodly and the wicked? Or why does the wise son of Sirach say, that "there is a time when there is success in the hands of the physician," or that "they should pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life?" (Eccles. xxxviii. 13, 14). For vain is the help of art, and even prayer itself must be supposed fruitless, where the case is unalterable, and the doom is irrevocable. The Vulgate renders, in fine hominis non est refrigerium, from a corrupted copy probably, which read *ταύθης*, from *ταύθωμαι*, refrigeror, lætitia perfundor, instead of *ταύθης*, the true reading. Coverdale's translation follows this mistake.

Neither was there any man known to have returned from the grave.] Both the observation and inference of these vain reasoners are false; for that persons have returned from the grave, appears from several instances under the Old Testament; 1 Kings xvii. 22; 2 Kings iv. 35; xiii. 21. Nor does it follow, if there were no instances of persons returning from thence, that the dead altogether cease to be, or that there is no future life after this, as such libertines would gladly infer (see Anacreon, Ode 59, who has many thoughts and expressions like the loose and jovial ones in this chapter).

Ver. 3. *We were born at all adventure.*] i. e. We came into the world by chance, without any appointment or di-

rection of Providence; and as we came from nothing (Vulgate reads, *Ex nihilo nati sumus*, which Coverdale follows), so upon our deaths shall we return to nothing again. This language is very natural and agreeable to the persons here introduced speaking, viz. materialists and infidels.

And a little spark in the moving of our heart.] According to the notions of these false reasoners, the soul was nothing else but a little fire about the heart, the smoke of which was perceivable by our respiration, and the sparks of it by our words; that when this fire was extinguished, as they imagined it was by death, the body was reduced to embers or ashes, and the soul vanished into air. In like manner the atheistical philosophers, who made *atoms* the principles of all things, thought the soul to consist of some little brisk fiery spirits, which kept in for a while, but were afterward extinguished by death. Hence we find them using the similes of air, fire, or smoke, with respect to the soul. The Latin also and the Hebrew, it is well known, express both spirit and wind by the same word; and from this agreement only in name, some, for want of better arguments, have been so weak as to infer, that they agree likewise in nature, and at last mix together. The true reading of the original, and which occurs in all the copies, and is followed by the oriental and most old English translations, is *ὁ λόγος σπυθῆρ*; the Vulgate also, with Junius, render it in like manner, by *sermo*. Our translators, it is certain, made use of a corrupted copy, which read *ὀλίγος σπυθῆρ*, and have given the sense accordingly. If there was any authority for this reading, or just reason for its preference (see Flamin. Nobil. in loc. ap. Polygl. though it seems to be owing only to affinity of sound.) I should choose to read the whole thus, *καὶ ὀλίγος σπυθῆρ ἐκίνησεν καρδίαν ἡμῶν*; i. e. "a little spark of fire moves, or hath put our hearts in motion."

Ver. 4. *Our name shall be forgotten in time.*] When we are dead, our names will not live long after us, but our memorial shall perish with us; our actions will not be remembered in the next generation, much less in future ages; so that as to the shame or infamy arising from them, we are quite unconcerned and indifferent as to what posterity may think or say of them. As there is a commendable ambition in good men to be remembered with honour hereafter, which is a spur to virtuous and laudable actions; so a carelessness as to the present or future opinion of mankind is an encouragement to wickedness, and a certain sign of a profligate and abandoned mind.

Our life—shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.] *Ἐαρωθεῖσα ὑπὸ θερμότητος αὐτοῦ*, "Made heavy with heat;" and so Vulg. à calore illius aggravata—both very improper. "Overcome with heat," according to our version, is not agreeable to the Greek; and "oppressed with heat," as in the margin, is no better. *Big with heat* has no better pretence to be allowed, because in the sentence immediately foregoing mention is made of dispersion by the rays of the sun. If I might indulge conjecture, I would, to avoid these difficulties, read here *μαραινόμενα ὑπὸ θερμότητος*, i. e. "wasted away with the heat thereof." Sophocles applies the same word to time, *πάνθ' ὁ μέγας χρόνος μαραινέει τε καὶ φλέγει* (see Ajax Flagell.)

Ver. 5. *For our life is a very shadow that passeth away.*] The comparison of life to a *cloud*, and a shadow, is almost every where to be met with; but Mr. Norris has set this latter resemblance in the best, and as it were a new light; as that "our state here is partly life and partly death, as the other is partly light and partly darkness—that, like a shadow, wherever it passes, it leaves no track behind it—that it seems to be something, when indeed it is nothing—that it is always altering, and ends on a sudden; and when at its full height and prime, is often nearest to its declension, as a shadow is to disappear when at full length" (Miscellanies, p. 178). Hence Pindar calls men *ἐφήμεροι*, "people for a day;" and upon account of the shortness and uncertainty of life, the ancient patriarchs, though their span was much longer than ours, thought it hardly worth while to build houses, but contented themselves to sojourn and grow gray in tents.

For it is fast sealed, so that no man cometh again.] The Arabic version runs; *Est enim res obsignata* (scil. mors nostra) *quam nemo revocaverit*. The comparison here is taken from the ancient custom of sealing the grave, or sepulchre, and rolling a great stone to the mouth of it, to make it the more secure and undisturbed (see Dan. vi. 17; Matt. xxvii. 66). Pausanias has a thought which very much resembles this, *ὅτι ὁ Πλούτων κλείει, καὶ λέγουσιν ἐπ' αὐτῇ τον καλοῦμενον "Αἰὼν κεκλεισθαὶ ὑπὸ τοῦ Πλούτωνος, καὶ ὡς ἐπιτίσειν οὐδὲς αὐθις ἐξ αὐτοῦ*, i. e. "Pluto has a key, and with it, as they say,

he locks up the place commonly called Hades, and from thence no man returns;" lib. v. cap. 20 (see apoc. i. 18). Holy Job has the like sentiment upon death (vii. 9, 10), "As the cloud is consumed and vanishes away, so he that goeth down to the grave shall come up no more; he shall return no more to his house, neither shall his place know him any more." Where it is very observable, that the LXX. express this impossibility of returning by three strong negatives following one another οὐδ' οὐ μή ἐπιτρέψῃ, repeated twice in the same verse.

Ver. 6. *Let us speedily use the creatures like as in youth.*] i. e. Whilst the good things or creatures are in their prime; or, rather, Whilst we ourselves are vigorous and young, which is the sense of the Syriac and Arabic versions; youth being the season for the high relish of pleasure, for cheering the heart and gratifying the senses: for every aged person may say with Barzillai, "Can I discern between good and evil? Can I taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women?" (2 Sam. xix. 35). There is also a third sense of these words, viz. Let us live as if we were young again; which Grotius prefers, and seems countenanced by the reading of the Alexandrian manuscript.

Ver. 7. *Let no flower of the spring pass by us:*] Flowers have always been esteemed symbols or emblems of joy, and in the revellings of debauchees they were usually crowned with them; and so peculiar are they to times of public festivity and rejoicing, that they are looked upon as incompatible with mourning. The spring seems more particularly to be mentioned, because it is the chief season of flowers. But some copies, instead of ἔαρος, read, ἄθος ἄερος, which Junius prefers; but if this reason be admitted, I would not wish him understand it barely of fine weather, jucundus aer, but rather, "Let no fragrant breath of air, arising from the wine or ointments," just before mentioned, "pass by or escape us." Οἶνος ἀνθοσμίας, vinum odoratum et fragrans (see Pseuschius, in voce), was not unusual in such meetings.

Ver. 8. *Let us crown ourselves with rose-buds before they be withered:*] It is certain, that not only the guests at the feasts of the ancients, but the rooms, were strewed with flowers, and the waiters, and even the drinking bowls, crowned with them. Roses are mentioned here in particular, because the rose is reckoned to be ἔρωτος φυτόν, "the plant of love," and was accordingly consecrated to Venus; and rose-buds are symbols of youth, and of the spring, and from their soon withering, the proper emblems of the shortness of life, and the fleeting nature of its pleasures (see Anacreon, Od. 5. de Rosa, and Od. 53).

Ver. 9. *This is our portion, and our lot is this.*] Coverdale's version is more explicit, "For that is our portion, else get we nothing." This is the language of Epicurus's scholars, the sum of whose ethics was, "Dux vitæ dia voluptas." Life, in the opinion of such libertines, is bare existence without their sinful pleasures: and it is observable, that in Plautus, Catullus, and Martial, and such writers, vivere is generally taken for a merry life, as εἶναι is sometimes among the Greeks; and in this sense we are to understand that old inscription, "Amici, dum vivimus, vivamus." Those that are persuaded that the soul is absolutely mortal, their conclusion must be that of these sensualists; such persons act agreeably to their own principles, if they pursue every thing that their appetites are inclined to, be it pleasure or profit. Such maxims, and a conduct suitable to them, may be expected from persons who have no views beyond the grave. And therefore the Epicureans endeavoured to efface the belief of another life out of men's minds, as well knowing that men could never arrive to an undisturbed sensuality, whilst any notions of futurity checked them in the commission of their crimes. Accordingly, "Metus ille foras præcepit Acherontis ægendus." (Lucret. lib. iii.)

Ver. 11. *Let our strength be the law of justice:*] The assertion here, that right is founded in might, is a very old opinion, as old probably as Nimrod, but long since confuted by the wisest men and soberest philosophers: "Falsum est (says St. Austin) quod a quibusdam non recte sentientibus dici solet, id esse jus, quod ei, qui plus potest, utile est (De Civit. Dei, lib. xix.). Upon which, Ludov. Vives remarks, that this false and dangerous opinion is confuted by Plato, lib. i. De Repub. Hobbes in vain endeavoured to revive this notion, so injurious in its consequences to the property, and destructive of the peace and comfort, of mankind.

Ver. 12. *Let us lie in wait for the righteous; because he is not for our turn.*] i. e. "Let us lurk privately for the innocent without a cause," as it is expressed, Prov. i. 11, where there is the like consultation of the wicked. It is no wonder that atheists and unbelievers, and persons of such vile

and libertine principles, should encourage one another in wickedness, and in attempting the most outrageous acts of violence and injustice, in the manner here represented, especially against such as are most likely to cross or contradict their pleasures, and to reprove them in the sinful use of them. Such a kind monitor is not for the turn of the wicked, he is rather ὑσχηστος, as the original has it, i. e. officious, troublesome, and disagreeable to them. St. Cyprian, who quotes this passage of our author, reads accordingly insuavis, lib. ii. cont. Judæos; and so does St. Austin, lib. xvii. cap. 20. De Civit. Dei. There is exactly the same expression, and upon the same occasion, in Isaiah iii. 10, according to the version of the LXX. ἤσσωμεν τὸν ἔδικαιον, ὅτι ὑσχηστος, ἡμῶν ἰστί, from which this seems to be taken; and it is the more probable, because, in the Greek text of Barnabas, where this passage of the Book of Wisdom is cited, the reading is ἤσσωμεν τὸν ἔδικαιον, and not ἐνέτροσωμεν, as in the common editions.

Ver. 14. *He was made to reprove our thoughts.*] Ἐγένετο ἡμῶν εἰς ἐλεγχὸν ἐνοσιῶν ἡμῶν. Our version seems here neither just nor proper; the meaning is, He is a reprover of our schemes and designs. The Arabic renders it, *Consilia nostra*; and the Syriac, *Est nobis objurgator cogitationum nostrarum*. Thus I would understand ἐγένετο, and not in the sense of our translation.

Ver. 15. *He is grievous unto us even to behold; for his life is not like other men's.*] The very sight of him is uneasy and disagreeable to us; for the presence of a good man is a check to the proceedings of the wicked; and his virtuous example, and singular goodness, is a living reproof which they do not relish in their sight. Hence the many attempts and combinations of ungodly men against the life of the righteous, so frequent to be met with in sacred and profane history. Thus Joseph's virtue was an eye-sore to his brethren, and therefore they conspired his destruction. Thus David, for his superior excellence and uncommon merit, was persecuted by Saul. Hence St. Peter observes of the wicked, that it is their custom to speak evil of, and abuse, "such as run not with them to the same excess of riot" (1 Pet. iv. 4). And St. John asks this question, "Wherefore did Cain, who was of that wicked one, slay his brother?" and returns for answer, "Because his own works were evil, and his brother's righteous" (1 John iv. 12). The like may be observed of the primitive martyrs and confessors, who were persecuted, afflicted, tormented, because, instead of countenancing fashionable and popular vices, they chose rather to reprove and rebuke them. Tacitus assigns this as the cause of the death of Thraseas Pætus, "That Nero could not bear even the sight of that senator, who was of so unblemished a character, that his life was as it were animated virtue itself" (Annal. lib. xvi.)

Ver. 16. *We are esteemed of him as counterfeiters:*] Our version seems here faulty, for such abandoned persons as are here described would not be at the pains to act under the disguise of piety, or assume the mask of religion; the meaning is, that he esteems us like dross, or as an impure and filthy mixture; which sense is confirmed by the very next sentence, and so the original word means, and the Syriac and Arabic versions understand it. The Vulgate reads *nugaces*, i. e. we are looked upon by him as persons that pursue trifles (for such do all the pleasures of the world appear to a truly humble and good spirit; but this term seems too soft and favourable for persons of such bad morals and wicked principles).

Ver. 18. *For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.*] Like the primitive martyrs were insulted and treated in the like opprobrious manner, πῶς ὁ Θεὸς ἀγῶν, καὶ τί ἀποδοῖς ὄνησιν ἢ σπῆρακεία, ἢ καὶ πρὸ τῆς ἐλευθέρου ἔλθοντο ψυχῆς (Euseb. Eccles. Hist. lib. v. cap. 1). The expressions, from ver. 16 to 21 of this chapter, very much resemble those of the psalmist, Ps. xxii. 8, "He trusted in God that he would deliver him, let him deliver him now, εἰ ἔδει αὐτόν, if he loveth him." Compare likewise Matt. xxvii. 43, where the taunt and irony used by the Jews, by way of insult, to our Saviour, then expiring on the cross, very much resemble the manner of expression here. And indeed, St. Austin thus understands and expounds our author, and says, that in this and the following verses, "there is a plain prophecy of Christ's passion, and that the unrighteous here mentioned, are his wicked murderers" (De Civit. Dei, lib. xvii. cap. 20). St. Ambrose, St. Cyprian, and many others of the fathers, assert the like; but Lactantius is most express, and presses the Jews home with this testimony, which he says is "so full and particular in describing the wicked counsels against him, that this author may seem almost to have been present (lib. iv.) But I am not so sanguine as to imagine or

assert, that there is any direct prophecy of our blessed Saviour's sufferings in these verses, which would be doing too much honour to this author, and the times in which he wrote; yet I think, by way of accommodation, they are applicable to our Saviour, who in scripture is called "the just one," by way of eminence, and in a very particular and appropriate manner calls God his Father.

Ver. 20. *Let us condemn him with a shameful death: for by his own saying he shall be respected.*] i. e. If his own word may be depended upon, God will have respect unto him, *ἐσται αὐτοῦ ἐπικατῆ ἐκ λόγων αὐτοῦ*, "there shall be a visitation or interposition of God in his favour, probably by bringing him from the dust of death again. The expression here very much resembles that of Joseph's brethren, Gen. xxxvii. 20, "Come now, and let us slay him, and we shall see what will become of his dreams" (see also Jer. xviii. 18). It is a severe irony, and a sneering sarcasm upon the hopes of the just man, not unlike that of the heathens upon the ashes of the primitive Christians, who gloried in the hopes of a resurrection: their persecutors pleased themselves with reducing the dead bodies of the several martyrs into atoms, with scattering them in the air, or throwing them into rivers, and then scoffingly said, "Let us now see whether they can rise again, or whether their God can help them, and deliver them out of our hands" (Euseb. Eccles. Hist. lib. v. cap. 1).

Ver. 21. *For their own wickedness hath blinded them.*] See the like sentiment, iv. 12. St. Chrysostom observes, "That sin doth so blind the senses of sinners, that seeing not the ways of falsehood and error, they run headlong into them: nor could any errors ever have prevailed over man, if sin had not made the way; for first a man is blinded by his sins, and then drawn away and seduced; for error (σὺθη ἡ) begeth not sin, but sins beget and bring forth error" (Homil. 19. in Matt. vii.). But still it is no less true, on the other hand, that error, especially in fundamental principles, produces generally wicked practices. St. Austin accordingly observes, that the different degrees, and, as it were, gradations of licentiousness, are very justly described in this chapter: "That men first efface all impressions of a Deity, then deny the immortality of the soul, and a future state; that immorality is the certain consequence of such infidelity; that debauchery and intemperance is their resort in particular, as being the most effectual remedy to drown thought; and that when men are once cheated, they easily proceed, through excess, to oppression, cruelty, and murder" (in Ps. lii.).

Ver. 23. *For God created man to be immortal, and made him to be an image of his own eternity.*] God not only created man ἐν ἀβασίᾳ, free from corruption, but made him εἰκόνα τῆς ἰδέας αἰδιότητος, which is a very strong expression, to denote a peculiar resemblance of the Deity; and accordingly the Arabic interpreters render, *Fecitque illum imaginem peculiarem*; and the Syriac, *Ad imaginem ideæ suæ*. Our translators undoubtedly read, *αἰδιότητος*, which properly signifies eternity; and this Dr. Grabe has inserted in the text, esteeming it probably the best reading.

Ver. 24. *Through envy of the devil came death into the world.*] The devil, jealous at the future happiness designed for man, resolved to tempt him to disobedience, that he might deprive him of the blessing of immortality, and reduce him to the same forlorn condition with himself and his apostate brethren. St. Chrysostom makes the same observation upon the devil, *ὅτι οὐδὲν παρ' ἡμῶν ἠέκμητος, ἰδὼν τιμηθῆναι τὸν ἀνθρώπον, εὐθὺς ἰβάσκαεν αὐτὸν τοῖς ἀγαθοῖς* (Homil. 25. de Diabolo Tentat.). "That though man had given the devil no occasion of offence, yet when he saw the honour designed him, he immediately envied him the favour" (see also Euseb. Præp. Evangel. lib. vii.). St. Austin observes, "That death began at the same time with the transgression; and that neither age nor pain could have touched our first parents, so long as they held the privilege of eating of the tree of life; but afterward their bodies, even in a natural way, contracted the seeds of disease and death" (De Genes. lib. ii.). And thus the Apostolic Constitutions, *ὁὐ οὐδὲ ἐστὶ, &c.* "Duæ sunt viæ, vitæ una, mortis altera, illæ autem nullam habent inter se convenientiam. Naturale quidem est vitæ iter, adscitum autem iter mortis, quod non ex voluntate Dei exitit, verum ex insidiis adversarii" (Constit. lib. vii. cap. i.).

And they that do hold of his side do find it.] The Vulgate reads, *Imitantur autem illum qui sunt ex parte illius*; and Coverdale's translation renders in like manner, "And they that hold of his side do as he doth;" and so does Fulgentius, *De Prædestin. ad Monimum*, lib. i. but the construction before given would be more consistent and agreeable, and the relation between the two chapters more appa-

rent, if the rendering here was, *they tempt it* (i. e. they solicit, they court, they draw death upon themselves), as many as are partakers of it; for the *οἱ τῆς ἰκεῖνον μερίδος ὄντες*, and the *οἱ ἀξιοῦ τῆς ἰκεῖνον μερίδος εἶναι* (i. 16), are the same sons of perdition, those over whom is *ἄβου βασιλευόν* (i. 14), which is not of God's appointing, but their own seeking and procuring. The present rendering of this place is little less than tautology, for to be partakers of death, is certainly to find it. I shall only observe, that it appears, from the whole drift of these chapters, that the death which wicked men call, correspond, covenant with, and at last partake of, is all along to be understood of death eternal.

CHAP. III.

ARGUMENT.—In order to confute the false and dangerous principles maintained by the irreligious and profane scoffers in the foregoing chapter; in this is displayed the great happiness of the righteous, and the impotent malice of the wicked against them. For though God, for wise ends of his providence, permits the righteous sometimes to be afflicted, and even to die under the severity of their persecutions, yet do they not totally cease to be; but as they die in the Lord, so they still live unto, and with, God, in whose hands their souls are. But the wicked, on the contrary, though they promise themselves great happiness in their sinful courses, are miserable both here and hereafter. The chapter concludes with the praise of chastity, and the sad state and condition of adulterers and their children.

Ver. 1. *The souls of the righteous are in the hand of God.*] i. e. In the state of separation, the souls of the righteous that are departed, shall after death find great refreshment and comfort of their labours; and being in God's keeping, enjoy a state of the greatest happiness and security. This state of the piously deceased, the ancient Jews, according to Grotius, called Paradise, or the Garden of Pleasure; where, though they enjoyed not the consummate happiness, which they were in expectation of hereafter, yet even at present, and in their intermediate state, they had some foretaste and anticipation of their future happiness; but they held none to have this pleasing sense, but the *πνεύματα δικαίων τετελειωμένων*, such as had their souls well purified before they departed from their bodies. From this expression, "that the soul is in God's hand," we may infer, that the human soul is not only a substance distinct from the body, but that it lives after it in a state separate from it, and such a state as is susceptible of happiness or misery; for why are the souls of the righteous here said to be deposited in the hand of God, but because it denotes a place of rest and safety? where the departed souls shall not only live and survive, but live too in a manner far different from that in which they lived here, where no temptations shall be able to assault, no sin to pollute, no affliction to discompose them.

And there shall no torment touch them.] Nor are such as die in the Lord only freed from temptations and dangers, from injuries and persecutions, from diseases and death, and all other burdens of the flesh, but we may piously believe, that more is here implied than a bare freedom from evils, that they are possessed of some positive degree of happiness; that in particular, they have pleasing anticipations of their reward, and wait for it with a holy impatience; and in the mean time are in paradise, or in Abraham's bosom, or some place of rest and refreshment appointed for them by God; but with respect to the martyrs in particular, who had suffered gloriously in God's cause, it was a notion very early entertained in the primitive church, that these entered immediately upon a perfect state of happiness and glory. Or we may understand this passage, of the afflictions which the righteous may undergo in this life, that, though their torments be the most exquisite that heathen malice can invent, yet by the strength of their faith, and a sure dependence upon God, they shall overcome the reluctance of nature, and not only suffer with patience, but with joy and thanksgiving. Not that this resolution of the righteous is the effect of any stoical apathy, or that they have not flesh and blood, like other folks, to feel the force of sufferings; but it is the power of a strong faith that makes them more than conquerors. "If the souls of the martyrs were indeed in their bodies when they had trial of such a variety of sufferings, they could never (says St. Bernard) have been able to have gone through them; but while their bodies were in the hands of their persecutors, and mangled by them, their souls were in the hand of God; and the Holy Spirit, with which they were filled, kept them above all sense of pain, and rendered them quite invulner-

able." And whoever reads the letter from the churches of Lyons and Vienna to those of Asia and Phrygia, wherein the exquisite sufferings of the martyrs, and their invincible constancy in the most severe trials, are described (see Euseb. Eccles. Hist. lib. i. cap. 1), will acknowledge the truth of this observation, and at the same time be convinced, that the history of their sufferings is the most complete comment upon the beginning of this chapter.

Ver. 2. *In the sight of the unwise they seemed to die :* This is a very happy expression, for good men rather sleep than die, their hope and well-grounded assurance changes the nature of death, and turns it into sleep. St. Chrysostom expresses himself to the same purpose, "Death is no longer to be counted death, it is only a name; nay, the very name also is gone, for Christians call it not death, but rest and sleep!" (Homil. 29. in Genes.). Accordingly, in many places both of the Old and New Testament, where the death of good men is mentioned, it is expressed by sleeping (John xi. 11; Acts vii. 60.; 1 Thess. iv. 14). Hence the day, on which the blessed virgin died, is in the Greek church called *κοιμησις*, "her rest;" and the places where the first martyrs were buried, *κοιμητήρια*, or "resting places."

Ver. 3. *And their going from us to be utter destruction : but they are in peace.* The wicked, who are also in the former verse called the *unwise* (for in the book of Proverbs, Wisdom, and Ecclesiasticus, wickedness and folly are synonymous terms), imagine the righteous to be miserable, because, when alive, they were mortified, as to all pleasures, and when dead, extinct and annihilated, according to their opinion. To such vain reasoners, who had no notion of a life beyond this, it is here very justly replied, that the righteous are so far from being sufferers by death, that when dead they are in peace, and their happiness the greatest (see Job iii. 17, 18). And this the voice from heaven confirms, Rev. xiv. 13, "Blessed are the dead that die in the Lord, for they rest from their labours." Instead of being objects of ridicule and contempt, the character of the righteous is rather that beautiful contrast of St. Paul's, "as deceivers and yet true, as dying and behold they live, as chastened and not killed, as sorrowful yet always rejoicing" (2 Cor. vi. 8—10).

Ver. 4. *Yet is their hope full of immortality.* In the midst of their misery and afflictions, they comfort themselves with the pleasing hopes of a happy resurrection to a blessed state of immortality, as the seven brethren did, 2 Macc. vii. and when, as a reward of their constancy and virtue, the saints shall be finally in possession of their happiness, and receive their *μωδὸν πλῆρη* (2 John 9), then in another and no less proper sense of these words may it be said, *ἡ ἐλπίς αὐτῶν ἀβυσσὸς πλήρης*, "their hope of immortality is full," i. e. fulfilled and completed.

Ver. 5. *And having been a little chastised, they shall be greatly rewarded :* This cannot relate to the smallness or lightness of the sufferings, which are above described so violent as to affect even the life of the righteous; but the meaning seems to be, that having suffered through the malice of their persecutors for a small space of time, with respect to eternity, those afflictions which were comparatively but for a moment, "will work for them a far more exceeding and eternal weight of glory." Thus the writer to the Hebrews having described at large, ch. xi. the sufferings of the *worthies* mentioned there, says, that such chastening (*παίδεια*, the word here used), though "for the present it seemeth grievous, yet afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby" (xii. 11). St. Gregory observes, "that God permits the afflictions of good men, that he may draw much benefit from them : for this reason he permitted Jacob to be persecuted by Esau, and David by Saul, that the persecutions they suffered might be at once the exercise and crown of their virtue. And the reward of such suffering virtue follows in the next sentence, that God, having tried their faith and constancy, and found them worthy, is pleased finally to translate them to himself, to live with him, and with the blessed society of just men made perfect, of whom the world in their several ages was not worthy, to enjoy his beatific presence.

Ver. 7. *And in the time of their visitation they shall shine.* The Vulgate, which Coverdale follows, joins this to the former verse, and reads, *Et in tempore erit respectus illorum*, i. e. that God will in due time have a respect to, and reward, such saints and martyrs who fell a sacrifice in his service, who, like the victim in the burnt offering, were consumed in the flames, and whose souls are purified by their afflictions, and prepared for heaven, and made fit offerings for God to receive. This sense the Syriac interpreters

prefer. Our version, with the Arabic, follows the Greek, *καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀναλάμψουσι*; which expression may be taken in two senses, either it may be understood of the afflictions and sufferings of the righteous in this life, for so *ἐπισκοπή* and *ἡμέρα ἐπισκοπῆς* often signify in the LXX. particularly, Isa. x. 3. According to this acceptance, the meaning of this place is, that the righteous shall shine the brighter for their afflictions, and that God will glorify his saints in and by them. Thus God promises to such as set their love upon him, not only that he will "be with them in trouble, but that he will deliver them from it, and bring them to honour by it," Ps. xci. 15. We cannot have a more remarkable instance of the presence of God with his servants in afflictions, than in the history of the *three children* cast into the furnace, where the text acquaints us, that one in the form of the Son of God, probably an angel, conspicuous and distinguishable by his brightness, walked with them, and accompanied them in the very flames; and that this accident, and their miraculous deliverance from it, was the occasion of their being promoted in the province of Babylon (Dan. iii.). The sentiments of the primitive writers, upon occasion of the martyrs' sufferings, are most noble and magnificent: "A Christian (says Tertullian) never thinks himself so fine, never so illustrious, as at the stake; he is then in his triumphal chariot, going to heaven in state" (Apol. pro Christianis). Nor is what Eusebius writes less observable: "That it was a most charming sight to behold the martyrs in prison, to see how their misery became them, how they adorned their fetters, and looked as captivating in their chains, as a bride in all her glory upon the day of marriage" (Eccles. Hist. lib. v. cap. 1). Or we may understand this passage in another sense, viz. "That the righteous shall shine with glorified bodies," ἐν ἐπισκοπῇ *ψυχῶν* (ver. 13). For the Jews have a tradition, that the bodies of the righteous shall be clothed at the resurrection with a clothing of light, as of a pure flame. This is agreeable to the descriptions made in the Old Testament, of the just rising from their graves, "That they shall shine as the brightness of the firmament, and as the stars, for ever and ever" (Dan. xii. 3). And in the New it is said, "That they shall shine as the sun in the kingdom of their Father" (Matt. xiii. 43). Hence in scripture, and particularly in the writings of St. Paul, the state and happiness of the blessed is expressed by the word *glory* (see also Matt. xvii. 2; Acts ix. 3; Rev. i. 14, 15).

And run to and fro like sparks among the stubble. By the *stubble* it is certain the wicked are meant, called also *chaff*, by a like metaphor, Ps. i. 5. The expression here is proverbial; and if it be understood of the righteous in this life, and of their conduct, as distinguished from the wicked, the meaning then will be the same with that of St. Paul, Phil. ii. 15, "That the sons of God," i. e. the righteous, "shine as lights in the world, in the midst of a crooked and perverse generation." But if it is applied to the future state of the righteous, it seems to intimate their great swiftness in their heavenly vehicles. Our translation, it must be confessed, which renders *διαδραμοῦντα*, by "running to and fro," conveys but a flat and low idea, the image only of a few random sparks; the sense would be more sublime and just, after this manner, "They (the saints) shall run or pass through the ranks of the wicked (discourant, says the Syriac version, *justi inter impios*) as fire spreads through the stubble every where uncontrolled and irresistible." Hereby probably is intimated their power over them; a farther description of which follows in the next verse.

Ver. 8. *They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.* Though the righteous may be said even in this life to judge the nations, i. e. to condemn the wicked, by the conspicuousness of their faith and virtue, in which sense *κρίσις*, is taken by the Arabic version, and is often understood so by St. Jerome, and by St. Austin, (De Civitate Dei, lib. xx. cap. 5, see also John v. 24), yet I rather incline to apply this passage to the next life, "That in the great and final judgment of the world, the saints shall be assessors with God in judging the wicked:" for it is piously thought by many learned men, that the saints, when crowned themselves by God, shall be invested with the authority of pronouncing sentence even against evil angels and wicked spirits. And it was an opinion that prevailed generally in the early times of Christianity, that at the resurrection every man should rise in order, *ἕκαστος ἐν τῷ ἴδιῳ τάγματι*, i. e. according to the degree of his goodness; and that they who were raised and judged first, should themselves have a part in judging those which followed (see Dan. vii. 8. 22; Matt. xix. 28; 1 Cor. vi. 2, 3; Rev. ii. 26, see note on i. 1 of this book).

Ver. 9. *They that put their trust in him shall understand*

the truth: and such as be faithful in love shall abide with him:] i. e. Persons so qualified shall happily experience this truth in particular; or the meaning may be, that they are the fittest and most likely to attain the knowledge of divine truths in general, which is the sense of Messieurs du Port-Royal; for the author seems to point out two ways or conditions for that purpose; the first is, trust in God, or rather a distrust of a man's self, and of his own perfections and abilities, because humility is the surest way to divine knowledge; the second is, a sincere and unfeigned love of God, which displays itself in obedience and a readiness to do God's will; for an honest and well-disposed heart, free from any corrupt passions or affections, may soonest hope to receive spiritual illuminations, and the knowledge of saving truths, according to that observation of our blessed Saviour, "That if any man will do his will, he shall certainly know of his doctrine" (John vii. 17). According to the different pointing of the Greek text, the last clause of this passage of our author may be differently understood; either we may render with the margin, and the Geneva bible, "Such as be faithful shall remain with him in love;" and thus the oriental versions point the place; or, as our translators take it, "Such as be faithful in love shall abide with him;" i. e. cleave to him with so firm and unshaken a resolution, that neither tribulation nor distress, life nor death, shall separate them from him; and in this sense προμένειν τῷ κυρίῳ is taken, Acts xi. 23. The Syriac interpreters seem to understand this clause in the sense of not falling away, Qui sunt fideles, per charitatem permanebunt ipsis; quia gratiam et misericordiam clectis suis impertitur.

Ver. 11. *Whoso despiseth wisdom and nurture, he is miserable.*] This and the former verse refer to those vain reasoners, and wicked libertines, whose character is so justly drawn in ch. ii. The sentiments of this writer agree frequently, we may observe, with the book of proverbs; and this passage very much resembles that fine advice in the conclusion of the eighth chapter of that inspired writer, particularly the last two verses, where wisdom speaketh thus of herself, "Whoso findeth me findeth life, and shall obtain favour of the Lord; but he that sinneth against me wrought his own soul; all they that hate me love death" (see also Ps. ii. 12, in the LXX. version). St. Cyprian opens his treatise, De habitu Virginum, with an encomium of discipline too fine and remarkable to be here omitted; "Disciplina custos spei, retinaculum fidei, dux iuneris salutaris, fomes ac nutrimentum bonæ indolis, magistra virtutis, facit in Christo manere semper, ac jurgitur Deo vivere, et ad promissa cælestia et divina præmia pervenire. Hanc et sectari salubre est, et aversari ac negligere letale." Tertullian, throughout his works, is equally full of his commendation.

Ver. 12. *Their wives are foolish, and their children wicked.*] It is obvious to observe, that the book of Proverbs not only calls wickedness in general by the name of folly, but seems to brand the sin of uncleanness, or lust, with that name more particularly. What therefore our translators here render *foolish*, in the marginal reading is, *light*, or *unchaste*; and the Arabic version confirms this sense, which reads, *Uxores ejus procaces*; and the Port-Royal comment. *Les femmes sont déreglées*. As to what is here observed, that the children of such parents are generally vicious and wicked; this is almost unavoidable; for, as the Apocryphal Esdras speaks, "Like as the field is, so also is the seed; and as the flowers be, such are also the colours" (2 Esd. ix. 17). This so natural and constant a resemblance shows the great duty and necessity incumbent on parents to be good and virtuous themselves, upon account of their children, and the good or evil consequences derived to them; for, according to their own conduct and behaviour, they entail either a blessing or a curse upon their children, as it follows in the next words, which the oriental versions join with great judgment to this verse.

Ver. 13. *Blessed is the barren that is undefiled, which hath not known the sinful bed.*] This is to be understood of the barren wife, that is chaste and free from adultery, whose great commendation in scripture is, *κοίτη ἁμάρτων*, Heb. xiii. 4. And though she may be reproached by some upon account of her barrenness, as was the sentiment of the Jews particularly, through their hopes and expectations of the Messiah, yet shall her virtue be recompensed by God, as far preferable to the most fruitful adultery. In vain have some popish writers endeavoured to ground upon this place, which undoubtedly relates to married persons, the order of perpetual virgins; as if that was established and approved of in the age of this writer, and known to the ancient Jews, which is certainly the invention of more modern times.—In this passage no reflection is intended against marriage, nor

any preference given to a continued celibacy; the comparison is between married persons only, viz. a barren wife, and a teeming adulteress (see Chemnitzii Examen, par. iii. p. 17). Nor does this writer commend a person in general, *ἡγίας οὐκ ἔγνω κόνην*, but such a chaste wife in particular who has not defiled the bed, *ἐν παρθενίᾳ*. I shall only observe upon the Greek reading of this passage, that the particle *οὐκ* which introduces it, and seems harsh and ungrammatical, is here, as it is often in the sacred writers, pleonastical (see instances of this in Blackwall's Sac. Classics, vol. i. p. 118).

She shall have fruit in the visitation of souls.] Though she has not the blessing of children, and "the fruit of the womb which cometh of the Lord," yet shall she have her fruit, i. e. her recompense and reward, when hereafter she shall be crowned, and reign in glory with other pure and immaculate souls. The writer of this book probably entertained that notion, so frequent to be met with among the rabbins, and even primitive fathers, that after six thousand years there will be a glorious millenium, when the saints shall reign a thousand years upon earth; this they call dies magnus judicii, and is probably the *ἐπισκοπή ψυχῶν*, here referred to: in this sense the learned Mr. Mede understands this passage; as likewise ver. 7 and 8, of this chapter (see Comment. Apoclypt. lib. iii. p. 536).

Ver. 14. *And (blessed is) the eunuch which with his hands hath wrought no iniquity—unto him shall be given the special gift of faith.*] The meaning is not, that the special gift of faith shall be given him, as our version has it, but rather that some special gift or reward shall be given him for his faithfulness; and so the Syriac interpreters render, *Dabitur ei, pro ipsius gratia et fidelitate hereditas desiderii*. And in this sense of *faithfulness* we are to understand St. Paul, when he says, "I have kept the faith; henceforth there is laid up for me a crown of righteousness," 2 Tim. iv. 7. And though eunuchs were forbidden under the law "to enter into the congregation of the Lord" (Deut. xxiii. 1), that is, were not admitted to honours and offices either in the church or commonwealth of Israel; yet the inward qualifications, and rare endowments of the soul, shall be sufficient to give such pure persons, as offend not against God by any loose action or impure thought, a title to the communion of saints, and not only take off the outward legal restraint, but give them an honourable place in the temple of the Lord, and even make them, for their victory in overcoming the flesh, pillars in it (Rev. iii. 12). The sense of this passage greatly resembles that of Isa. lvi. 4, 5, "Thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and keep hold of my covenant; even unto them will I give in my house, and within my walls, a place and a name better than of sons and daughters."

Ver. 15. *And the root of wisdom shall never fall away.*] i. e. Of chastity, which is the subject of the foregoing verses; and so the Syriac version understands it, *Radices castitatis non evellentur*. The sense of the whole verse is, that every good work will be attended with a reward; and thus the Arabic version, *Bonorum enim operum eximium ac pulcherrimum est fructus*; and that chastity in particular, which is a glorious victory over ourselves, hath this pleasing prospect and comfort in reversion, that many blessings and privileges will descend from God upon the branches of a chaste and holy stock; and that the virtue and goodness of parents is a security and treasure to their posterity. We may observe, that as in the book of Proverbs, the adulterer is described to be a man void of understanding (vi. 32), so this writer makes chastity to proceed from wisdom; and this possibly St. Paul might intend, Rom. xii. 3, when he advises *φρονεῖν εἰς τὸ σωθῆναι*, which St. Jerome renders, *Sapere ad pudicitiam* (Cont. Jov.).

Ver. 16. *As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.*] *Τεκνα μοιῶν ἀθέλαστα ἴσται*, which we may understand in two senses; either that a bastard shall not be partaker of holy things, i. e. shall not be admitted to officiate in the sacred mysteries, nor to hold public dignities, according to the marginal reading, and the Geneva version; and so the sense will be the same with that in Dent. xxiii. 2, "A bastard shall not enter into the congregation of the Lord, even unto the tenth generation." And indeed some lawgivers anciently fixed such a mark of infamy upon bastards, as to forbid their coming to the sacred offices: even the heathens themselves excluded bastards, as well as the profane and wicked, from the participation of their mysteries; and according to the old ecclesiastical laws, bastards were not capable to be ordained without a dispensation (see Watson's Compl. Incum. p. 102). That *ἀθέλαστος* will admit this sense, see Hesychius, and Leigh's Critica Sacra, in

voice; and thus it is sometimes understood by the ancient Greek fathers.—Or we may understand the place, with our translators, of the short and uncertain continuance of such a spurious offspring upon whom God may visit the iniquity of their fathers. And indeed we meet with in the scripture a most remarkable instance of the divine vengeance in this particular, viz. that the darling offspring of David's guilt was smote by God, and perished quickly from before his eyes; and God gives this very reason for it, "Because thou hast done this thing, the child that is born unto thee shall surely die" (2 Sam. xii. 14).

Ver. 18. *If they die quickly, they have no hope, neither comfort in the day of trial.*] Some learned men have thought (see Usher's Body of Divinity, p. 16), that what is said here, and in the context, is a hard and uncharitable sentence upon bastards, whose very birth and entrance into the world, though it be indeed by a crime of their parents, yet themselves may be thought guiltless, and, as such, undeserving of punishment: but the observation of this writer will be less liable to exception, if we consider, that there is often a natural and hereditary taint in wicked and debauched families, and that some particular sins run as it were in the blood, the seeds of future wickedness. Hence holy Job, speaking of such wicked parents, says in very strong and significant terms, that *they lay* or "treasure up iniquity for their children" (xxi. 19), which natural propensity and vicious turn of temper God foreseeing, sometimes has recourse to extremities to stop the infection, and hinder the spreading guilt. Though viciously disposed children more generally hasten their own death by irregularity and loose living; or if by chance they live long, like the wanton elders that tempted Susanna, being grown old in wickedness, they lose all the respect and reverence otherwise paid to gray hairs. And when they come to die, their ease, like that of other wicked men, is most desperate; nor will they have any thing to allege in their favour in the great day of inquiry, *διαγνώστος*. Thus the psalmist, describing the end of the wicked, says, "The ungodly shall not be able to stand in the judgment," Ps. i. 6, where the LXX. read, *οὐκ ἀναστήσουται οἱ ἀσεβεῖς ἐν κρίσει*, which has been unaccountably perverted in favour of the opinion, that there shall be only a resurrection of the just. But that passage of the son of Sirach, *Ecclus. xli. 9*, conveys nearest the sense of this writer. "Woe he unto you, ungodly men; if ye be born, ye shall be born to a curse; and if ye die, a curse shall be your portion."

Ver. 19. *Horrible is the end of the unrighteous generation.*] Calmet very properly observes (see Comment. in loc.) that what is said in this and the following chapter, of the sad prospect and miserable fate of the children of adulteries, ought not to be understood as spoken absolutely by this writer, but only of such as, being abandoned and debauched themselves, imitate and follow the vicious courses of their parents; for otherwise, the crimes of their ancestors cannot be imputed to them in the judgment of God, nor will they be answerable for them before his tribunal: for it is very possible that children thus born in sin, and from a criminal and forbidden commerce, may yet prove virtuous and regular in themselves; and that the children of even good men and saints may be lewd and vicious; as was the case of old Eli's children in particular, who made the Lord's people to transgress through their scandalous uncleanness (1 Sam. ii. 22).

CHAP. IV.

ARGUMENT.—In this chapter the author pursues the same subject with which he concluded the former, and shows how much happier upon the comparison chaste and virtuous persons are, though without children, than adulterers and the brood of a sinful and polluted bed; that the former, if they enjoy long life, as they generally do, are in a state of peace and security; and if taken away by an early and untimely death, it is an instance of mercy to them, that they may escape thereby some imminent danger or approaching evil. But the life of the vicious and debauched is, on the contrary, both short and unhappy; their death is dishonourable, their hope desperate, and their future estate full of misery and torment.

Ver. 1. *Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.*] The Vulgate reads, *O quam pulchra est casta generatio cum claritate!* which is not a just translation of the original words, *κρείσσαν ἀρεκνία μετ' ἀρετῆς*; for *ἀρεκνία* is very improperly rendered by *generatio*; and then it seems, as does our version, either to confine chastity to celibacy, or to such as, being married, have no children; as if virtue and fruitfulness were incompatible.

Whereas the true meaning is, that though a person hath no children, and seeks not any by acts of incontinence, or unlawful mixtures, his virtue supplies what is wanting to him in that respect, and his good actions shall be like children to him, and hinder his name from being lost in oblivion. Such a virtue as can withstand a criminal passion, and is proof against all the dangerous temptations of it, is approved by God, and will be finally rewarded by him, and cannot fail of being respected and well spoken of by the valuable part of mankind. And however the libertine may pride himself in his spurious issue, and the adulteress value herself on the fruit of her womb, yet incontinence will always differ from barrenness, as a crime does from a misfortune.

Ver. 2. *When it is present, men take example at it;*] This observation is not true of men in general, that they have an esteem for virtue; for with respect to very many of the species, that reflection of Horace is still too true, "Virtutem incolumem odimus." The meaning therefore must be, that good men esteem, admire, and follow after, virtue; that they will make virtuous men, while they live, the patterns for their imitation; and honour their memory when they are dead.—And even wicked men have been known to regret the loss of good men, and to lament and even pity their suffering fate. Thus Antiochus Epiphanes wept for the death of Onias the high priest (2 Macc. iv. 37), and the Athenians for that of Socrates, though they occasioned it.

It weareth a crown, and triumpheth for ever.] *Ἐν τῷ αἰῶνι στεφανηφόρα πομπεῖ, οἱ στέφανον φοροῦσα πομπεῖ.* Junius understands *αἰῶν* of the present world, and renders, *In sæculo hoc triumphat*; i. e. that virtue, through a consciousness of having done its duty, through hope anticipates, even in this life, its future reward, and by faith triumphs, as already sure of a crown. And indeed the Syriac and Arabic versions confirm this conjecture, both of which render, *In hoc sæculo*. There is a manifest allusion in this verse to the Olympic games, and the crowning of the conquerors therein; for in the original the following technical terms are worth noting, viz. *στεφανηφόρεῖν, πομπεῖν, ἀδλον, ἀγων*. From whence the learned, among other reasons, infer, that this book was not written by Solomon, who was dead above two hundred years before the first Olympiad (see Usher's Annals).

Having gotten the victory, striving for undefiled rewards.] The sense of these words, as they stand in our translation, seems obvious enough, and is not much unlike that of Horace; "Virtus repulsa nescit sordida, Intaminatis fulget honoribus" (Carm. lib. iii. od. 2); but it does not agree with any of the ancient versions. The Vulgate reads, *Incoquinatorum certaminum præmium vincens*; St. Cyprian yet more obscurely, *Incoquinatorum certaminum præmium vincens*; and the Greek, *τῶν ἀμίαντων ἄδλων ἀγῶνα νικήσασα*. The expression in each of these passages is very unusual and singular; with respect to the first, a conqueror that receives the reward of his services, is not properly said, *vincere præmium certaminum*, but *reportare præmium*, or something to that effect; but the next, *certaminum præmium vincens*, which is the rendering of St. Cyprian (De Singularitate Cleri) and of the Greek, has still less authority to justify it; *vincere prælio* is classical, but *vincere præmium certaminum*, I believe, is quite without precedent. Nor is *ἀμίαντων ἄδλων* without its difficulties and objections. If I might be indulged the liberty of proposing a very small alteration, I would read the passage thus, *ἐν τῷ αἰῶνι στεφανηφόρα πομπεῖ, τὸ τῶν ἀμίαντων ἄδλων, ἀγῶνα νικήσασα*; where by *ἄδλων*, I would understand the reward of the contest, and not the contest itself; and by *ἀμίαντων*, those that had merited this crown or reward by being undefiled. And I have the pleasure to find this conjecture confirmed by the Syriac version, which renders, *Præbet se victicem agonis corum qui sine macula sunt*, applying it manifestly to the persons, to the *agoniceta* himself, and not to contests, or the nature of their rewards. Calmet's comment is likewise to the same effect, and that of Messieurs du Port Royal still more explicit; *Elle triomphe et elle est couronnée comme victorieuse, apres avoir remporté le prix dans les combats pour la chasteté*.

Ver. 3. *The multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips.*] *Ἐκ νόθων ποσχευμάτων*: probably the true reading may be *μοσχεύματα*, slips from spurious trees, i. e. without a metaphor, children begotten of unlawful beds, as it follows in ver. 6, the sense, as well as *ἐπιφαλῶς βεβηκότα*, seems to require this. And this reading is confirmed by Coverdale's version, which renders; "And the things that are planted with whoredom, shall take no deep root, nor lay any fast foundation." And it has been observed in the vegetable world, that slips from such irregular productions do not thrive to any purpose. The

book of Job describes the generation of the wicked in like terms: "This is the portion of a wicked man with God, and the heritage of oppressors which they receive of the Almighty: if his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread: those that remain of him shall be buried in death, and his widow shall not weep" (xxvii. 13—15). The description in this and the following verses is agreeable to the scripture dialect, where mankind in general is often represented under the metaphor of trees, or a plantation (see P's. l. 3; xcii. 12, &c.). According to the Hebrew style, a bough or branch often denotes a son; the word *ben*, or son, nearly according with *banna*, which signifies the root; see Gen. xlix. 22, where the Hebrew word *banoth*, which we translate *branches*, literally signifies *daughters*. In like manner we find the wicked in particular compared to unpromising plants, or withered and decayed trees: thus St. Jude, speaking of such libertines as defile the flesh, emphatically describes them as "trees whose fruit withereth, without fruit, twice dead, plucked up by the root" (ver. 12). The sense of this passage is briefly this, That God will visit the posterity of such loose and debauched persons, and that even their children shall not continue for any long time, but "as plants which God hath not planted, shall be rooted up." Besides the instance before given of David's child struck with death, St. Austin's account of his is very particular; he ingeniously acknowledges that he had a son "carnaliter ex se natum de peccato suo," but that God quickly deprived him of the child, though one of very promising hopes; "Annorum erat lere quidecim, et ingenio praveniebat multos graves et doctos viros" (Confess. lib. ix. cap. 6).

Ver. 4. *For though they flourish in branches for a time; yet standing not fast; they shall be shaken with the wind.* i. e. Though they equal or even overtop, the prosperity of the good and virtuous, yet having laid their foundation in wickedness, they shall be overthrown by calamities; like a tree that has taken no deep root in the earth, and is violently shaken with storms and tempests: to which agrees that observation of the psalmist; "When all the workers of wickedness do flourish, then shall they be destroyed for ever;" i. e. they are then hastening the more to their excision, their flourishing being in order to their destruction, *ὅπως ἂν ἰξολοθρευθῶσιν*, say the LXX. Ps. xcii. 7. But the righteous are compared to the immovable cedars in Libanus, ver. 12, according to that of Solomon, "A man shall not be established by wickedness, but the root of the righteous shall not be moved," Prov. xii. 13. See also Ecclus. xl. 15, where the children of the ungodly are called, "unclean roots upon a hard rock."

Ver. 5. *Their fruit unprofitable.* Ὁ καρπὸς αὐτῶν ἀχρηστος. This adjective, though it has indeed this signification of *unprofitable*, yet it means rather *insuavis*; i. e. that the fruit is unpleasant, not of a kindly sort, and has not the right taste or flavour, as fruit will always be that comes from a tree which is wrongly planted, either in a soil that is not proper for it, or where it wants its natural sun, or when the ground is too hot or too cold, too wet or too dry, too sour or too stubborn.

Ver. 6. *For the children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.* Ἐκ γὰρ ἀνόμων ἴστων τέκνα γενώμενα. Ἵππος here does neither mean *bed*, as our translators render, nor *sleep*, as the margin and Vulgate have it; it rather means *concubitus*, in which sense it occurs, vii. 2, and accordingly the Syriac interpreters render, *Liberi ex illegitimo congressu procreati*; who, being monuments of their parents' guilt, are a perpetual brand while they live, of infamy upon them. Agreeably to the sentiments in this and the foregoing verses is that description of the adulteress, and the punishment of her unlawful offspring, Ecclus. xxiii. 25, 26. "Her children shall not take root, and her branches shall bring forth no fruit; she shall leave her memory to be cursed, and her reproach shall not be blotted out:" but the reproach does not terminate in the parent only: the children likewise, according to the sense and opinion of the world, are partakers of the shame, according to that farther observation of the same wise writer; "The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach: for the children will complain of an ungodly father, because they shall be reproached for his sake" (Ecclus. xli. 6, 7): but such illegitimate children being here mentioned, "as witnesses of wickedness against their parents in their trial," which Calnet understands to be the same with *ἡμῖρα διαγνώσως*, iii. 18. I am inclined to think there is this farther meaning in the words, viz. that such children will be accusers of, and witnesses against, their guilty parents in the other world. And thus the Geneva

version expressly reads, which is confirmed by the Arabic version, which renders in the future, *Testes erunt nequitie parentum suorum, cum explorabuntur*.

Ver. 7. *Though the righteous be prevented with death, yet shall he be in peace.* That the righteous are often snatched away before they arrive at any maturity of age, is evident from observation. This is frequently the effect of God's goodness, which removes them from the evils or dangers of life; but in what time or manner soever they depart, their death ought not to be considered as a personal misfortune, since God fixes them in a place of rest and repose, free from the temptations, as well as troubles and iniquities of life, waiting with a holy impatience for farther degrees of happiness. The prophet Isaiah has the same reflection, "That righteous and merciful men are taken away from the evil to come, and shall enter into peace" (lvii. 1). And one of the ancients has made the like observation, "That he that is a favourite of the gods dies young;" *ὃν φιλοῦσι ἀποθνήσκει νέος*. By the righteous being "prevented with death," we are not to understand his being surprised by death when he least thought of it; for the good man can never, properly speaking, be surprised; he is always on the watch, prepared and ready to leave the world and appear before God; his death may be indeed sudden or hasty, but not careless or unguarded.

Ver. 9. *But wisdom is the gray hair unto men, and an unspotted life is old age.* Ἡλικία γῆρας. Our translators seem not to have expressed *ἡλικία* at all in their version, which yet has a strong and significant meaning here, viz. That an unspotted life is mature old age, or the standard of old age. Fulgentius quotes this and the preceding verse, and adds most excellently by way of comment, "Ad eognoscendum, quantum possibile est ejuilibet defuncti meritum, non quantum vixerit, sed qualiter quisque vixerit intuentum. Sicut enim vita mala, quanto magis fuerit temporaliter prolongata, tanto magis delinquentibus multiplicat poenam; sic in vita bona, quamvis he brevi tempore terminata, magnum sempiternamque conquirat bene viventibus gloriam. Vita igitur mala immaturos aetrbosque senes demergit in Tartarum, vita vero bona defunetos juvenes maturos perducit ad Regnum" (De Statu Viduali, epist. 2). Philo observes of their great legislator Moses, *τοὺς ἡλικία προήκουτας*, &c. "Ut provectos aetate appellat juvenes et eos qui nondum conuerunt seniores, non respiciens annorum numerum, aut tempus breve longumve, sed potentius animæ, prout movetur melius aut deterius" (De Resipisc. Noe, et de Vita Contempl.). Agreeably to this the Romans styled their chief council *Senatus*, and the Lacedemonians called theirs *γερουσία*, not so much upon account of their age, as the wisdom and prudence of those that composed it; in like manner *presbyters*, in ecclesiastical history, had their name assigned them on the same account. There is hardly any subject on which the sages have moralized more finely than on this; *honeste acta ætas* is, in the opinion of one of them, the surest way to lengthen our lives, and frustrate the malice of mortality. Cicero has many beautiful sentiments upon this occasion; particularly in his book *De Senectute*, in the eighteenth chapter, there is a thought which is very like what is contained in this and the foregoing verse; "Non cani, non rugæ repente auctoritatem arripere possunt, sed honeste acta ætas superior fractus capit auctoritatis extremos." And so the poet:—

"Ampliat ætatis spatium sibi vir bonus; hoc est
Vivere bis, vita posse priore frui."

But no reflection of the ancients is more judicious, than that of a learned modern: "Gray hairs (says he) consist not in the multitude of years, but in the number and variety of useful observations that are made; nor is there any reason why wisdom should be peculiarly ascribed to the aged, except such persons, by having lived longer in the world, and having had the opportunity of many and various occurrences to ripen their judgment, have accordingly improved it; for it matters not much, whether a man makes his observations in a longer or a less time, provided he makes them well" (Boyle's Occasional Reflections).

Ver. 10. *So that, living amongst sinners, he was translated.* This passage is undoubtedly to be understood of Enoch, whom, being the first example of eminent sanctity, God was pleased to translate, as he had condemned the first instance of transgression, to show his great detestation of sin. The great question is, whether these words signify a natural death, or a miraculous translation, as that of Elijah was; from some expressions in the context many learned men have been inclined to conjecture that the author of this book thought Enoch died a natural death, and

that his translation here mentioned, was only such a translation: one reason in particular, that has induced them to think an ordinary death is here spoken of, is, that the holy scripture often uses the like expressions to signify death. See 1 Kings xix. 4; Jonah iv. 3, and particularly Job xxii. 16, where the Vulgate renders, *qui sublatus sunt ante tempus*, though the writer is speaking of such as die a sudden death. And it must be confessed, that the Hebrew phrase in all these passages is the same with that which Moses makes use of to express the translation of Enoch; and from hence some have inferred, that even Moses' words, Gen. v. 24, may be understood of a natural death, and do not necessarily imply a miraculous translation. But the reasons and arguments for a miraculous translation seem to carry with them much greater weight; for, first, though the text of Moses above mentioned does not absolutely imply the miraculous translation of a man yet living into heaven or another world; nevertheless, when we compare what he says of Enoch with what he relates of the other patriarchs, it is plain he intended to distinguish the manner in which Enoch went out of the world from that in which the other patriarchs left it; for of all the rest mentioned in that chapter it is said, *they died*, but of Enoch this is not said, but only that "he was not, *οχι εβρισκετο*, was not found on earth," because God had translated him from it. Farther, Moses takes notice of the eminent probity of Enoch's life, which made him well-pleasing to God, as this writer does here, and then immediately adds, according to the Vulgate, *Et non apparuit, quia tulit eum Deus*; implying, that though he was no more seen upon earth, yet he was still alive. This is the sense which the Chaldee-paraphrase takes in, which renders expressly, *Subductus est, et ascendit in cœlum coram Domino*. Again, it is said of Noah and of Abraham, that "they walked with God," Gen. vi. 9; xvii. 1, but it is not said, that "they were not, because God took them." This phrase therefore must import something that happened peculiarly to him. Secondly, The holy penman, 2 Kings ii. 3. 5. 9, giving an account of Elijah's translation, which was confessedly miraculous, uses the very same word, *viz. taken away*, several times to express it by. Thirdly, the son of Sirach seems most favourable to Enoch's being translated alive. Ecclus. xlv. 16, where, to avoid any equivocalness, the Vulgate reads, *Translatus est in paradysum*, a term not commonly made use of to express the ordinary death of a man. But, fourthly, The writer of the epistle to the Hebrews, xi. 5, puts this matter beyond all dispute, and understands it clearly of a miraculous translation; "By faith Enoch was translated, that he should not see death." Lastly, Many of the fathers expressly assert a miraculous translation: the author of the Recognitions, bearing the name of St. Clement, says, "Enoch having pleased God, was translated into immortality." And St. Cyprian, "That he deserved to be taken from the contagion of this world by a singular favour" (De Mortal.). St. Jerome yet more fully, "That he was translated into heaven, and fed with celestial bread" (Epist. 38, ad Pammach. See Calmet's Dissertation more at large).

Ver. 12. *For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.*] This seems to refer to the corruptions introduced by Cain and his descendants, by which the holy seed by degrees fell off, and became infected. Calmet observes that there is a particular beauty in the word *βακάνια*, here rendered *bewitching*, and that it is with the greatest propriety applied to sinful pleasures; for as there is a sort of magic or fascination which imposes upon men's eyes and makes them see false appearances, and obscures what is real; so a like fatal mistake, arising from the blindness of men's understandings, or the perverseness of their wills, makes them fancy there is truth and reality in false and imaginary pleasures, and tempts them to overlook the real danger that attends them. Nor is this true only of pleasures in general, but applicable in a more particular manner to the sweets of love or amorous delights; I have therefore sometimes fancied *φιλόνητος* to be the true reading, which seems warranted by what follows. The like observation we may make upon *βεβασμός*, which the Vulgate renders, *inconstancia concupiscentiæ*: and the lexicographers, who refer to this place, no less imperfectly, *occupatio mentis*. The meaning is, that a continual round or circle of criminal pleasures turns people's heads; for so *βεβασμός* properly signifies, and transforms things and persons in other natures, like Circe's enchantments; for so *μεταλλῶσει* may be interpreted, which probably too is a technical term. Dr. Grabe thinks the verb *μεταλλῶσω* would be more agreeable to this place, and likewise more proper in ch. xvi. 25 (see Prolegom. cap. 4. tom. ult.). The

sense of this whole verse is not improperly expressed by those words of Tully; "Impedit consilium voluptas, rationi inimica est, ac mentis, ut dicam, præstringit oculos, nec habet ullum cum virtute commercium" (De Senectute, cap. 12).

Ver. 13. *He, being made perfect in a short time, fulfilled a long time:*] It may be asked, with what propriety Enoch is here said to have fulfilled a long time, since he was the shortest-lived of the patriarchs before the flood, and lived but three hundred and sixty-five years? To this the answer is very obvious, "If we measure not his life by the number of years, but by the perfection of his goodness, *εὐάκραν ἡμετέρις τελείωσιν*, by his consummate virtue and extraordinary sanctity in the corrupt age he lived in, he may be allowed, to all useful purposes of living, to have fulfilled an honourable age" (Euseb. Præp. Evang. lib. vii. cap. 8). So of Abraham it is said, Gen. xxv. 8, that "he died in a good old age, an old man, and full of years:" expressions exaggerated on purpose to denote an extraordinary length of life. But here again it may be as justly inquired, how Abraham can properly be said to die in "a good old age;" when if we compare his age with those that lived before him, it comes much short of theirs; for one hundred seventy-five years may be considered as a small point of time, with respect to those several hundreds of years that the fathers before the flood arrived at (see Gen. v.); and in the computation of the lives of the fathers after the flood (Gen. xi.), we find all of them, except one, to be older than Abraham was. The true answer therefore to this difficulty is, that Abraham died in a good old age, not as to the measure of his life by days or years, but in regard to the great progress he had made in faith and holiness.

Ver. 15. *Neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.*] *Ἐπισκοπή*, though it often signifies visitation by punishment, yet here means that favour and regard which God shows to his elect: and the sense of the whole passage is, that the wicked, among whom Enoch conversed, considered not the true reason for which God took him, that it was an act of mercy, rather than severity, to remove a saint, "whose righteous soul was vexed with the filthy conversation of the wicked," to a state of purity, perfection, and happiness: much less did they consider that he was taken up alive into heaven, to be an example of that happiness which God has prepared for those who walk with him and please him; and also a proof, that our bodies are capable of immortality. Nor did they make any use or improvement of his translation, though it certainly was the noblest exhortation to piety and virtue that can be imagined. The construction of the Greek in the former part of this verse is singular, *λαῶν ἰδόντων* is a more usual way of expression.

Ver. 16. *Thus the righteous that is dead shall condemn the ungodly which are living:*] Our version and the commentators understand this in the future tense, following the present accenting of the Greek; but the Vulgate reads the passage in the present tense, *Condemnat autem justus mortuus vivos impios*, which all the ancient English versions follow; Junius also and Calmet render in like manner; so that probably the original reading, at least of some copies, was *κατακρίνει*. If we follow this reading, the passage may relate to any righteous person speedily taken away, whose good life condemns or leaves without excuse the wicked that outlive him, and grow old in their wickedness: or it may relate to Enoch in particular, who may be said to condemn his contemporaries, either virtually by his word and doctrine, or judicially, by denouncing God's judgments against the ungodly of his time (see the same expression applied to Noah upon a like occasion, Heb. xi. 7.)

A youth that is soon perfected the many years and old age of the unrighteous.] This is what the prophet Isaiah means, when he says (xv. 20), "That the child that has an early sense of goodness and perfects holiness betimes, shall die a hundred years old; but the sinner, being a hundred years old and confirmed in wickedness, shall die as an overgrown child and be accursed."

Ver. 17. *And shall not understand—to what end the Lord hath set him in safety.*] The wicked triumph over a godly man suddenly snatched away, as if God had forgotten to be gracious, and was unmindful of his piety, or was induced through some secret fault to cut his life short, not considering, for such have not a knowledge of God or his councils, that it was in mercy to him, and for his greater safety and reward. This is assigned by learned men as the reason why Lazarus is mentioned, Luke xvi. as dying before the rich man—because God graciously removed him from the evils of life, but continued the profligate in order

to his repentance, or to fill up the measure of his iniquity.

Ver. 18. *They shall see him, and despise him; but God shall laugh them to scorn.*] Grotius says, that the future is used in this description for the *preteritum*, and calls it a Hebraism; though it is certain that such changes are not unusual in the best classic writers. The repetition, "they shall see him," is beautiful, upon the supposition of this book being metrical; and is otherwise very defensible, especially as supported by the authority of all the editions; I should else have thought *οκαλώνται* the true reading which seems to make the opposition in the words following more beautiful; and so small an alteration might easily be occasioned by the nearness and affinity of the sound.

And they shall hereafter be a vile carcass.] *Έρυνται μετὰ τούτο εἰς πτώμα ἄνθρωπον.* Can all the wicked before referred to with propriety be said to be "a vile carcass," or to compose "one vile carcass?" and is not this sense in some measure comprised in the sentence following? possibly *καλώνται* may be the true reading here, which opens a new sense, and yet proper to the occasion, viz. that they shall be confounded and fall shamefully; which signification *πτώμα* will equally admit of; and it is certain, that *εἰς* is frequently to be understood in the sense of *ἐν*: and I have the satisfaction to find this conjecture confirmed by the authority of the Vulgate, which reads, *Erunt posthac decedentes sine honore*; and by the Syriac version, *Erunt posthac in ruinam turpissimam*. Junius also is to the same purpose; and to these agrees the Geneva bible, which renders, "They shall fall hereafter without honour."

And a reproach among the dead for evermore.] *Εἰς ὕβριν ἐν νεκροῖς δι' αἰῶνος.* This expression may seem to relate to the everlasting disgrace of wicked men in *infernis*, that, like the giants of old, they shall stand upon a lasting record there; but it is more probable, it should be taken in a more limited confined sense, for the phrase *νεκροῖς αἰῶνος*, or *δι' αἰῶνος*, is a Hebraism, and may receive some light from Lam. iii. 6, where the prophet, complaining of his terrible situation in his dungeon, says, "He has made me stay in dark places," *ὡς νεκροῖς αἰῶνος*, *veluti mortuos sæculi*, "as those that have been long dead," as those that lie buried in their graves. And that the term *evermore*, does not here mean eternity, strictly so called, seems the more probable from the order of the description, because the judgment, or day of accounts, is mentioned after, ver. 20.

Ver. 19. *For he shall rend them, and cast them down headlong, that they shall be speechless.* &c.] *Ψίξει αὐτοὺς ἀψύχους πρηνεῖς.* Calmet observes, that the author here has expressed in three words three different punishments; *ψίξει* implies, that God shall beat or dash them against the ground; and the other two probably allude to a more infamous kind of death, viz. that they shall be strangled, and suffocated, and burst asunder. And thus *πρηνεῖς* is used, Acts i. 18, in the description of Judas' death (see Wall's Critical Notes in loc. and Hammond). Oslander thinks *ἀψύχους* the true reading, rather than *ἀψύχους* (see his observations on the Vulgate), but he assigns no reason, and is supported by no authority of MSS. The description of the punishment here is not unlike that supposed to be inflicted upon the Rephaim of old, to whom Enoch in his prophecy refers; and possibly such wicked ones as resembled them in their proud and blasphemous speeches and notorious acts of violence and oppression, are here meant: for can there be a proper punishment for a *γίγαντιώδης θυμὸς* (for so the son of Sirach calls a proud and defying temper), than what is here described to be its fate; or can pride and insolence be represented under stronger circumstances of meanness and disgrace? The opposition is too beautiful in what follows not to be taken notice of: for, were they swollen with pride? the Almighty shall *burst* them. *Disrumpet illos inflatos*, says the Vulgate. Did they aspire against heaven? they shall be "cast down headlong." Did they use great swelling words and threats of defiance? they shall be *speechless*. Did they pride themselves in works of greatness, and trust in their strong holds of security? they shall be "shaken from their foundations" and become desolate. Did they love noise and disturbance, and was their name terrible upon earth? they shall "come no more into remembrance, but their memorial shall perish with them." Were they such desperate and bold wretches, as to set every thing at defiance? they shall be afraid even of their own consciences. Did they finally ridicule God and his justice? they shall tremble at the apprehension of their sad punishment.

CHAP. V.

ARGUMENT.—To show the great difference in point of happiness, between the virtuous and the wicked, the latter are introduced as groaning under inexpressible misery, and lamenting before the tribunal of God their former ill courses, and the sad consequences of them. From hence the writer takes occasion to show, that the vengeance of God always pursues sinners, either immediately from himself, or by the agency of second causes, his appointed instruments and executioners. Calmet thinks the first six chapters may be considered as a sort of preface to the rest of this work.

Ver. 1. *Then shall the righteous man stand in great boldness before the face of such as have afflicted him.*] At the end of the former chapter, the wicked are represented as trembling under a sense of their guilt and the apprehension of punishment due to it: here, by the way of antithesis, is shown the holy confidence and sweet security which will arise in the breast of every good man in the day of trial, from the justice of his cause and the testimony and approbation of his conscience. Thus *παρρησία* is used in many places in the New Testament; see particularly 1 John ii. 28, and iv. 17, where the righteous man is said "to have boldness in the day of judgment."

And made no account of his labours.] We may understand this of such as laughed at the good man's deeds as fruitless, or endeavoured to make them so by their opposition: but St. Austin, and others of the fathers, understand this passage of such oppressors as, by violence, spoiled the righteous man's goods, which he had acquired by his honest labours. Thus St. Cyprian, *diripuermnt labores eorum* (*Testim. lib. iii. ad Quirin. cap. 16.*) And the Vulgate renders accordingly, *abstulerunt labores eorum*, which Coverdale and the Geneva bible follow. Calmet explains the passage in both these senses.

Ver. 2. *When they see it they shall be troubled with terrible fear.*] The Syriac and Arabic versions read, *him*. The sense is, The wicked shall be confounded at the sight of him whom they have so much abused, and shall behold with amazement the sudden and wonderful turn of providence in favour of the righteous, beyond what they expected or thought of; and from the happiness conferred upon the righteous, shall conclude and anticipate their own misery. To give the more lively impression of this, the author represents them both as standing together before the judgment-seat of God, and as witnesses of each other's happiness or misery. The circumstances of the surprise upon the signal deliverance of the righteous, are very justly here preserved; and the consternation and despair of the wicked, from the killing reflection of a too late and fruitless repentance, are no less beautifully described, with all the terror and exaggeration of expression. For it will be no small torment to the wicked, to see those, whom they most despised for their great advances in piety and goodness, very highly advanced in honour by God, and rewarded by him as his faithful servants; envy at others' happiness, and despair of their own, will render them completely miserable. This is finely represented in the parable of the rich man and Lazarus.

Ver. 3. *And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometime in derision, and a proverb of reproach.*] The *προσπορεία* here is very natural, and may be considered either as a soliloquy in each repenting sinner's breast, or as a joint reflection made by them all, and a set discourse which they had one to another. The Greek will admit of either sense, but Calmet thinks the latter most agreeable to the context. It is very observable, that there are three words in this verse to express the same thing, viz. *γέλωτος*, *παραβολῆς*, *ἀνεύσιμότης*, which are designed to denote an excess of abuse and rudeness; but that in Ps. xlv. 14, 15, is still more remarkable, where David uses five synonymous terms upon the like occasion; *ἔδον ἡμᾶς; ὕβριος τοῖς γείτρον ἡμῶν, μωκτηρισμῶν καὶ καταγέλωτα τοῖς κίελοις ἡμῶν ἔδον ἡμᾶς εἰς παραβολὴν ἐν τοῖς ἔθνεσι, κίνησον κεφαλὴς ἐν τοῖς λαοῖς.* The confession of these scoffers may be applied to all others of the like turn and denomination; for it has been the unhappy fate of good men in all ages, to be thus ridiculed by libertines. It was the observation of Job long since, that "the just upright is laughed to scorn" (xii. 4). And with respect to himself, he complains particularly, that "he was made a by-word of the people;" and "before them," as the margin reads, "he was as a tabret" (xvii. 6), i. e. for them to make sport with (see Mercer in loc.); which is no improbable interpretation of the place, the LXX. rendering it by *γέλωτος*.

Ver. 4. *We fools accounted his life madness.*] Religious

men, and such as retire from the world for the opportunity of a greater piety, are often represented by debauchees as melancholy and disordered; but in the end, such libertines as abuse the world will be found to be the only fools, and religion acknowledged to be the truest wisdom. The like reflection was thrown upon such of the primitive Christians as were dead to the world; they were looked upon as senseless, for despising the pleasures that courted them, and foolishly credulous, for trusting to invisible rewards: "Let fools and idiots (says Celsus in his sneering way) come to the Christian mysteries, for such are the most agreeable disciples to the God they worship" (Origen cont. Cels. lib. iii.). Nor did our Saviour himself escape the censure of "having a devil, and being mad" (John x. 20). So certain an attendant upon extraordinary sanctity is obloquy and reproach. There is, seemingly, the like reflection on him, Mark iii. 21, and even uttered by his own friends, as our translation has faultily rendered it: for, as the learned now generally agree in interpreting the place, *ἐξίστην* does not relate to our blessed Saviour, but to the clamorous multitude, whose behaviour often gives just occasion for such a suspicion.

Ver. 5. *How is he numbered among the children of God, and his lot is among the saints* :] How different are the cool reflections of an unbodied spirit, from the wild sallies of a heated fancy; and how do the sentiments of the same persons vary, considered in this different light! The very same scoffers, who rallied the just man upon his glorious title of "the Son of God," ii. 18, at length confess the truth of what he said; they perceived the invaluable privileges of such a relation in the next life, and that the true inheritance of the sons of God is among his glorified saints: *ἐν ἀγίοις ὁ κληρος αὐτοῦ*. See Dan. xii. 13, where the angel tells him that "he shall rest in a happy condition, and stand in his lot at the end of the days;" i. e. in the resurrection of the just; which the LXX. render, *ἀναστήσῃ εἰς τὸν κληρὸν σου*. The phrase alludes to the division of the land of Canaan (a type of heaven) among the twelve tribes by lot.

Ver. 6. *And the sun of righteousness rose not upon us.*] Coverdale's and the other English versions read in like manner, following the Vulgate; but all the Greek copies omit the words "of righteousness," and so likewise do several of the fathers, when they quote this passage (see particularly St. Gregory, lib. xxxiv. Moral. cap. 6. St. Ambr. Serm. 3. 16. and St. Cyprian in many places). The Syriac and Arabic versions likewise omit them. They seem either to have been put in the margin by way of explanation, and to have crept from thence into the text, or else to have been added from the former sentence, for they are neither in the Alexandrian, nor any other copy.

Ver. 7. *We wearied ourselves in the way of wickedness and destruction* :] One cannot help observing, at first sight, how closely wickedness and destruction are here linked together, and that one seems to follow naturally at the heels of the other: nor is sin, however represented to be all pleasure, without its drudgery. The prophet expresses himself like this writer, "They weary themselves to work iniquity," ix. 5 (see also Hab. ii. 13). It is a very pretty observation of a very learned writer, that the Greek word *πουνηρία* which signifies "wickedness," comes from another that signifies labour, viz. *πόνος* (Sanderson's Sermons. p. 596). And it is not without great elegance and particular good reason, that the lusts and practices of sinners are so frequently in scripture styled *works*, and sinners emphatically called "workers of iniquity," and said "to work wickedness;" expressions all implying the toil and drudgery of wicked courses. St. Chrysostom is very copious on this subject, and shows, both from scripture and reason, that the life of a wicked man has more real weariness and slavery, than all the mortifications and severity of a godly life. And this truth the wicked here confess, though too late, ambulavimus vias difficiles, as the Vulgate renders. And here again the subject suggests to me the same useful reflection, viz. That when men are about leaving this world, and their soul is a little more at liberty to reflect (which holds much stronger of an unbodied spirit), there will then be a strange alteration in their judgment and opinion concerning the things of this world; they will then be sensible of the extreme vanity and folly of them, and fruitlessly wish for a few hours of their irrevocable time, mispent in a succession of vanities. But bitter will be the remembrance of former pleasures not innocent, and so much the greater will the detestation and cursing of them be, as they have taken more delight in them. But this will appear in a stronger light from what follows. Our version follows the present reading of the Greek, *ἐνεπλήσθημεν τριβούβου*, but *ἐνεπλάχθημεν* seems to be more suitable, viz.

"We wandered up and down in the paths of wickedness and destruction."

Ver. 8. *What hath pride profited us? or what good have riches with our vaunting brought us?*] i. e. What good have all our proud and haughty conceits, our admiration of worldly state and riches, our pursuit of vain curiosities and unlawful pleasures, done us, since these admired trifles are so uncertain, and all vanished into nothing? It is obvious to observe, from this self-reflection of a wicked man, very naturally here represented, that the sensual person in a future state will condemn himself in the first place, that, by pursuing with eagerness the uncertain pleasures of this world, he has forfeited his title to more durable and lasting delights. Secondly, that he is for ever incapable of recovering his lost happiness; and the sad prospect or reflection upon that happiness, which he might have enjoyed, but lost through his own folly, will greatly increase his misery. Thirdly, that the remembrance of his imprudence in this respect will be a part of his future punishment; all his favourite pleasures and enjoyments being past and gone, they will, by a miserable exchange, be succeeded with dreadful and tormenting reflections: for it will be an addition to the torments of the wicked, that they shall not be able to forget all those sins and follies which they have ever been guilty of, but must have always in their remembrance, as it were purposely to haunt and disturb them, all those once dear delights, which they would now willingly, at any rate, purchase the oblivion of.

Ver. 9—12.] We meet with several of these similes and comparisons, with respect to the shortness of life, and its satisfaction; in the book of Job, ix. 25, 26, "My days are swifter than a post, they flee away, they see no good: they are passed away as the swift ships, as the eagle that hasteth to the prey." And among the memorable sayings of Agur (Prov. xxx. 19), "The way of an eagle in the air, and the way of a ship in the midst of the sea," are taken notice of as so obscure and uncertain, as to leave no trace behind them. The comparisons made use of in the course of these verses, to represent the uncertainty of life and its enjoyments, we may observe, thicken apace, as if the wicked, described in this chapter, took pains and were concerned to impress upon others that lively sense of the vanity of worldly pleasures, which, by a sad experience, they had unhappily gained. The images are very natural, and placed in different lights, to be more affecting; they seem compassionately designed as notices to warn others, "lest they also come into that place of torment;" and they are each of them particularly proper to express what they are brought to illustrate. I shall only observe thus much of them farther,—(that though they very naturally describe the licentiousness of the wicked, and the eagerness with which they abandon themselves to their lusts and passions, and the rapidity with which they are carried away by them; yet herein all the images are deficient, that they do not sufficiently point out the destructive consequences and mischievous effects of a misspent life: for can a wicked life be thought as harmless as a shadow? or will it, like that, pass away without any farther notice? Is the speed of a messenger an adequate resemblance, without considering the consequence of his errand, and how he will be received at the end of his journey? Does the soaring of birds into the upper regions, and their aspiring even towards heaven, sufficiently denote the contrary course of sinners, and their certain tendency downwards? Or should a ship be described only as passing swiftly over the sea, and no notice taken of the danger of a shipwreck? And will the great gulf finally be as easily passed over as the waves, or come together like the light air? The propriety of our translation too, in some of the foregoing similes, may be a little suspected; for (ver. 9), *ἀγγελία παρατρέχουσα*, which in our version is rendered, "as a post that hasteth by," may probably, with more justice, be translated, "as a flying report." And thus Calmet explains it, *comme une nouvelle qui court*; comme la renommée qui vole; and then he quotes Virgil's description of fame, *Æneid*, iv. And indeed *ἀγγελία* properly means the rumour itself, and not the messenger that carries it. Again, ver. 11, the *light air* is said, in our version, to "be parted with the violent noise of the bird's wings," *σχιζόμενον βία ποίβου* (the next word expresses the motion of them): but certainly this is inaccurate, for the noise does not part the air, but follow from it. Coverdale's, and the other ancient versions, render more justly, "paring the air through the vehemency of her going;" *per vim itineris*. Vulgate. Our translators were led into this mistake by the double sense of *ποιβός*, which signifies both *stridor* and *impetus*, but the latter signification is far preferable here: and thus the Syriac and Arabic interpreters understand it. The last

observation is upon the Greek text, ver. 12, ὁ ἀὴρ εὐθέως εἰς λαοὺς ἀνεβήθη, where I would read with Grotius, ἀνεβήθη, which seems more proper.

Ver. 13. *Even so we in like manner, as soon as we were born, began to draw to our end,*] i. e. Our life has been wasting ever since it was first given us, and we are continually dying by degrees; like that of the poet, Nascentes morimur, which Seneca seems to explain, Quotidie morimur, quotidie enim demitur aliqua pars vitæ; "We die daily, for our life is daily decreasing." But that of St. Austin is still closer, Profecta ex quo esse incipit in hoc corpore, in morte est homo (De Civit. Dei, lib. xiii.). An expression not unlike that moving one in our burial-service, "In the midst of life we are in death;" for life is continually exposed to so many perils, that what David says of himself (Ps. cxix. 109), is true of every man, "My soul is always in my hand;" i. e. it is always in danger to be taken from me. The Hebrew word signifies the palm of the hand, out of which any thing will easily slip; and intimates, that he esteemed his life always in danger, and always was ready to resign it.

And had no sign of virtue to show;] Coverdale's translation is much better, "And have showed no token of virtue." The Greek reads in the present tense, "We have no sign of virtue to show;" i. e. We have nothing to urge in our defence, no good action to produce in our favour. One cannot help observing from hence, how insignificant, even in his own confession, a wicked man is; he is born and dies, can say no good of himself, nor any body else for him.

But were consumed in our own wickedness,] i. e. We spent our whole life in wickedness; and as we died in our sins, we justly suffer the reward of our evil deeds.—These, and such-like dreadful reflections, will the wicked make in their torments.—Thus far the wicked are introduced speaking; accordingly the Vulgate here inserts, Talia dixerunt in inferno his, qui peccaverunt. And indeed such a soliloquy from a great sinner, or such repenting strains from a company of them in despair, seem very natural; for such is the power of a guilty conscience, that the wicked shall be self-condemned, even before the *hooks are opened*: they will anticipate their doom, and acknowledge the justice of their sentence, before it be passed upon them. The making of the scene of this long prosopopœia, which reaches from the beginning of ver. 3, to the end of this, to be in hell, as the Vulgate does; and the representing them, by an ingenious fiction, as really speaking and lamenting there, in the way they would have done if they had power, can never be enough admired in this writer. We have a remarkable and beautiful instance of this in Luke xvi. 24, where an imaginary discourse is carried on between Abraham and the rich man.

Ver. 15. *But the righteous live for evermore;*] The author, having shown the dreadful consequences of sin, according to the inward sense and acknowledgment of the wicked themselves, their sad prospect, and the final ruin of all their hopes; and illustrated, by several just comparisons, the shortness of life, especially of one spent in a continual round of sinful pleasures; proceeds, in this and the next verses, to set down, by way of contrast, the glory of the righteous, and their exceeding great reward; that it is not only *with*, but *in* the Lord, for so it is in the original; and the Syriac and Arabic translations render accordingly, *in Domino*. It is also observable, that their reward, and even their future life, is expressed in the present tense, to denote probably the certainty of their reward, and their immediate entrance upon it.

And the care of them is with the most High.] The true and common acceptation of these words is, that God careth for the righteous, will defend them with his favourable kindness as with a shield, and will provide for them a reward, great even beyond imagination or expression. Stella understands this passage in a different sense, "That the chief care of the righteous is about the most High, and his whole study and endeavour to please the Lord in all instances of duty." Tota sollicitudo et diligentia iustorum circa id versatur, ut Deo placeant; illi enim vere justi dei possunt, qui Deo curant placere (Stell. Enarrat. cap. 1. Lucæ). This sense would indeed have been very proper, if the original reading was, ἡ φροντίς αὐτῶν περὶ θεοῦ, as he seems to have understood it; but the true reading, in all the editions, is, ἡ φροντίς αὐτῶν παρὰ θεοῦ, Cura eorum penes altissimum, as the Arabic renders. That of the Syriac, Cogitatio illorum in altissimo, may seem to favour either sense.

Ver. 16. *Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand;*] The Arabic

reads, Diadema pulehritudinis, and the Syriac version more explicitly, Diadema bonorum operum. The Greek, τὸ βασίλειον τῆς εὐπρεθείας καὶ τὸ δαδίωμα τοῦ κάλλους; which manner of expression by the substantive is very beautiful. Instances of it are frequent in scripture and profane authors: thus, i. 10, we have οὖς ζηλώσεως for the "jealous ear;" and πνεῦμα δυνάμεως, a "mighty wind," v. 23. And in Luke xviii. 6, the "unjust judge" is, ὁ κριτὴς τῆς ἀδικίας; and the "forgetful hearer," ἀκραθὴς ἐπιληρησὸς, James i. 25 (see more instances, John xvii. 12; James v. 15; 2 Thess. ii. 8.) This must be allowed to be a fine description of future happiness, and, considering the times of this writer, very clear and distinct. The New Testament, indeed, speaks of the righteous in heaven, under the idea and character of mighty kings and princes; and no wonder if there are better and clearer promises therein; but in the Old Testament, at least under the particular economy of Moses, we meet with no such explicit discovery of the happy and glorious state after death.

For with his right hand shall he cover them.] As by the organs of *sense* attributed to God, the *knowledge* of God is set forth; so by the organs or instruments of *action* is his *power* deciphered, and most eminently by the *hand*: so that the hand of God, in scripture, means ordinarily the power of God; but the *right hand* being more active than the *left*, and the more usual instrument in outward works, hence it is taken to intimate the exceeding abundance of the power of God. The sense of this passage is much the same with that of the psalmist: "The righteous shall dwell under the defence of the most High, and shall abide under the shadow of the Almighty; he will defend them under his wings, and they shall be safe under his feathers; his faithfulness and truth shall be their shield and buckler" (Ps. xci.).

Ver. 17. *He shall take to him his jealousy for complete armour,*] I have before observed, that *sin* in scripture is often compared to spiritual adultery (see note on ch. i. 10): so that the sense is, "That his jealousy," i. e. his enraged justice, "will furnish him with complete armour." The Syriac version expresses this very fully; In gratium ipsorum in zelo suo armabit omnia. The following descriptions, to the end of the chapter, are full of the sublimest imagery: God is drawn in all that terrible glory with which the strongest imagination can paint him; his whole figure strikes us in the highest and most amazing manner: he is represented as completely armed with terror; we see his helmet, his breastplate, his invincible shield, his sharp sword, his thunderbolts, and, in fine, his whole artillery of heaven. He is more dreadful than Mars moving to battle, while he commands the *creation* round him (for so I would render τὴν κτίσιν in the following sentence), to execute his decreed vengeance upon his enemies, and to determine the fate of guilty nations. In Moses' song, the Lord, or Jehovah, is represented, in like manner, as a fierce *man of war* (Exod. xv. 3). Nor is the description of the psalmist less to be admired, where he says of God, "If a man will not turn, he will whet his sword; he hath bent his bow, and made it ready; he hath prepared for him the instruments of death; he ordaineth his arrows against the persecutors" (Ps. vii. 12, 13).

Ver. 18. *He shall put on righteousness as a breastplate,*] The breastplate is known to cover the heart, which is the source of all the passions: hence this writer says, that God will arm himself with justice as with a breastplate, to intimate that he will do nothing out of mere passion, or by an absolute, uncontrolled power, without regard to the rules of equity; but that he will conduct all his proceedings and determinations, even against his enemies, according to the eternal rules of justice: and therefore it follows very properly in the next sentence, "that he will put on true judgment instead of a helmet;" i. e. as a *wise judge*, whose infinite wisdom searches into the secrets of every crime and action, and who cannot be mistaken or imposed upon, he will give true and impartial judgment; and, as a *just judge*, he will observe a strict proportion between the crimes and the punishment. With great propriety therefore is *true judgment* here described as the ornament of his head. This can only be exceeded by that sublime description in the inspired writer upon the like occasion: "He put on righteousness as a breastplate, and a helmet of salvation upon his head; he put on the garments of vengeance for a clothing, and was clad with zeal as with a cloak" (Isa. lix. 17). How much more amiable is the description of this writer, representing the Almighty, clothed with the breastplate of righteousness, than that of Jupiter in Homer, whose ægis grinn'd terribly with the figures of horror, affright, and discord?

Ana true judgment instead of an helmet.] Καὶ περιβήσεται κέρυθα κρίων ἀντοόκρινον. The learned editor of Philo Judæus applies the epithet to κέρυθα rather than κρίων, and conjectures the true reading of this place to be, περιβήσεται κέρυθα κρίων ἀκαθάρτων. Accipiet pro galea inexpugnabili iudicium; which he justifies by two parallel passages in Philo, where the same sentiment occurs, εὐνοίαν ἀκαθάρτων τὸ δίκαιον ἡγομένους; and in another place, ἀκαθάρτων χρώμενοι τοῦ δικαίου συμμαχία (Phil. de Mose).

Ver. 19. *He shall take holiness for an invincible shield.]* St. Bernard observes upon this passage, that at the time when this *true judgment* is passed, God's equity, as the margin rightly renders, will be so absolutely inflexible, that he will not suffer himself to be overcome by any arguments of pity that can be offered; nor can he possibly relent by any weakness or tenderness of nature. As the wicked have so long abused the riches of his goodness and long-suffering, his dignity calls upon him to do justice to his injured honour. And since this judgment or procedure is founded upon the most perfect equity, it will in all respects be so irrefragable, that even the wicked themselves shall be convinced of the justice of their sentence; and while they experience the greatness of his power, shall acknowledge the justice of all his determinations, and that his equity is no less infinite.

Ver. 20. *His severe wrath shall he sharpen for a sword.]* This is capable of two senses; either that he shall sharpen the sword of his fierce wrath, as the Syriac version understands it, Mirum in modum exactet lanceam iræ suæ; or that he shall sharpen his wrath into a destructive sword, εἰς ἀπόστονον βόμβαιον, as the Arabic renders, Iram suam excollet in gladium acutum. And thus God punished the transgression of our first parents; he sharpened τὸν θυμὸν τῆς ἀρχῆς (Numb. xiv. 34), into a flaming sword to guard the avenue of Paradise against them: "to keep the delinquents (says St. Chrysostom in loc. Hom. 18) in continual remembrance of what had passed, and to strike frequent terror into them by so menacing an object." The description in this and the following verses is agreeable to the language of scripture; for when God is mentioned as angry with the wicked, he is represented as standing continually with his bow bent, with his arrow upon the string, as ready to let fly; and with his sword not only drawn, but whetted, as if he was just about to strike (Ps. vii. 13).

And the world shall fight with him against the unwise.] This is the same in effect with that sentence in the seventeenth verse, "He shall make the creature, i. e. the creation, "his weapon for the revenge of his enemies." Not that almighty God has any need of all, or any, of his creatures, to assist him in executing his vengeance; but he sometimes chooses to make use of them, as instruments of his wrath, to convince the unwise, i. e. the wicked, of their folly, in their immoderate, or unlawful pursuit of them; and therefore his wisdom purposely punishes them by such creatures as they have abused, and makes the objects of their pleasures become the instruments of their punishment; "Quia in cunctis deliquimus (says St. Gregory) in cunctis ferimur" (Homil. 35 in Evang.). It is an observation of the book of Job, that all the works of nature are prepared by God to be his instruments, either for judgment or for mercy: thus (xxxvii. 12, 13), it is said of the clouds in particular, that "they are made to do whatsoever he commandeth them upon the face of the whole earth, either for correction or for plenty." And of the treasures of snow and hail, the same writer observes, that they "are reserved by God against the time of trouble, against the day of war and battle" (xxxviii. 23). In the song of Deborah it is said, that "the stars in their courses fought against Sisera." And, indeed, God can make all the elements in their turns to conspire against the wicked: he can discomfit them with thunderbolts and tempests (ver. 21), as Livy says it happened to the Romans in the great battle at Cannæ; or command the air to be his destroying angel: he can make the waters to rage and swell horribly (ver. 22), and to destroy them by another deluge: he can make the fire to fulfil all the purposes of his providence, and his flame shall burn up the ungodly: or, he can command the earth to "open her mouth, and death shall come hastily upon them."

Ver. 21. *Then shall the right aiming thunderbolts go abroad;]* Βολίδες ἀστραπῶν. "The arrows of the lightnings;" and so the Syriac version has it, Jacula lancearum ignearum ac fulgurum. The meaning is, That the Lord shall show his wrath and indignation against the wicked by terrible thunder from heaven, like that in the days of Samuel (1 Sam. vii. 10), when "the Lord thundered with a great thunder upon the Philistines, and discomfited them:" and that these his instruments of destruction shall be so infallibly di-

rected, as to execute his designed vengeance with an unerring certainty. An ingenious writer observes, "That compound epithets heighten the diction; and that even one of these is itself a short description" (Pope's Pref. to Hom. Iliad). We see the justness of this observation in εὐστόχου, or *right-aiming*; for can any thing convey a finer or more lively idea, than thunderbolts animated as it were with sense, and discharging themselves with judgment and discretion? We see the uplifted hand of vengeance, and the bolt not only grasped and levelled *rubente dextera*, but executing its fated commission with as much certainty, as if each particular stroke had its charge assigned it. Aristotle justly commends Homer for having found out *living words*, "His hero's arrow is impatient to be on the wing, and his weapon thirsts to drink the blood of the enemy—δέρν μίναται. Here the Almighty's thunder is winged with death, and his unerring wisdom guides it to the mark; Jehovah but sends out his arrows, and they know where to go, and what to do; in short, to use the words of another polite writer upon a like occasion, the description here and in the context "is a noble picture in which the gusts of hail, and flashes of fire, burst out from the clouds with as much spirit and force as in a real tempest."

And from the clouds, as from a well-drawn bow, shall they fly to the mark.] Ως ἀπὸ εὐκένδου τόξου τῶν νεφῶν, i. e. *As from the well-arched or well bent bow of the clouds.* Not any well-drawn bow is here alluded to, but that particular bow, the τὸ τόξον ἐν τῇ νεφέλῃ, which was "at first set in the clouds" (Gen. ix. 14). And thus the Vulgate renders, A bene curvato arcu nubium. To which agree the Syriac and Arabic, and most ancient English translations; but Coverdale's is more explicit than the rest, "Then shall the thunderbolts come out of the rainbow of the clouds to the place appointed;" i. e. to execute God's will, and to fulfil their own commission, as is explained above. There is an expression in the Psalmist, with respect to God's vengeance, which, if rightly understood, is much to this purpose: "He (God) made a way to his indignation" (Psal. lxxviii. 50), οδοποίησε τῆριβον τῇ ὀργῇ αὐτοῦ, LXX. i. e. He directed his anger where, or to what quarter, it should fall: it does not mean in general only that God was angry, but that he had appointed a certain tract or path for his vengeance, which it must follow and pursue; the Latin version therefore expresses this with great judgment, Libravit semitam iræ suæ (see 2 Esdras xvi. 13). Isaiah describes the surprising massacre of the Assyrian army by the just vengeance of God in the like figurative way, and with a sublimity suitable to his grandeur, which the Vulgate thus expresses: Auditam faciet Dominus gloriani vocis suæ, et terrorem brachii sui ostendet in comminatione furoris, et flammâ ignis devorantis; allidet in turbine et in lapide grandinis. A voce Domini pavebit Assur, virgâ percussus; which the LXX. express more properly, τῇ πληγῇ ἢ ἀν παράῃ (κτύπος) αὐτοῦ (Isa. xxx. 30, 31. see also Ps. xviii. 13, 14). In the pagan theology the vengeance of the gods is expressed in the like manner: thus Homer describes the wrath of Apollo, according to Mr. Pope's excellent translation:

"Bent was his bow the Grecian hearts to wound;
Fierce as he moved, his silver shafts resound:
Breathing revenge, a sudden night he spread,
And gloomy darkness roll'd around his head.
The fleet in view, he twang'd his deadly bow,
And hissing fly the feather'd fates below." (B. i. 63.)

Virgil has expressed the same sentiment:

— "Arcum intendebat Apollo
Desuper. Omnis eo terrore Ægyptus et Indi,
Omnis Arabs, omnes vertebant terga Sabæi."
(Æneid. viiii. 704.)

Ver. 22. *And hailstones full of wrath shall be cast (as out of a stone bow.)* Hailstones, the artillery of heaven, shall likewise come down upon the heads of his enemies, as in the days of Joshua, when God sent hailstones and lightnings from heaven in the faces of the enemies of his chosen people (Josh. x. 11), which shall come with such fury and vehemence, as if they were discharged by the force of some machine, which our version calls a stone bow, and among the Romans had the name of *ballista*. The Vulgate renders here, Et a petrosa ira plene mittentur grandines: which is followed by Coverdale's, and Pagnine's interlineary version, and is indeed a close translation of the Greek, as it is pointed in all the editions: but if I might offer a conjecture, I think, by the help of a comma only, the sense might be rendered more complete in this manner, καὶ ἐκ πετροβόλου, θηροῦ πλήρεις ἐμβήσονται χελαῖας ἐκ πετροβόλου, sc. ὀργάνου, or τόξου, from the preceding verse. I am aware of an objection which may be urged, that the participle ὤς, or

some such-like note of comparison, is here omitted; but, besides that *et* may, without any force, be fetched from the foregoing verse, instances of this ellipsis are very frequent in scripture and profane writers. See Gen. xvi. 12. Ps. xi. 1. xii. 6. xiii. 13. xiv. 2. Gen. xlix. 9. Cant. i. 15, in all which places this particle is omitted in the Hebrew, and supplied in the versions. Our translators, it is plain, understood the words in the sense which I have given them, and have inserted *as*, though this particle be not in the original. In the prophetic writings, this metaphor of hailstones is frequently used to denote an enemy's falling on a country (see Isa. xxviii. 2. xxx. 30). It conveys a grand and terribly magnificent idea, and is but imperfectly compared with the volleys from the artillery of walls closely besieged.

And the water of the sea shall rage against them, and the floods shall cruelly drown them.] i. e. God shall take such vengeance of wicked nations, that their enemies shall come pouring upon them like a flood. Rain, showers, storms, floods, and seas, are all symbols of multitudes of men in motion and disorder; or else of armies ravaging and destroying countries: hence Servius has observed, that the sea in a storm, and people in confusion, are reciprocally compared to each other, Virgilius tempestati populi motum comparat, Tullius populo tempestatem (Servius in *Æneid.* lib. 1.). In the inspired writings, multitudes are frequently compared to *waters*, and the invasion of an army to the inundations of the *sea*, or a *rapid river*, which carries all before it. It is familiar with David particularly, to represent a vast hostile force under the idea of a flood of waters, a noble instance of which is to be found in Ps. xlvii. (see also Isa. viii. 7. xvii. 12. Dan. ix. 26. xi. 22).

Ver. 23. A mighty wind shall stand up against them.] Wars and commotions are likewise metaphorically denoted by winds; so here, by a most powerful wind blowing, *πνεῦμα δυνάμεως*, is signified the storm of war, and the calamity attending it, which shall be brought upon the wicked. The description of the fate of the wicked man, Job xxvii. 20, 21, is so close and parallel to this, that I shall set it down at large; "Terrors take hold of him as waters, a tempest stealeth him away in the night, the east-wind carrieth him away, and he departeth, and, as a storm, hurleth him out of his place." The *east-wind*, which is mentioned particularly in this passage, being a very blasting wind, is most frequently used in scripture, and especially in the prophetic writings, to denote the calamities of war, and such-like wasting judgments. The prophet Jeremiah often applies this metaphor to those enemies and destroyers whom God makes use of as his instruments of vengeance (see Jer. iv. 11. xlix. 36. li. 1). And in Ezekiel, the destruction of Jerusalem by the Chaldean army is foretold under the figures of stormy winds, and overflowing showers (xiii. 11. 13). By these and such-like figurative expressions God's severe judgments upon the wicked are usually denoted in scripture. But it is not improbable, that the writer of this book had in mind, and herein alluded to, a particular wicked nation, punished in this extraordinary manner, viz. the Egyptians, to whom most of these instances of vengeance happened; for "God smote their cattle with hailstones, and their flocks with hot thunderbolts" (Ps. lxxviii. 49.) By the *east-wind* also he plagued them with the locusts, which laid waste their whole land; and the waters of the Red sea at last cruelly drowned them. Calmet understands by *πνεῦμα δυνάμεως*, not "a mighty wind," as our version has it, but un vent envoyé par la puissance de Dieu. And the sense of a *mighty wind* may seem perhaps not so proper here, as it is compared immediately to *λαίλαψ*, or a whirlwind. If we should understand this expression of the spirit of power, or the powerful breath or spirit of the Almighty, the vengeful breath of God, expressed significantly, and displayed terribly, by the desolation of a whirlwind, furnishes as grand an idea as our imaginations are perhaps capable of. This seems confirmed by xi. 21, where there is the like expression.

And like a storm shall blow them away:] The translators do not seem here fully to have expressed the sense of the Greek word *ἐκδιαιρέσει*; it is a technical term, and means, that God will make use of his fan, "and thoroughly purge his floor," when the wicked, in the language of the psalmist, "shall be like the chaff which the wind scattereth away from the face of the earth" (Ps. i. 5). With what dreadful pomp is the wrath of God here displayed! How magnificently and nobly hath the writer of this book drawn the artillery of heaven, the rapidity of its motion, the terror of its appearance, the desolation occasioned by it, and the certain death attending it! What an assemblage of terrible ideas in a small compass! The earth, the sea, the rivers,

the clouds, the winds, the heavens, like so many auxiliary forces, are all listed, and conspire against the wicked. What a lively idea of God's infinite power over all his creatures does this description convey! This latter part of the chapter must certainly be allowed to be a great instance of the hypotyposis, a figure well known to orators and poets.

Thus iniquity shall lay waste the whole earth.] By this expression we may understand "all the earth strictly," *terram universam*, as the Arabic renders; and thus the old world, with its inhabitants, was destroyed by water for their iniquity; and St. Peter seems to intimate, that "the present earth, and all the works that are therein, shall at length be burnt up," for the same reason (2 Pet. iii. 7. 10); or we may understand this sentence, of judgments that shall befall any particular land or country. And thus the Syriac version expounds it, *Vastabitque totam terram inipurium*; and Coverdale's translation takes it in the same sense, "Thus the unrighteous dealing of them shall bring all the land to a wilderness:" according to that observation of the psalmist, "A fruitful land maketh he barren, for the wickedness of those that dwell therein" (Ps. cvii. 34).

And ill dealing shall overthrow the thrones of the mighty.] The truth of this observation cannot be better exemplified than in the fate of Nebuchadnezzar and Sennacherib; the latter prided himself in being called the *great king*, the *king*, by way of excellence, and considered himself as the lord of the earth, and the vanquisher of men and gods; this prince, so proud and haughty, God seems to despise as below an ordinary man; he treats him as a wild beast, puts his hook in his nose, and a bridle in his mouth, and turns him back with disgrace and infamy, by the same way that he came triumphant and glorious (see Rollin on the Belles Lettres, vol. iii. p. 167).

CHAP. VI.

ARGUMENT.—Having established the preference of wisdom or religion above vice and wickedness, the author presses upon princes and rulers, whom he addressed in the first chapter, the study and observance of it, as the means of ruling well; that, through a conceit and imagined privilege of their high station, they should attempt nothing injurious; because God careth for all alike, being the common Father of small and great, and will punish them proportionably to the great trust which they abuse. He concludes with an eulogium of wisdom, its general use to mankind, and the means of obtaining it.

Ver. 1. Hear therefore, O ye kings.] In Coverdale's translation, this chapter begins, "Wisdom is better than strength, and a man of understanding is more worth than one that is strong;" which be copied undoubtedly from the Vulgate, which is single in inserting this verse, and renders, *Melior est sapientia quam vires, et vir prudens quam fortis*: but it is not to be found in the Greek, nor in the Syriac or Arabic translations: it seems taken either from Prov. xvi. 32. or from Eccl. ix. 16, but more probably from the latter. However that be, or however true and useful the reflection may be, yet it is certainly quite out of place here; the connexion between the beginning of this chapter and the conclusion of the last, is really better without it; for if "ill-dealing (or wickedness) shall overthrow the thrones of the mighty" (v. 23), the advice here given to kings, to attend to good instruction, and to conduct themselves with religion and justice, is very seasonable and natural. From the great liberty here taken in giving advice and direction to persons in such high authority, some have inferred, that a king is the writer of this book; for who so proper to take this freedom with kings, as one of their own great rank, or who so able as the wise Solomon? But what foundation there is for this pretence, see in note on ch. ix. 7 of this book.

Ver. 3. For power is given you of the Lord.] "By me kings reign," says God, Prov. viii. 15. And to the same high original does this writer ascribe their power. Irenæus very properly remarks, "That the devil never more truly proved himself to be the father of lies, than when he said to our Saviour, concerning the kingdoms of the world, 'All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it.'" The hint here given to princes concerning the original of their power is very properly inserted, lest, being exalted so high, they should be ignorant or forgetful of him from whom they received their authority; "for they are accountable to God for the abuse of their power, as well as subjects are for obedience to it; because it was committed to them not for their own pleasure or advantage, to gratify their pride, or to enable them to do acts of tyranny and oppres-

sion, but for the good of those who are under their charge" (see Homily of Obedience to Magistrates). Cyrus has not only given in his own person a perfect model of the manner in which princes should govern their nations, and the real use they ought to make of absolute power; but he lays down excellent rules for the conduct of princes; *Ἐγὼ μὲν αἰμαί δέτιν τὸν ἄρχοντα τῶν ἰσχυρίων διαβεβῆναι, οὐ τῷ πολυτελείῳ, κ. τ. λ.* "That a king ought not to be distinguished from his subjects by the splendour of riches, the pomp of equipage, or luxury of diet only, but by a superiority of merit of every kind, by an indefatigable application to make his people happy—that the very glory of their character, and the true use of their eminence and greatness, is being devoted to, and studious of, the public good" (Cypri. lib. i.). Tully has the same opinion of government; "Mihi quidem videntur huc omnia esse referenda ab us qui present alius, ut ii, qui eorum in imperio erunt, sint quam beatissimi" (Cic. epist. 1. lib. i. ad Quint. Frat.). This has been assigned by critics as the reason why Homer calls his kings by such epithets as *θεογενεῖς*, "born of the gods;" or *θεοσπετεῖς*, "bred by the gods," viz. to point out to themselves the offices they were ordained for; and to their people, the reverence that should be paid them: expressions correspondent to those places of holy scripture where princes are called "gods," and the "sons of the most High" (Annot. on book i. ver. 229). And the like reasoning will hold in proportion with respect to judges, magistrates, ministers of state, generals of armies, governors of provinces, and ecclesiastical superiors, and all other persons in authority.

Ver. 4. *Because, being ministers of his kingdom, you have not judged aright, nor kept the law.*] Both the Vulgate and St. Austin read, *Nec custodistis legem justitie.* The meaning is, that, being appointed by God, who is your sovereign in a much higher degree, as his ministers and vicegerents, you have acted as if you were absolute and uncontrollable, and accountable to none for your proceedings; ye have made your own wills and passions the rule of your conduct, and have forgot that for this cause God raised you up to such an eminence above the rest of his creatures, that you might resemble him in goodness, and impartially distribute justice. Tully's reproof of Verres upon this occasion, is very remarkable and fine, "Nunquam tibi venit in mentem, non tibi didicero fasces et securas, et tantam imperii vim, tantamque ornamentorum omnium dignitatem datam, ut earum rerum vi et auctoritate omnia repagula juris, pudoris, et officii, perfringeres, et omnium bona prædam tuam duces?" (Orat. 5). But nothing can exceed that charge of king Jehoshaphat to the judges which he set over the land, and ought to be considered as the *urim* and *thummim* of every public magistrate; "Take heed what you do, for ye judge not for man but for the Lord, who is with you in the judgment; wherefore, let the fear of the Lord be upon you, and take heed unto it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (2 Chron. xix. 6.)

Ver. 5. *Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.*] Not that this sharp judgment shall come upon the mighty, and such as are in high places, merely for being mighty; the expression in this sense is too lax and rigorous, for there is no offence in the office, as such, nor would God raise any of his creatures to such an honour and dignity, as to be his vicegerents, and even to be called *gods* (Ps. lxxxii. 6), in resemblance of him, if the office and elevated state itself was faulty or punishable: the meaning is, that, if kings and rulers pervert the order and original design of their institution, and act contrary to the established rules of justice, they will then not only be answerable for this abuse of power to him that entrusted them with it, but be punished in a greater degree, in proportion to their superior station and the weighty talents committed to them.

Ver. 6. *For mercy will soon pardon the meanest: i. e. God will sooner or more easily pardon a small fault or breach of duty in a private person, from whom so great a perfection is neither expected nor required, as having wanted perhaps opportunities of knowing his duty, and been deprived of the means of instruction: such a person's transgression, being to himself, proceeding rather from ignorance than malice, and not attended with a train of bad consequences to others, will be less regarded: but the sins of kings and rulers are, as St. Austin styles them, contagious and mortal, their bad example has the most powerful influence, it is fatal through their eminence and authority, and they ruin as many as are led away by it. Hence God commanded Moses to apprehend all the princes of the people, and the rulers of thousands and of hundreds, and*

other principal persons in their tribes, who had been guilty of foul idolatry, and "to hang them up before the Lord," i. e. before the sanctuary, as men who had forsaken the worship of their God. And this was to be done openly, or against the sun, that all the people might see and fear when they saw persons of their distinction and authority made public examples of God's displeasure (Numb. xxv. 4). This is the sense of the LXX. who read *παρὰ τὴν γὰρ τῶν αἰσίων*. The Vulgate and Symmachus understand it in like manner, and Selden De Synedr. lib. ii. "Nor can we better (says Calmet) account for God's severity to David, for an act of seeming curiosity only in numbering the people, 2 Sam. xxiv. and his threats to Hezekiah, 2 Kings xx. for a piece of secret vanity, in showing his treasures, than by considering them as public persons, who should rather have regarded God's glory than their own" (see Comment. Literal. in loc.).

But mighty men shall be mightily tormented.] Private persons seldom dare take the liberty to represent to kings, and persons in great authority, the wickedness or injustice of their proceedings, much less to remind them of the danger of such steps. This writer therefore very artfully, as St. Bernard observes, assumes the borrowed character of Solomon, to give the greater weight to his reflections: as a king, superior to all others of the same rank in experience and wisdom, he assures them with the greater confidence, that however they may flatter themselves from their high station, that they are out of the reach of danger, and have nothing to fear; their great eminence ought rather to possess them with contrary apprehensions; nothing being more difficult than to fill a high post with sufficiency and credit, nor any thing so easy as to abuse it and miscarry. That God, though he has established them his vicegerents, has not made them independent of himself; he considers them still as his creatures, and, from the nature of their trust, accountable in a greater degree. That if at any time they abuse their authority by notorious acts of violence and oppression, they must expect that God will display his own power by punishing them very remarkably, and make them as terrible instances of his vengeance, as many others of their high rank, whose sufferings are recorded both in sacred and profane history. This is finely illustrated in Isa. xiv. 9, where all the ghosts of deceased tyrants, condemned to the infernal mansions, are represented as rising from their thrones, called so by way of irony, and coming to meet the king of Babylon, and congratulating his arrival among them. Ver. 8, of this chapter, our author again adds, "A sore trial shall come upon the mighty;" which is the very same sentiment, but is not here to be considered as a tautology, but a repeated warning. It is observable, that all the ancient versions express this *sore trial* in stronger terms than our translation; the Vulgate reads, *Fortioribus instat fortior cruciatus*, which all the old English versions follow; but the Arabic express it more terribly by the superlative, *Potestate præditos rigidissimum obruet exanien*, *ad vos enim spectant sermones mei, O rebelles retractari.* And this sore trial or punishment will be more disagreeable and insupportable to princes, even upon account of their former delicate way of living, and their former absolute sway over others, because disgrace, adversity, and suffering, are far more painful and vexatious to those that have been in high stations, and lived at ease, than those of an inferior rank, who have been inured to hardships: hence we may imagine Lucifer, the "chiefstain of the devils," as Mr. Mede calls him, to be more deeply affected with his sore punishment than any of the rest of his inferior accomplices.

Ver. 7. *For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.*] There is a passage in Job xxiv. 19. 24. 27, which very much resembles the first part of this verse, and probably this was taken from it; "God accepteth not the person of princes, nor regardeth the rich more than the poor, for they all are the works of his hands: he shall break in pieces mighty men without number, because they turned back from him, and would not consider any of his ways." And the sense of the latter part is agreeable to that of the psalmist, "The Lord is loving unto every man, and his mercy is over all his works" (Ps. cxlv. 9). As common Father of all, he is desirous that all should be saved, and not willing that even the meanest should perish. *Magna Dei curant, parva negligunt*, was an unbecoming notion of God, and worthy only of a heathen (Cic. De Nat. Deor.). How much better is that most excellent sentiment of St. Austin, *Tu sic curas unumquemque nostrum, tanquam solum cures, et sic omnes tanquam singulos*: "God takes as much care

of every particular person, as if each were all; and as much care of all, as if all were but one." St. Cyprian has a sentiment upon this occasion no less beautiful; *Deus se omnibus ad cælestis gratiæ consecutionem æqualitate librata præbet parcm.* "A true knowledge of providence, as it is an attribute of God, is most necessary, and of the greatest importance, as it influences all events, both public and private, and every man ought to have it in his view in every circumstance of life, and every action of the day: it makes us more thoroughly sensible of our entire dependence upon God, of our weakness and wants, and presents us with opportunities of exerting the greatest virtues, such as confidence in God, a grateful acknowledgment of his mercies, humility, resignation, and patience; and is the very basis of religion, and of all those holy exercises of prayers, vows, thanksgivings, sacrifices," &c. (Rollin on Sacred History, vol. iii. p. 130).

Ver. 10. *For they that keep holiness holily, shall be judged holy:*] Calmet applies this sentence to dignified ecclesiastical persons, to such as composed the Jewish Sanhedrim, and were the judges of their nation; "*Le Sage parloit aux Juges de sa nation, qui étoient pour l'ordinaire de l'ordre des Prêtres.*" St. Bernard and St. Austin (*De Pastor. Cur. cap. 4*) both imply what is said of rulers here and in the context to the Christian clergy, whose duty likewise rises in proportion to the high dignity of their office. Moses, who had the care of God's chosen people, was considered by him as their lawgiver and chief ruler; and accordingly we find that even a small transgression of his (if any can be called so that is committed against God) was the reason, in the judgment of many learned men, of his not being permitted to enter into the land of promise. And the like may be said of the severity which befell the disobedient prophet, 1 Kings xvii. 21. But I think it more agreeable to the context, to understand this of good kings, who are full of zeal for the glory of God, the establishment of religion, and the security of its rights; such as are in scripture said to be "after God's own heart," who consider themselves as his ministers, and whose authority is employed to make their subjects happy, by making them better. It is a reflection very commonly to be met with upon the kings mentioned in the Old Testament, that "they did evil in the sight of the Lord according to all that their fathers had done;" but yet there are some particular exceptions, some instances of illustrious goodness, recorded there, which ought in justice to be remembered, and must with pleasure be related, for the credit of their high calling: let any one but carefully reflect upon the sentiments of piety which David expressed in the translation of the ark; and his magnificent and almost immense preparations for the building of the temple; Jehoshaphat's pious visitation of his kingdom, and his zeal to send Levites with the princes, to instruct the people in the law (2 Chron. xvii. 7. 8); Hezekiah's great care and concern to restore religion, to "sanctify the house of the Lord God of his fathers, and carry forth the filthiness out of the holy place;" and the many other good "works which he began in the service of the house of God, and in the law, and in the commandments, to seek his God with all his heart" (2 Chron. xxix. 5; xxxi. 21); Josiah's indefatigable zeal from the very beginning of his reign to reform religion, and restore the true worship, not only in Judah, but in the ten tribes also (2 Chron. xxiv.): and he will plainly see, that these princes thought themselves placed on the throne as guardians of the faith, and as nursing fathers of the church, to establish and promote the kingdom of God in their dominions. Such righteous kings who have "kept holiness holily," and been exceedingly zealous for the honour of the Lord God of hosts, will always find what to answer that they may dare to appeal to him for a reward of their integrity and sincerity, and with humble confidence say, with Nehemiah, "Remember me, O my God, concerning this, and wipe not out my good deeds, that I have done for the house of my God, and for the offices thereof" (Neh. xiii. 14).

Ver. 13. *She preventeth them that desire her.*] There is a fine eulogium of wisdom in this and the following verses, not only to raise men's curiosity after it, but likewise their desire of it; and, to encourage them the more in the pursuit of it, the author shows how easy it is to be obtained, that though she is glorious and beautiful, yet she is not so coy and backward as to hide herself, or fly away from her pursuers and admirers; but rather desires to be known to them, and even makes the first advances and overtures of familiarity and acquaintance to such as are well-disposed to her. What follows in the context is a close imitation of the book of Proverbs, where wisdom is represented as inviting men to come into her dwelling, as going into the

most public places to call them to her, that such as listez to her, and watch at her gates, are happy, and those that find her, find life and happiness; expressions so like this writer, that, were there not stronger arguments to the contrary, one would be almost tempted to pronounce that they came both from the same pen.

Ver. 17. *For the very true beginning of her is the desire of discipline;*] We have here, and in the context, the several degrees set down, by which a person well-disposed towards wisdom, may rise by little and little to the perfection of it: the first step mentioned is the desire of discipline or instruction, as the first step to a cure is, being sensible that we are out of order; and this desire of instruction in virtue or wisdom, in religion or science, proceeds from the good opinion which a man entertains of it, and the love which he bears to it; and this love is the cause of his perseverance and willing obedience; and his obedience will produce the reward of happiness: which happiness consists in incorruption, i. e. in a state of immortality, and a crown of glory, that fadeth not away. This desire therefore of instruction, by a regular deduction of particulars, and a kind of logical inference and conclusion, may be said to be the principal thing which conducted men to a kingdom, *ad regnum perpetuum*, according to the Vulgate; as that which sets the machine a going, may properly be reckoned the cause of all the other motions, and of what is effected in the conclusion by them. In this and the three following verses, the learned will easily discern the beauty of the climax, or regular gradation from one thing to another, like that of St. Paul, Rom. v. 3, 4, "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed" (see also 2 Pet. i. 5). Not unlike to which is that of St. Austin, *Velle meum tenebat inimicus, ex voluntate perversa facta est libido, et dum sevitur libidini, facta est consuetudo, et dum consuetudini non resistitur, facta est necessitas* (Confess. lib. viii. cap. 5). But that of St. Chrysostom, with respect to baptism, is still more beautiful, and hardly to be paralleled; "You are herein made not only free, but holy; not only holy, but just likewise; not barely just, but children also; not children only, but heirs; not merely heirs, but brethren of Christ; not brethren only, but coheirs; not coheirs only, but members also; not members only, but his temple; not temples only, but organs of the Holy Spirit" (Homil. ad Neophyt.). After which instances, it may seem almost needless to mention that of Tully, *In urbe luxuries creator, ex luxuria existat avaritia, ex avaritia erumpit audacia necesse est; inde omnia scelera et maleficia nascuntur.*

Ver. 21. *If your delight be then in thronos and sceptres O ye kings of the people, honour wisdom.*] What has been observed of the usefulness of history by a learned writer, is equally applicable to wisdom, here recommended; "That it is useful both to small and great, to princes and subjects; but more necessary to princes and great men, than to all the world besides. For how can truth approach them amidst the crowd of flatterers which surround them on all sides, and are continually commending and admiring them; or, in other words, corrupting and poisoning their hearts and understandings? How can truth make her modest and feeble voice to be heard amidst such tumult and confusion? How venture to lay before them the duties and slaveries of royalty? How show them wherein their true glory consists, and represent to them, that if they will look back to the original of their institution, they will clearly find they were made for the people, and not the people for them? How put them in mind of their faults, insinuate into them a dread of the just judgment of posterity, and disperse the thick cloud which the vain phantom of their greatness has formed around them? How that a Caligula, a Nero, and a Domitian, who were praised to an excess during their lives, became the horror and execration of mankind after their death; whereas Titus, Trajan, Antoninus, and Marcus Aurelius, are still looked upon as the delights of the world, for having made use of their power only to do good" (Rollin, vol. iii. p. 2).

Ver. 22. *And will not hide mysteries from you:*] The Vulgate here renders *sacramenta Dei*, without authority from any more ancient versions, or countenance from the original; the true meaning is, that he will reveal or discover the arcanæ or secret things of wisdom, as the reason of her name (see Eccles. vi. 22), her original and existence, her nature and properties, her effects and operations. "even from the beginning of the creation;" for so I would understand the words in the Greek text *ἀπὸ ἀρχῆς γενέσεως*, viz. that wisdom was present at, concurred in, and is displayed by, the works of the creation, in a much better and loftier sense than that of our version. The Syriae

translation seems to carry it still higher, understanding these words of wisdom, eternally existing with, or in God, before all creation, quod creaturas præcessit investigabo: the author here endeavours to discover and set down the origin of heavenly wisdom, and indirectly confutes the pretences and boastings of the heathen sages, all whose philosophy is but of human invention, the work of a Socrates or a Pythagoras: but wisdom is not of so late a date, is more ancient than any historical monuments of the Greeks, has existed in all ages, may be traced through the times of the patriarchs, and its origin ultimately resolved into God himself (see Calmet in loc.).

Ver. 23. *Neither will I go with consuming envy;* Some Latin translations render, Neque cum eo, qui invidia tabescit, &c. So that the meaning may either be, that he would show no envy or narrowness of spirit, in his discoveries about wisdom, but as he had "learned diligently, he would likewise communicate liberally" (vii. 13); or, that he would show no commerce or society with a person of that selfish and inhospitable temper; for envy does not only pine and grieve at the outward prosperity of others, but is vexed at their inward accomplishments, at any attainments or happy discoveries which they may make, or have communicated to them by others: whereas charity, or a beneficent temper, which is kindly disposed towards all, envies no man's merit; nor does it pride itself in the singularity of its own knowledge, nor conceal what may be useful to others: she is not afraid that others may equal, or even exceed, her in knowledge, but with pleasure opens and communicates to them what she apprehends may be of public benefit, and considers not from what quarters a useful discovery comes, only that its advantage may be made general, and others share in the improvement. St. Basil's observation upon this occasion is very just and useful; "Adepts," says he, or such as have made uncommon discoveries in any science, "should be ready to impart their knowledge without envy; and such as want to be instructed, should offer themselves without any shame" (epist. 12). And the comment of Messieurs du Port-Royal gives the true reason for imparting the treasures of knowledge to others, "C'est pourquoy on les doit communiquer aux autres sans envie, puisque plus on les repand sur eux, plus on en jouït, et qu'elle ne diminue point par la multitude de ceux qui la possèdent."

Ver. 24. *The multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.* The Greek reads σωτηρία κόσμου, and the Vulgate, Multitudo sapientium sanitas est orbis terrarum; and Calmet's exposition is to the same effect, viz. "That wise men are as it were the physicians and recoverers of the world, especially of the wicked part of it; and that their examples and discourses are like powerful medicines to the sick." This is the very language and comparison of Philo; πᾶς σοφὸς λόγος ἰστί τοῦ φαύλου—καθὼς ἰατρὸς τοῦ νοσοῦντος (De Sacrific. of Abel et Cain). Plato bears testimony to the truth of the last sentence, when he advises, "that kings should be philosophers, or philosophers kings." "Ille quidem princeps ingenii et doctrinæ Plato, tum denique fore beatas respublicas putavit, si aut docti et sapientes homines eas regere cõpissent, aut, qui regerent, omne suum studium in doctrina ac sapientia collocassent. Hanc conjunctionem, videlicet potestatis et sapientiæ, salutis censuit civitatibus" Cit. epist. 1. ad Quint. Frat.). And it was no less piously than excellently wished by Justin Martyr, "that kings and rulers, together with their sovereign power, might be possessed of wisdom and a good mind."

CHAP. VII.

ARGUMENT.—Under the borrowed character of Solomon, the author proceeds to show the original and powerful effects of wisdom; that though all men agree in this, that all are born, and all must die, it is wisdom that puts the difference between man and man, according as the intermediate time between the cradle and the grave is improved or neglected; that the wisest man was at first as helpless as other children, and attained to the perfection of understanding by a steady pursuit of wisdom, and prayers to God for it, and that it is attainable by all others observing the same method. The chapter concludes with a fine eulogium of wisdom, as essentially inherent in God, and derivative in man, as a ray from his divinity. Calmet says, the first six chapters of this book are as the preface to the work, which may be considered as an abridgment or paraphrase of the first nine chapters of the book of Proverbs (Pref. sur le Livre de la Sagesse.)

Ver. 5. *I myself also am a mortal man, like to all.* As nothing is so great an enemy to instruction and improvement as pride, the author, intending to communicate the secrets of wisdom, and the method of obtaining it, begins with showing man his true original, what he is by nature, and what by grace, thereby to depreciate his conceit and inflame his gratitude: and to humble even kings, and take away all affectation of divinity, a notion which flattery is too apt to insinuate, he assures them that they are equally the children of Adam, sprung from the same first common parent with slaves and the meanest of their subjects; and as liable to corruption and mortality as the very beggars. Well, therefore, may Pliny cry out, O demeritum hominum à talibus initiis existimantium ad superbiam se genitos!

The offspring of him that was first made of the earth. Eusebius calls Adam πρῶτος γηγενής (Præp. Evang. lib. xi.), and to this St. Paul may be thought to allude, when he says, that the first man is of the earth, earthy" (1 Cor. xv. 47); the derivation of homo, ab humo, according to the etymologists, seems natural and proper, and the very name Adam denotes the same original. The Greek writers accordingly make use of the term γηγενής, to denote the great antiquity and unknown original of their first and earliest heroes. But though all men thus resemble Adam in their origination, yet may his condition in this respect be considered as singular, that he was created perfect at once both in soul and body, quite different from the state here described of his posterity, who arrive slowly, progressively, and with difficulty, to the perfection of either. Philo has the same observation upon Adam, whom he calls emphatically ὁ γηγενής, and says, that he far excelled all that came after him in the excellencies of soul and body; ἑκείνος ὁ πρῶτος ἄδρωτος ὁ γηγενής, ὁ παντὸς τοῦ γένους ἡμῶν ἀρχηγέτης, ἑκάτερα ἄριστος, ψυχῆν τε καὶ σῶμα γεγενῆσθαι μοι δοκεῖ, καὶ μακρῶν τινι τοῖς ἔπειτα ἐνεργεῖν, κατὰ τὰς ἐν ἀμφοτέροις ὑπερβάσεις (De Mundi Opificio).

Ver. 2. *Was fashioned to be flesh in the time of ten months.* The Alexandrian MS. and all the other versions, make the comma after *flesh*, and join the rest to the next sentence. As to the precise time of "ten months," mentioned here, the ancient Greek and Latin writers express themselves in like manner: Ovid, speaking of the year of Romulus, which consisted only of ten months, says,

"Quod satis est utero matris dum prodeat infans,
Hoc anno statuit temporis esse satis." (Fast. lib. 1.)

And Virgil is no less express:

"Matri longa decem tulerunt fastidia menses." (Eclog. iv.)

Upon which Servius makes this observation; "Mares decimo nascuntur mense. femine nono." Plautus often mentions the like time; he is particularly jocular in what follows:

"Nam me illa in alvo menses gestavit decem,
At ego illam [Famem] in alvo gesto plus annos decem."
(Plaut. in Stich.)

The like time is mentioned by Terrence (Adelph. act. iii. sc. 4), and by Censorinus (De Die Natali, cap. 12). Philo calls τὴν τεσσαρακοντάδα, or forty weeks, τὴν ζωογονικότητα ἐν ἣ διαπλάττεται ἄνθρωπον ἐν τῷ τῆς φύσεως ἐργαστηρίῳ (De Mose, lib. ii.). And Menander mentions the same time as most usual, γυνὴ κατὰ δέκα μῆνας. Hippocrates reckons such as are born in the tenth month, as most perfect and promising (lib. De Septimestri Partu). Theocritus accordingly mentions Hercules as born at this age (Idyll. 24).

Being compacted in blood. Παγῆς ἐν αἵματι. St. Bernard expresses himself in the same manner, alluding, perhaps, to this very passage; Quid sum ego? Homo de humore liquido; fui enim in momento conceptionis de humano semine conceptus: deinde spuma illa coagulata, modicum crescendo, caro facta est (Mediat. cap. 2). Παγῆς occurs in the like sense, Job. x. 10, in the most correct editions of the LXX. And Pliny uses *coagulum* upon the like occasion.

And the pleasure that came with sleep. The modesty and reservedness of this writer are here much to be admired; it is a resemblance of the great decency in the sacred writings upon the like occasion. ὕπνος in the original, rendered *sleep* by our translators, here means concubitus; the Syriac version reads, concupiscentia concubitus. The like expression occurs, iv. 6, where bastards are called τέκνα ἐξ ἀνόμων ὑπνῶν (see note on that passage). And in this sense, I think, we may understand that expression of Terrence, "Interdum propter dormias" (Eunuch. act. ii. sc. 3). We find

sleep understood in the like sense frequently by the Hellenist Jews, and the Platonists, and in the following line of Homer:

Πάντων μὲν κῆρος ἰστί και ἔπινον και ψιλότης.

Ver. 3. *And when I was born, I drew in the common air, and fell upon the earth.*] It is the most general opinion, that the fœtus does not respire or breathe in its mother's womb, but as soon as it is born, it then first begins to breathe, and cannot live without it. Galen, among the ancients, thought that it breathed before its birth; but Aristotle (lib. De Spir. cap. 3) is of a different opinion, and is followed herein by the moderns. This writer likewise seems to favour the negative. To point out the infant's helpless state after its birth, it is added, that he "fell upon the earth." The ancient Romans seem to intimate this, by their custom of laying the new-born infant immediately upon the bare ground, and imploring the help of the goddess Ops, to assist and bring it forward (St. Austin, De Civit. Dei, lib. iv. and Calmet in loc.).

And fell upon the earth, which is of like nature.] Coverdale renders, "I fell upon the earth, which is my nature." And the Syriac, Omnium more hominum, super terram decidi. So that probably ἁμοιωσάδης may be the true reading; and I have the satisfaction to find this conjecture confirmed by Junius, who renders in the nominative case, isidem perpressionibus infestus. The word ἁμοιωσάδης, which our translators have in this place very justly rendered, occurs, Acts xiv. 15, και ἡμεῖς ἁμοιωσάδεις ἴσμεν ὑμῖν ἄνθρωποι, where they have as remarkably misread; the true rendering of it, according to Erasmus, is, "We also are of like nature with you; and not "Men of like passions with you," as our version there has it; which destroys the beauty of the antithesis. It is judiciously rendered in the ancient Latin version, Mortales sumus, similes vobis homines, which, in the judgment of a great critic, is far preferable to the rendering of our translators (Bentley's Boyle's Lect. p. 179).

And the first voice which I uttered was crying, as all others do.] Instead of the common reading in all the editions, πρώτην φωνήν τὴν ἠρώτων πάντων ἴσα, I would read, πρώτην τε φωνὴν ἠρώτων πάντων ἴσα scems tautology after ἠρώτων. We have here, and in the context, a fine picture of human nature, and the state and condition of it very naturally represented in its several stages, viz. "That man is a creature turned naked into the wide world, and cast upon the bare ground, without any covering to shelter or defend him; that unfurnished with what is fit and necessary for him, he is bound up and swaddled, and requires help and teaching even for the very feeding and supporting himself; that he is perfect in no other instance of nature's teaching, except that of crying; this he brings into the world along with him, and a very fit emblem it is of our fortune and condition; that infirmities and miseries make up his middle state, and rottenness and worms his latter end; and histories of good authority assure us, that some nations welcome their children into the world with this salutation, 'Child, thou art come into this world to suffer, take it patiently, and hold thy peace'" (see Charron. De la Sagesse). And therefore Zoroastres' laughing when he was born, instead of crying, as all other children do, is remarked by many writers as a prodigy (Solin. Mirabil. lib. i.). In this just representation of the condition of human nature, our author imitates the true Solomon, who has drawn man at full length in his true colours and proportions, from the cradle to the grave. St. Chrysostom's observation upon this first stage of life is very apposite, viz. "That nature seems, by the cries of the infant, to foretell its future misery; and when God said to our first parents before the fall, 'Increase and multiply,' he intended it as a blessing; but it was a curse and a punishment upon Eve and her posterity, when he afterward told her, 'In sorrow shalt thou bring forth children'" (De Utilit. Lect. Script.). St. Austin's account is still more melancholy: Nascuntur homines homine generante, Deo create, peccato inficiente, diabolo possidente. But Pliny's description of the infant state is most natural, and comes nearest to this writer: Natura hominem tantum nudum, et in nuda humo, natali die abicit, ad vagitus statim et ploratum; nullumque tot animalium aliud ad lacrymas, et has protinus vitæ principio—Ab hoc lucis rudimento (quo ne feras inter nos genitas) vincula excipiunt, et omnium membrorum nexu—infelicitate natus jacet, manibus pedibusque devinctus, flens animal, cæteris imperaturum; et à supplicis vitæ aspiciatur, unam tantum ob causam, quia natum est (Plin. Nat. Hist. lib. vii. in Proem.).

Ver. 6. *For all men have one entrance into life, and the like going out.*] The meaning is very plain and obvious, that all are born, and all must die; not that all depart by

the same means, or in the same manner, as our version seems to countenance; for though there is but one passage into life, there are, perhaps, a thousand ways out of it, and almost every accident sufficient, though different, to let in death. The word ἔξοδος, in the original, is the term used by sacred and profane writers for death, or a departure out of this life (see iii. 2. Eccles. xxxviii. 23; 2 Pct. i. 15.) The connexion of the following verse is intricate; nor is it easy to determine what τὰ ῥόδια, or *wherefore*, refers to. I take the sense to be, that as his nature was the same with that of others, and wisdom was not a natural gift to him above others, therefore he prayed to God to bestow it on him.

Ver. 7. *I called upon God, and the spirit of wisdom came to me.*] Calmet observes, that throughout this book, we are to understand wisdom, or the spirit of wisdom, as synonymous to religion, piety, the fear of God, &c. in a sense far different from that in which wisdom is taken in the writings of the heathen philosophers, where wisdom has no connexion with, or relation to, religion, nor aims at its improvement, by enforcing the practice of virtue; its chief design appears to be only to make men more knowing, to brighten and improve their natural parts, to raise and elevate the genius, and to instil some dry, useless notions of an imperfect morality; Quelques connoissances steriles d'une morale fort imparfaite (Pref. sur le Liv. de la Sagesse.)

Ver. 8. *I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.*] The author gives here, says the comment of Messieurs du Port-Royal, une excellent marque pour juger si on véritablement l'esprit de Sagesse et l'esprit de Dieu, &c. "an excellent rule to judge whether a man has the true spirit of wisdom and piety; for a truly sincere piety is that which esteems God above every thing, which desires nothing but him, which prefers his favour before thrones and sceptres, and, placing its whole happiness and crown of rejoicing in him, is pleased, easy, and contented, under the loss of all other things besides." Such was that elevated piety of St. Paul, which "counted all things but dung for, or in comparison of the excellency of the knowledge of Christ Jesus" (Phil. iii. 8.)

Ver. 9. *Neither compared I unto her any precious stone,* ἄβωον ἀτίμητον, ὅτι ὁ πᾶς χρυσοῦς, κ. τ. λ. Perhaps the true reading may be, ἄβωον ἀτίμητον τοπάζιον, "I did not compare unto her the invaluable stone, the topaz;" see Job xxvii. 19, where the topaz and gold are joined together in the same verse, as not comparable to wisdom; nor does there seem an occasion for ὄρι or πᾶς; the former, probably, is improper, and the latter unnecessary. But I submit this conjecture to the learned.

Ver. 10. *And chose to have her instead of light.*] Ἄρι φωτός. Our version seems faulty here, for though ἄρι is often used in the sense in which it is taken by our translators, it is probably improper in this place. The meaning here is, That I determined to have her for a light or guide; in which sense ἄρι often occurs. The Vulgate accordingly reads, Proposui pro luce habere illam, and the Arabic, Elegi ut esset mihi pro luce, which is the sense of Junius. Coverdale follows the Vulgate, and renders, "I purposed to take her for my light;" to which agree the other ancient English versions. Or the meaning may be, that he chose her for the sake of her light, gratia lucis. There may be also another sense, that he chose her pro luce, before light, because, as it immediately follows, "The light that cometh from wisdom never goeth out, but after light succeeds darkness" (see ver. 30). In all these senses, ἄρι is used by good writers, whose authority will warrant our interpretation: any of which is preferable to that in our version. This and the two preceding verses seem taken from Job xxviii. 15, &c. and are a close imitation of that ancient writer. Or they may refer to Prov. viii. 10. xi. 18, 19.

Ver. 11. *All good things together come to me with her, and innumerable riches in her hands.*].i. e. "Through her hands." So the Vulgate, per manus illius, which the ancient English versions follow. I have before observed, that this writer often personates Solomon, and this long prosopopœia is spoken under that borrowed character. This verse refers to that grant of wisdom which is mentioned 1 Kings iii. where Solomon, upon his advancement to the throne, prays earnestly to God for the direction and assistance of wisdom, without any mention made of wealth, honour, or long life; and God bestows upon him, for his disinterested piety, the two former in great abundance, though unasked, and even unexpected by him, together with "wisdom and understanding to discern judgment." The like promise of additional good things occurs in other parts of scripture, to such as "seek God's kingdom in the first place." And,

indeed, throughout the whole history of the Old Testament, and particularly under the Mosaic dispensation, rewards and promises are annexed to piety or true wisdom, and almost all temporal advantages distributed in proportion to the degrees of it; as, favourable seasons, plenty, fruitfulness, health, peace, deliverance from dangers, and victory over enemies; which, though very valuable privileges, and such wherein the prosperity and welfare of any nation chiefly consist, are yet very far exceeded by those greater blessings, and more worthy of God's magnificence to bestow, reserved for the righteous in another state. On the other hand, wickedness, especially when it becomes general, draws down all the scourges of God's anger,—famine, plague, war, destruction, bondage; and is the true cause of the ruin of whole kingdoms. After this account, it may seem needless to mention the curse which it brings upon private families, which are often observed to dwindle away insensibly; and their prosperity, like Jonah's gourd, withers through the venom of this worm, which preys upon its vitals.

Ver. 12. *And I rejoiced in them all, because wisdom goeth before them:*] *Ἀβρὼν ἠγάθηται σοφία*, i. e. *Wisdom* not only brings them with her, but conducts and heads them, like their leader and commander. The Geneva bible renders, "For wisdom was the author thereof;" but the rendering of Vatablus is more exact and judicious, *Ut quorum caput sit sapientia*, that wisdom was the head, or most valuable of all the gifts which God gave him. The Vulgate reads, without any authority, *Quoniam antecedebat me sapientia*, which seems not so proper or agreeable to this place.

Ver. 14. *Which they that use become the friends of God, being commended for the gifts that come from learning.*] i. e. Recommended to God, which is the better rendering; and thus Coverdale's and the other ancient English versions understand it, which read, "And are accepted with him for the gifts of wisdom." Our translators followed a corrupt Greek copy in the first part of this sentence, which read, *ὅν οἱ χρησάμενοι*, and the Vulgate and Arabic seem to have followed the same; and so do the most ancient English versions: but we need no other argument to prove this a corrupt reading, than the badness of the Greek; for *χρησάμενοι* does not admit of such a construction. The Alexandrian MS. preserves the true reading, *ὅν οἱ κρησάμενοι*, and the Syriac renders accordingly, qui possederint eam, i. e. they that possess wisdom enter into friendship with God, as the margin rightly has it (see ver. 27 of this chapter, and vi. 19, where the like sentiment occurs). For *in corruption* as it is there called, or a life led according to the rules of piety and wisdom, "maketh us near to God," and "to be allied unto wisdom" is not only the way to obtain immortality (viii. 13), but it is called (ver. 17), immortality itself. But that passage of St. Paul, "He that is joined unto the Lord is one spirit" (1 Cor. vi. 17), which can never enough be admired, points out the nearest intimacy and relation; such a happy and accomplished Christian is mystically one spirit with God, by a spiritual and more noble union than that of flesh. Our author probably refers in this passage to Abraham, who had the singular honour of so high a title, for he was called, says St. James, for his faith or righteousness, "the friend of God" (James ii. 2), and probably he should be so styled, Gen. xviii. 17, where Philo's reading is very observable, *μη̄ επικαλεσθῶ ἐγὼ ἀπὸ Ἀβραάμ φίλου μου*, which our version wholly omits, and the LXX. express not so fully. The like observation may be made upon the ancient Vulgate, Judith viii. 26, where the rendering is, *Pater noster Abraham per multas tribulationes probatus, Dei amicus effectus est*: of which there is no mention in the LXX. nor in our translation of the place: it shows, however, the sense of those interpreters. And the like appellation we find given to Abraham by Clemens Romanus, Clemens Alexandrinus, and other writers (see note on ver. 27).

Ver. 15. *God hath granted me to speak as I would.*] *Ex animi sententia*, according to the Vulgate; but Coverdale's rendering is preferable, "God hath granted me to talk wisely." *Ut consulte loquar*, says the Syriac; and Vatablus not less properly, *Sententiosè*. And so Calmet, *de parler d'une manière sententieuse, et pleine de Sagesse*, which the Greek phrase *κατὰ γνώμην* will well admit of. Some copies express this by way of prayer, *ἐπιθεὶ ἐδῆ ὁ θεὸς εἰσεῖν*, which is the marginal reading, and of the Syriac, and of St. Gregory (23 Mor. cap. 17.) but there is no reason for such an alteration, the sense of our version, which is followed by Calmet and all the commentators, exactly agreeing with the character of Solomon, whose fame for wisdom was such, that people came from all parts of the world to hear and be instructed by it: and we have the prayer for wisdom at length throughout the whole ninth chapter, so that it may seem here superfluous.

And to conceive as is meet for the things that are given me:] Or, more properly, "to conceive, as is meet, of the things that are given me:" i. e. to have just and worthy sentiments of the gifts which I have received: *D'avoir des sentimens dignes des dons que j'ai reçus*, says Calmet. Our translators follow the Vatican copy, which reads *ἀδοκίμως*, which is the sense likewise of the Vulgate, and of the ancient English versions. The Alexandrian MS. prefers *λεγομένως*, which both the Syriac and Arabic interpreters follow, and seems indeed the truer reading.

Ver. 16. *All wisdom also, and knowledge of workmanship.*] Even wisdom itself, which men are so apt to value themselves upon, and to boast of as their own, as being the supposed fruit of their own understanding, acquired with much industry and pains, must yet be acknowledged to come from God, *τοῦ πατρὸς τῶν φῶτων*. The heathens themselves ascribed the first invention of the several arts and sciences to supernatural assistance, and looked upon the authors of them as so many gods; as if they were out of the power of unassisted reason, or man's bare ingenuity, to make such useful discoveries. But the honour which they ignorantly ascribed to some deified benefactor, with justice belongs to the true God; for, as Job expresses it, "It is the inspiration of the Almighty that giveth men understanding" (xxxii. 8). But what are we to understand by "the knowledge of workmanship," in the following part of the verse? The present reading of the Alexandrian, and the other copies, is *ἐργασίῶν ἐπιστήμη*, which seems to be a mistake, for no such word is to be met with; I think the true reading is, *ἐργασίῶν ἐπιστήμη* which is very properly expressed by, "the knowledge of workmanship," in our version. Vatablus renders with great judgment, *operum scientia*. And the Geneva bible expresses it accordingly, "the knowledge of the works," i. e. works of art. The sense is, that the attainment to a great perfection in these is the gift of God, and cannot be complete without his inspiration and assistance: for I am rather inclined to think, from the manner of expression, that wisdom and knowledge are not to be taken here in their usual high sense, and as they generally are in this writer, and in the book of Proverbs, but mean only extraordinary skill or accomplishment in work. Thus Exod. xxxi. 3 (which I am persuaded this passage refers to, and probably viii. 6), it is said that God called Bezaleel for the work of the tabernacle, and filled him with wisdom, and understanding, and knowledge, in all manner of workmanship, where *ἐπιστήμη*, *σύνεσις*, *σοφία*, are all used by the LXX. to express a great perfection in manual skill. And what follows in ver. 6, of that chapter, is very observable. "In the hearts of all that are wise-hearted (or ingenious) I have put (says God) wisdom, that they may make all that I have commanded them;" i. e. God, by an inspiration from above upon this occasion, ended the minds of all such ingenious persons as were employed with an extraordinary skill, which they could never have attained to it by their own industry, at least not so soon, nor so perfectly, as to go immediately and skillfully about the building of the tabernacle in the manner he designed it (see Patrick in loc.).

Ver. 17. *To know how the world was made.*] Though philosophy, through the improvements which it has received in every age, may be able to explain the operations of the elements; how the clouds are engendered, the rain and thunder produced, the treasures of the snow and hail collected, and "where is the way in which light dwelleth," may judge of the force, qualities, and temperature, of the elements, and the sensible effects which they have upon human bodies, and understand the other phenomena of nature, which follow in this chapter, and are enumerated more at large, Job xxxviii. where God proposes the like questions, and challenges Job to answer them; yet this important truth of the creation of the world can only be certainly known, and truly understood, by communication from God, or revelation in his word: for neither can reason, nor philosophy, nor the best account in profane history, which takes in only temporal facts and events, give any satisfaction about the original of the world which we inhabit, whether it had a beginning, how or when it was made, by whom or to what end it was created, how it is supported and governed, whether it is continually decaying, or to last to all eternity: we learn nothing certain from thence, what we really are ourselves, what is our original, nature, design, and end. Whereas divine wisdom, imparted by God, and contained in sacred history, teaches us in a few words all these great truths; that the world was not the product of chance, but the work of God's power; that it was made in time; that he made it out of nothing, or rather called it into being by his almighty fiat, according to, and in the manner related in, the book of Genesis, so denominated

from containing the true account of its creation; that his providence continues it in being, and God is almighty in that respect likewise; that man, the lord of the creation, sprang from the dust, and is resolvable into it at God's pleasure; that his infinite wisdom is no less displayed in the beauty, symmetry, and contrivance of the world, than his omnipotence in the act of creation; and in this latter sense I find the Vulgate understands this place, which renders *dispositionem orbis terrarum*, which seems rather to include the nature and constitution of the world, its order and economy, the arrangement and union of its several parts, their wonderful correspondenc, relation, harmony, and mutual dependence, for the good of the whole. But in either sense, divine wisdom is the best instructor; it shows them this beauty and order first existed, who is the *ὁ τῶν κἀλλους γενεαίρχης* (xiii. 3), and the fountain of all perfection. Calmet observes that the author here designed by his eulogium, to set forth the superiority of divine wisdom, and to advance it above the theology or philosophy of the heathens, d'elever la vraye sagesse au dessus de la philosophie des gentils (Comment. in loc.).

Ver. 18. *The beginning, ending, and midst of the times: the alterations of the turnings of the sun, &c.*] Origen understands by *times* here, the most early, the future, and the present times (Homil. 21. in Luc.): St. Ambrose reads *rerum*, instead of *temporum*, and expounds the place, of things done in ancient times, of events to come to pass hereafter, and the transactions of the present age (lib. ii. De Abrah. cap. 7): Grotius understands it of the several seasons of the year, their beginning, continuance, and ending, and their successive and regular returns, which is most agreeable to the context: the sense of the whole seems to be, that Solomon knew the greatest elongation or distance of the sun from the earth, and its nearest approach to it; the solstices, solstitiorum vicissitudines, says Vatablus, the equinoxes, and all the alterations which proceed from its course and motion through the cæliptic; as the change of the seasons, the vicissitudes of day and night, the succession of time, and the revolution of years. As these phenomena succeed one another in the account of this writer, almost as regularly as they do in the heavens, it is surprising that the Vulgate here should translate *ῥημάτων ἀλλαγῆς*, *morum mutationes*, which has no manner of connexion with the subject. Our translators have rightly judged in applying it to the sun, and, by attending to the sense of the context, have avoided the equivocalness of the Greek.

Ver. 19. *The circuits of years, and the positions of stars:]* Ἐπιανῶν κύκλους. By *κύκλους* in the plural number I would rather understand the cycles of years, the lunar and solar cycles, especially if they were known and used in this writer's time; and *ἀστέρων θέσεις* I would rather translate the "places of the stars," i. e. the longitude and latitude of them, which the word *position* does not so strictly express.

The violence of winds.] Πνευμάτων βίας. Junius renders, *Spirituum vires*, by which he understands the powers and faculties of the human soul: he thinks the mention of winds and their force very absurd in this place, and supports his conjecture from the very next sentence, which contains the "reasonings of men." Origen reads, *Spirituum violentias*, and understands the passage, of the power and violence of evil spirits; which is a probable interpretation enough, if there was any foundation for the tradition which he mentions of Solomon writing several books De Exorcismis (Homil. 21. in Luc.).

Ver. 20. *The natures of living creatures, and the furies of wild beasts:]* Calmet renders *L'instinct des bêtes, ou leur penchant, "the temper, inclination, or instinct of beasts."* This is agreeable to what is recorded of Solomon (1 Kings iv. 33), that "he spake of beasts, and of fowl, and of creeping things, and of fishes." And the account in the latter part of this verse, viz. his great skill in "the diversities of plants, and the virtues of roots," answers to the former part of the place referred to, viz. that "he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall." It is obvious to observe, that this writer very frequently assumes several particulars in the character of the real Solomon, with an artful design to pass for the same person, and to make his pretences more plausible, and his judgment more infallible.

Ver. 21. *And all such things as are either secret or manifest, them I know.]* Ὅσα σέ εἶπυ κρυπτὰ καὶ ἑμφανῆ ἔγνων, which is the reading in all the printed copies, and followed by our translators; but there seems to be a mistake in all the editions: for where is the great wonder in Solomon's knowing things that are manifest; or what glory is there or excellence in any man to make such a discovery? the true reading undoubtedly is, ἀφανῆ, which is confirmed by

the Alexandrian MS., by Eusebius, Præp. Evang. lib. ii. cap. 7, and St. Ambrose, De Abrah. lib. ii. cap. 7. The comment also of Messieurs du Port-Royal takes it in this sense, J'y appris tout ce qui estoit caché, et qui n'avoit point encore esté decouvert; i. e. such things as have not yet been discovered. The Vulgate very justly renders, *Quæcumque sunt abscondita aut improvisa didici*, which Coverdale's version follows, "All such things as are secret and not looked for, have I learned; which is the rendering likewise of the Doway Bible. Γνωῖα seems also a better reading than ἔγνων, as it agrees with εἰδῖναι, which goes before, especially as it is connected with the conjunctive particle *τέ*.

Ver. 22. *For wisdom, which is the worker of all things, taught me:]* Wisdom may be considered either as a divine attribute, the infinite wisdom of God, or as it is in some measure made known to, and participated by, a finite creature, not as the natural property of the creature, but as the superadded gift of God: it is capable therefore of very exalted epithets, as it is the wisdom of God, such as, πάντα ρεχτήρις, μοναγωγίς, ἀκάλυτον, παντοῦνομον, παντεπισκοπον, and all that follow in the twenty-fifth and twenty-sixth verses. But wisdom considered in man as the gift of God to him in proportion as he deserves it, will admit of inferior, yet proper epithets, as *οὐ πάντων χωρῶν πνευμάτων νοσῶν, καθαρῶν, καὶ εἰς ψυχῆς ὁσίας μεταβαίνουσα φίλος Θεοῦ καὶ πρῆφίτας κατασκευάζει* (ver. 27). "It is a treasure that never faileth" (ver. 14). It may be "communicated liberally" to others (ver. 13). It maketh men *speak wisely*, and *conceive as is meet* (ver. 15). It is more to be desired, as being more profitable, than any thing else, and teaches the cardinal virtues, and every thing useful to be known (viii. 5—8). All the other epithets, as *νοσῶν, ἄγιον, λεπτόν, τρανόν, ἀμύλων, σαφές, ἀσημαντον, φιλάγαθον*, &c. will suit wisdom, either as original, and essential in God, or as it is communicated to, and may be considered as derivative in, man; for, as Calmet very judiciously observes, *Ce qui est dit dans ce livre touchant la Sagesse, s'entend tantôt de la Sagesse incrédée, et tantôt de la Sagesse incréée et inspirée aux hommes: this distinction is very necessary for the right understanding of this chapter.*

Ver. 22, 23.] The author here, in his enumeration of the several excellencies and perfections of wisdom, seems to use different words of the same signification, to set forth his description the more copiously, and for the stronger conveyance of his own sentiments: but perhaps, upon a nicer attention to the peculiar force of the Greek words, and to their order and situation, a separate consistent sense may be given to each epithet; thus *ἄγιον*, and *ἀμύλων* commonly give the same sense, but in strictness are different; as are also *ἐνεργητικόν* and *ἀσημαντον*; the negative in either case falls short in sense of the positive epithet. Our translators, indeed, who render *ἀσημαντον*, "not subject to hurt," i. e. incapable of receiving hurt, have explained away the true meaning of the word (see the note on i. 4, where the like mistake in our version is taken notice of); it means rather, not disposed or inclined to do hurt, and would be better rendered *harmless, innocuous*, according to Vatablus, the same as *ἀσημων*. The Geneva bible renders, *not hurtful*; and Coverdale's and the other English versions, following the Vulgate, *sweet*; which yet falls short of *ἐνεργητικόν*, which means not only *inoffensiveness*, but a *readiness to do positive acts of kindness*. Βέβαιον and ἀσφαλές differ likewise in degree; for here the negative expresses more than the positive, viz. such a steadfastness as is not to be moved or shaken. Among the *positives*, *τρανόν* and *σαφές* give commonly one sense, but they may be understood differently; the first may be expounded *eloquent* (see x. 21), the latter *clear, or manifest*.—The difference between *λεπτόν, εἰκίνητον*, and *ὀξύ*, will best be explained by a parallel passage Heb. iv. 12. Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ τομιωτερος ὑπὲρ πᾶσαν μάχαραν, καὶ δικνοῦμενος ἄχρι μερισθῶ ψυχῆς τε καὶ πνεύματος, ἄρῶν τε καὶ μελῶν, καὶ κρητικῶς ἐνθρησκῶς καὶ ἐνοπιῶν καρδίας. Λεπτόν, *subtle*, i. e. piercing into the secrets of men's hearts, answers to the latter part of that verse; *εἰκίνητον* answers to *ἐνεργῆς* in the beginning, i. e. *active*, or operative, which is more expressive than *lively*; *ὀξύ* may as well signify *sharp*, and so indeed Coverdale's version has it, and the Vulgate, and Junius, and that it answers to *τομιωτερος ὑπὲρ πᾶσαν μάχαραν*, in the middle; which passage will equally explain the twenty-fourth verse of this chapter.—By *μονογενής, πολυμερής*, may be understood, that wisdom is in its origin or fountain simply one and the same in God, la même, says Calmet, en substance et en nature, but variously expressed, and infinitely diversified in his works. The thought is not very unlike that of St. Paul, "There are diversities of gifts, but the same spirit; and there are

diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God that worketh all in all" (1 Cor. xii. 4—6), in which sense it is farther said of wisdom (ver. 27), that, "being but one, she can do all things, and remaining in herself, she maketh all things new" (see note on that place).

Ver. 23. *Going through all understanding* (i. e. intellectual) *pure, and most subtle spirits.*] This may be understood in two senses, according to the different reading of the Greek; our version follows the Vatican edition, which reads *διὰ πάντων χωρῶν πνευμάτων σοφῶν, καθάρων, λεπτοτάτων.* According to that, the sense is, that wisdom, as a divine attribute, not only penetrates into things corporeal, but things spiritual and intellectual; is not only a discernor of the thoughts and intentions of the heart, but the several orders and degrees of intellectual beings, even the most pure and invisible spirits, how knowing or subtle soever, are subject to it, and within its influence. The Vulgate reads in the nominative case, *intelligibilis, mundus, subtilis*, which Coverdale's version and the Syriac follow, from a copy, doubtless, which read, *σοφῶν, καθάρων, λεπτοτάτων*, still applying each particular epithet to wisdom itself, exclusive of the consideration of other spirits.

Ver. 24. *For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.*] The account of Canilla's swiftness, according to Virgil's beautiful description of it, is surprising and incredible:

— "Assueta pedum cursu prævertere ventos:
Illa vel intacte segelis per summa volaret
Gramina, nec teneras cursu læsisset aristas:
Vel mare per medium, ductu suspensa tumentis,
Ferret itur, celeres nec tingeret æquore plantas."
(Æneid. lib. vii.)

No bodily motion can be conceived to exceed this in quickness; but the spirit of wisdom being incorporeal, and, by reason of her pureness not meeting with any sensible resistance or impediment, far surpasses it; nay, she is quicker than thought, because she pervades the mind itself, is not only present to men's thoughts, but prevents and influences them: "She meeteth them," as this writer elegantly expresses it, "in every thought," (vi. 16). Elle vient au devant d'eux dans tous les bonnes pensées qu'ils forment; and powerfully acts upon the will to put such good thoughts and resolutions into practice. And this power she exerts in an instant, and carries her view through all things at the same time, which perhaps is Fulgentius' meaning, when he translates this place, *Attingit ubique propter suam munditiam* (De persona Christi, lib. ii.). In this sense wisdom may be said to be, *Percursor universitatis*; which short sentence of Seneca is more expressive than the many metaphysical circumlocutions of the schoolmen.

Ver. 25. *She is the breath of the power of God.*] Ἀτμός τῆς τοῦ Θεοῦ ἀνάγκης; i. e. The afflatus of the Almighty; where *ἀτμός*, even applied to eternal wisdom itself, is not such a degrading or diminutive term, as Capellus, in his strictures upon this book, has represented it; for *ἀτμός* may be considered as equivalent to *πνεῦμα*; and our translators, we may observe, render accordingly *ἀτμός* by *breath*: but it certainly stands clear of that objection, if understood of infused or derivative wisdom, communicated from God to his saints and prophets in such degrees and proportions as were necessary. Plato makes use of the same image, and represents wisdom as a vapour, or spark of celestial fire, communicated from heaven to men (Plato in Protag.). The like thought is to be met with in Philo, De Somniis.

A pure influence flowing from the glory of the Almighty.] Ἀπόρροια ὀψής, i. e. A pure efflux or emanation issuing from God's glory; which is more agreeable to the Greek than *influence*, which our version uses. The Vulgate reads, *Emanatio quadam claritatis*, which the ancient English versions follow: or it may be rendered, in fewer words, "a glorious emanation of the Deity." Some of the primitive writers express themselves in like manner concerning the *Δόγος*, whom they style *πρόσωπον Θεοῦ*; we meet with the like expression, Eccles. v. 6, which a learned writer translates, "the personating Shechinah of God" (Tenison on Idol. p. 334). And for the same reason he is called "the angel of his face," by Philo and the ancient Jews, because he truly reflected the glory of his person.

Ver. 26. *She is the brightness of the everlasting light.*] i. e. Wisdom is an effulgence or ray streaming from the original fountain of light, the resplendence of the eternal glory, and the reflection of its brightness. St. James accordingly styles God, from whom all wisdom and illumination proceed, *Πατήρ τῶν φῶτων* (i. 17). It is observable that the word used by our author for brightness, is

ἀπαύγασμα, the very same that is made use of in the Epistle to the Hebrews (i. 3), which by Estius upon the place is very properly rendered *deradiatio* (see also Leigh's Critica Sacra in voce *ἀπαύγασμα*). This similitude of a ray from the sun, or light from light, must be allowed to be a fine illustration, and a proper representation of the infinite wisdom of God, considered as a divine attribute; and the same has been applied to illustrate the consubstantiality of the *Δόγος*. Thus Justin Martyr says, that he proceeds from the Father, *ἀπὸ τοῦ ἡλίου φῶς*, "as light from the sun;" and in another place, *ὡς ἀπὸ πυρός πυρᾶ*, "as fire from fire" (Dial. cum Tryph.). And by the Nicene council he is called more closely, "Light of Light;" but whether any such notion is here meant, or the *Δόγος* described by our author, shall be considered under the next words.

The unspotted mirror of the power of God, and the image of his goodness.] Limpidissimum divina virtutis speculum according to Vatavil; i. e. she is the true and unspotted glass in which we may discern the beauty of God's works, which therefore reflects his power in the strongest and best light, and exhibits the perfection of his goodness. One cannot help observing, that, from ver. 21 to the end of the chapter, the epithets thicken, and that the character of wisdom is expressed in a very sublime style, a magnificence and grandeur of language, and in terms seemingly importing divinity itself. Hence some have taken occasion to imagine, that something more and higher is contained herein, than an encomium of wisdom considered in its highest denomination, as a divine attribute, and have applied therefore these passages to the person of the *Δόγος*, or to the Holy Spirit. And indeed it must be confessed, that however originally intended, they may, by way of accommodation, be so used and applied, and considered as expressive similes, to illustrate the eternal generation; nor is the manner of expression very unlike that of Heb. i. 3, which is very full and explicit on that occasion; and it must be further allowed, that these passages have been so understood and explained by most of the commentators, and even some of the fathers, many of whom use expressions concerning the *Δόγος*, very much resembling these, and endeavour to explain that mystery by the very same similitudes and illustrations (see Justin Martyr, Dial. cum Tryph.; Epiphanius in Anomæo. Hæres. cap. 3., et cont. Æthum. Hæres. 76.; Holstani Dissert. 2., in loc. quæd. Concil. Nicæn., and Waterland's Serm. passim). And some of the primitive writers, to confirm their point, have actually quoted and argued from these very passages (see particularly Fulgentius de Persona Christi, ad Trasimundum. lib. ii.). Philo, who speaks the sentiments of the ancient Jews, and is by some thought the author of this book, from its great resemblance to many of his notions, has some expressions in relation to the *Δόγος*, very similar to these, De Confus. Linguar. and De Monarchia, which others, with more probability, contend he borrowed from hence. But as this kind of reasoning, drawn from authorities, is precarious and inconclusive, and slender or suspicious proofs are really disserviceable to a cause; and as that great mystery, of the eternal generation and coequality of the *Δόγος*, is sufficiently established by canonical and undoubted scripture, and wants not to be defended by any disputed testimony, non tali auxilio, nec defensoribus istis; I rather incline to the following sense, viz. That the writer of this book, who personates, and, as far as he can, imitates, Solomon, observing in the book of Proverbs, particularly chap. viii., how wisdom is praised under the character of a divine female, or celestial beauty, pursues the same figure or image in a more copious and encomiastic way, using indifferently wisdom and the spirit of wisdom, as the same beautiful object, which he loved, and desired to make his spouse, &c. But though he speaks of her as an intelligent person, and personal acts are ascribed to her, yet this seems to be a figurative way of writing, taken, as I said, from Solomon's Proverbs. And if the well-known passages in the chapter above cited be scarce allowed to be understood of the *Δόγος* (see Bishop Patrick's argument to that chapter, and the writers in the Trinitarian controversy), much less reason have we to assert these passages of the Book of Wisdom to belong to the *Δόγος*, or to the Holy Spirit, considered as persons in the Godhead. For if this encomium be supposed to come from any (Hellenistic) Jew, or even from the pen of Solomon, such titles and attributes of the Divinity, if interpreted of the *Δόγος*, or Holy Spirit, seem incompatible with those times. I am therefore more inclined to understand this high encomium of a divine attribute, the infinite wisdom of God, communicated sometimes, according to the exigence of the occasion, to his saints and prophets in different portions, as a

drop from his fulness (ver. 27), and then there will be no occasion to suppose these passages to be an addition or interpolation of some Christian writer, who borrowed ideas and expressions from the New Testament, which seems to be the sentiment of Grotius, with respect to many passages of this book; but how far his conjecture is right, and whether it is always safe to follow him, I shall not determine. I shall only subjoin Calmet's remark upon this assertion, and answer in his words: "Grotius s'est imaginé que ces passages y avoient été ajoutés par quelque Chrétien depuis la mort du Sauveur; ce qui est contre toute sorte d'apparence, ces passages étant tellement licés avec la suite du discours, qu'on ne peut les en separer sans violence" (Pref. sur le Livre de la Sagesse) : i. e. "The passages objected against are so interwoven with the rest of the subject, and have such a necessary relation to the context, that they cannot be separated without manifest violence." And the same learned writer there observes, that this author often speaks of wisdom, considered as an attribute only, even in the most pompous and magnificent terms, and applies to it that which in strictness only belongs to the Deity itself. In this comment upon this place he has this farther remark, which will justify my sense of it. "That as it is very common in natural cases, to assign to the effect many properties and attributes of the cause; so in matters spiritual, that perfection is frequently attributed to qualities proceeding from God, which strictly belongs only to the Holy Spirit which communicated them."

Ver. 27. *And remaining in herself, she maketh all things new.* i. e. She is the author of all changes and spiritual renovations, though herself remains unchangeable; 'Toujours immuable en elle-même, elle renouvelle toutes choses. St. Austin explains this renovation, and shows from whence it proceeds; De plenitudine ejus accipiunt animæ, ut beatæ sint, et participatione manentis in se Sapientiæ renovantur, ut Sapientes sint (Confess. lib. xii. cap. 9). The scripture furnishes us with many instances of her good offices and kindness to men in this particular; all graces are ministered to us by her, and she purifies the soul, to make it fit to receive them; she enlightens men's understandings with the knowledge of saving truths, disposes and inclines their wills to virtuous and holy actions, and comforts and supports them in the discharge of their duty under the greatest difficulties and discouragements. And though her communications are so various, and, with respect to all ages and nations, may be considered as infinite, yet her nature continues unchangeable. What Plato says of God with a very remarkable emphasis, is very applicable to her, οὐδέποτε, οὐδὲμῶς, οὐδὲμῶς ἀλλοίωσεν εὐεργίαν ἐνδέχεται (Plato in Phæd.).

And in all ages entering into holy souls, she maketh them friends of God, and prophets. Karà γενοῦς, which may be interpreted either of ages or nations; the Vulgar takes it in the latter sense. This observation is not only true of Abraham (see note on ver. 14), and Moses, whom God favoured in an especial manner, and admitted to a more particular intimacy (Exod. xxxii. 11. Philo de Mose, lib. i.), but of David, whom God "took away from the sheep-folds, that he might feed Jacob his people and Israel his inheritance" (Ps. lxxviii. 71, 72). The like may be said of Joseph, and the other instances of this truth, mentioned by this writer in the tenth and eleventh chapters; from whose history it appears, that divine wisdom, without any respect of persons, in every age and nation, makes choice of such as are well disposed, to confer her favours and blessings on, and sanctifies them, by her inhabitation and presence, for her own great purposes. True religion, indeed, seemed for some time as it were confined to Judea, and the Jews to have been only entrusted with sacred truths; but yet we sometimes find the spirit of wisdom discovering herself to other people, and enlightening them amidst their ignorance and darkness. It is more than probable, that God made uncommon discoveries of himself to Job, and that in proportion to the greatness of his sufferings, he was favoured with a greater degree of light, and larger communications of divine knowledge (see Bp. Sherlock, Dissertat. 2). The like may be observed of Balaam, who, according to scripture, "heard the words of God, and knew the knowledge of the Most High" (Num. xxiv. 16), which implies some discovery of God's will to him; and as a prophet he foresaw and foretold what should happen in the latter end; and particularly, has left a very remarkable prophecy relating to the Messiah. We are sometimes surprised with uncommon discoveries in the writings of heathen philosophers, and the several important truths therein scattered, seemingly above the reach of mere unassisted reason, are enough to convince us, that divine wisdom has communicated it-

self in all ages, and conversed with her favourites in every generation. As to the gift of prophecy here mentioned, it is certain, that the qualifications that did fit a man for the prophetic spirit, which rendered him habilem ad prophetandum, were inward piety, true wisdom, probity, and virtue. The rabbins universally agree in this, that the spirit of prophecy never rested but upon a wise and good man; and no instance, says Maimonides (More Novec. par ii.), can be mentioned of its ever dwelling in a vicious person, unless he had first reformed himself; and among the preparatory dispositions for obtaining it, he reckons the perfection of virtuous qualities or manners, a heart purified and free from sinful affections and sensual passions. Hence we find, that anciently many were trained up in the way of school-discipline, and fitted by religious nurture to become Candidati Prophetiæ (see Smith's Sel. Disc. on Prophecy, chap. 8, 9). And the several schools of education at Naioth, Jerusalem, Bethel, Jericho, Gilgal, were only so many colleges for disciplining and training up young scholars in those preparatory qualifications which might more dispose them for the gift of prophecy.

Ver. 29. *For she is more beautiful than the sun—being compared with light, she is found before it.* This is true of wisdom, considered as a divine attribute, in many respects: 1st, Because the sun, the stars, and the whole system of inanimate bodies, are not fit to be opposed in value to the human mind or spirit; for the enlarged intellectual powers, and improved faculties of the mind, can arrive at the knowledge, and explain the glories, of the firmament; whereas the sun, though a most glorious body, is utterly insensible, and has no consciousness of that light which he gives to others; which prerogative of the mind, Tully finely remarks; Nec vero illa parva vis est rationis, quod eorum ipsorum, quæ adspicere sentiantur, nullum aliud animal pulchritudinem, venustatem, convenientiam partium sentit (Cic. De Off. lib. i.). 2dly, As divine wisdom formed and fashioned the glorious body of the sun, it is not only prior to it, or before it in point of time, which is the sense of the Vulgate, but it must be in the order of causes and effects, more beautiful and excellent than any or all the creatures; Vatablus therefore renders with great judgment, Luci comparatas, potior deprehenditur. 3dly, the sun cannot make that which is deformed or ugly to be beautiful, and his light is often hurtful and injurious to tender and diseased eyes; his beams are too bright to be borne sometimes, they not only dazzle and confound, but frequently hurt and weaken the sense: but wisdom never offends by its excess, the brighter and more heavenly it is, the more she pleases, and where she finds any moral defects or imperfections, she removes or amends them. Is the soul polluted and defiled by trespasses and sin? Divine wisdom purifies it by the infusion of her supernatural grace. Do any wander in darkness and error? she guides and assists them by the brightness of her saving truths. Are any sensible of their sad estate, and really desirous of a cure? She giveth medicine to heal their sickness. So that what was said by Tully of virtue, and has been so justly applauded, is equally applicable to the spirit of wisdom, "That could we behold all her charms, the whole world would be infinitely in love with her" (Cic. Off. lib. i.).

Ver. 30. *For after this cometh night:* That wisdom does thus exceed the light, is manifest from this farther argument, because night constantly succeeds the day, and therefore the light is as constantly interrupted by darkness. But divine wisdom admits of no such privations or inequalities; it has no mixture of light and darkness, of good and evil, but is always the same. "yesterday, to-day, and for ever." St. Austin reasons in like manner upon the transitoriness of worldly things: Omnis iste ordo pulcherrimus rerum valde bonarum, modis suis præactis, transiturum est, mane quippe in eis factum est et vespera (Confess. lib. xiii. cap. 35). But St. Chrysostom comes nearest this writer, and has the very same thought applied to grace; οὐχ ὀφθαλμῶς ἐστὶ λαμπρῶς, κ. τ. λ. Non sic mundus clarus est oriente sole, ut anima illustratur et splendidior fit, à Spiritu gratiam recipiens: hæc nempe lucem et volentibus nobis et nolentibus nox subsequitur (τοῦτο μὲν γὰρ διαδέχεται νύξ), which are the very words of our author; illum verò radium tenebræ non nōrunt (Homil. 21, ad Pop. Antiochi.).

But vice shall not prevail against wisdom. If we attend only to what passes ordinarily in life, this observation may perhaps seem not to be altogether just or well grounded; for human wisdom, or that which God is pleased to communicate to mankind, is subject to many frailties; as "the bewitching of naughtiness" will obscure men's reason, so the "wandering of concupiscence" quite perverts and undermines it (iv. 12). Such as have been admired in all other

instances for their wisdom, have been hurried away by sinful passions, and the finest understanding has been found a weak feign against a criminal passion. Solomon himself is a lamentable instance of this truth, who fell shamefully, notwithstanding his singular accomplishments; and his wisdom served only to heighten his transgression and disgrace. We must understand this writer, therefore, of divine wisdom, which sin cannot approach, nor its contagion sully, much less can the power of it prevail over her. Grotius understands this place of adversity, and refers to Matt. vi. 34, where *κακία*, the term here used, is taken in that sense. According to this acceptation the opposition is no less just and beautiful, for as prosperity is the sunshine of fortune, so adversity may be considered as its shade; in this view, the meaning is, that however dark the cloud may be, which hangs over a good man, yet shall it not overwhelm him; though misery be his lot, as it is too often the fate of goodness, yet shall it not get the better of him; "We are troubled on every side (says St. Paul, speaking of himself and other suffering Christians), yet not distressed; and we are perplexed but not in despair; persecuted, but not forsaken; cast down but not destroyed" (2 Cor. iv. 8. 9). And even in such a catastrophe, when vice is so triumphant and successful as to destroy a good and virtuous man, yet if we take in the consideration of another life, the righteous, however afflicted or tormented, will be found to have come off conqueror.

CHAP. VIII.

ARGUMENT.—The praise of wisdom is continued, which, upon a comparison of the most desirable things in life, is shown to be preferable to them, and, from an induction of several valuable and weighty particulars, she appears to be the procurer of such great advantages, and ought, therefore, to be honoured and followed after by such as have the greatest regard to their own happiness. The chapter concludes with the proper dispositions to obtain wisdom.

Ver. 1. *Wisdom reacheth from one end to another mightily; and sweetly doth she order all things.*] i. e. The divine wisdom is infinite and immense, extends itself throughout the whole world, and does every thing in it *mightily*, that is, effectually, in respect of the end, and *sweetly*, that is, without any violence or difficulty, in the use of the means. This is the sense of the Arabic version: Porrigit autem sese, ab extremo terrarum orbe ad extremum usque integrè. St. Bernard expounds it in the same manner: Attingit à fine usque ad finem, i. e. à summo cælo usque ad inferiores partes terræ: à maximo angelo usque ad minimum vermiculum, substantiali quâdam et ubique præsentî fortitudine, quæ utique universa potentissimè movet, ordinat, et administrat suaviter, i. e. sine necessitate aut difficultate (Bern. Lib. De Grat. et lib. Arbitr. See also Fulgentius De Persona Christi, lib. ii.). But by *sweetly*, we may further understand the manner in which the divine wisdom works upon men's minds; for she begins the great work of salvation in men's hearts, by overruling them through her motions and impressions, inclining them to their duty, and assisting them in the performance of it; and at length, having happily perfected it, she conducts them to glory and a blessed end of their labours. But though she reaches from one end to the other of this important event, and acts powerfully upon the soul to bring it to pass; yet she does it *sweetly*, and without any violence or inconsistency with men's free agency: she encourages them by all the endearing methods, and in the most engaging manner, to their duty; and by this amiable mixture of sweetness, tempers and softens the yoke, which would otherwise be complained of as hard and rigorous.—Some have understood these words of God's foreknowledge, that his prescience reacheth to the end of the world, and by it he foresaw, from all eternity, all future events, even to the consummation of all things; so that, when the whole mystery of God's dispensations shall be finished and unravelled, it will appear, that nothing is contained in them but what God had formerly foretold and declared by his prophets (see Lowth's preface to his Comments). And to this purpose he applies what Isaiah says of God's foreknowledge (xlv. 10), that "he declares the end from the beginning;" an expression, it must be owned, not very unlike that of this writer. I shall only observe farther, that this verse, in some copies, is made the conclusion of the former chapter.

Ver. 3. *In that she is conversant with God, she magnifieth her nobility:*] This is but indifferently expressed; it would be better rendered literally thus, "Herein she dis-

plays her high birth, that she exists with God, and is intimately united to him." Elle fait voir la gloire de son origine, en ce qu'elle est étroitement unie à Dieu, says Calmet. Vatablus very properly renders, Nobilitatem generis ejus hoc illustrat, quod convicti Dei utitur; συμβίωσιν θεῷ ἔχουσα, which is imperfectly rendered in our version, "conversant with God," as that phrase is now commonly understood, for it implies much more, viz. that wisdom, as a divine attribute (for I would understand the place of this principally), is intimately united with God, lives always in and with him, and is inseparable from him, as his spouse and partner; and thus συμβίωσις is used ver. 9 (see more in that note). Nor is it better expressed in the Vulgate by *contubernium*. The Syriac version uses *consortium*; but those interpreters, as if they were sensible of some defect, and that they had not reached the force of the original, add immediately after, by way of explanation, quoniam Deus est pater ejus. Philo, in his allegorical way, explains the nearness of this relation between God and wisdom; his works are a close and excellent comment upon this place, τὸν γοῦν τόδε τὸ πρὸ ἐργασάμενον ἐπινοητὸν ἔργον καὶ πατέρα εἶναι τοῦ χειροῦτος, μητέρα δὲ τῆν τοῦ πνευματικῶς ἐπιστήμην, ἢ συνῶν ὁ θεὸς ἔσπευε γένεσθαι (Phil. De Ebriat. et alibi). In a lower sense we may understand this passage of human or derivative wisdom, that this likewise shows her great worth, and singular excellence, in that God himself vouchsafes to communicate himself to, and converse with, a truly wise soul, not in dreams by night, as with Joseph; not by an audible voice, as with St. Paul; but with the "still small voice," speaking to the soul, in breathings not to be uttered.

Ver. 4. *She is privy to the mysteries of the knowledge of God.*] The marginal reading is *teacher*, which agrees with the Vulgate, Doctrix enim est disciplinæ Dei, and with Μόστρις ἐπιστήμης in the Greek; for Μόστρις is a technical term, and, according to Budæus, signifies an interpreter of sacred mysteries. The sense here is, that divine wisdom can best teach the knowledge of God, reveal its mysteries, and initiate men into them, as "knowing the deep things of God," and being in his bosom, cannot but be privy to them. And so the Syriac happily renders, Ipsa est a secretis Dei, et à consiliis ejus.

And a lover of his works.] *Alperis*, with which agrees the marginal reading; and the Vulgate renders in like manner, Electrix operum ejus, "Chooser of his works." Dr. Grabe and Budæus read *eûperis*. According to either reading the sense seems to be, that the divine wisdom designed, contrived, and appointed God's works, as is declared more explicitly in the two following verses. Calmet understands it in a more extensive sense, of wisdom's superintendency and direction of his works, qui est la directrice de ses ouvrages. The Syriac and Arabic versions understand this passage of wisdom in the most exalted sense; the former reads, Gloria cunctorum operum ejus, and the latter, Sublimior dignitate cunctis operibus ejus.

Ver. 5. *What is richer than wisdom, which worketh all things?* Sapientiâ omnium rerum artifice, according to the Arabic; and the Syriac renders, Quandoquidem ipsa fecit omnia. But the meaning probably here is, that skill and wisdom make men successful and thriving in every business and calling, and are the most likely means to procure men reputation and a good fortune, "Riches and honour are with wisdom," says the true Solomon (Prov. viii. 18), who could confirm this truth from his own plentiful experience of both, which God annexed to his gift of wisdom. But we must observe at the same time of wisdom, that she teaches men rather the contempt, than an immoderate and eager pursuit of riches; to be content with a little, and to esteem spiritual attainments, and the improvements of the soul, as their chiefest good, their truest riches.

Ver. 6. *And if prudence work;*] *Εἰ δὲ φρόνησις ἐργάζεται*, i. e. If skill and industry produce the most admired works of art, who is so justly to be esteemed the author of them, as wisdom, the most accomplished, and, I may add, universal artist? and is therefore, with great propriety, called, πάντων τεχνῆντις σοφία (vii. 22), for she presides over every instance of science, directs and perfects it. Instead of *ἐργάζεται*, which is the common reading, and followed by our translators, Dr. Grabe reads *ἐράζεται*, as more agreeable to what goes before and follows after, viz. *εἰ δὲ πλοῦτος ἐπιδομητὸν κτήνη* (ver. 5), *εἰ δικαιοσύνην ἀγαπᾷ τις* (ver. 7), *εἰ πολυπειρίαν ποθεῖ τις*. Expressions all equivalent to *ἐράζεται* (see Prolegom. cap. 4). In the midst of these he thinks it comes in very properly, "And if prudence is admired and loved;" the only objection with him is, that *ἐράζεται* is a poetical word, which will indeed have but little weight, if what that learned critic seems to insinuate be true, that the book of Wisdom was originally written in metre. It is certain he

has placed it among the metrical books, and in the Alexandrian MS. it preserves the appearance of verse, as well as the book of Psalms, Song of Solomon, Ecclesiastes, &c. Calmet also is of opinion, that it was written in metre (see his Dictionary in voce Wisdom). However the learned may determine about this nicety, still I am of opinion, that *ἰργάζε-ται* is not only the true but the better reading; for *ἰργάζομαι* without it is too general, and may be applied to any thing else as well as work, and for want of it the beauty of the next sentence is lost. The same words very nearly occur together, vii. 16 (see note on that place), and in Exod. xxxi. where works of different sorts are mentioned; *ἰργάζεται* is the term used often upon the occasion.

[Who of all that are is a more cunning workman than she?] *Τίς αὐτῆς τῶν ὄντων μᾶλλον ἔστι τεχνίτης;* The ancient Vulgate reads, *Quis horum quæ sunt magis quam illa est artifex?* which can neither relate to persons nor things, as different interpreters have understood the place; not to the former, as our version takes it, for then the reading should be, *Quis horum qui sunt,* &c. not to the latter, as Coverdale's version and the Geneva bible have it, for then it should be, *Ecquid horum quæ sunt,* &c. or something to that effect, and in the Greek. *Τί τῶν ὄντων;* as in the verse foregoing it is, *Τί σοφίας πλουσιώτερον.* I think, therefore, the sense of this place has hitherto been mistaken, and that the true rendering of it, as it stands connected with the context, is, "If wisdom is so good a worker as to work all things, who has a better claim, or is more likely to be the maker, τῶν ὄντων, of all things existing?" This sense the very placing and structure of the Greek points out to us; it is likewise the meaning of the Vulgate quoted above, and probably of Junius, who renders, *Quis eorum quæ in natura sunt, artifex potius est quam ipsa?* Messieurs du Port-Royal understand it of wisdom, as being the supreme directress and architect, by whom all things were made, *Qui a plus de part qu'elle dans cet art, avec lequel toutes choses ont été faites?* (see Rom. iv. 17).

Ver. 7. *If a man love righteousness, her labours are virtues.*] This is obscurely expressed: the meaning is, that wisdom produces the several following virtues, or that they are her work; for the very end and scope of wisdom is, to make men just and virtuous, considerate and resigned; and that which does not propose this as its object, may be looked upon as curiosity, folly, or vanity. The pursuit therefore of wisdom, necessarily leads to the four cardinal virtues, as they are distinguished, which compose righteousness, considered in its largest sense; and the following virtues, or graces, are so many branches of it: for temperance teaches men moderation, and a restrained use of pleasures and the good things of the world; fortitude, how to bear and behave under the evils and afflictions of it; prudence is employed in finding out and making use of proper ways and means; and justice in a fair and impartial rendering to all their dues. Philo has exactly the same thought and distinction, expressed only in his allegorical way, upon Gen. ii. 10, "A river went out of Eden, and from thence it was parted, and became into four heads;" which he thus allegorizes, *Fluvius est virtus generalis, quatuor autem derivationes sunt totidem virtutes ex Edene, id est sapientiæ Dei, effluentes; nimirum, prudentia, temperantia, fortitudo, justitia.* Prudentia circa agenda, terminos illis ponens: fortitudo sustinendo; temperantia eligendo; justitia suum cuique tribuendo (SS. Legum Allegoriarum, lib. i.). Which are the four species here enumerated, arising from one common fountain-head, viz. *righteousness.*

Ver. 8. *If a man desire much experience.*] *Πολυπειρίαν,* The Vulgate renders more justly, *Multitudinem scientiæ,* to which Coverdale's version agrees, "If a man desire much knowledge;" the Syriac is to the same effect, *Si quis item cupiat admodum esse peritus, which Vatablus also favours.* The word *experience,* seems here improper and disagreeable to what follows; for experience cannot possibly relate to what is to come, nor foresee any future events; but wisdom can prognosticate what shall happen, can foresee the changes of weather, and foretell eclipses of the sun and moon, which are called here signs and wonders: for anciently such discoveries were extremely rare, and the ignorance of the people was so great, that they looked upon such phenomena as prodigies. Plutarch remarks, that "Anaxagoras, and such as first discovered and explained the causes of them, durst not speak in public, for fear of being thought atheists or magicians, but instructed their disciples in the reason of them privately, and by word of mouth, without committing their observations to writing" (In vit. Nicææ).

Ver. 9. *I purposed to take her to me to live with me.*] *Ἐκρίνα ταύτην ἀγάγεσθαι πρὸς συμβίωσιν.* "I purposed to take

her to be my partner for life, to be my spouse," as is expressed ver. 2, for I understand *ἀγάγεσθαι* in both places to refer to the marriage ceremony of leading the bride to the bridegroom's house. What follows seems to confirm this acceptance, for she was to be to him his bosom counsellor, "bona daturam consilia," says Vatablus, one that would faithfully advise him in all difficulties, comfort him tenderly in all afflictions, and kindly divide his cares and griefs with him; which is the description of a happy marriage. The reading of all the copies is, *παρὰ τοῖς φρονήσιον,* possibly *παρὰ τοῖς* may be the true reading, agreeably to *μύστις, ἐπιτετής σύμβουλος,* which go just before, *adhortatrix.*

Ver. 11. *I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.*] This was eminently true of the real Solomon, as appears by that distinguishing judgment which he showed in the case of the two contending harlots, when by a nice decision he brought to light what artifice and dissimulation had concealed, and artfully found a way to come at even the bottom of the heart, and to unravel its most secret intentions; for, by an appearance of severity only, without any violence to the parent or the child, nature herself at once declared, by the motions and sentiments of either tenderness or indifference, which were then visible without disguise, which was the counterfeit, and which the real, mother; upon which the text adds, "That all Israel heard of the judgment, which the king had judged; and they feared the king, for they saw that the wisdom of God was in him, to do judgment" (1 Kings iii. 28).

Ver. 12. *If I talk much, they shall lay their hand upon their mouth.*] It is a proverbial expression, and implies silence (see the like, Eccles. v. 12. Prov. xxx. 32). The poet well expresses it, *digito compece labellum;* accordingly Harpocrates, by the ancients feigned to be the god of silence, is pictured with his finger on his mouth, to recommend, by this expressive gesture, either a well-timed silence, or at least a discreet government of the tongue (see Stephan. Diet. Histor. in voce).

Ver. 15. *I shall be found good among the multitude, and valiant in war.*] We have here the two essential qualities to constitute a complete prince, goodness in the care and management of his own people, and valour to head them in any warlike expedition against others. Alexander the Great is said to have studied much, and repeated often, that fine maxim of Homer, which the expression of this writer very much resembles, and is worthy indeed of the true Solomon:

Ἀμφοτέρων, βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής,

Virgil has happily expressed the same thought in the following line;

"Parcere subjectis, et debellare superbos."

Where both these celebrated poets agree with our author, in making the excellence of a king to consist in goodness and clemency to his own subjects, and in martial courage to reduce an insulting enemy; in being amiable to the one, and terrible to the other. So that even according to the notion of paganism, a prince is only so far great, as he is tender and careful of his subjects: nor should he think of his power but with a view to do good, and, in imitation of the title of the gods, to place the character of *very good* before *very great,* to be *optimus maximus,* like Jupiter, from whom he derives his power. Seneca has an observation to the same purpose, "Proximum Diis locum tenet, qui se ex Deorum natura gerit; hoc affectare, hoc imitari debet, maximum ita haberi, ut optimus simul habere" (Senec. lib. i. De Clem. cap. 19). But, upon the comparison, a prince should prefer the amiable name of *Pater Patriæ,* or father of his country, to all the pompous titles and appellations which victory and triumph can heap upon him, and not so much to aim at his own glory, or the enlargement of his dominions through ambition, as to protect his subjects, and labour to make them happy; for the trophies of even a successful war are not so much to be coveted, as the blessings of a settled peace; nor the conquest of foreign nations, as the love, preservation, and good order of his own people.

Ver. 18. *In the works of her hands are infinite riches;*] *Πλοῦτος ἀνεκλιπής,* i. e. Riches which are durable, and fade not away. Vatablus renders accordingly, *perennes divitiæ,* and the Vulgate is to the same effect. Calmet understands it of riches, qui ne manquent jamais. And that this is the true rendering, appears from the like expression upon the same subject, vii. 14, where wisdom is called *θησαυρός ἀνεκλιπής,* which our translators rightly there render, "A treasure that never faileth." The expression in our version seems rather to denote the quantity than the quality of the riches, and so it is commonly understood. The sense of the

passage is, that true wisdom, which is from above, and which us wise unto salvation, will procure for us riches which fade not away, together with that glory, satisfaction, and pleasure, which preferment, honour, and wealth, the rewards of other studies, are only faint resemblances of. For such is the excellency of divine knowledge, that it will not only forward our admission into heaven, but accompany us thither: St. Jerome therefore well advises, *Discamus in terris, quorum nobis scientia perseveret in cælo* (Epist. ad Paulin.).

Ver. 19. *For I was a witty child, and had a good spirit.* Παις ἦμην εὐφροῦς, ψυχῆς τε ἔλαχον ἀγαθῆς. Εὐφροῦτα answers to *bona indoles*, and in Junius' version is properly expressed by it; i. e. I was naturally well disposed towards wisdom, and of a good capacity, had a quickness of parts and readiness of apprehension, and a soul more susceptible of instruction than many others, and superior to them in its natural talents and endowments. That all souls are not equal as to their disposition, nor equally capable of, nor inclined to, wisdom, is the sentiment of most writers; particularly St. Austin says, *Alii fatui, alii tardissimi ingenii, et ad intelligendum quodammodo plumbi, alii obliviosi, alii acuti memoresque nascuntur, alii utroque munere præditi* (Aug. lib. iv. cont. Jul. cap. 3). But I rather choose to understand this of moral dispositions, and of the inclination of the soul to goodness. But Philo's notion comes nearest our author, who acknowledges two sorts or species of souls, placed in the air; "That some always continue there, and others descend into and inhabit bodies; of the latter, some apply themselves to sublime and useful knowledge, which, even after the death of the body, they continue to pursue, to purchase a life incorruptible and eternal; but others, overwhelmed by the weight of the flesh, neglect the care and study of wisdom, are intent upon riches and vanity, and attached wholly to things sensible and corporal" (De Gigantibus). Our author mentions it as his good luck and fortune to have a soul well inclined, and of the better sort, with the additional happiness of its being joined to a body pure and undefiled. I say *good fortune*, for the learned father above observes upon ἔλαχον, which the Vulgate renders *sortitus sum*, that "it intimates that he received his good spirit or disposition as it were by accident, by the free donation and undeserved bounty of God's goodness, to exclude and guard against the least surmise of any precedent merit, ad auferendum suspicionem præcedentium meritorum sortis nomen accersit" (De Gen. ad Lit. lib. x. cap. 18). How justly this remark is grounded, and whether this writer intended such a sense, the learned will determine.

Ver. 20. *Yea, rother, being good, I came into a body undefiled.* This sentence seems to favour the opinion of a pre-existence of souls. It was a notion of the Pythagoreans and Platonists, of the Jewish doctors, and rabbinical writers, and, after them, entertained by Origen, and some other Christian writers, that all souls were created by God at the beginning of the world out of nothing, and were reserved and deposited in some of the heavenly regions; that, according to their good or ill behaviour in the state and region above, antecedent to their being incorporated with mortal and earthly vehicles, they were afterward, as infinite wisdom saw occasion, sent down into bodies ready fitted for, and properly disposed to receive them, and were accordingly lodged here below, either in sickly or healthful, in vicious or well-inclined bodies. This notion, that souls pre-existed, and descended into suitable bodies, was the opinion of the Pharisees particularly, which they are thought to have borrowed from the Platonists (Joseph, De Bell. Jud. lib. ii. cap. 12). Philo, who, upon occasions, speaks the sentiments of the ancient Jews, favours this notion in many places (De Confus. Linguarum, De Gigantibus, De Abraham); but he is most express in the following passage: Τούτων τῶν ψυχῶν, αἱ μὲν κατὰ τὴν ἐνδοξασίμην αἰσῶσαι θνητοῖς, θεὰ προχειρίσθαι καὶ φιλοσοφίαν—*Harum alie descendunt illigandæ corporibus mortalibus, quotquot vicinos sunt terræ, anantioresque corporum* (De Somniis). To this notion that question of our Saviour's disciples is generally thought to allude, John ix. 2, "Did this man sin, or his parents, that he was born blind?" And some have interpreted to the same sense, ἀναλῶται, Phil. i. 23, and ὁ καιρὸς τῆς ἐμῆς ἀναλῶσεως, 2 Tim. iv. 6, but ἀνάλωσις, even though we should understand it in these and other places where it occurs, in the sense of *return*, rather than *departure*, does not countenance the notion of a pre-existence, as it is commonly understood. It is farther objected against this passage, that it is inconsistent with the doctrine of original sin; for we cannot suppose the body of any descendant of Adam to be pure, untainted, or undefiled, as is here asserted, nor any soul to enter into an earthly vehicle, that is entirely clean and per-

fect, and altogether free from any original leaven: *Nemo mundus à peccato* (says St. Austin), *nec infans, cujus est unius diei vita super terrarum* (Confess. lib. i. cap. 7). In the Belgic version, the translators, in their preface prefixed to the Apocrypha, single out this passage as exceptionable on this account (see Limborch. Theol. Christ. lib. i. cap. 3). To obviate this objection, founded upon a truth which we must all own, and do sensibly experience, as being equally by nature sinners, and children of wrath, Calmet observes, that this writer is not to be understood as speaking of a body absolutely pure and undefiled, and entirely free from any hereditary infection, but of a body less corrupt and less disposed to evil than many others, moins corrompu et moins porté au mal que beaucoup d'autres, (Comment. in loc.). But the justness of this solution itself will perhaps be disputed; and it may probably be questioned, whether a body less vicious, or less subject to human corruption, can, with any more propriety, be said to be both pure and undefiled, than a body can be said to be chaste, that is less unclean; or sound and healthful, that is less infirm and sickly. Lyranus, and some other commentators, have attempted another interpretation of the place to the following sense, "Increasing more and more in virtue and goodness, I came to have a body chaste and undefiled," which is founded upon the rendering of the Vulgate, *Et cum essem magis bonus, veni ad corpus incoquinatum*; i. e. says Tirinus, *Cum magis magisque per virtutum exercitium crescerem in bonitate, eo deveni ut etiam corpus mihi esset bene temperatum, mundum et castum* (Comment. in loc.). And even Messieurs du Port-Royal take it in the same sense, *Devenant bon de plus en plus*. But neither does this remedy seem quite to heal the sore, for the true rendering of the Greek, μάλλον δὲ ἀγαθὸς ὢν, is not cum essem magis bonus, but literally *magis vero*, or rather, *non vero cum essem bonus*; so that *magis* is transposed in the Vulgate, either designedly or by accident: nor is μάλλον ἀγαθός the usual comparative way of expression among the Greeks, but ἀμείων or βελτίων; as in the Latin tongue we do not usually say *magis bonus*, but *melior*, or *emendatior*: nor does ἴλλθον εἰς σώμα ἀμίαντον signify, "I came at length to have a body undefiled," but "I entered into a body at first undefiled." Upon the whole, as the expressions here seem to favour a pre-existence, and this writer labours, as it were, to establish that notion, using an ἐπιανθρώσω or a rhetorical correction of himself, as if he had said too little, in the words ψυχῆς ἔλαχον ἀγαθῆς:—as the Syriac and Arabic versions both understand and render this passage in a sense rather favouring the notion of a pre-existence; the former very expressly, *Propter bonitatem meam veni in corpus purum*; and the latter, *non bonus eram ideoque immaculatus ingressus sum in corpus*:—and, lastly, as the solutions offered to evade the objections urged against this place, seem weak and unsatisfactory,—I must ingenuously acknowledge, that it seems to me to savour of Platonism; nor is it improbable, that this writer, who was undoubtedly a Jew, received a tincture in this and some other instances, to be met with in this book, from the prevailing notions among his countrymen. This, however, is certain, that whether we understand this verse of a body absolutely and originally chaste and undefiled, free from all taint of original sin; or of one, subject to its frailties, lusts, and corruptions, but subdued and freed from the power and dominion of them, by temperance, prayer, and religious exercises; in either respect we cannot well understand or apply this to the true Solomon, whose purity more especially cannot be mentioned to his honour.

Ver. 21. *Nevertheless, when I perceived that I could not otherwise obtain her.* Γνωὸς δὲ ὅτι οὐκ ἄλλως ἔσομαι ἰγκρατῆς, which the Vulgate renders, *Ut scivi quoniam aliter non possem esse continens, nisi Deus det, adii Dominum*: "And knowing that the gift of continency was from God, and that his grace could alone preserve me chaste, I prayed unto him;" which Coverdale follows in his version, "When I perceived that I could not keep myself chaste," &c. The Syriac also takes the words in the same sense, *Sciens quod non possem me ipsum domare; and St. Austin, Confess. lib. x. cap. 31*. It is surprising that an interpretation, which is by no means agreeable to the context, and founded probably upon a mistake, should be supported by so great authorities; for it seems to have taken its rise from a misunderstanding of the meaning of the Greek word ἰγκρατῆς, which signifies both *contiens* and *compos*; but the latter sense, which is followed by our translators, the Arabic version, Vatablus, and the Geneva bible, is far preferable, as will appear if we include the nineteenth and twentieth verses in a parenthesis, as indeed they ought to be; and then the true sense of this passage will be clearer, and the connexion more visible; for the meaning will then plainly be,—I went about

seeking wisdom, to take her to me, and when I found that I could not otherwise obtain wisdom, Me non aliter fore com-
potem illius, nisi Deus dederit, says Junius, "I prayed unto
the Lord for it." There is the same mistake in the Vulgate,
and upon the very same occasion, Ecclus. vi. 27, where
ἐξέσπασεν γενόμενος, in the Vulgate, contains factus, is much
more justly rendered in our version, "When thou has got
hold of her (wisdom), let her not go," in the sense which
the context necessarily requires. Vatablus and Junius ex-
pound the place in the same manner; the latter expressly
renders, *Compos factus, eam ne dimittito*. See also
Ecclus. xv. 1, where there is the like mistake in the Vul-
gate.

Except God gave her me; Wisdom, which is here meant,
and not the gift of continence (see the note above), like
other good and perfect gifts, is "from above, and cometh
down from the Father of lights" (James i. 17). It is a
pretty observation which Bishop Sanderson makes on these
words, and very applicable, "That those perfections and
virtues which the heathen moralists call *ἕξεις*, or *habits*, the
apostle, by a far better name, calls *δόσεις*, or *gifts*, to inti-
mate to us how we came by them, and whom we ought to
thank for them" (Sermon 3. ad Clerum.); and the same
inspired writer has a more particular direction as to the very
point before us, "If any man lack wisdom, let him ask of
God, that giveth to all men liberally, and it shall be given
him" (i. 5). The ingenious Mr. Cowley observes of Vir-
gil, "That his first wish was to be a good philosopher, and
that God, whom he seemed to understand better than most
of the learned heathens, dealt with him just as he did with
Solomon: because he prayed for wisdom in the first place,
he added all things else which were subordinately to be de-
sired" (see Martyn's *Georgics*, lib. ii. p. 198).

I prayed unto the Lord, and besought him. To apply to
God for the gift of wisdom, who has the sole disposal of it,
was not only an instance of it; but a sure and infallible way
of obtaining it. Philo has a fine observation upon God's
disposal of his gifts and graces, *Αἱ τῶν χαρίτων αὐτοῦ πηγαὶ
ἀέννητοι, οὐ πᾶσι δ' ἀνεμένα, ἀλλὰ μόνους ἰκέτας*. The efficacy
of prayer, was what the heathens themselves greatly de-
pend upon in most of their great undertakings. It has
been observed by critics, that Homer hardly ever makes his
heroes succeed, unless they have first offered a prayer to
heaven; whether they engage in war, go upon an embassy,
undertake a voyage, or whatever they enterprise, they al-
most always supplicate some god; and whenever we find
this omitted, we may expect some adversity to befall them
in the course of the story. We must likewise mention it to
their honour, that they prayed to, and thanked the gods,
for the advantages of riches, honour, and health; but I cannot
find, that the heathens ever acknowledged God for the
author and giver of wisdom, or, indeed, of any virtue. Thus
Cotta, in Tully, *Num quis, quod vir bonus esset, gratias diis
egit unquam?* *Jovemque Optimum Maximum appellat,*
*non quod nos justos, temperatos, sapientes, officiat, sed quod
salvos, incolumes, opulentos, copiosos. Neque Herculi
quisquam decimas velit unquam, si sapiens factus esset*
(*De Natura Deor. lib. iii.*). How much finer is this writer's
description of wisdom, than that of a conceited stoic; and
how much more deservedly is he to be admired for referring
wisdom so justly to its true original, and acquainting us with
its divine extraction? Herein our author agrees with the
scripture account of the original of wisdom, which assures
us, that it is he who "giveth to all men liberally, and up-
braideth not, and commandeth the light to shine out of dark-
ness," that must, in this case more particularly, "shine in
our hearts, to give the light of the knowledge of the glory
of God." I shall shut up this chapter, with an apposite
and fine reflection of Messieurs du Port-Royal, in their
comment upon this place; "Happy are those that have this
knowledge, that wisdom and all perfection come from
God, which may be called the knowledge of the truly hum-
ble—they know all things, because they are persuaded and
sensible that they know nothing; they can do all things,
because they are convinced, that, of themselves, they can do
nothing. We ought, therefore, to put up often to God that
excellent prayer of St. Austin, not very unlike the begin-
ning of this, *Da mihi, Domine, gratiam tuam, quā po-
tens est omnis infirmus, qui sibi per illam conscius sit infir-
mitatis sue.*"

CHAP. IX.

ARGUMENT.—The author's prayer for wisdom is set down,
wherein is shown particularly, how necessary the gift of
wisdom is to enable kings and rulers to discharge their
high office with sufficiency and credit. The prayer itself
is so like that of the real Solomon (1 Kings iii. 9), which

he made to God in the beginning of his reign, that some
from hence have been induced to ascribe this book to him.
Calmet says this prayer is continued from the beginning
of this chapter to the end of the book, and is of opinion,
that the book itself was never finished, or at least that
the conclusion of it is lost; for the author does not con-
clude his prayer, as it is natural to conclude he should have
done, according to his first design (Preface sur le Livre
de la Sagesse).

Ver. 1. *O God of my fathers,*] It is very observable that
Solomon, or rather this writer under that borrowed charac-
ter, begins his prayer with great humility, and a religious
spirit of meekness; he beseeches God to hear him, not for
his own merit's sake, but for the worthiness of the ancient
patriarchs, for Abraham and David his fathers' sake. He
builds all his hopes upon the pure goodness of God, as
knowing that humility is an essential in prayer, and the most
likely means of success.

Lord of mercy, who hast made all things with thy word,
Κύριε τοῦ ἐλέους σου. All the editions which retain this pro-
noun, which may as well be omitted, have the same corrupt
reading; the true one probably, instead of *σου*, may be *Κύριε
τοῦ ἐλέους, αὐτὸ ἡποίησας; κ. τ. λ.* Coverdale seems to have fol-
lowed a copy which read so, "O Lord of mercies, thou that
hast made all things with thy word," i. e. who spakest all
things into being, and "by thy almighty fiat they are and
were created." Or, "Who madest all things by thy Word,
thine eternal λόγος, that same Word who was "in the be-
ginning with thee, and without whom was not any thing
made that was made" (John i. 3.) In this latter sense Cal-
met understands it, *Le Seigneur a créé l'univers par son
Verbe, par son Fils;* and so do many of the fathers.

Ver. 4. *Give me wisdom, that sitteth by thy throne;* i. e.
The assessor of thy throne, which may mean more than
being present with God, viz. assisting in his councils and
presiding over them. *Sitting* here may be considered as a
technical forensic term, and not only to imply a right of ju-
dicate, in which sense it is used in many places of scrip-
ture, (Prov. xx. 8. Isa. xvi. 5), but even dominion and sove-
reignty, according to St. Jerome (Comm. ad Ephes.), by
which supreme dignity of place, wisdom is distinguished
from ministering spirits; for when angels, principalities, and
powers, are described as attending about the throne of God,
they are generally represented as standing, or falling down
before it (2 Chron. xviii. 18. Isa. vi. 2. Rev. iv. 10). In
this high sense some primitive writers have explained this
passage, as implying a joint sovereignty of the λόγος with
God: see ver. 9, 10, of this chapter, where the same exal-
ted character is continued, which seems a very close imita-
tion of Prov. viii. especially ver. 27, *ἠνίκα ἠροίμαζε τὸ οὐρανόν,
συναρτήσων αὐτὰς*. But, for the reasons before given, (see
note on ch. vii. 26), I think the meaning rather to be, that
wisdom, as a divine attribute, is always present with God;
as his joint counsellor, his assistant, if I may be allowed the
expression, and the partner of his throne or tribunal; that
she always exists in the eternal mind, is privy to its sove-
reign decrees, and influences all its deliberations and ac-
tions; that wisdom therefore is not only the ornament, but
the support and basis of God's throne, in as high, exalted,
and proper a manner, as righteousness and equity are by the
psalmist said to be "the habitation of his seat" (Ps. lxxxix.
15). Philo describes justice in the same manner, *τὸν παρ-
έχον Δίκην τὸν πάντων ἀγεμῶνος* (Philo, *De Justitia, et de Jo-
seph*). And the heathens equally made her an assessor on
Jupiter's throne, *Δίκη συνέτερος Ζηνός* (Sophoc. in *Œdip.*). But
Plutarch expresses himself concerning her in a manner
which most resembles this writer: "Justice (according to
his description) does not only sit like a queen, at the right
hand of Jupiter, when he is upon his throne; but she is in
his bosom, and one with himself."

Ver. 6. *For though a man be never so perfect among the
children of men, yet if thy wisdom be not with him, he shall
be nothing regarded.*] This observation, according to the
comment of Messieurs du Port-Royal, holds true, applied
to rulers in the church, as well as those in the state; "For
though a man have all knowledge, and be so consummate in
wisdom as to discourse even with the tongue of angels;
though he have the gift of prophecy, and understand all
mysteries; though he could work miracles, even to the re-
moving mountains; and though he give all his goods to feed
the poor,—yet, if he is devoid of the only true wisdom, that
wisdom which proceedeth from God, and should be employ-
ed in his service, he may appear great indeed in the eyes of
men, but, according to St. Paul, he is nothing, or will
be accounted as nothing, in the sight of God" (1 Cor.
xiii. 2).

Ver. 7. *Thou hast chosen me to be a king of thy people.*] Melchior Canus and Sixtus Senensis lay great stress upon this passage, to prove Solomon the writer of this book; but their way of reasoning will prove too much, for if a bare assertion, the mere assuming the person of another, shall be thought sufficient to establish this point, then the Apostolic Canons may for the same reason be pronounced canonical, for in the last of them we meet with these words, *πράξεις ἡμῶν τῶν Ἀποστόλων*. And yet notwithstanding this assertion, and though the title itself seemingly bespeaks them to be the authors, they are now generally decried and disclaimed, even by some of the Romanists themselves (see Rainald's Cens. Libr. Apoc. Præl. 15). It is most probable this passage of our author is spoken *μηρητικῶς*, i. e. by a feigned representation of a person, to take away any odium from the speaker, and to give the greater weight to what is delivered. Upon this occasion, no character was so proper to be assumed as that of Solomon, who himself was a king and eminent above all others for his understanding and wisdom; because instruction offered and inculcated under so great a name, would be more regarded and attended to by persons of the same high rank and authority. Such a rhetorical artifice we often meet with in the books of oratory: thus Tully sometimes argues under the person of Cato the elder, "Omne sermonem tribuimus Catoni Seni, quo majorum auctoritatem habeat oratio." But what comes nearest the point is, that Isocrates inscribes a whole oration, Nicocles, and speaks in the person of that king, as if he really was the author, to give the greater sanction, and procure more reverence to the duties enjoined in it; and yet nobody, from that name or title, supposes it to belong to Nicocles, or that it was any thing else but an ingenious fiction of Isocrates. "The ancients (says Calmet) do often call their works by the names of the persons they introduce as speaking: thus Plato has given to his dialogues the names of Socrates, Timæus, Protagoras, &c. And Cicero, in the same way, gives to one of his pieces the title of Brutus, and to another that of Hortensius. Xenophon styles the history in which he has drawn the model of a complete prince, Cyrus, as being the principal person or character in it; but none will pretend that these were written by the persons whose names they bear, for it is agreed on all hands, that Plato, Cicero, Xenophon, were the true authors who composed those pieces under feigned names" (Dissert. sur l'auteur du Livre de la Sagesse). And in another place the same learned writer gives the reason for this artifice and invention: "It may be considered as a *prosopopœia*, as a sort of device wherein a person, to give more weight to what is delivered, speaks in the name, and assumes the person, of some other more ancient. The scripture has some instances of this sort, as that artful fiction of the widow of Tekoah, 2 Sam. xiv. to incline David to fetch home Absalom; and that of the prophet, 1 Kings xx. 35, to rebuke Ahab: and that of Nathan, reproving David by that significant and fine parable of the ewe-lamb, 2 Sam. xii. And thus the prophets sometimes introduce God, Moses, Abraham, &c. speaking, to make their discourses more lively and more affecting" (Præf. sur le Livre de la Sagesse).

Ver. 8. *A resemblance of the holy tabernacle, which thou hast prepared from the beginning.*] i. e. Upon the model, says Calmet, of the tabernacle, which Moses, by God's direction, erected for the people in the wilderness; and the temple was a true resemblance of it in all respects; only what was small and as it were in miniature in the one, was inconceivably grand and magnificent in the other; but the disposition in both was nearly the same, and framed according to the pattern which God at first exhibited in the mount, Exod. xxv. 40. The Arabic version understands it in the same sense, *Simile tabernaculo sancto, cuius delineamentum ab initio præmisisti*. But Grotius, and other writers, understand these words in a higher sense, viz. that the temple was a resemblance of heaven itself, prepared by God from the beginning for the righteous. And indeed the Jews seem to have had the same notion, for they fancied three heavens, and the third or highest heaven to be the habitation of God, and of the blessed angels; and to this distinction they imagine the atrium, sanctuarium, and sanctum sanctorum, answered in the temple and tabernacle: the encampment of the twelve tribes about the tabernacle, they fancied likewise to be a representation of the angels and heavenly host about the throne of God: Philo has the same sentiment in several places, and Josephus, lib. iii. cap. 7. No wonder therefore that this writer, from the great analogy and agreement which the Jews supposed betwixt them, should call the temple, in which was the sanctum sanctorum, the resemblance or image of heaven itself, prepared by God from everlasting. This is the language of an

inspired pen, even the writer to the Hebrews, who, speaking (viii. 5), of the tabernacle, calls it the exemplar and "pattern of heavenly things;" and (ix. 24), he calls "the holy places made with hands, the figures of the true," or celestial ones. St. Chrysostom, speaking of the temple, calls it "the great and typical fabric, the image of the whole world, both sensible and intellectual;" and he justifies his notion from these canonical passages (Homil. de Nativ.). And as the comparison in all these places is made to heavenly things, so St. John in the Revelations describes the heavenly sanctuary by representations taken from the Jewish temple; particularly the throne of God, with his ministering spirits, is represented like that over the ark, where the Shechinah, or divine glory, sat encompassed with the cherubims, (see Spencer de Leg. Hebr. tom. i. p. 215). It may not be amiss to observe upon the Greek reading of this passage, viz. *μίμημα σκευῆς ἁγίας, ἢν προητοιμάσας ἀπ' ἀρχῆς*, that however the passage itself be understood, whether of the heavenly or earthly tabernacle, ἀπ' ἀρχῆς seems unnecessary after *προητοιμάσας*. I would therefore carry these words forward to the beginning of the next verse, and read ἀπ' ἀρχῆς καὶ μετὰ σου ἡ σοφία, κ. τ. λ.

Ver. 13. *For what man is he that can know the counsel of God? or who can think what the will of the Lord is?*] From this passage some confidently affirm St. Paul borrowed the thirty-fourth verse of the eleventh chapter to the Romans, and therefore they would infer this book to be canonical. But this is a groundless pretence: for, first, we do not perceive in any part of the New Testament, this, or any other ecclesiastical book, cited or referred to as scripture; secondly, it does not follow by any necessary consequence, that such sentences in scripture as are like and parallel to some others in apocryphal or ecclesiastical writings, should be really taken from thence; nothing being more common, than for different authors to hit upon and agree in the same moral maxims, without having read or ever seen one another's writings: thirdly, some of those very sentences which are said to be taken out of the book of Wisdom, or Ecclesiasticus, occur in some part of those books which are confessedly canonical; and particularly this passage of St. Paul is in the same terms, or to the same effect, Isa. xl. 13, 14, where the words are, "Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment?" That St. Paul had this place of the prophet in view is the opinion of many learned men (Tertull. cont. Marc. lib. v. Basil de Sp. Sanc. cap. 5. Du Pin's Hist. Can.). Fourthly, supposing St. Paul does actually refer to this passage in the book of Wisdom, does not the same St. Paul confessedly quote the heathen poets, and some ancient apocryphal book, for the story of Jannes and Jambres? (2 Tim. iii. 8). And does not our Saviour himself, in the opinion of some learned men (see Bishop Sherlock, Dissert. 1), quote another such apocryphal book, under the title of the Wisdom of God, and appeal to it as containing ancient prophecies? (Luke xi. 49). Did apocryphal writings receive any higher sanction or authority from hence, or ever any one imagine the canon of scripture imperfect for the want of them? One may easily see the design of the Romanists, in endeavouring to bring the apocryphal books into the canon; they hope by their authority to establish some favourite notions of their church, which yet, if examined and compared with the original, upon which they are pretended to be grounded, will be often found to have no other foundation than in a wrong version, as may be proved more particularly from the books of Maccabees.

Ver. 15. *For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.*] *Γρωδὲς σκῆνος*. This expression is manifestly borrowed from the Platonists. Thus Clemens Alexandrinus, *Τὸ σῶμα, γῆινὸν φέρει ὁ Πλάτων σκῆνος* (Strom. 5). We meet with the like expression, 2 Pet. i. 14, where death is called *ἡ ἀπόδειξις τοῦ σκηνώματος*. But the description of the body is most remarkably exaggerated by St. Paul, 2 Cor. v. 1, *ἡ ἐπιγῆστος ἡμῶν οἰκία τοῦ σκῆματος*. Philo, Hippocrates, and other Greek writers, in like manner, use *τὸ σκῆνος* for a human body; and Lucretius, in imitation of the Greeks, uses *vas* in the same sense (lib. iii. ver. 441). We may hence therefore very properly render *ἐσκήνωσαν ἐν ἡμῖν* (John i. 14), "he dwelt in a human body amongst us" (see Pearce in Longin. p. 102). This powerful pressure of the body is so apparent, that it is acknowledged by all the wisest heathens; hence the Platonists frequently impute the diminution of the powers of the soul to its conjunction with the body. And in the ancient academical philosophy, it was much disputed whether that corporeal and animal life,

which was always drawing down the soul into terrene and material things, was not more properly to be styled death than life (see Smith's *Sel. Disc.* p. 447). There is a thought not unlike this in Philo, which he seems to have taken from Plato, in *Cratyl.* καὶ γὰρ σῆμα τινὲς φασὶν αὐτῷ [σῆμα] εἶναι τῆς ψυχῆς, ὡς τεθαρμενός, ἐν τῷ νῦν παρόντι (*S. Leg. Allegor. lib. 1.*). The Pythagoreans looked upon the body as no better than the prison of the soul, τῆς ψυχῆς δεσμωτήριον, as Philo expressly calls it (*De Migrat. Abrah.*). And to this agrees that of Scipio, "Imo vero, inquit, il vivunt que è corporum vinculis, tanquam è carcere, evolaverunt; vestra vero quæ dicitur vita, mors est" (*Somm. Scip. cap. 3.*). Xenophon introduces Cyrus, speaking after the same manner to his children just before his death; "I could never think that the soul, while in a mortal body, lives, and when departed out of it, dies, or that its consciousness is lost, when it is discharged out of an unconscious habitation; but that it then truly exists, when it is freed from all corporeal alliance." In the same contemptible manner the saints and martyrs speak of the flesh, calling it the chain and burden of the spirit: hence we find them praying and longing with St. Paul, to be dissolved and set at liberty from it, as soon as God pleased (*Theophyl. in Luc. ii. Arnob. adv. Gent. lib. ii. Marc. Anton. lib. iii. Ambrose de Bon. Mortis.*). "This state of human imperfection is finely represented (says St. Austin) by that woman which had a spirit of infirmity eighteen years, *Luke xiii. 11.*, and was bowed together, and could in no wise lift up herself,' who was immediately 'made straight, and loosed from her infirmity,' by the powerful Spirit of our Saviour working on her, whose cure is a figure or emblem of man's recovery from the bondage of sin, through the power of grace. It is for this reason, and because men's thoughts are apt to wander, and grovel upon the earth through the infirmity of the flesh, that the priest calls upon us, in the celebration of the holy mysteries, to lift up our hearts, "sursum corda" (*Aug. De vera Relig. De bono Perseverant.*). Horace exactly expresses our author in what follows:—

—"Corpus onustum
Hæsternis vitis animum quoque prægravat una,
Atque affigit humo divinæ particulam aure."
(*Sat. lib. ii.*)

Virgil too has some fine thoughts upon this occasion; he shows how the vigor animæ is impeded by the body in the following lines:—

—"Noxia corpora tardant,
Terrenique hæbetant artus, moribundaque membra,
Hinc metuunt cupiantque, dolent gaudentque, neque auras
Respiciunt, clausæ tenebris et carcere cæco."

And even after death he imagines some sordes, contracted from its union with the body, still to adhere to it, and therefore suppresses it to undergo a sort of purgation in another state:—

"Quin et supremo cum lumine vita relictis,
Non tamen omne matum miseris, nec funditis omnes
Corporeæ excedunt pestes; penitusque necesse est
Multa diu concretis molescere miris.
Ergo exercentur penis."
(*Æn. vi.*)

Ver. 16. *Hardly do we guess aright at things that are upon earth—but the things that are in heaven who hath searched out?* This writer argues very justly here from our ignorance of natural causes, which we every day see and experience, to our imperfect views and conjectures of things spiritual and invisible: for since the most illuminated understanding in this world sees only in part, and cannot have a perfect or adequate idea of things that shall be revealed more fully hereafter, reason should confine itself within its own province, and not attempt the knowledge or explanation of such arcana as are confessedly out of its reach. "If I have told you earthly things (says our blessed Saviour), and ye believe them not, how shall ye believe if I tell you of heavenly things?" (*John iii. 12.*) It is a very just observation therefore of Lord Bacon, "That he labourerth in vain, who shall endeavour to draw down heavenly mysteries to human reason; it rather becomes us (says that great philosopher) to bring our reason to the adorable throne of divine truth." The heathens have prettily conched this moral, in that excellent fable of the golden chain, with which neither gods nor men were able to draw Jupiter down to the earth, but he could with ease draw them up to heaven. If this observation, even of an apocryphal writer, was but well weighed, the great advocates for the all-sufficiency of reason would surely be more modest and humble, nor would the credibility of mysteries be so obstinately disputed.

Ver. 18. *For so the ways of them which lived on the earth*

were reformed, and men were taught the things that are pleasing unto thee,] τὰ ἀγαθὰ σου. Would not this be more correct if we read, τὰ ἀρετὰ σου? The sense is sufficiently clear, viz. that, through the help and instruction of wisdom, mankind, from the beginning of the world, have been informed in their duty, and attained to the knowledge of the divine will and pleasure, by the careful observance of which they were preserved both from sin and punishment. The Vulgate very properly restrains this to good men, which otherwise might seem too general. This appears from the ancient patriarchs, who lived before and after the flood, and through wisdom kept themselves free from the general corruption, and escaped these evils which others suffered; many of whom, as instances of this truth, are mentioned in the next chapter, which in some editions begins with this verse: the ancient versions differ very much in the rendering of it; some understand it of the future, some of the present, but it seems best to refer these words to the times past, from the very early instances which immediately follow.

CHAP. X.

ARGUMENT.—The great advantages of wisdom are enumerated from the earliest account of time; that such as would not be conducted by it, have been miserable, exemplified in Cain and his descendants; and such as have followed its guidance have remarkably prospered, from Adam to Moses inclusively.

Ver. 1. *She preserved the first formed father of the world, that was created alone,] Μόνου κτισθέντα.* Does this mean, that Adam alone was created by a true and proper creation, and that all others, as being descended from him, were formed out of him, as from a pre-existing principle? Or does it mean, that Adam was created when nothing else existed? This cannot be the sense, as the works of the former days, and even the serpent among the rest, were confessedly before him; or are we to understand this of the creation of Adam, before the existence of Eve, or any of the human species? But is not as much implied in his being called here *πρωτόπλαστος*; and *πατὴρ κόσμου*? Or is it usual to express one and the same thing by three synonymous terms? I am inclined to conjecture, that the true reading here is, *μόνον τιθέντα*, and not *μόνον κτισθέντα*, as all the copies have it, which mistake might easily happen from the likeness and affinity of the sound: i. e. wisdom preserved Adam free from all harm and danger, when he was placed alone and by himself in Paradise; see *Gen. ii. 8.* where the LXX. read, *ἐρύτησεν ὁ Θεὸς Παράδεισον, καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον.* Nor am I quite singular in this interpretation: Tertullian expounds the passage in the same manner, *Quamdiu solus fuit, nec à consorte sollicitatus ad malum* (see *Comment. in loc.*).

*And brought him out of his fall,] It was wisdom which preserved Adam in Paradise when alone, and, after his fall, by particular grace vouchsafed to him, produced in him humiliation and repentance, proportionate to his great transgression: he was sensible upon his expulsion from Paradise, that all that sad train of evils and miseries which he saw entering into the world, and now are natural and hereditary to the whole species, were so many punishments brought into it, and imposed upon his posterity, purely on his own account; he considered the growing wickedness of the world, as introduced and occasioned by him; he considered the mortality of his descendants, their frequent, and often violent deaths, as the consequence of his sin. These reflections, arising from his ingratitude to God, and his affectionate concern for his unhappy race, sank so deep into the mind of the first-formed father of the world, that during the nine hundred and thirty years which he lived upon earth after his fall, he continued under such a lively sense of his sin, and God's just displeasure, that he became an humble and remarkable penitent. This penitence, or recovery of our first parents from their fall, which seems here referred to, has, by some of the fathers, been represented as the effect of the grace of the second Adam, to whom the glory of being the deliverer of the first was justly due, and been maintained by the church in the most early times as a catholic truth. Irenæus, who lived at the end of the second century, reckons it accordingly (*lib. 1. cap. 31*) among the heresies of Tatian, that he held, that Adam and Eve were not saved: "For, (says that father), as Jesus Christ had undertaken to redeem man from the power and dominion of sin, it is but reasonable to give him the glory of the delivery of our first parents from it; for he would not have been so entirely victorious over the devil, if he had left them under the hands of that apostate spirit, who, by his subtilty, had taken their*

out of God's hands" (Iren. lib. iii. cap. 34. St. Aug. Epist. 99. ad Evod., Tertull. lib. ii. cont. Marcion., Epphan. Hæres. 46). This was the sense of antiquity concerning Adam's fall, and his happy recovery from it. Milton has finely represented Adam's tender concern for his unhappy posterity in the following lines:—

"All that I eat or drink, or shall beget,
Is propagated curse. O voice once heard
Delightfully, increase and multiply,
Now death to hear! for what can I increase,
Or multiply, but curses on my head?
Who, of all ages to succeed, but feeling
The evil on him brought by me, will curse
My head,—Ill fare our ancestor impure,
For this we may thank Adam." (Book x).

Which concludes with Adam's seeking peace and forgiveness of God, whom he had offended, by supplication and repentance—

"So spake our father penitent, nor Eve
Felt less remorse; they forthwith to the place
Repairing where he judged them, prostrate fell
Before him reverent, and both confess'd
Humbly their faults, and pardon begg'd with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek."

It is observable that Moses, in the book of Genesis, where he mentions Adam's fall, says nothing of his repentance, which though it be not expressly asserted in the text, yet neither can any thing certain or conclusive to the contrary be inferred from Moses' silence: this author has supplied what is there wanting, and acquainted us with the opinion of those of his time, with respect to this very important inquiry.

Ver. 2. *And gave him power to rule all things.*] Before his fall, God gave to Adam the dominion over the creation (Gen. i. 28), and it is not improbable, that upon his transgression God deprived him of it, by way of punishment, at least for a time, or in part, and, upon his sincere repentance, restored him to his full sovereignty and power. This seems to be the sentiment of this writer, who, after the mention of Adam's recovery from the sad consequences of his fall, says, that God "gave him power to rule all things," which cannot relate to the original grant, which was previous to his misfortune. Perhaps, instead of the present reading, *ἐδόκεν τε αὐτῷ ἰσχύη κρατῆσαι πάντων*, the true one may be, *ἀπέδοκεν τε αὐτῷ ἰσχύη κρατῆσαι πάντων*; or thus, *ἐδόκεν τε αὐτῷ ἰσχύη κρατῆσαι, αὐ πάντων*, i. e. "She restored to him the power of ruling all things," or, "She gave him the power again to rule all things." And such a fresh donation of power seems necessary; for, as Calmet judiciously observes, Avant son peché, toutes choses lui étoient soumises; il exerçoit sur elles un empire libre, aisé, agreable, volontaire, tant de sa part, que de la leur: mais depuis sa chute, il ne conserva qu'avec peine le reste de domaine que Dieu lui avoit laissé; i. e. "Before the fall, Adam's government of the creatures was free, easy, and agreeable, and their submission voluntary and willing; but after the fall, he with difficulty maintained his sovereignty, and the state of his affairs being altered, called for the same or a greater power" (Comment. in loc.).

Ver. 3. *When the unrighteous went away from her in his anger.*] i. e. Cain, who had no regard either to wisdom, piety, and even humanity: he is eminently called the *unrighteous* here, because he committed the first act of violence in the world; as the scripture calls him, for the same reason, "the offspring of the wicked one, who was a murderer from the beginning," *ἐκ τοῦ πονηροῦ ἦν* (1 John iii. 12). And his brother is there denominated, "righteous Abel," from his extraordinary and exemplary goodness (Matt. xxiii. 35).

Ibid. and ver. 4. *He perished also in the fury wherewith he murdered his brother. For whose cause the earth being drowned with the flood.*] The scripture makes no mention of the perishing, or death of Cain: on the contrary, we read, that God prolonged his life to a miserable estate, as an example of his vengeance, and to continue Cain's punishment: and for this reason he gave a strict charge, that no one should for this fact destroy him, threatening to take vengeance sevenfold upon any that should kill him (Gen. iv. 15). God is said also to have set a mark upon Cain, i. e. to have given him a sign or token to assure him, that none should take away his life (see Shuckford's Connex. vol. i. p. 8). How therefore are we to understand this writer when he here says, that "Cain perished also in the fury wherewith he murdered his brother?" Did Cain then perish at the same time, and by the sudden and violent ef-

fects of the same fury and passion? Or shall we imagine him to allude to a traditional story among the rabbins, that "Lamech being blind, took his son Tubal Cain to hunt with him in the woods, where Cain used to lurk up and down in the thickets, afraid of the commerce and society of men; that the lad mistook him for some beast stirring in the bushes, and that Lamech, by the direction of Tubal Cain, with a dart or arrow killed him." I cannot persuade myself to think that our author refers to this uncertain tradition, which has no countenance from any good history, and is generally exploded as an idle and unsupported conceit. Nor can the meaning be, that Cain perished in the deluge, which happened, as is generally agreed, about Ann. Mnn. 1656 (see Usher's Annals, long before which time Cain was dead. Much less reason is there to assert, that the deluge happened purely upon his account, or was occasioned by his single transgression, as the sense seems to be of our present version. I think therefore that our translators have quite mistaken the sense of this place, which is not to be understood of Cain solely or exclusively, which seems manifest from the following reasons; 1st, *Ἄδικος* is improperly joined with *συναπόλωτο*, except we suppose that more persons perished. 2dly, *Ἀδελφοκτόνοι θυμοί*, expressed in the plural number, relates not to Cain's fury, which is mentioned immediately before, but to persons of the like bloody temper and disposition. 3dly, The Arabic version expressly understands it of such persons, which renders, *Perit una cum animabus fratricidæ*. 4thly, Coverdale's version, following the ancient Vulgate, renders, "the brotherhood perished through the wrath of murder:" which means a number of persons, probably a whole fraternity or kindred that perished on that account. It remains then to inquire next, what wicked and unhappy persons are here meant in particular. This difficulty, Origen, who incidentally mentions this passage, helps us to explain, who understands it of the descendants of Cain: for in the antediluvian world there was not only a general neglect of virtue, and pursuit of wickedness, but there was one reigning crime, which Moses takes notice of in particular, viz. that the earth was filled with violence. This expression, and the severe law made against murder soon after the flood, makes it probable, that the men of this first world, especially the descendants of Cain, had, in imitation of him, and by the evil influence of his example, taken great and unwarrantable liberties in usurping upon, and destroying, the lives of one another: these seem to be the persons whom this writer for their unnatural and bloody temper, styles *ἀδελφοκτόνοι θυμοί*, for whose sake, and upon account of whose violence and blood-shedding, the deluge really happened. Hence then I am induced to offer a conjecture, that the true reading of the next verse is not *δι' αὐν*, but *δι' αὐ*, and most probably the copy which Origen made use of, read so, for he expressly renders, *Hanc ob causam diluivum fit, ut deleatur Cain semen*, that God's purpose in bringing the deluge, was to extinguish the posterity of Cain (Orig. in Evang. Joh. See also St. Basil. Orat. 6. St. Aug. De Civit. Dei, lib. xv. cap. 24). And the comment of Messieurs du Port-Royal, which understands it, *De Cain, et des autres mechans qui l'avoient imité*. This is farther confirmed from the testimony of the son of Sirach (Ecclesi. xl. 10), who, enumerating the several instruments of God's vengeance against the wicked, as the sword, famine, &c. immediately adds, *καὶ δι' αὐτοῦ ἐγένετο ὁ κατακλυσμός*, that for their sakes came the deluge, i. e. for the wickedness of such ungodly and bloody-minded men, as went in the ways of Cain, as St. Jude expresses it. For the single fact of Cain, though very shocking, was not a sufficient cause alone, of bringing the universal deluge, nor of consequence enough to involve the whole earth in it: but when the earth was filled with violence through the wicked manners and attempts of Cain's descendants, then, or on that account, God destroyed the earth with a flood. We may lastly add the authority of the Arabic version, to establish this conjecture, which reads, as I before observed, *Perit unâ cum animabus fratricidæ*; and then adds, *ob id obrutum diluivum terram, &c.* and Vatablus, I observe, renders in like manner. Such being then the fate of Cain's descendants, Cain himself may with propriety enough be said to have perished with them, inasmuch as his whole race thereby became extinct. The words, therefore, *ἄδικος συναπόλωτο* are not to be understood of Cain personally, as our version takes them, but as consequentially suffering in the destruction of his posterity. From this general calamity of the flood, we may make this useful reflection,—that it is no security to ungodly persons that there are great numbers of them; they ought rather for that cause to be so much the more apprehensive of speedy and dreadful judgments. For because of the greatness of their number, be-

cause "all flesh," as the scripture expresses it, "had corrupted themselves," the inhabitants of the whole world were so much the nearer destruction, and it involved them for that reason.

Ver. 4. *Wisdom again preserved it,*] i. e. By preserving Noah and his family, by whom, and their posterity in successive ages, the earth was replenished by degrees, and the several parts of the world at length inhabited; we may also, with Messieurs du Port-Royal, consider this preservation mystically, for the ark was a figure and type of the church, as Noah and his family were of the members of it, whose preservation in the flood prefigured also our redemption by the laver of regeneration or baptism, as St. Peter explains it, 1 Pet. iii. 21. So that the power of one and the same element, may be considered as the end or destruction of vice, and as the original and fountain of virtue.

And directed the course of the righteous in a piece of wood of small value.] Per contemptibile lignum, according to the Vulgate (see note on xiv. 6). Our author intends here no reflection on the structure or usefulness of the ark, which was the design of infinite wisdom, and the work of a whole century, and so conveniently contrived, as to contain Noah (whose very name, according to Philo, signifies righteous), and his family, and all living creatures, according to the appointed number of them; he speaks only as to appearance, and as it was then judged; for while it was building it appeared so contemptible, that Noah and his sons were laughed at for their design, as being seemingly unable to endure such a conflux of waters. And, indeed, that such a piece of wood should rise safely when all the high hills were covered, and not be overset by winds or waves, or the many violent shocks it must necessarily meet with; that it should not be dashed to pieces against rocks which were invisible, nor sink under so prodigious a weight as it contained,—displays most illustriously the power and providence of God, who chooses to effect his purposes oftentimes by means the most unpromising and unlikely. Nor is the wisdom of God less to be admired in the contrivance of the ark, which may truly be said to be a world within itself, than his infinite power in directing it; for it has been demonstrated mathematically, that there was sufficient room in it to contain all the things, animate and inanimate, which it was designed for; and that the measure and capacity of the ark, which some sceptics have made use of as an argument against the scripture, ought rather to be esteemed a most rational confirmation of the truth of it, and of the wisdom that designed it (see Bishop Wilkins' Essay on a real Character).

Ver. 5. *Moreover, the nations in their wicked conspiracy being confounded,*] Our version here is faulty, the true rendering seems to be, "When the nations around conspired or joined together in wickedness;" Lorsque les nations conspirent ensemble pour s'abandonner au mal, says Calmet, and with him agree Messieurs du Port-Royal; and the Vulgate renders accordingly, In consensu nequitiae cum se nationes contulissent; i. e. when they were overrun with idolatry: for neither the creation of the world, nor the universal deluge, nor the confusion of languages, could preserve the belief of one supreme God only; but the new world was as universally overrun with polytheism and idolatry, as the old world was with violence, and the very dispersion of mankind probably contributed to it. Then, when all the nations around were sunk into idolatry, God called Abraham from Chaldea, whom the context shows to be here meant. This I take to be a truer sense of the place, than with some to interpret it of the conspiracy to build the tower of Babel. The learned Usher, it must be confessed, seems to understand it in this latter sense, for in his account of that bold and presumptuous design, he refers to this very place, which is somewhat surprising; for this cannot be reconciled even with his own chronology, for the building of this tower was A. M. 1757, and Abraham was not born till A. M. 2008. Calmet therefore mentions this, in his preface, as an objection against our author, Il semble croire qu' Abraham étoit au tems de la construction de la tour de Babel: but this anachronism is removed by the sense which I have given of this passage.

She found out the righteous, and preserved him blameless unto God.] Some have asserted, that Abraham not only lived blameless in the midst of idolatrous nations, but that even in his father's house, where he spent the first part of his life, he preserved himself free from the idolatrous worship which infected all the rest of the family (see Sherlock on Div. Provid. p. 293). But others, with more probability, say, that he was at first engaged in this wrong way of worship, and, like other Chaldeans, adored the sun

(Phil. De Abrah., Clem. Recogn. lib. i., Cyril. cont. Jul. lib. iii., Suidas voce 'Αβραάμ), but that by God's giving him a better understanding he renounced it: and on this account he is said to have suffered a severe persecution from the Chaldeans, who threw him into a fiery furnace, from which God miraculously rescued him (Hieron. Tradit. Hebr. in Genes.). And, indeed, the text of the ancient Vulgate, Neh. ix. 7, seems to confirm this tradition, which reads, Eduxisti cum de igne Chaldaeorum; and the Jews generally assert the same. However this be, which probably is a mistake from confounding the word Ur, which signifies both fire, and the city from which God called Abraham, it is certain that Abraham, from the time of his call, A. M. 2083 (see Usher's Annals), became the great restorer and reviver both of natural and revealed religion to a corrupt world; and we cannot have a stronger proof of his extraordinary piety and virtue, than that God thought him the fittest person to reveal himself to, and to begin a new reformation of the world by. It is very likely Abraham demonstrated to his father the vanity of idols, since he engaged him to forsake the city where he was settled (see Calmet's Dict. in voce Abram). And by his own sons, and his nephew Lot, he spread the true religion far and wide, and their very numerous descendants carried the knowledge of it still farther. After all this care, we cannot think that Abraham relapsed, but that God preserved him blameless ever after. We are not therefore to understand this passage, as if Abraham was always free from idolatry, for that Terah and all his children were infected with it, by living among the Chaldeans and sorcerers, which are synonymous terms in the book of Daniel (see Usher's Annals, tom. i. p. 7); but the meaning here is, that when God removed him from the infection of Chaldea, and vouchsafed to him the knowledge of the true religion, through his assistance he continued pure, and was not any more polluted.

And kept him strong against his tender compassion toward his son.] The rendering literally is, "She kept him strong in his bowels towards his son," as the marginal reading is; i. e. she gave him strength to vanquish the tenderness which he had for his son; for Abraham was so entirely devoted to God, that he was dead to all the moving calls of nature and instinct. Nor is such an instance of obedience to be wondered at in him, whose faith was so strong, that he was verily persuaded that God was able to raise Isaac from the dead again after the sacrifice, to make good his promise to him of a numerous progeny. "What a number of virtues meet (says St. Ambrose) in this single action! the piety of the patriarch appears, in his readiness to offer up his son at God's command; his courage is displayed, in resisting the sentiments of nature on so trying an occasion; his justice, in returning to God that which he had received from his liberality; and his faith, in believing that God could restore him from the dead, and bring him from the deep of the earth again" (Ambros. de Offic. lib. i. cap. 2).

Ver. 6, 7. *When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness:* Καρποφοροῦντα φρού' ἀρέλειαν ὄρασ. Philo describes the destruction of the cities where Lot dwelt in the same terms, ἡ φλόξ, κ. τ. λ. Vim vitalem in summam sterilitatem convertit flamma, ita ut nihil superesset, unde vel fructus vel herba germinaret, in hodiernum usque malo durante; where the learned editor, referring to this place, very judiciously conjectures, that the true reading of it is, ἀρέλειαν ὄπρασ (Mangey's Philo, de Abrah. vol. ii.). Grotius thinks it probable, that by "plants bearing fruit that never come to ripeness," may be meant fruits in appearance only; and in this sense the author seems to allude to the "apples of Sodom" in particular, which are said to have been beautiful in appearance to the eye, but within were full of rotteness. Messieurs du Port-Royal understand it in like manner of trees, Qui portent des fruits bastards semblables aux autres en apparence, mais qui se reduissent en cendre lors qu'on les ouvre (Comment. in loc.). And this Tertullian confirms, Sodomam et Gomorram igneus imber exussit, olet adhuc incendio terra, et si qua illic arborum poma, oculis tenus, cæterum contactu quiescunt: and thus Solinus describes them: Pomum quod gignitur, habcat licet speciem maturitatis, mandi tamen non potest, nam fuliginem intrinsecum favillaceam, ambitus tantum extimæ cutis cohibet, quæ vel levi pressa tactu, fumum exhalat, et fatiscit in vagum pulverem (Solin. Polyhistor. cap. 37). But Josephus' account comes nearest our author, who, speaking of this once

happy region, says, *φασί ὡς δὲ ἑσπέραις ἀνὸς οἰκητῶνον κεραινοῖς καταφλέγει, κ. τ. λ.* Fertur eam ob incolarum impietatem fulminibus conflasse. Adhuc ignis à Deo immissi reliquias. et appidorum quinque isthic videre licet umbram; insuper et fructus, specie quidem et colore edulibus similes sunt, manibus autem decerpti, in favillam et cinerem resolvuntur (Lib. v. de Bello Jud. cap. 8). Nothing was more known or celebrated among authors, sacred and profane, than this fire which fell down upon Pentapolis, or the five cities of Sodom. Diodorus Siculus (lib. xix.), Strabo (lib. xvi.) and Philo, speak of it as burning in their times: and some have thought St. Jude alludes to the continuance of this fire, ver. 7, and that he calls *πῦρ αἰδῶνος*, because it continued burning (see Tacit. Hist. lib. v. Chrystos. Hom. 19. ad pop. Antioch. Maccab. lib. iii.). But I shall not be so distinguished as to omit what Mr. Maundrell, who was upon that spot, says, viz. "That he never saw or heard of any such fruit hereabouts; nor was there any tree to be seen, from whence one might expect such a fruit; and adds, that he believes its very being, as well as its beauty, is a fiction" (Journey from Aleppo to Jerusalem, p. 85). The Vulgate renders, *Incerto tempore fructus habentes arbores, intimating, that the fruit growing here was, on this account, unlike all other fruit, which has a certain and fixed season of being ripe, but this never came to perfection (see Tyrin. in loc.). We find that Homer had a notion of this great truth, that God sometimes exerts his judgments upon guilty cities, by sending a real fire from heaven upon them in a signal and terrible manner (see Iliad. lib. xxi.). And the fate of these cities suggests a very useful reflection—that though the patience of God bears with the crimes and impudence of mankind, even for several ages, yet when his justice shows itself at last, it is so destructive and inexorable, that nothing can withstand or avert it. From this destruction of Sodom we may likewise farther see the truth of our author's observation, that the punishment is usually proportioned and adapted to the nature of the crime, for these wretched cities, burning with unnatural lust, and impure fires, are, by a correspondent vengeance, overthrown and consumed by fire.*

And a standing pillar of salt] The Vulgate renders, *figmentum salis*, others call it *cumulus*, and some *columna salis*; the last is the most agreeable to the Greek, *στήλη ἁλός*. Sulpicius Severus says, *Reflexit oculos, statimque in molem conversa traditur*. It has been thought by some authors probable, that the statue retained her own form; so St. Cyprian seems to have imagined,

—“*stetit ipsa sepulchrum,
Ipsaque imago sibi, formam sine corpore servans.*”

This pillar was subsisting in the time of Josephus, who says that it was then standing, and that he himself saw it, *ἰσθόρηκα δὲ ἀνθῆν, ἐπὶ γὰρ νῦν διαμένει* (Antiq. lib. i. cap. 11). Later writers attest the same of their times; Benjamin the Jew, who lived in the twelfth century, mentions it in his Itinerary; and some more modern authors speak of it as yet existing, “*Suo quasi sale condita*,” as Bishop Fell jocularly speaks of it. Adricomius quotes three authors that were eye-witnesses of it, and he particularly tells us its situation, that it stands between En-gaddi and the Dead Sea (Theatrum terræ sanctæ, p. 55). Mr. Maundrell, on the other side, gives so little credit to the reality of this pillar, that though he wanted not curiosity, yet he wanted faith to induce him to go see this monument of Lot's metamorphosed wife (Journey from Aleppo, p. 85). Various have been the conjectures of learned men about the reality of this pillar of salt: some, with much subtlety, understand “*a pillar of salt*” to signify only an everlasting pillar, of what matter soever made, in the same sense as they interpret the covenant of salt, Numb. xviii. 19. Others have fancied that this history, like that of Nabal, 1 Sam. xxv. 37, is to be understood comparatively, that Lot's wife was *as a pillar of salt*; as Niobe, according to the fable, which most probably took its rise from this history, is said to have been turned, through grief, into a sort of stone: but there is more reason to understand this literally. But it will then perhaps be asked, how it happened that this woman was not destroyed with fire and consumed to nothing, as the Sodomites were, but was converted by the powerful wrath of God into this pillar of salt, a perpetual spectacle for all beholders? To this inquiry I shall return an answer in the words of a polite writer, who explains this accident in the following manner: “*That as thunder, or rather lightning, stiffens all animals it strikes in an instant, and leaves them dead in the same posture in which it found them alive, this unhappy woman's body, being prepared by heat, and penetrated and encrusted with salt,*

which fell down from heaven in great quantities upon this devoted region, might long subsist as a statue of salt, in the very posture in which this judgment from heaven found her. Nor is there much difficulty in conceiving how salt should continue so long undissolved in the open air, since it is well known to naturalists, that rocks of salt are as lasting as any other rocks” (Revelation examined, vol. ii. p. 229). Pliny mentions a mineral kind of salt, which never melts, and serves for building as well as stone (lib. xxxi. cap. 7). The reason which Tertullian assigns for the durability of this pillar, “*Quod perpetuis temporibus reparatur, et si quis advena formam mutilaverit, vulnera ex sese complet*,” is so surprising and incredible, that it can be considered in no other light, than as a fable or legend, handed down by an imperfect tradition, upon no better foundation than another story relating to this woman, which for decency's sake I forbear to mention.

A monument of an unbelieving soul.] It would be better rendered, “*A monument of the unbelieving soul.*” And so Coverdale's and the ancient English versions render, “*A token of remembrance of the unfaithful soul.*” The transgression of Lot's wife is greatly aggravated by the following particulars:—1. She was delivered with her husband and daughters, out of Sodom, and brought forth by the angel's own hands. 2. She was warned that she should not look back, nor abide in all the plain, lest she perished. 3. There was a city very near to them appointed, which she might easily have reached and been in safety. 4. She had her husband and children with her, whom she ought to have accompanied; but she neglects these, and not believing the angel, that Sodom would be so soon destroyed, would indulge a criminal curiosity of looking back; her punishment, therefore, for these reasons, was just. Many useful reflections, for the conduct of others, have been raised from the signal misfortune of this woman. Our Saviour, we may observe, to guard his disciples against any hardness of heart, bids them to *remember Lot's wife* (Luke xvii. 32), lest they also should perish through unbelief. St. Austin says, “*That God chose this public punishment for the sake of others, to proclaim to them to beware, by her example, not to look back to a wicked Sodom, i. e. not to return to their old vices from which they have been called away by some gracious means that God hath afforded them; “Quo pertinet quod prohibiti sunt, qui liberabantur ab angelis, retro respicere, nisi quia non est animo redeundum ad veterem vitam, qua per gratiam regenerati exiimur.” (De civit. Dei, lib. xvi. cap. 30.) The like useful inference St. Cyprian draws from this accident (epist. 11.) But St. Clement most fully expresses the sense of this and the former verse, and how we should improve by the history of their misfortunes: “*By hospitality and godliness was Lot saved out of Sodom, when all the country round about was destroyed by fire and brimstone; the Lord thereby making it manifest, that he will not forsake those that trust in him, but will bring the disobedient to punishment and correction: for his wife, who went out with him, being of a distrustful mind, and not continuing in the same obedience, was for that reason set forth as an example, being turned into a pillar of salt unto this day; that so all men may know, that those that are double-minded, and distrustful of the power of God, are prepared for condemnation.” (Clement. epist. 1. cap. 11. See also Cyr. Cathed. Mystag. i.)**

Ver. 8. *So that in the things wherein they offended they could not so much as be hid.*] This reflection refers not to Lot's wife only, but regards equally the Sodomites, Cain, and his descendants, and the several faulty instances before mentioned; all of whom, through their ignorance of or disregard for, true wisdom, fell into very grievous transgressions, and are recorded as so many standing monuments of the just judgment of God against such abominable practices, the shame whereof they inherit even at this day. Calmet applies this even to Lot himself, who, slighting the direction of the angels, who ordered him to escape to the mountains, retired into a cave, was overtaken with drunkenness, and committed incest with his daughters; crimes which arose from his neglect of true wisdom, and are a lasting reproach upon this otherwise righteous man.

Ver. 10. *When the righteous fled from his brother's wrath, she guided him in right paths.*] i. e. When Jacob fled from the wrath of Esau into Mesopotamia, he was delivered from great dangers through wisdom that attended upon him, according to God's promise to him.—“*Behold, I am with thee and will keep thee in all places whither thou goest, and will bring thee again unto this land: for I will not leave thee, until I have done that which I have spoken to thee of.*” (Gen. xxviii. 15). Herein Jacob is an image of all the-

faithful, whom God separates from the rest of mankind, protects with his favourable kindness, and conducts, as his chosen, in the right way to happiness; which the wicked, through a fatal mistake and irregular wandering, out of the true path, cannot arrive at.

Showed him the kingdom of God.] i. e. When he beheld in his dream a ladder, the foot whereof stood upon the earth, and the top reached to heaven, and the angels of God were ascending and descending upon it; at the sight whereof, awaking from his sleep, and being amazed at the glory of the vision, he could not contain himself from crying out, "How dreadful is this place! for the Lord is here, though I knew it not: this is none other but the house of God, and this is the gate of heaven" (Gen. xxviii. 12. 17). This mystical ladder, according to the sense of the fathers, represents to us the care which the divine providence, in all ages, takes of the righteous; that God is present with them in the time of their affliction, and in the place of their exile and pilgrimage; and that in their sad and solitary condition, in a state of desertion as to all outward appearance, they shall not want the assistance and comfort of the holy angels, who are God's ministering spirits, to attend and succour the saints in all their difficulties and necessities whatsoever.

And gave him knowledge of holy things.] This contains something more than the former sentence, for wisdom taught Jacob moreover things relating to the service of God, it is probable, that in this vision he received from God himself, who then appeared to him (Gen. xxviii. 13), instruction of this nature, by his erecting a pillar instantly, that very stone upon which he had rested his weariness, and pouring oil upon the top of it, to consecrate it as a monument of God's great mercy to him; by his dedicating the place to God's service under the name of Beth-el, or God's house; by his vowing a vow, the first probably of that nature, and promising to restore to God the tenth of all that he should give him.

Made him rich in his travels, and multiplied (the fruit of his labours.) Καὶ ἐπλήρωσε τοὺς πόρους αὐτοῦ. The literal rendering of the place is, "That wisdom multiplied his labours, and made him rich by them;" and so Junius understands it, Locupletavit eum in ærumnis, quum multiplicaret labores ejus. All the commentators and ancient versions take it in another sense, "That she prospered the fruits of his labours;" which is apparently the sense of our translators. This blessing Jacob happily experienced, as a reward of his hard and continual labour; for though Laban defrauded him of his wages ten times, when he had served him twenty years faithfully in his house, and through constant and painful watching was "consumed by the drought in the day, and by the frost in the night," yet God suffered him not to be sent away thus empty, but gave him success and riches equal to his labours: for it was he that gave that extraordinary blessing to the artificer of laying the rods before the cattle, and, as the learned think (see Bishop Patrick in loc.) directed him by an angel to that invention, and promised to give success to it (Gen. xxxi. 10–12), intending to transfer unto Jacob a good share of the wealth of Laban; which was accordingly effected by this contrivance, and Laban's injustice hereby punished, and his policy overruled. And to this agrees the Arabic version of this place, Sinus ejus implevit opibus eorum qui insultaverant ipsi. In this sense one cannot help observing the propriety of the word ἐπλήρωσε, which seems to intimate the manner of Jacob's coming by his riches, viz. that it was by the multiplying, or surprising fruitfulness, of the cattle.

Ver. 11. In the covetousness of such as oppressed him she stood by him, and made him rich.] Ἐν πλεονεξίᾳ καρτερῶν αὐτὸν παρέστη. Calmet says, the true reading of the Greek is, αὐτὸν παρέστη, and explains it accordingly. Elle l'assistait contre l'avarice de ceux que vouloit user de violence, ou qui avoient l'avantage. In the book of Genesis we meet with the several ways and stratagems by which Laban, who had a greater regard to his own interest than to justice, endeavoured to surprise Jacob, and hinder him from receiving the fruits of his labours: for when Laban, to his surprise, found the contract very advantageous to Jacob, and had the mortification to see the cattle bring forth their young directly against his interest, he dissolved his own agreement, and made a new one with Jacob. Coverdale, therefore, very properly renders, "In the deceitfulness of such as defrauded him, she stood by him," which is more agreeable to what Jacob himself says (Gen. xxxi. 7), "Your father hath deceived me, and changed my wages ten times, but God suffered him not to hurt me." For it was impossible but Jacob must have been greatly injured by a man of that profound subtilty, had not the extraordinary inter-

position of God wonderfully prevented it, and disappointed the deceiver, which the patriarch very gratefully acknowledges.

Ver. 12. She defended him from his enemies, and kept him safe from those that lay in wait.] i. e. Either by turning away the wrath of his brother Esau, which, through his prudent conduct and humble submission, was at length mollified and changed into love and tenderness; or by God's threatening Laban in a dream from attempting any thing against Jacob, or seizing upon any of his possessions, when he pursued after him. In Gen. xxxii. we read, that the angels of God met Jacob in his journey, to encourage and comfort him no doubt, with the assurance that God was with him; and that he called the name of the place Mahanaim, i. e. two hosts or camps; for it is probably supposed that the angels might appear to him as distinguished into two armies, the better to defend him against his enemies on all sides (see Wells' Geography of the Old Testament, vol. i. p. 361).

And in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.] This relates to that conflict or wrestling which Jacob had with the angel, over whom he was at last victorious; nor would he quit his hold till he had obtained a blessing. The struggling of an angel with a man may seem *impar congressus*, and the victory of the latter is still more surprising: but many worthy ends were implied in this combat, and several useful reflections may be drawn from it. 1. Jacob having such power with God, as to be able to prevail over one of his ministers, was hence reminded not to fear his brother Esau, nor any attempt that he should make against him. 2. God enabled Jacob to prevail over the angel whom he contended with, to show the great power that those saints have, who put their whole trust and confidence in him. 3. We farther from hence learn, that when God suffers his saints to be exposed to great trials and severe temptations, it is with a design to teach them, by an experience of their own weakness and his might, that it is he alone that makes them victorious; and that he whom they have preferred to the world, is greater than the world, and more powerful than all things and persons in it. The fine observation contained in the conclusion of the verse, viz. "that godliness is stronger than all," though true in an eminent degree of Jacob, as has been shown, and is indeed implied in his victory, need not be confined to his single person; there are many other signal instances in the Old Testament to confirm this truth: it was by godliness that Jonathan, with his armour-bearer alone, put a whole garrison to flight; that David, unarmed, overthrew Goliath, and prevailed against the artifices and violence of Saul; that Jehoshaphat, without drawing a sword, triumphed over three confederate nations; that Hezekiah saved Jerusalem, and the kingdom of Judah, against a hundred fourscore and five thousand Assyrians that came against it: it was piety that determined constantly the fate of the Jewish people, and according to their observance of this, was the public happiness and condition of that state. And the same observation will hold with respect to any other nation or people, who will be always found to be successful, or otherwise, according as they regard God, and encourage and promote a true sense of piety. So that the advice of the psalmist is at all times best to be followed, and will be found, upon trial, to be even the truest policy: "Some put their trust in chariots, and some in horses, but we will remember the name of the Lord our God" (Ps. xx. 7). This power of piety, or truth, as it is called, is finely displayed by the apocryphal Esdras, in that contest before Darius, 1 Esdras iii. iv. where, after the arguments used in favour of wine, women, and kings, at length truth beareth away the victory, and being "stronger than all things, for truth endureth, and is always strong, it liveth and conquereth for evermore; neither in her judgment is any unrighteousness; she is the strength, kingdom, power, and majesty, of all ages. And all the people shouted, and said, Great is truth, and mighty above all things."

Ver. 13. When the righteous was sold, she forsook him not.] Joseph, who is here emphatically called the *righteous*, is another remarkable instance of God's protection and care of his afflicted servants; Joseph was sent to his brethren upon a friendly message, and his coming was even beneficial to them; but the recompense he met with was treachery and violence; it was unnatural to sell their brother, but it was an aggravation of their cruelty to sell him, an innocent and tender youth, to rough barbarians, and by them to be carried away into such a country as Egypt. Ephraim Syrus is very pathetic upon this occasion; he makes the unhappy Joseph to stop at his mother

Rachel's monument, as he was going with the merchants into Egypt; his complaint there, and the deep and melting impression it made, even upon his Ishmaelite masters, is very moving and affecting (De Laud. Jos.). Nor are his eloquence and invention less to be admired upon the other part of Joseph's sad history. The affliction of Joseph is a common allusion in scripture, and the standard, as it were, to try others' afflictions by. It is recorded of him, that he was but seventeen years old when his troubles first began; and though the patriarchs that were before him, underwent their respective trials and calamities, yet the Holy Spirit mentions none of their afflictions with the same emphasis as that of Joseph, as if they were to be the badge and characteristic by which he was to be distinguished from the rest; but, through the favour of providence and its secret but wonderful economy, his very afflictions were made the means of his advancement. This so remarkable an instance of the guidance of divine providence, another father applies to the afflicted and unfortunate, for their comfort and encouragement: "Joseph, a single person, sold a bondsman into Egypt, there destitute, imprisoned, enslaved; at length went forth a multitude from thence, even to the number of six hundred thousand souls, which grew up to be a great and very powerful people" (Greg. Nazian. Orat. 32).

But delivered him from sin: This relates to Joseph withstanding the solicitations of his mistress, Potiphar's wife, who, through a criminal love, would have tempted him to adultery; but by a strict regard to chastity, and a religious adherence to his duty, he was deaf to her entreaties, and proof against her amorous violence. The reflection of Rollin upon this part of Joseph's character, is so fine, and the advice therein given of such consequence to young and unguarded minds, that I cannot better illustrate this place, or more please well-disposed readers, than by transcribing it: "We find in his (Joseph's) conduct an excellent model of what we should do when we are tempted, Joseph defends himself at first by the remembrance of God and his duty; 'How,' says he to that bold and shameless woman, 'can I commit such an action, who have God for my witness and my judge? It is in his sight that you and I shall both become criminal: it is he who commands me to disobey you upon this occasion. How can I escape his view, or corrupt his justice, or be covered from his indignation? How then can I do this great wickedness, and sin against God?' But when the temptation became so strong, that he had cause to fear his weakness might yield to it, he prudently betakes himself to flight, rather than parley any longer, or continue in such a state of danger or temptation, as might at length incline him to offend against God" (Method of studying Belles Lettres, vol. iii. p. 141).

She went down with him into the pit: Joseph's noble resistance provoked his impudent mistress, who wrongfully accused him to her husband, and was the occasion of his being cast into prison; over whom God was, under this unhappy circumstance, more abundantly watchful. For the scripture seems to be particularly careful to make us take notice, how God protected this his servant, by informing us, that "the Lord was with Joseph; or, according to the Chaldee paraphrase of the place, that "the Word of the Lord was with him" (Gen. xxxix. 21.) This expression, that "the Lord was with Joseph in the prison," seems to intimate, that when Joseph was thrown into it, and seemingly forsaken of all, God descended with him into the obscure dungeon; and the expression of our author, that "wisdom went down with him into the pit, and left him not in bonds," is to the same purpose, viz. that the eternal wisdom became in a manner prisoner with him; i. e. according to the same polite writer, "she softened the tediousness of his nights, which were spent in watching and suffering; she was a light in that darkness where the rays of the sun could not penetrate; she took away from the solitude of his confinement which neither reading nor business could amuse or suspend the disagreeable sense of; and she diffused a calmness and serenity over his mind, which arose from an invisible and inexhaustible spring. In this his miserable confinement she was nearest to Joseph, as she is to every man in adversity that has faith: nor is it said, when Joseph was made a partner in the throne of Pharaoh, that wisdom ascended with him thither, as it is said, that she descended with him into prison, and assisted him in his bonds" (vol. iii. p. 139). St. Ambrose has the like reflection upon the same occasion: Non turbantur innocentes, cum falsis criminibus impetuntur, et oppressa innocentia detrahuntur in carcerem; visitat Deus et in carcere suos, et ibi est plus auxilii, ubi est plus periculi (De Joseph. cap. 5).

Ver. 14. *And left him not in bonds, till she brought him the sceptre of the kingdom.*] This is no where mentioned in the books of Moses; it is there only said, that Joseph "was made governor over all the land of Egypt:" Philo says, indeed, speaking of Joseph, that Pharaoh made him his viceroy, or, to speak more truly, says he, king; μάλλον δέ, εἰ χρεῖ τ' ἀδελφῆς κτείνῃ, βασιλεύει. But we are not to understand our author, as if he meant by the "sceptre of the kingdom," a truly royal power, a sovereignty strictly so called, unregne un empire absolu, says Calmet; but only, that he was the second person in the kingdom, and had a most extensive power and authority. Some make him to be a partner in the throne with Pharaoh, and think he was invested with this power when Pharaoh took off his ring, which was the royal seal, from his hand, and put it upon Joseph's, "and they cried before him, Bow the knee." But notwithstanding these ceremonies, and the supreme honours paid him therein, Joseph was still a subject; he was indeed his prime or chief minister, governor over all the country; but as his power came from Pharaoh, so it was subject to him. Grotius says, it was usual with the Hebrews to give the name of king to such as were raised to some very extraordinary honour, and were invested with great authority; and refers to ver. 16 of this chapter, which he understands in the like sense (Comment. in loc.). And thus governors of provinces, and persons of chief note and authority in countries of small extent, are called in scripture: see Judges i. 7, where the three score and ten kings, mentioned to have had their thumbs and their great toes cut off by Adoni-bezek, are not to be understood as real kings and princes, but as so many rulers of cities or small territories, called indeed kings, as having a resemblance of kingly power, by their jurisdiction in such places. Many such petty kings were in Canaan in Joshua's time, who were very numerous: Tous les seigneurs qui gouvernoient une ville (says Calmet in loc.) s'appeloient du nom de rois: till at length the greater overcame, and as it were devoured the rest. The like may be said of the thirty and two kings which went up with Ben-hadad the king of Syria to besiege Samaria (1 Kings xx. 1. Isa. xix. 2). And some of the ancients have given this name even to Abraham, Moses, and Israel (see Justin, lib. xxxvi. cap. 2, and Nicol. Damascen. apud Joseph. Antiq. lib. i. cap. 7, and Calmet in loc.). This seems confirmed likewise by the new name which Pharaoh gave him; which he conferred, not only because he was a foreigner, and intended to honour him, but to denote him to be his subject, though ruler of every body else (see Pat. in loc.): a name which, according to St. Jerome, and the vulgar Latin, signified "the saviour of the world" (see Gregory's notes, p. 65), probably in allusion to the services done by him in the time of the famine. But perhaps this name may mystically include something higher; for some learned men have remarked, that there are few saints of the Old Testament, in whom God has been pleased to express so many circumstances of resemblance with his Son, as in Joseph (see the particulars of the agreement, and the parallel drawn by Rollin, vol. iii. on the Belles Lettres, p. 155). This is doing the greatest honour to Joseph, and strictly giving him perpetual glory.

And gave him perpetual glory.] By the term *perpetual*, we may understand that Joseph's glory did not die with him, but was preserved and handed down to posterity, by some public monument in his favour, or by some symbol representing him. Dr. Spencer contends, that the ark and cherubims were honourable hieroglyphics of Joseph; both of which had a symbolical reference to him, and preserved his memory; Æquum est opinari, Deum cherubim et arcam, præ aliis omnibus instituisse, eo quod Josephi piissimi et charissimi monumentum extarent. Nam arca non tantum nomine, sed et figura cum Josephi arca, et cherubim cubove, Josephi nomine et insigni, maxime conveniebant—ut utraque ejus vitam et mortem ab oblivione in æternum vindicaret (tom. ii. De Orig. Arceæ et Cherub. p. 578, 9). But the learned Vossius has made it appear, with more probability, from the testimonies of Ruffin and Suidas, and other authorities and arguments, that the memory of Joseph was preserved under the Egyptian Apis; for he observes, first, that it is highly probable so extraordinary a person, so great a prophet and statesman, and so public a benefactor, as Joseph was, would have his memory consecrated to posterity: that the Egyptians were most likely to do this, by some symbolical representation of the kindness; and that no symbol was more proper for this than the Egyptian Apis; because the famine was prefigured by the *lean kine*, and the time of plenty by the *fat*, the ox being a known symbol of fruitfulness and plenty, which Joseph was in a very great degree the happy occasion of. It is evident likewise from Pharaoh's rewarding Joseph, that the Egyptians were de-

sirous of showing their gratitude; and it is no less certain, that it was the common practice among them, to perpetuate the memory of benefactors by some symbols, which, though at first designed only for civil use, were afterward abused into idolatry and superstition. And, lastly, the very names, *Apis* and *Serapis*, give great light and probability to the conjecture: for Vossius conceives *Apis* to be the sacred name of Joseph among the Egyptians, and answers to the Hebrew אב *ab*, i. e. *father*; and such, indeed, he was to Pharaoh and his people, and Joseph expressly calls himself so, Gen. xlv. 8. The scripture likewise informs us, that by the order of Pharaoh they cried before him, *Abrech*, which is a compound word, and means, according to the rabbins, both *king* and *father*. *Serapis*, it is well known, had a *bushel* on his head, another very significant symbol of Joseph; and the very name of *Serapis*, is probably derived from שור *sor*, which signifies a *bull*, and *Apis*. So that we seem here to have the sacred history of Joseph visibly traced through all the Egyptian darkness and superstition (Vossius De Idololat. lib. 1. Sulpic. Sever. lib. ii. cap. 21, in notis. Gregory's Observations, p. 65. Reeves' Apology, vol. ii. p. 39).

Ver. 15. *She delivered the righteous people and blameless seed from the nation that oppressed them.*] It has been an objection against this writer, that he represents the Hebrews, when they were in Egypt under the bondage of Pharaoh, as a just and irreproachable people; which is not agreeable to what Ezekiel says of them, and some others of the prophets, who accuse them as given to idolatry, in that place and at that time (Ezek. xx. 8. xxiii. 3). Others think that, as a Jew, he speaks of them in general, according to the notion which they had conceived of themselves; for they were full of spiritual presumption, looked upon all other nations with the utmost contempt, as imagining themselves to be the only righteous and accepted, and thought every thing their due; and, that as God had shown particular honour and kindness to the Jews, in choosing them to be his people, he would never reject them. In this latter sense the profoundly learned Dr. Jackson understands this place; for he observes of our author, "That though he was a man of an excellent contemplative spirit, as full as the moon in points of high speculation of God's general providence in governing the world; yet when he comes to discuss the different manner of God's dealing with the righteous (which in his language are the seed of Abraham) and the wicked heathen, he betrays himself, in some measure, to be infected with a disease, common to his countrymen, the Jews." The radical disease which was common to the whole Jewish nation at that time, and to this author in particular, he says, was this, "That, because they were the seed of Abraham, they were the only righteous and blameless seed. And however the Lord God of their fathers did often chastise and correct them, yet all his corrections were filial (xi. 10. xii. 22), that he would not, or could not, at any time plague them, as he had done the unrighteous heathen, or punish them with the like blindness of mind, or hardness of heart, as he had done the Egyptians. But St. Paul has given a receipt or medicine for curing this disease in his countrymen then living, and for preventing the like in after ages, whether in Jew or Gentile (Rom. ix. 18). "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." The extract of which aphorism is this,—that the Lord was not so tied by oath or promise unto Abraham, but that he might or would harden the hearts, and blind the eyes of his seed, after the same manner he had done Pharaoh's and the Egyptians', if at any time they should become as obstinate as Pharaoh and his people had been. To harden the seed of Abraham, upon the like pride of heart, obstinacy, and contempt of God's forewarnings, could be no prejudice to God's oath to Abraham, no impeachment of his promised loving-kindness to David, but rather a proof to all the world, that the God of Abraham was "no respecter of persons;" but as they who in every nation fear him, and love righteousness, shall be accepted of him; so all those of any nation that despise him, and work unrighteousness, shall be ejected by him (tom. iii. 206, 7). And the history of the Jewish people justifies this observation; for as they grew still more corrupt, wicked, and idolatrous, in the promised land, than they had been in Egypt, notwithstanding the many instructions, invitations, reproofs, and miracles, of their prophets and holy guides to reclaim them, God was at last obliged to send them captive to Nineveh and Babylon; and at length, when neither corrections nor benefits, nor even the coming of their own Messiah, could overcome their obstinacy, God was pleased to reject his once-beloved, and to call and adopt the Gentiles that were afar off. But perhaps, we may explain this

passage of our author, which hath been excepted against for the reasons before given, in a good consistent sense, without supposing any prejudice or partiality to his countrymen, as the latter objection does, or that the author maintains any false fact in the instance before us, as is the sense of the former: for, 1. This writer may probably call the Jews a righteous, or, as the margin has it, a holy people, λαὸν ὁσίου, upon account of their external holiness, as being a peculiar people, a chosen generation, a holy nation, separated more immediately to God's service, and called with a holy calling. 2. The Jews may be here, not improperly, called, a blameless seed, σπέρμα ἀμώμων, upon account of the imputative righteousness of the patriarchs, Abraham, Isaac, and Jacob, their forefathers; the root therefore being holy, the branches may be considered so in like manner. 3. Though the Jews cannot indeed properly be said to be a righteous and blameless seed, with respect to God, who permitted their disgrace and punishment in Egypt, upon the account of their wickedness; yet, with respect to Pharaoh and the Egyptians, they may be said to be righteous and blameless, just and irreproachable; Qui n'avoient jamais offensé les Egyptiens, as having never injured or offended them, though greatly oppressed by them: this is Calmet's exposition (see Pref. sur le Livre de la Sagesse, et Comment. in loc.).

Ver. 16. *She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;* i. e. She entered into the soul of Moses, here called "the servant of the Lord," by way of eminence, as he is in many places of scripture. It is observable, that this writer speaks of *dreadful kings*, in the plural number, though he only appeared before Pharaoh; nor is there any reason to imagine more kings than one in Egypt, except we should, with De Muis, include some neighbouring kings, then captive or tributary to Pharaoh (Comment. in Ps. cv.). But this author, as I have before observed (see note on ver. 14), gives the names of kings to great men and nobles. We have an instance of the like plural expression, and upon the same occasion, Ps. cv. 30, "Their land brought forth frogs, yea, even in their kings' chambers." Ἐν τοῖς ταμίαις τῶν βασιλέων αἰγῶν, LXX. Coverdale's translation refers it to Pharaoh only, "She stood by him in wonders and tokens against the horrible king." The sense of the whole verse is, that wisdom entered into the soul of Moses, and spake by his mouth, and made him even a God unto Pharaoh, before whom, his royal issue, and his nobles, he wrought so many surprising miracles as might have convinced them, that God was the sovereign ruler, not only over all the kingdoms of the earth, but even over the elements and universal nature.

Ver. 17. *Rendered to the righteous a reward of their labours,* God gave the Israelites, at their departure, the goods of the Egyptians as the reward of their labours among them, and as their just due for their past services. Many of the ancient fathers, as Irenæus, Tertullian, Epiphanius, &c. understand the case in this light, and look upon the spoiling of the Egyptians, as a piece of justice only due to themselves: for undoubtedly the Israelites ought, both in equity and strict right, to have had some wages or recompense for the labours and hardships they underwent in their service; to which they seem more entitled, considering the great benefits the Egyptians received from them in general, and from Joseph in particular. St. Austin, therefore, well observes, speaking of the Egyptians, *Homines peregrinos labore, gratuito injustè et vehementer afflixerant; digni ergo erant et Hebræi quibus talia juberentur, et Ægypti, qui talia paterentur* (Lib. xxii. cont. Faust.). We may add further, in vindication of this fact, that it was done by the appointment and command of God himself, who thus punished the Egyptians for their injustice and cruelty to the Israelites. And though it is contrary to the law of nature, as well as positive law, to take away the just goods of another, because no man has a right for that purpose, yet the case is quite altered, when such an action is done by the command of God, who has an unquestionable right in, and power over, all persons and things, as the maker, and giver, and Lord of all. There could be therefore no injustice in this particular, as God had an undoubted right to transfer the property of the Egyptians to the Hebrews. Nor does scripture any where condemn or disapprove this fact; it is rather a confirmation of scripture, for thus the promise to Abraham was fulfilled, "That nation whom they shall serve will I judge, and afterward shall they come out with great substance" (Gen. xv. 14). I shall not enter any farther into this argument; such as desire to see it discussed more at large, may consult Shuckford, Connex. Sacr. et Prof. Hist. vol. ii. p. 495; Waterland's Scripture Vindicated, par. ii. p. 10; Grotius De Jure Belli et Pacis, and other writers, who justify this fact, by a great number of good reasons.

Guided them in a marvellous way, and was unto them for a cover by day.] This refers to the divine protection exhibited to the Israelites in their journeying through the wilderness, when God led them by a pillar, which stood still when they were to rest, and moved forward when and which way they were to march. This pillar appeared as a cloud in the day, and served for a covering over them, to defend them from the scorching heat of the sun; which the writer of Ecclesiasticus expresses very strongly when he calls it, *σκήπη ἀπὸ καθώματος, καὶ σκήπη ἀπὸ μεσημβρίας* (xxxiv. 16). It was a cloud erected towards heaven, like a pillar upwards, but downwards flat and broad, spread over the body of the people, as afterward more eminently over the tabernacle; and, though but one pillar, had two different appearances and uses; of a cloud by day, to defend them from the heat, which, in those parts, was very excessive; and of a fire by night, to direct and illuminate them. Coverdale's and the Geneva bibles express the first very properly, "On the day-time she was a shadow unto them." "This darkness of the cloud had also another use, viz. that it blinded and confounded their enemies, that they might not come near to assault them. Mr. Toland's account for one and the same thing giving both light and darkness to different parties, is very odd and singular, to say no worse of it: he supposes a fire was made by order of the Hebrew general for a blind to the enemy, that they might be suspected to be where indeed they were not (see his Hodegus, and note on xix. 7).

And a light of stars in the night season;] The Greek reads, *εἰς φλόγα ἀστέρων τὴν νύκτα*, according to Grabe's and some other editions; but *ἀστέρων*, which the Vatican copy preserves, seems more proper and expressive; for *ἀστέρων* signifies a constellation, or a great collection of stars together, according to Didymus, *ἀστὴρ δὲ ἀστέρων διαφέρει, ὅτι ὁ μὲν ἀστὴρ, ἔν τι τῷ τότῳ δὲ ἀστέρων ἐκ πολλῶν συνίστηεν ἀστέρων, ζῶδιον ὅν, δὲ καὶ ἀστροβόητη καλεῖται* (In notis ad H. Δ. 75). Many of which constellations, by their joint and united light, might imitate a torch, or a flame, as the margin renders. But could the light of common stars, scattered here and there confusedly, assist the Israelites, travelling in a vast and pathless wilderness? or would so feeble a light serve for their direction, and be sufficient for all their purposes? Calmet compares to this light the *ὁ ἀστὴρ*, or the star which appeared at our Saviour's birth (Matt. ii. 9), "which (says he) was a light that moved in the air before the magi, something like the pillar of the cloud in the wilderness, which either stopped, or went forward, in such manner as was necessary for the conduct of the wise men to the proper place." This he takes to be an inflamed meteor in the middle region of the air, with miraculous and extraordinary circumstances attending it: as our version, following the Greek, seems to make the real light of the stars to be the guide of the Israelites in the night season; *ἀστέρων*, taken in this sense, may be sufficient for their direction. But the Syriac and Arabic versions understand this pillar in a different sense, that it was as a light of stars in the night-season; the former reads, vice splendoris siderei, and the latter more fully, noctū verò, vice fulgoris stellarum, splendor. We may therefore understand this place, either of a number of constellations placed together, shining with a natural but very extraordinary light; or, of a collection of meteors with a preternatural light; or, lastly, comparatively, that this light imitated that of the brightest stars, in the sense of the oriental versions. In the scripture, this appearance is described in much stronger terms; for the pillar, which appeared in the day like a cloud, is there mentioned to be like a light, or pillar of fire; and thus the psalmist, "In the day-time he led them with a cloud, and all the night through with a light of fire" (Ps. lxxviii. 14). And to this the prophet alludes when he says, "The Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of flaming fire by night" (Isa. iv. 5). Salvia rightly describes this pillar, with its different appearances, when he calls it, "Mobilem columnam, nubilam die, igneam nocte, congruas columnam diversitates pro temporum diversitate sumentem: scilicet ut et die lucem lutea obscuritate distingueret, et caliginem noctis flammeo splendore claritatis radiaret" (De Gubern. Dei, lib. i.). It seems, after all, best, without aiming at explaining the nature of this appearance, to say, that the glorious Shechinah, itself, in this pillar, gave light and comfort to God's own *peculium*: for the regent of this cloudy pillar was he that forms the light and creates darkness; and as "there was the hiding of his power, so his brightness there was as the light," Hab. iii. 4, where the reading of the LXX. is too particular not to be taken notice of, *καὶ ἔδετο ἀγάπην κραταίων ἰσχύος αὐτοῦ*; for it intimates the principle upon which the great Goel, or deliverer, proceeded to exert his might under these

different appearances, viz. his strong and powerful love towards his people (see note on xix. 7). Messieurs du Port-Royal, besides the literal, give us a very useful allegorical sense of this pillar, viz. "That, as the cloud, by its overshadowing, sheltered the Hebrews from the extremity of heat, so the assistance of the Holy Spirit defends us against the burnings and flames of concupiscence; and as that light of fire guided them in a marvellous way in the very darkness of the night, so the Holy Spirit illuminates men's minds with its heavenly light, under their sad state of spiritual darkness; and with its holy fire cheers and comforts the saints in their greatest afflictions" (Comment. in loc.). And, indeed, according to the mystical sense of the fathers, the whole people of Israel, and that which befell them, were types or figures of Christ and his church, as the apostle himself makes them, 1 Cor. x.: their bondage in Egypt was a type of the slavery of sin, and their deliverance from thence, of our redemption from Satan: the desert through which they passed, and the difficulties they encountered in it, were a lively figure of the miseries of this life: as Moses, their leader, was of Christ; Canaan, of heaven; the Red sea, of baptism; and manna, of his heavenly doctrine, which came down from heaven, and nourishes unto eternal life.

Ver. 19, 20. *And cast them up out of the bottom of the deep. Therefore the righteous spoiled the ungodly.*] The expression here is ambiguous, and the interpreters are accordingly divided about the true sense of it; the far greater part of them understand it, either of the Israelites' happy escape from the Egyptian bondage, or from the dangers of the Red sea. This seems to be the sense of all the old English translations, of the oriental versions, and of the Vulgate, which metaphorically renders, *et ab altitudine inferorum eduxit illos*, as if their escape from thence was like a return from the grave. Calmet renders very expressly, *elle a retiré les siens du fond des abîmes*; and, among the sacred critics, Grotius and Badwell are of the same opinion. But there is another, and I think, with submission, a better sense, and more agreeable to the context, which applies these words to the Egyptians, which is favoured by the comment of Messieurs du Port-Royal, which renders, *qui les a rejettez morts du fond des abîmes*; i. e. that after they were drowned, they were cast by the tide, or by God's appointment, from the bottom of the sea to the shore, where the Israelites were encamped; by which means they possessed themselves of their spoils. And to this agrees, in great measure, the account which Josephus gives, "That the winds and the waves forced their arms ashore just at the place where the Hebrews had pitched their tents; which Moses understood to be another providence, in furnishing the people with arms in this manner that they so much wanted, which were gathered together and distributed among the Hebrews" (Antiq. lib. ii. cap. 16). That the first sense, which applies these words to the Israelites' escape from the dangers of the Red sea, cannot be the true one, seems manifest from the context, and the following reasons: 1. That the spoiling of the Egyptians, by the borrowing of their valuable goods, is mentioned just before, ver. 17. 2. That the mention of it follows very improperly, after the relation of the drowning of their enemies; for can any thing be more absurd than this reason, that, because they were happily escaped from the Red sea, therefore they spoiled the Egyptians before they came to it? *Διὰ τοῦτο*, therefore (ver. 20), cannot relate to this first spoiling of the Egyptians. 3. At their departure from Egypt, when they went out laden with the goods of their oppressors, there was no hymn composed on that occasion, nor do we find any recorded in their history. But in the sense which I contend for, all is right and easy; for after the account of the Egyptians being drowned, and that they were cast up from the bottom of the sea to the side where the Israelites were, it follows very naturally, that the dead bodies coming by this means into their power, they therefore spoiled them, *διὰ τοῦτο ἐσκόλευσαν ἄσβεστῶν*; i. e. stripped them, and took their arms from them, which they most wanted. And what confirms this is, that a hymn was actually composed and sung upon this signal overthrow of their enemies (see note following). 4. *Ἀνίβασαν* is not to be taken in the sense of *leaping*, as Grotius seems to understand it, making it synonymous to *σκιρτῶν*, and *ἐξάλλασθαι*, but is a metaphor, taken from water issuing from its source or fountain; or rather, from the bubbles rising in boiling water. Our translation, therefore, is too flat, when it barely renders, "cast them up;" for the bodies rising in the act of drowning, are here, by a beautiful and expressive allusion, compared to bubbles rising in boiling water; and the true sense is, that he made the bodies of

the Egyptians rise up like bubbles from the bottom of the sea. In the sense of our version the reading should be, *εἰς βραχίον* (see 2 Macc. i. 12).

Ver. 21. *For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.* The ancient English versions read in the present tense, "Wisdom openeth the mouth of the dumb, maketh the tongues of the babes to speak;" which is the rendering of Coverdale's and the Geneva bible, and may be considered as a judicious epiphonema, or useful reflection, wherewith the author concludes the chapter, to show the great power of God, that he "who removeth away the speech of the trusty, and taketh away the understanding of the aged, who leadeth counsellors away spoiled, and maketh the judges fools" (Job xii. 17. 20), can, with equal ease, make the dumb eloquent, and the mouth of babes and sucklings to chant forth hosanna and praise. But I think this verse relates rather to the foregoing, and concerns the same persons; the sense, according to the original, and the oriental versions, seems to be, that the Israelites, who before were silent through fear of the Egyptians, and were not, by the many former miracles wrought in their favour, induced to bless and praise God for them upon a sight of the sudden and universal destruction of their enemies, from a sense of the danger which themselves had escaped, and out of gratitude for the unexpected spoils which they were possessed of, sang unto the Lord, upon the occasion, that hymn of thanksgiving, or eucharistical ode, which has been so justly celebrated by all antiquity, which Archbishop Usher styles, *Onnium, quorum uspiam memoria extat, primum et antiquissimum*; "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea:" which was seconded by Miriam the prophetess, and all the Israelitish women, with umbrels and with dances (Exod. xv. 1); and, according to Grolius, the children joined in and completed the harmony (Comment. in loc.).

CHAP. XI.

ARGUMENT.—The account of what wisdom did for the Israelites after their departure out of Egypt is continued. God's different dispensations towards the Egyptians and the Israelites in the wilderness are recited, and a parallel or comparison drawn between the plagues with which God smote the former, and the great mercies which he vouchsafed to the latter, even in the same instances. That the Egyptians were deprived of water, by the river and all their springs being turned into blood, by which plague great numbers died through thirst; but the Israelites were supplied with the same element at the same time that they were afflicted, and afterward, in a more extraordinary and miraculous manner, from the rock, which flowed like a stream or river, and even followed them from place to place in their travels through the wilderness.

Ver. 3. *They stood against their enemies, and were avenged of their adversaries.* Such as the Amalekites, who fell upon those of the Israelites, who, through weakness or fatigue, could not keep up with the rest of the army (Deut. xxv. 18), and endeavored to oppose their passage, and hinder their settlement in Canaan; the king of Arad, who attacked the Israelites as they passed that way, and took some of them prisoners, without any provocation (Numb. xxi. 1); Og the king of Bashan, and Sihon king of the Amorites, who were likewise the aggressors, and opposed their march; for in this sense we are to understand the place, that the Israelites did not act offensively till they were assailed; and thus the Arabic version takes it, *Bellum contra se gerentibus resisterunt, et ἀντιμαί* is so used in the best Greek writers.

Ver. 4. *When they were thirsty they called upon thee.* This happened twice in the wilderness; at Rephidim they first murmured for water (Exod. xvii. 1), and then at Kadesh (Numb. xx.). But though this miraculous supply of water seems mentioned twice in this verse, there is no necessity to suppose, that both these times are referred to. There is the like repetition, Ps. lxxviii. 16, which seems, according to the rendering of the LXX. to relate to the same miracle (see also Ps. cxiv. 8). One may often observe in this book, and the like may be said of Ecclesiasticus and the book of Proverbs, that the same sense is frequently expressed in two periods or members of the same verse, with no other difference, but a variation of the phrase. This observation will be found not without its use; but there are two others in this chapter which it may be proper to mention, as being more material, and even necessa-

sary, for the right understanding this book, and may indeed be considered as the very key of it, at least of the remaining part; we have the first in the next verse, "That by what things the Egyptians were punished, by the same the Israelites, in their need, were benefited;" which parallel is almost constantly pursued, and strongly drawn, by way of contrast or opposition, to acquaint us, as it were in one view, with the joint history of those people, and God's respective dealing with each of them: the second is in ver. 16, viz. "wherewithal a man sinneth, by the same also shall he be punished;" which aphorism, well weighed and attended to, will be of great service for unravelling and explaining the *ten plagues* in particular, and the reason why God chose to afflict that people with *them*, rather than with any other.

And water was given them out of the flinty rock. It is not without good reason that water is said to be given to the Israelites from the *rock*. That this miracle is mysterious, is evident from the circumstances related of it; for if there had been no other design but the relieving their necessity, that might have been supplied by rain from heaven: or, if only a visible effect of the divine power was intended to have been displayed, that had been as easily discovered, in causing new springs to rise from the earth; but Israel was not supplied with water from the clouds or the valleys, but from the rock. Hence therefore learned men have drawn a parallel, between the *rock* and Christ: 1. Because a *rock* is the ordinary title of God in scripture, and in a special manner it resembles Christ (Ps. cxviii. 12. 1 Pet. ii. 7, 8). 2. It was the Son of God, "the angel of his presence," the conductor of his people, that then spake to Moses, and stood upon the rock, to signify the relation it had to himself (Exod. xvii. 6). 3. The apostle himself so explains it, "They drank of that spiritual rock which followed them, and that rock was Christ," 1 Cor. x. 4 (see Bates' Harmony, p. 458).

Ver. 6. *For instead of a fountain of a perpetual running river* [*Ἀντὶ μὲν πηγῆς ἀειδαίου ποταμοῦ. Πηγὴ ποταμοῦ* is not a usual expression, and seems to relate, if it be the true reading here, to the source or fountain-head of the Nile, the river here intended: for thus much must be allowed, that the ancients inquired after nothing more than the fountains of the Nile (see Stephan. Diet. Histor. Geograph. in voce Nilus). And Strabo and other Greek writers constantly use the word *πηγή* in speaking of them, and even whole treatises have been written concerning them; and when any streams are corrupted, it is natural to ascribe the fault to the corruption of the fountains whence they flow, though perhaps the accident proceeds from some other cause. There may also be, possibly, an allusion in this expression to the fountain and river in the wilderness; for the place where the water issued from the rock in Horeb, was, in the strictest sense, *πηγὴ ποταμοῦ*; and indeed the stream flowing thence is expressly called by the LXX. *πηγαὶ ὑδάτων*, Pa. cxiv. 8 (see also Joseph. Antiq. lib. iii. cap. 1). And the stream that followed (as St. Paul words it) the Israelites in the deserts wherever they went (or as some conjecture the fact, they followed the river, which way soever God directed its course, whereby he ordered their journeys as he pleased), was to them *ἀειδαίος ποταμός*. In allusion, I say, to this stream in the wilderness, *πηγὴ ἀειδαίος* may here perhaps be ascribed to the Nile. The Arabic version applies *ἀειδαίου* to *πηγῆς*, and renders, *Pro fonte fluminis abunde manante*; i. e. instead of a clear and perpetual running spring, they were troubled with a river foul with blood. But as all the other versions join this epithet to *ποταμοῦ*, and as the opposition lies not between what the river was in its natural state, and after it was turned into blood, but between the Egyptians being deprived of water, and the Israelites supplied with it, in the same miraculous manner; and, which is of great moment in the present inquiry, by the very self-same instrument,—I am more inclined to think, that the true reading of this passage is, *ἀντὶ μὲν πηγῆς ἀειδαίου ποταμοῦ*, see Exod. vii. 20, where the text says, that "he (Moses) lifted up the rod, and smote the waters that were in the river, and all the waters that were in the river were turned into blood." It is no less observable, that the same rod was the immediate instrument in the other miracle, viz. in supplying the Israelites with water; for the scripture is very full and explicit in this point, "And the rod, wherewith thou smotest the river, take in thy hand and go—And thou shalt smite the rock, and there shall come out water" (Exod. xvii. 5, 6). This conjecture is confirmed likewise by the context, particularly ver. 5, which manifestly alludes to the rod that struck both the Nile and the *rock*, and may be equally applied both to the cause and to the effect. To establish this far-

ther, I shall show upon what account this river may be styled *ἀίνας ποταμός*: 1. *Αἶνας* is applicable to it, as it is a common epithet of a river. Instances of this may be found in the classic writers; Horace, particularly, thus describes the perpetuity of its course,

"Rusticus expectans dum defluit amnis: at ille
Labitur, et tabetur in omne volubilis ævum."
(Epist. lib. i. ep. 2.)

in opposition to brooks that often dry up, and have little or no water in them. Thus Calmet expounds this term, Comment. in loc. Besides this general reason, may not the river Nile in particular be so called, 2dly, as being, in the opinion of many learned men, one of the four rivers of Paradise, originally Gihon (Gen. ii. 13)? and as such may be considered, in point of time, as a perpetual running river. 3dly, The Nile may be termed *ἀίνας ποταμός*, as a never-failing river, its fountain being never dry, but its streams continually fed, though in a country where it seldom or never rains: and though its source remained concealed, yet its supplies were constant, and as it were miraculous. Hence the Phœnicians, Canaanites, Syrians, Greeks, and other travellers into Egypt, had a notion that God himself supplied Egypt with these surprising and never-failing waters: and hence Homer probably calls the Nile, *Διαιτερὴς ποταμός*, Fluvius à Deo missus, i. e. "a river sent and maintained by God;" *Odys. Δ. 581.* Strabo gives it the same title, lib. xvii. And indeed the Egyptians represent this constant miracle by the symbol of a river flowing out of the mouth of the sun, the known and fixed image of God among them. 4thly, The Nile may be called *ἀίνας*, as being, according to the Egyptian notion, perpetual à parte ante, for they esteemed water to be the very origin and principle of all things, and on that account they worshipped it: the Nile in particular is sometimes termed *Ζεὺς Αἰθύπτιος*, and therefore God smote it in the first place. And thus Philo, *Primum ab aqua Deus pœnas infligit, proterea quòd, cum aquam supra modum Ægyptii colerent, originem rerum omnium et principium esse stantuerent, eam primum æquum esse putavit ad eorum castigationem advocare* (De vita Mosis). Lastly, May not this very ancient and celebrated river, by Juvenal called, *the river*, by way of eminence (Sat. xx.), be considered as *ἀίνας*, in contradistinction to the occasional water in the wilderness, which then first existed, and at length ceased to flow?

Ibid. and ver. 7. *River troubled with foul blood, for a manifest reproof of that commandment, whereby the infants were slain.* i. e. God changed the waters of the Nile, which before was a clear running stream, into a discoloured and foul water, or rather a sort of stagnating blood, wholly unfit for the Egyptians' use. Our author seems to represent the river as turned into real blood, at once to exemplify and chastise the crime of drowning the Hebrew infants therein (see Origen and Theodoret in cap. vii. Exod.). The latter expressly says, *Hanc plagam intulit Deus propter pueros Judæorum in aquis immersos; fluvius enim, mutatus in sanguinem, conqueritur de cæde puerorum per eos commissæ: i. e. "This plague God brought upon them for the children that were drowned, and the river thus turned into blood complained of that slaughter."* Coverdale's version is to the same purpose, "Unto the enemies thou gavest man's blood instead of living water," which is a literal translation of the Vulgate, pro fonte sempiterni fluminis humanum sanguinem dedisti injustis. St. Austin (De Miraculis Scripturæ) and other ancient writers, mention what is equally surprising, that the springs and fountains themselves were likewise so affected and changed, that if an Egyptian dug for fresh water, what issued forth from the earth was like actual blood from a wound. Philo's account is nearly the same; *Unâ cum mari cruentantur lacus, fossæ, alvei, rivi, putei, fontes, universa in Ægypto aquæ vis, apertæque humoris venæ velut in profluvio sanguinis, cruoris torrentes emitterent* (De Mose, lib. i.). But others think, that this calamity extended only to that part of the river, or those waters, that were nigh the court of Pharaoh; for if this plague was universal, the magicians could have had no place to practise their skill in, and effect the like (see Jackson's works). That such bloody and foul water should breed distempers in the Egyptians, and be even poisonous to them, is no wonder; but Josephus adds, that this was particular to the Egyptians, for the water was wholesome to the Israelites, and with respect to them retained its own nature and usual sweetness (*Antiq. lib. ii. cap. 14.*)

Thou gavest them abundance of water by a means which they hoped not for: God gave the Israelites drink in a

barren and uninhabited desert, in a dry and thirsty land, where no water is; and this he did from a solid and unpromising rock. The Israelites, according to Josephus (*Antiq. lib. iii. cap. 1.*), "had conceived a notion, from Moses's mentioning water out of the rock, that, dry and wearied as they were, a way was to be cut by them through the rock for the water, which gave them more uneasiness than the thoughts of the cooling refreshment gave them pleasure. But when, upon the striking of the rock with the rod of Moses only, a large stream of water forthwith followed, they praised God for giving them *σῶτηριαν οὐδ' ἐπιστάσαν*." An expression not very unlike our author's. And to increase the miracle, this crystal stream not only refreshed them for that time in their distress, but even followed them in their journey. The Jewish rabbins are very fond of the conceit, that the rock itself followed them; but others, to soften this prodigy, more wisely assert, that the water from the rock became a river, and flowed after the camp. The reasons for this opinion are, 1. That from the time of this flow of waters from the rock at Horeb, until they came to Kadesh, the Israelites are not said ever to have wanted water, which they must have continually stood in need of, and indeed perished for want of, in their passage through the wilderness, if God had not thus miraculously supplied them. 2. Some expressions in the Psalms seem to imply, that a river from the rock attended them from place to place in their journeyings (*Ps. lxxviii. 16, 17, 21. cv. 40.*) 3. St. Paul says, that they "drank of the rock which followed them" (*i. Cor. x. 4.*) which the best interpreters agree in expounding of the water that flowed from it, and went along with them (see Poole, Whitby, Hammond, in loc. and Usher's Annals ad A. M. 2513). The rendering of the Syriac version of this passage is very particular and remarkable, *Quibus et aquam dedisti in optima illa vita, quæ non deficit, alluding probably to that living water, John iv. 14, which our Saviour promises to all the faithful, which "shall be in them a well of water springing up into everlasting life."* In like manner this miracle has been allegorized by the fathers, and is, according to them, a visible representation of the overflowings of grace; for Christ is the true rock from whence issue those waters of life, which quench the thirst of his people, during the weary steps they take in the wilderness of this mortal life.

Ver. 8. *Declaring by that thirst then how thou hadst punished their adversaries.* A contrast or comparison is carried on here, and in the verse foregoing, between the thirst of the Egyptians, occasioned by their foul and distempered water, and that of the Israelites in the wilderness; the first was the just punishment of obstinacy and wickedness, the second was designed to prove and admonish God's chosen people. The sense of the whole verse is, that the Israelites perceived, by their thirst of a short continuance, the different manner of God's dealing with them and with the Egyptians; the former he treated with mercy and favour, and the latter with the utmost rigour and severity. St. Austin observes, that in this plague *bibentibus erat exitium, non bibentibus pœna ob sitim quam sustinebant* (De Mirac. Script.), i. e. "unto them that drank it was death, and unto them that drank not it was a sore punishment on account of their great thirst." Philo says yet more expressly, *πολλὴ καὶ ἀνθρώπων ἔχθρας ἢ ἐφ' ὧν διαβδάραις, κ. τ. λ. hominum siti enectorum magnus numerus acervatum jacebat in trivitiis, non sufficientibus domesticis ad sepulturæ officia* (De Vita Mosis, lib. i.). i. e. "a great number of persons, dead with thirst, lay by heaps in the streets, their servants or friends not being able or sufficient to bury them."

Ver. 9. *They knew how the ungodly were judged in wrath and tormented.* *Ἐργάσαν πᾶς ἐν ὀργῇ κρηόμενοι δόσεις ἱβασαίζοντο.* I think the rendering of Coverdale's and the ancient English versions far preferable; "When they were nurtured with fatherly mercy, they knewledged how the ungodly were judged, and punished through the wrath of God." The Geneva bible is to the same effect, "When they were chastised in mercy, they knew how the ungodly were judged, and punished in wrath." *ἐν ὀργῇ ἱβασαίζοντο*, which is the better construction. *Judged in wrath*, as our version has it, seems to carry a reflection upon the equity of God's proceedings. The oriental versions understand it in like manner, and render accordingly.

Thirsting in another manner than the just. The different effect of their thirst sufficiently appears from the description in ver. 8, that of the Israelites being only troublesome for a time, but the other was dangerous and fatal. The Greek Vulgate, and all the ancient versions, entirely omit this sentence in this place. Our translators seem to have

inserted it here, to illustrate this verse, and specify the torment: it is fetched from ver. 14, in the Vatican copy (the 15th in Grabe's edition), where it certainly is very improperly placed, as having no manner of relation to the context. So that one cannot but wonder how all the copies and versions should conspire, as it were, in this mistake, and our translators alone be so sagacious to find it out, and restore this dislocated passage to its proper place. Though it would not come in amiss at the end of the eighth verse, reading only *δελήσαντας*, instead of *δέλησαντες*.

Ver. 10. *For these thou didst admonish and try, as a father: but the other as a severe king thou didst condemn and punish.* When the Israelites were chastised, their trial continued but a short time, and God never entirely withdrew his mercy and loving kindness from them; even their chastisement was tempered with tenderness. But the Egyptians were loaded with miseries without intermission; for after having harassed them with ten successive plagues, which terminated in the death of their first-born, God at length drowned the whole army of Pharaoh at once in the Red sea. This distinction, and the different manner of God's acting, is well expressed here, under the respective images of an indulgent father, and an inexorable king: and the opposition is no less beautifully preserved in the terms *ἐδοκίμασας* and *ἐξήστως*. As the former implies kindness and respect, so the latter signifies the extremity of punishment, the putting a man to the rack, and examining him by torture. And thus it is used by this author, ch. i. 9. iv. 19. vi. 4, and in the book of Ecclesiasticus, xvi. 22. xxiii. 10. The comment of Messieurs du Port-Royal has a judicious and useful reflection upon this passage: "That we may hence learn with what patience and thankfulness the just ought to bear the evils which happen to them in this life; for though calamities are common to them with the wicked, yet the reason of sending them is infinitely different: God sends afflictions to good men as a tender father, who chastises his children, because he loves them; but with respect to the wicked, they are to be considered as the just punishment of an abused master, or an enraged king" (Comm. in loc.).

Ver. 11. *Whether they were absent or present, they were vexed alike.* Some interpreters understand this, that whether the Egyptians were present, or at a distance from the place where Moses was, they were equally tormented; for there was this very remarkable difference between the miracles wrought by Moses, and those of the magicians—that his were permanent, and extended over all the land of Egypt at the same time; Moses no sooner orders frogs or locusts, but they appear at once, and cover the face of the whole country, so that the absent as well as present, are equally incommoded by them; but theirs were but of short continuance, and disappeared almost as soon as produced; and their influence went no farther than the spot where the magicians themselves were. But the context seems rather to require the following sense,—that the Egyptians were equally tormented in the absence and presence of the Israelites, both when they were in Egypt, and after they were delivered from it. When they were in Egypt, they were visited with ten different plagues on their account; and after their departure thence, they were envious and uneasy at the prosperity of a people whom they hated and despised.

Ver. 12. *For a double grief came upon them, and a groaning for the remembrance of things past.* *Διπλή γὰρ αὐτοῖς ἔλαβε λύπη, καὶ στεναγμὸς μνημῶν τῶν παρελθόντων.* The true rendering of this place is, "Grief and groaning came upon them doubly (for *διπλή* seems here to be used adverbially) upon the remembrance of things past." Our translation expresses this ambiguously; it seems as if one member of the sentence was wanting; but the ancient English versions quite mistake the sense of the passage; for can anything be more foreign to it, than the rendering of Coverdale's and the Geneva bibles? "Their grief was double: namely, mourning and the remembrance of things past." Or *διπλή* may be understood, not numerally to signify a precise number, but as a Hebraism, that great grief and concern fell on them, upon the recollection of things past. Junius seems to have translated it not amiss, *Duplex eos occupavit dolor et gemitus, rerum præteritarum recordationis.* And thus Calmet, *Ils trouvoient pour eux un double sujet de peines, et de larmes, en se souvenant du passé.* "Their first grief (says he) was their reflection upon their past plagues, their want of water, the death of their cattle, and that more lamentable one of their first-born. Their second cause of grief and concern was the consideration of the happiness of the Israelites, since their going out of Egypt, and God's merciful dealing with them in the wil-

derness. The first arose from a shame of being seen in such distressed circumstances by a people whom they despised; and the latter, through a jealousy of the happiness which that people, through God's favour, was possessed of" (Comment. in loc.).

Ver. 13. *When they heard by their own punishments the other to be benefited, they had some feeling of the Lord.* Our version is somewhat obscure; the meaning is,—when they understood the Israelites to be assisted and refreshed with a supply of such things as they were punished with the want of, and considered the different conduct of God towards his friends and enemies, they at length acknowledged his power, which before they disregarded, and were obliged to own, that what happened to them was from the avenging hand of God and the effect of his enraged justice. For the reason of this different procedure, with respect to the same thing or element, was to exemplify to the world in general, and the Egyptians in particular, that God hath power over all his creatures to continue or alter them, to give or take away the use of them, from whom or in what manner he pleases.

Ver. 14. *For whom they rejected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.* i. e. That same Moses, who had been sometimes the subject of their railery, whom they had treated with scorn and contempt in the execution of his ministry, who had been formerly exposed and thrown into the river by the cruel order of Pharaoh, and from a happy escape thence received his name, in the end commanded their wonder and admiration by the power of his miracles, which declared him to be the favourite of heaven, the ruler of nature, and the god of Pharaoh. And it is the opinion of some writers, that even among the Egyptians, Moses was honoured after death with religious veneration. Eusebius, from the authority of Artapanus, says expressly, that he was honoured among that people *ἰσοδοῦν τιμῆς* (Præpar. Evang. lib. ix. Cyril. cont. Jul. lib. i. Tenison on Idolatry). Our version of this place is obscure; it represents the Egyptians ridiculing Moses when he was flung into the river; which scoffing, though it may well be supposed true in general, yet is not particularly applicable to Moses at that time: it is better therefore, and more agreeable to truth, to understand this of him in his public character, and in his employment as God's messenger to Pharaoh: *ἀπίστον χλευάζοντες*, was often true. I think, therefore, the sense would be more determinate and clear, if part of the first sentence was included in a parenthesis, thus, *οὐ γὰρ (ἐν ἐκθροῦ πάλας βυβλόντα) ἀπίστον χλευάζοντες, ἐπὶ τέλει τῶν ἐκβίσεων ἰθαύμασαν* i. e. "him, whom they rejected with scorn (that same Moses who was long before thrown out with the rest of the children), they in the end admired," &c. For it was a remarkable instance of providence, as well as matter of great surprise to the Egyptians, that he who was thrown into the river should be the instrument of turning that river into blood, and that the Israelites, seemingly an abandoned and forsaken people, should be so wonderfully succoured and preserved.

Ver. 15. *But for the foolish devices of their wickedness, wherewith being deceived, they worshipped serpents void of reason.* God, by way of punishment for the folly and iniquity of the Egyptians, permitted them to fall into the most ridiculous idolatries, to adore even crocodiles and venomous serpents. Jupiter in Lucian says, that the Egyptian gods were *αἰσχρὰ καὶ γελοιότερα*, "filthy and more ridiculous than the gods of other nations" (De Concl. Deorum). And it is observable, that their deities are called not only by the fathers, but by the poets, *Portenta* instead of *Nympha*. Thus Juvenal:

— "Quis nescit qualia demens
Ægyptus portenta colat?" (Sat. xvi.)

And Virgil pays them no greater compliment when he calls them

"Omnigenâmq; Deûm inonstra."
(Æn. lib. viii. ver. 695.)

Origen has the like charge against the Egyptians, and exposes some of their favourite deities with much pleasantry. "When you approach (says he) their sacred places, they have glorious groves and beautiful chapels, temples with magnificent gates and stately porticos, and many mysterious and religious ceremonies; but when once you are entered, and got within their temples, you shall see nothing but a cat, an ape, or a crocodile, a gnat or a dog, worshipped with the most solemn veneration" (Orig. cont. Cels. lib. iii.). Ælian says, that serpents among the Egyptians

πεμπῶνται ἰσχυρῶς, "are zealously worshipped," that they are kept in their houses, and become so tame, that even among their children they are innocent and inoffensive. He describes their *latibula*, diet, and the manner of feeding them, and shows in many instances the great care taken of them, and the particular regard paid to them (Ælian. lib. xvii. Hist. Animal. cap. 5). Philo is very express as to the crocodile in particular, Ἐν Αἰγύπτῳ τὸ ἀνθρώποβίβρον καὶ θηρίον ἀργαλεῶτατον κρακιδέλος, κ. τ. λ. i. e. "The crocodile which devours men, and is the fiercest of animals, is bred in the sacred river Nile, and abounds in those parts where he is worshipped by the natives" (Fragm. Philon. tom. ii. p. 646). Juvenal, to expose the superstition of the Egyptians, very ludicrously describes a fierce contest between the inhabitants of two neighbouring towns about the superior honour of a serpent or an ape (Sat. xv.); and Tully, amongst the monstrous objects of their worship, reckons crocodiles, aspidas, serpentes (De Consol. See note on xv. 18). Herodotus speaks of *λεπρὸ ὄφις*, or sacred serpents about Thebes, which, when they were dead, were buried by the superstitious with great pomp in the temple of Jupiter (Herod. in Euterpe). It is certain, that in the Egyptian hieroglyphics no symbol was more frequent than that of a serpent (see Orus Apollo). Many reasons are assigned by the learned for the particular honour paid to serpents—as, because they can twine and turn themselves into all shapes; hence probably called *σκολιῶ ὄφις* by our author (xvi. 5), and because they enjoy, as it were, perpetual youth, by annually casting their skin, and therefore not improperly made the symbols of life and health in Egypt and other countries: but these, however plausible for their being made symbolical representations, are not sufficient reasons for their worship, which more properly owes its original to the subtlety and artifice of the devil; for it is his favourite stratagem, his darling engine, to deceive mankind under this form, encouraged, no doubt, by the fatal success of his first attempt upon Eve in this borrowed shape. Nor is this true only of the Egyptians, but wherever the devil reigned, the serpent was had in some peculiar veneration (see Stillingfleet's Orig. Sac. b. iii. cap. 3).

And *vile beasts*.] Tully observes of the Egyptians, that they consecrated almost every kind of beast; "Omne fere genus bestiarum Ægyptii consecrârunt" (De Nat. Deor. lib. iii.). But the sacred animals which they principally regarded were, according to a learned writer, these that follow, viz. "the serpent, the beetle, the hawk, the wolf, the lion, the goose, the crocodile, the bull, the cat, the dog, and the baboon. These, as being symbolical of their two principal deities, Osiris and Isis, they accounted sacred, and substituted them in the place of their deities" (Shaw's Travels, p. 397). At first, as Plutarch thinks, they did not directly worship these, but adored the divinity that was represented in and by them. But though it is certain that the Egyptians chose at first the figures of beasts for the symbols, or hieroglyphical signs, of their gods, yet it is certain, that at length their worship came to be terminated in them; for as they worshipped their Jupiter Ammon under the figure of a ram, their Anubis under that of a dog, from whence Virgil calls him, *Latrator Anubis*, and their Apis under that of a bull, or ox: so, in time, at least among the vulgar, who considered not sufficiently the intention of these symbols, these representations were esteemed as real and original deities themselves. Lucian's account of the introduction of these animals into their theology is very extraordinary, and even ludicrous, "That in the wars between the gods and the giants, the former for safety fled into Egypt, where they assumed the bodies of beasts and birds, which they ever after retained, and were accordingly worshipped and revered in them, *εὐστρέτι καὶ γού φυλάττωσαι τὰς τότε μαρτύρῃς τοῖς θεοῖς* (De Sacrificiis). Grotius thinks the original of this practice of worshipping beasts came from hence, viz. that the stars were by astronomers cast into the forms and shapes of particular beasts, and great benefits were supposed to be received from their influence (Explicat. Decal.). And it must be confessed, indeed, that many of the animals, of which the stars bear the name, and to which, by a strong fancy, they were imagined to bear some resemblance, were honoured with a religious veneration by the Egyptians, such as the bull, the ram, the goat, and the dog. The first of these animals, being their favourite Apis, the prophet Jeremiah takes notice of (xvi. 15), and, by a severe sarcasm, according to the version of the LXX. exposes the worship of it; for he represents it as flying from the desolation of Egypt: and the question, *Διὰ τί ἐφυγεν ἀπὸ σοῦ ὁ ἄπτις, ὁ ποταμὸς ὁ ἐκλεκτός σου* (which is the reading likewise of the Arabic version); shows its inability to assist others in distress, though by

the Egyptians esteemed θεὸς ἑναργίστατος (see Ælian. de Animal. lib. xi. cap. 10. Spencer, de Legib. Hebr. tom. ii. p. 848). The last, viz. the dog, was the peculiar object of worship of a whole Egyptian province, and was an animal revered and sacred from one end of Egypt to the other. This Juvenal means, when he says,

"Oppida tota canem venerantur"——(Sat. xv.)

And in the same manner the other pagan writers make themselves merry with the Egyptian superstitions (see note on xii. 24. xv. 18). Nor can we, if more authorities were wanted, have a stronger instance of the very particular regard paid by the Egyptians to dogs, cats, and sheep, than what Prideaux mentions, viz. "that Cambyses placed these in the very front of his army, when he took Pelusium, as knowing them to be sacred to, and honoured by, them" (Connex. vol. ii. p. 14. in not.).

Thou didst send a multitude of unreasonable beasts upon them for vengeance;] The author of this book mentions elsewhere (xvi. 3.), beasts being sent among the Egyptians as instruments of vengeance; though no express mention is made of this in Exodus, or any part of scripture. Indeed, in Exod. vii. 21, where the text reads, "Behold, I will send swarms of flies upon thee," the margin has it, "a mixture of noisome beasts;" and the Chaldee paraphrase on Ps. xviii. 45, renders more explicitly "a mixed multitude of wild beasts of the field." The Jews have a notion, as appears from the author of the Life and Death of Moses, quoted by Bishop Patrick in loc. that God sent lions, wolves, bears, and leopards, and such-like furious beasts, which killed not only their cattle in the field, but their children in their houses; which seems likewise to be the opinion of Josephus, who, among the Egyptian plagues, reckons *θηρία παντοῖα καὶ ποδύρρονα* (Antiq. lib. ii. cap. 14). But as Bochart, De Muis, and other good writers, understand these passages of scripture of swarms of flies only, so it is plain from what follows in our author, that wild beasts are not here to be understood, but rather frogs, locusts, and venomous flies. And thus Calmet renders, *des grenouilles, des mouches, des sauterelles, des poux* (Com. in loc.). I think therefore here, and in Rev. iv. 6, where there is the like mistake, *ζῶα* would be better rendered *living creatures than beasts*; and so the same word is well translated, Ezek. i. 5. The reflection of Messieurs du Port-Royal upon this occasion is very just, and too fine to be omitted; L'homme abuse de la creature: i. e. "Man abused the creature to provoke God, and God made use of the creature to punish man: he showed his equity at the same time in proportioning the punishment to the crime, and his power, in making even the smallest, and otherwise the most despicable creatures, become formidable to man, which he can do with the greatest ease, when he pleases to make use of them as the instruments of his vengeance" (Comm. in loc.).

Ver. 16. That they might know, that wherewithal a man sinneth, by the same also shall he be punished.] In God's government of the world, instances are very frequent, where the nature of the sin and the punishment attending it have very remarkably answered to each other. It would be almost infinite to transcribe profane history upon this occasion; but it may not be unacceptable to exemplify the truth of this observation in general, from the principal facts of this nature recorded in scripture, nor improper to illustrate it from a survey of the plagues of Egypt in particular. To begin with the first sin, which, it is melancholy to observe, was almost as early as the very existence of man: Adam eats of the forbidden fruit of the earth, and the curse of the ground was the punishment to him and all his posterity. The overflowing of vice in the old world was miraculously punished with a deluge of waters; and Sodom, that had burned so long with unnatural lust, was at length consumed by fire and brimstone. Nadab and Abihu, for putting strange fire in their censers, were instantly struck dead in the tabernacle, by fire from heaven. Samuel observed the like rule of justice and retaliation in the execution of Agag, pronouncing, "That as his sword had made women childless, so should his mother be childless among women." The adultery and homicide of David was revenged by the incests and murders of his children; and, because he gloried in the number of his people, he was punished with the loss of seventy thousand of them by pestilence. And the barbarous Adonibezek, who had cruelly dismembered so many captive princes, met himself at last with a suitable requital, and was treated in the same manner. Hezekiah's vanity, in showing his riches and treasures to the ambassadors of the king of Babylon, was requited with the threat, that all that he had thus proudly

shown, should one day be carried away into Babylon. The like return was made to Saul, Goliath, Ahab, Jezebel, and Jehoiakim (see also Ezek. xxxv. 15. Isa. xxxiii. 1. Joel iii. 6—8). But this retribution, called ἀντιτιμωρῶδες, or “the punishing like with like,” will be best and most appositely exemplified in the history of the Egyptians in particular, where the connexion between the crime and the punishment is visibly distinguishable in every one of the plagues. 1. God turned the river into blood, and thereby rendered its water not only useless, but unwholesome, to punish the death of the Hebrew infants thrown into it. 2. The disagreeable croaking of frogs throughout the land of Egypt, represents either the cries of the children, or the shrieks of the oppressed Israelites. 3. The nastiness of lice was not only designed to chastise the effeminacy and luxury of the Egyptians, but, according to the Jews, was intended to punish them for employing the Israelites in dirt and filth. 4. The stings of the venomous flies revenged their oppression by cruel and painful tasks. 5. God destroyed their cattle by a murrain, because they had deprived the Israelites of their cattle, and had used them like beasts of burden. Or, we may suppose this plague to be inflicted for their worship of beasts. 6. The biles on the Egyptians themselves, from head to foot, represented the marks of cruelty upon the flesh of the Israelites by their blows and scourges. 7. God revenged their reproaches, insults, and menacing language, by lightnings, strange hail, and thunders, which the Hebrew and the LXX. style “the voices of God,” and the Chaldee paraphrase very expressly, *Tonitrua maledictionis*. 8. As they robbed and deprived the Israelites of their wages, the locusts in return ate up all the fruit of their ground. 9. The Egyptians kept the Israelites close prisoners, and God confined them as remarkably by that thick darkness which would not permit them to stir. 10. They evil-cattered God’s first-born, his chosen people, for a long time; and God destroyed all their first-born in one moment. In the Jewish writings there are many examples, in which the vengeance of God has discovered itself in a manner and way adapted and suited to the very crimes (see particularly, 2 Macc. ix. 5, 6. and iv. 24. 32). Nor is the connexion less visible in the history of the church and its persecutors.

Ver. 17. *For thy Almighty hand, that made the world of matter without form.*] The author seems to intimate by this expression, that God created the world out of pre-existent matter; and possibly he may speak this according to the opinion of the Platonists, who held not any temporal creation of the world, in the strict and proper sense of that word, but the production of its form only from *formless hyle*, which they called ἀσχεῖον, or *shapelessness*. Plato, speaking of the Almighty δημιουργός, says, εἰς τὸν αὐτὸ ἦγαγεν ἐκ τῆς ἀσχεῖας (In *Timeo*). But Chalcedius, in his commentaries upon this piece, after a great deal of learned pains taken to search out the true meaning of Plato, concerning the origin of *hyle*, thinks him to mean, not only the bringing of matter into form, but the original production of matter itself (Chalced. in *Tim.* p. 377). Allowing, therefore, Plato to assert a pre-existence of rude matter before the formation of the world, yet he may be understood in the same sense that we believe a *chaos* to have gone before the bringing the world into the order it is now in. Our author, therefore, though in this sentiment he should transcribe Plato, may, and probably does, mean, that God at first created all matter out of nothing, which, in the beginning, was *totum ve totum*, i. e. “without form and void,” as our version has it, but in the *Hexæmeron*, “God gave everything its form, and ranged and placed them in the order we now see them.” And this the writer to the Hebrews seems to mean, when he says, “That the worlds were made by the word of God, so that things which are seen were made,” ἐκ μη θανουμένων (Heb. xi. 3), or rather, ἐξ οὐκ ὄντων, as the writer of the second book of Maccabees more fully expresses it, vii. 23. For this, as it conveys a higher idea of God’s omnipotence, so is it likewise more agreeable to the scope of the argument; for the reasoning in the following verses, we may observe, proceeds a major ad minus, that if God could create the world out of nothing, and stamp beauty upon the rude chaos, he might, with much more ease, make any part of the creation fulfil his vindictive will, or even create new instruments of his wrath on purpose.

Wanted not lions to send among them a multitude of bears, or fierce lions.] “God did not punish the obstinacy of the Egyptians all at once, but by degrees and intervals, that he might evidence his mercy, even in the pouring forth of his wrath and fury, and the desire he hath, that lesser chastisements might prevent greater, and exterminating

judgments. It was as easy for God to have sent at first lions to have destroyed them utterly, as to send the flies and frogs by way of a timely warning; but he restrains the course of his wrath, and contents himself at first to inflict a lighter punishment, to the end that men, being affrighted with those timely and more favourable strokes, may judge how intolerable it will be to bear the extremity of his wrath, and to drink the dregs of the cup of his fury. But when he meets with hearts altogether hardened, he makes them pass through all the degrees of his anger; he is forced by their impudence to proceed to extremity, and to be as firm in his justice as they are in their obstinacy” (Royaumont’s *Hist. Bib.*). Philo, who often imitates our author, has likewise some useful reflections upon this place: ἵσως τις ἐπισηθήσει διὰ τι τοῖς οὐκ ἀνάνται καὶ ἠμελημένοις ζώοις ἐπιμαρτυροῦν τὴν χεῖραν, παρὰ τῶν ἀρκτοῦν καὶ λέοντας κ. τ. λ. i. e. “Perhaps some may inquire, why God punished Egypt with so small and despicable animals, passing by bears and lions? The answer is, 1. That God designed to correct the inhabitants of that place, rather than quite destroy them; for if he had intended the latter, he never would have made use of such small and seemingly insignificant creatures as his instruments, but rather famine, or the pestilence, which are scourges from heaven, and carry a sweeping desolation along with them. 2. The different manner of God’s procedure from that of his creatures is hence discernible; for when men go to war to revenge an injury, they form the strongest alliances, and such as are able to assist them with the most powerful succours, and to strengthen their weakness most effectually; but God, who is the supreme power, and all-sufficient for his own great purposes, if at any time he makes use of instruments of vengeance, does not choose the greatest, or the strongest, being indifferent as to the natural powers of the creatures; but he gives to small, and otherwise feeble things, a superior and uncontrollable force, and by them more surprisingly punishes the wicked. For what is more despicable than lice? And yet such was their avenging power, as to subdue the Egyptians, and even extort a confession from the magicians themselves, that this was the finger of God” (Philo de *Mose*, vol. ii. edit. Mangey).

Ver. 18. *Or unknown wild beasts, full of rage, newly created.*] This may either mean beasts of an uncommon kind, and of a fierceness hitherto unobserved, or beasts that have unusual venom, or in a greater degree; for so θυμῶς is often used (see *xvi.* 5); and thus Calmet understands it, des bêtes d’une espèce inconnue, pleine d’une fureur toute extraordinaire, ou d’un venin nouveau (Com. in loc.). The Vulgate renders, novi generis irā plenas ignotas bestias, which may take in any or all the foregoing senses.

Breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes.] Our version follows a copy which read βρώμους, “filthy scents;” but Calmet thinks βρόμην, which other copies retain, the true reading, and understands it of smoke, flung out with great force and much noise, like that which is thrown out from mount Vesuvius, or that which the poets have feigned to issue from some fabulous animals, who are described by them as throwing fire with a roaring noise out of their mouth and nostrils; but should not the reading then be ἢ βρόμῳ λεκρομένους καπνῶν, or “with a mighty noise puffing out smoke?” The description here of imaginary beasts formed for destruction, which is very poetical, is not unlike that fine one of the leviathan in the book of Job, with this difference only,—that those circumstances of terror which are here given to this or that particular species of beasts, are all united in him “who can open the doors of his face, his teeth are terrible round about, by his neesings a light doth shine, and his eyes are like the eye-lids of the morning: out of his mouth go burning lamps, and sparks of fire leap out: out of his nostrils goeth smoke, as out of a seething caldron: his breath kindleth coals, and a flame goeth out of his mouth: in his neck lodgeth strength, and sorrow is turned into joy before him.” Where the rendering of the LXX. is observable, and conveys a more lively idea of terror, ἐμπροσθεν αὐτοῦ προτρέχει ἀπὸ δάκτυλα, i. e. “before him marches destruction. Behold, the hope of him is in vain; shall not one be cast down even at the sight of him?” (xli. 9. 18—22.) Ovid’s description, which has been much admired, comes far short of the inspired writer in the sublimity of the sentiments:—

“Ecce adamanteis vulcanum naribus efflant
Æripedes tauri, tactaque vaporibus herbe
Ardent!” ————— (Metam. lib. vii.)

Ver. 20. *Yea, and without these might they have fallen*

down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power:] Δικηθῆντες ὑπὸ πνεύματος δυνάμεως σου. i. e. "By one pestilential blast of air," as it is generally understood; or it may be rendered in a higher sense, "by the spirit of thy power," or "the powerful πνεῦμα, the Spirit of the Almighty" (see note on v. 23). The sentiment, according to the common acceptance, is very grand and magnificent, that God could have created beasts on purpose for vengeance, whose very looks, even without their violence or poison, should have scattered death; and with more ease could he have destroyed the Egyptians by a look, a word, a blast. And thus he destroyed the formidable army of the Assyrians: for when all things seemed desperate, and the enemies of Jerusalem thought themselves just masters of it, God sends his blast and instantly "a hundred fourscore and five thousand became dead corpses" (Isa. xxxvii. 7. 36). The psalmist has finely expressed this, by "the blasting of the breath of God's displeasure" (Ps. xviii. 15); which includes at once what our author has expressed in both these sentences. Job, whom this writer seems often to imitate, expresses himself concerning the desolation of the wicked in like manner: "They that plough iniquity, and sow wickedness, by the blast of God perish, and by the breath of his nostrils are they consumed" (iv. 8, 9). By any of these means might the Egyptians have perished, "being persecuted of vengeance," and pursued by it, which the Vulgate understands, "of the stings of their own consciences," persecutionem passi ab ipsis factus suis; and so Coverdale renders, "being persecuted of their own works." But though God can use all or any of these extraordinary instruments of vengeance, yet his known and ordinary way of dealing is to follow the impartial rules of justice, and to proportion his punishments to the nature and quality of men's crimes.

But thou hast ordered all things in measure, and number, and weight.] This aphorism is very just, when applied to the beauty and harmony of God's natural works; but the context necessarily confines it to the government of the moral world, viz. that God's wrath, in his dealings with the children of men, is neither rash nor hasty, inconsiderate nor excessive, fickle nor inconstant, groundless nor unjust, as that of his creatures too generally is; but he exercises his justice with the strictest impartiality, "in measure, number, and weight;" i. e. he considers the nature of the offence, and the heinousness of its aggravations, and proportions the duration and extent of his vengeance accordingly. And as he acts not through passion, resentment, or hatred, his chastisements are always just, suited to the greatness of men's faults, and the demerit of sinners. It was not therefore without good reason that the heathens have painted Jupiter with a pair of scales, in which he weighs and determines men's respective destinies:

"Jupiter ipse duas æquato examine lances
Sustinet, et fata imponit diversa duorum," &c. (Æn. xii.)

Ver. 22. For the whole world before thee is as a little grain of the balance,] As God's justice weighs all actions in an equal balance, so, with respect to his power, the whole world may be considered as the most minute and inconsiderable thing in it. The prophet Isaiah has the very same comparison upon the like occasion, which the LXX. express almost in the same manner, ὡς ἰσὴρ ζυγού (xl. 15), and it might as well have been expressed by the "dust of the balance" here, as our version has it in that place. For as the "nothingness of the world," if I may be allowed the expression, is placed here in a contrast with God's infinite power, the most inconsiderable, the most imperceptible atom is more proper to be mentioned, than a little grain, or any, even the least sensible weight, as the margin has it.

Ver. 23. But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend] Ἐλεεῖς δὲ πάντα; ὅτι πάντα ἴσθαι. "Ori should not be translated *for* but *because*; the meaning being here, that almighty power is the cause or foundation of his unbounded clemency, as mercy is always the generous attendant upon real greatness. That this is the true sense, is plain from ver. 26, and xii. 16. This mercy God offers to all, and suspends for a time the execution of his vengeance, to give them time and room for repentance; and when they do repent, for so Calmet farther understands these words, as a tender father, whose arms are always open to receive the penitent and returning prodigal, he is ready to pardon all that truly turn to him. It is a pious reflection of Messieurs du Port-Royal, "Happy are those who rightly understand the infinite goodness of God, and

improve the consideration of it to their great advantage; for they who know it only so far as to abuse it, and lose sight of his justice, in the pleasing contemplation of his mercy, and thereby make it the occasion of sin, have great reason to fear, that his patience and forbearance, so often disregarded by them, will at length turn into rigour and severity, according to the account of the true Solomon, Prov. i. 26, 27, &c."

Ver. 24. For never wouldest thou have made any thing, if thou hadst hated it.] God did not make the world, or any thing in it, for the mere exercise of his power, much less for the sport of his tyranny; but his goodness was the cause of the production of all things. God is an all-sufficient being, perfectly blessed in himself, nor was his essential felicity capable of any accession from the existence of any creature; it was therefore his free goodness only that moved him to create all things, that he might impart happiness to all his creatures. That notion therefore is certainly not only groundless, but cruel, which represents God from all eternity decreeing some men to endless and unspeakable torments, whom, according to this opinion, he must create with a formed design of making them unhappy, and falling, without any demerit, a sacrifice to his justice. This gloomy tenet of the supralapsarians, as it is called, is inconsistent with scripture, which represents God not only loving all his creatures, but emphatically as *love itself*. How much juster, and more worthy of the great Creator, is that sentiment of Pherecydes, εἰς ἔρωτα μεταβάλλουσι τὸν Δία μέλλοντα δημιουργεῖν, i. e. "God transformed himself into love when he made the world!"

Ver. 25. How could any thing have endured, if it had not been thy will?] The same tender affection which at first inclined God to create things as they are, and to communicate his extensive goodness to the several orders of beings, moves him to preserve the things made by him, and to continue them in their original condition. For there is nothing which God has created, that is either so distant, so little, or so inconsiderable, which God does not inspect and take care of, and, to speak in the language of a polite writer, which he does not essentially inhabit. And if the great Maker of all things should not be thus graciously disposed towards his creatures, if he should withdraw his overruling providence, there would not only be the greatest confusion, but an end of universal nature. Seneca assigns the true reason of the world's continuance, manent cuncta, non quia æterna sunt, sed quia defenduntur curâ regentis (Epist. 58): and the psalmist the cause of its decay, "When thou hidest thy face they are troubled, when thou takest away their breath they die, and are turned again to their dust" (Ps. civ. 29).

Or been preserved if not called by thee?] i. e. How could any thing have continued, if thou didst not order it to continue? And thus the Syriac version understands it, Quomodo conservaretur aliquid, nisi tu præciperes? And Calmet, Qui se püt conserver sans votre ordre (Com. in loc.). To *call*, when applied to God, is the same as to create, ordain, command. And thus St. Paul uses the expression (Rom. iv. 17), "God, who quickeneth the dead, calleth those things which be not, as though they were;" i. e. he equally commands the dead and the living. And the psalmist (cxlvii. 4), he "calleth them all by their names;" i. e. he commands them into his presence.

Ver. 26. Thou sparest all: for they are thine, O Lord, thou lover of souls.] φιλόψυχος, or "lover of souls," is the highest character that can be given of God. To call him φιλεβραῖος or φιλέλλην, "a lover of Jews or Greeks," is in comparison a low and scanty denomination, as it expresses his care for only a part of the species (see Barrow's Works, tom. ii. p. 203). Nay, even φιλιππύροσμος itself, which is the most complex term, and takes in the genus of mankind, is not so amiable and perfect as φιλόψυχος, which includes his love and tenderness for the more valuable part of our nature. It is pretty observable, that God is no where in scripture called φιλάγγελος, though even this character, if it was predicated of God, would not, with respect to us at least, be so adorable. But as God is said here to *spare all*, and to be a "lover of souls," without distinction, perhaps our author may allude to that command of God to Moses, Exod. xxx. 12—15, that when they took the sum or number of the people, every man so numbered, from twenty years old and upwards, should pay half a shekel to the sanctuary, as a ransom for his soul to God, under the penalty of a plague to ensue the neglect of such a payment; which was a most easy and favourable capitation, inasmuch as, when their lives were the forfeit of their sins to God, God in mercy thus accepted a small ransom for them; and he accepted an equal ransom for

the lives of the lowest as well as the highest among them, as they were all of equal value in his sight, who careth for all alike.

CHAP. XII.

ARGUMENT.—The author mentions fresh instances of favour bestowed by God upon the Israelites, particularly in bringing them to, and settling them in, the land of Canaan, from whence he drove out the old inhabitants for their barbarous and inhuman rites of sacrificing their children, and feasting upon blood, &c. by which the holy land was defiled. But unworthy as the Canaanites were of mercy, God did not exterminate them at once, but his conduct towards them was very gracious. And from God's slowness to take vengeance even on these, he proceeds (ver. 19) to deduce this useful and comfortable lesson, viz. that the intention of God's forbearance is to invite sinners to repentance, who are from hence encouraged to hope, that they shall be accepted through the sincerity of it; but such as slight his gentle corrections, and disregard his kind notices, shall at length experience a judgment worthy of God.

Ver. 1. *For thine incorruptible Spirit is in all things.*] This verse seems necessarily connected with the last of the foregoing chapter, though in all the editions it is separate and distinct from it. It contains the reason why God is *φιλάνθρωπος*, or, "a lover of souls," viz. because his Spirit dwelleth with or in every man, *τὸ πνεῦμα ἐν πάντι* even with the wicked, till they, through their own fault, force it to depart (see note on i. 5). This is manifestly the sense of the Syriac translation, which is more explicit than the rest of the versions, beginning this chapter, *Anator es animarum quia Spiritus tuus bonus habitat in omnibus*. And this it does without any prejudice to its own perfection, for the Spirit contracts no defilement by its inhabitation for a time in a wicked breast; its purity, like that of the sun, remains unsullied, though it shines upon filth and dirt. The Vulgate is particular in reading this place with an epiphonema, or note of admiration, at the goodness of God, *O quam bonus et suavis est, Domine, Spiritus tuus in omnibus!* "O how benign and full of sweetness is thy Spirit, O Lord, towards all men," or in all its proceedings! which pious reflection may refer either to God's dealing with the Egyptians in the former chapter, or with the Canaanites mentioned in this, or respect his forbearance towards sinners in general. Grotius understands by *Spirit* here, the soul of man, that it is incorruptible and immortal, and an image of the divine eternity, and refers to i. 23, which is not so agreeable to the sense of the context.

Ver. 2. *Therefore chastenest thou them by little and little that offend.*] God does not proceed with haste and eagerness to punish his enemies, as if he was jealous or afraid that they would escape from him, nor does he pour on them all his wrath at once, or on a sudden, as if he could not command his temper or resentment: he punishes not usually with such excess and rigour, as if he purposely sought the destruction and utter extinction of his enemies, but, aiming at the amendment, welfare, and happiness, of those he corrects, he chastises rather as a master, a father, a God. St. Ambrose finely observes, "that what is here mentioned of God's lenity in punishing by little and little, is an excellent maxim for the conduct of life, for that we ought equally to avoid the two contrary extremes, and to observe a medium between a faulty complaisance, or tenderness, that pardons every thing, and a rigid severity, that excuses nothing, which makes no favourable allowance for human frailty, and is not at all softened by any mitigating and alleviating circumstances."

Ver. 3. *For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land.*] The Israelites were raised by God on purpose to be a scourge upon every shocking vice and flagrant villany of the nations around them. This people, eminently distinguished by the divine favour and protection, God made choice of to chastise the enormities of the Canaanites, Amorites, &c. who were every way profligate and utterly abandoned, as appears by the context, to drive them out of the holy land by their hands, and to retort in a particular manner their cruelties upon their own heads. As God had purposed utterly to destroy the nations of Canaan, so he did not dispose any of them to accept of peace from the Israelites, in order to their preservation; "it was of the Lord (as the sacred text expresses it) to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but be destroyed as the Lord commanded," Josh. xi. 20, where the exaggeration of

the expression is very observable, and is intended to denote the certainty and violence of their destruction (see also Deut. vii. 1, 2).

Thy holy land.] The Almighty at first represented himself to the Jews as a gentilitical God—the God of Abraham, Isaac, and Jacob; afterward, as a local Deity, who had preferred Judea to all other countries, and chosen it for his peculiar residence, on which account it is generally characterized in the sacred writings by the name of *his land* (Lev. xxv. 23. Deut. xi. 12. Ps. x. 16. Isa. xiv. 25), and here by this writer more fully, "his holy land." It was called "the holy land," *κατ' ἐξοχήν*, either because it was promised to the patriarchs, and was the habitation of them and the prophets; or because God's chosen people dwelt there; or, lastly, because the true worship of God, under the Old Testament, chiefly flourished there. Upon account of the single temperature of the air, the wholesomeness of the climate, the fruitfulness of the soil, and the very great plenty of all kinds of things, it is said in scripture to flow with milk and honey, and Ezek. xx. 6, to be the glory of all lands, and frequently, upon account of the great blessings with which it abounded, it is made a type of heaven, from thence called the heavenly Canaan. No wonder therefore that God should promise this good land to Abraham and his seed for an inheritance, and that he should at length give it to the most worthy colony of his children. See ver. 7, and Adrichomius' Pref. to *Theatr. Terræ Sanctæ*, where he says, that it was anciently called the land of promise, and by the writers of the Old Testament, and Josephus, the land of Canaan, from Canaan the son of Ham, who lived there with his children. By Ptolemy, and the ancient geographers, it is styled Palestine, but the most common name is, "the holy land;" and yet this does not occur in scripture, nor any where in the apocryphal writings, but here and 2 Macc. i. 7.

Ver. 4. *Whom thou hatedst for doing most odious works of witchcrafts.*] Canaan, from whom the Canaanites were descended, was the son of Ham or Cham, and from him the learned derive the original of witchcraft and sorcery: he is thought by some to be the same with Zoroastres, the inventor of magic. Cassian acquaints us from a very ancient tradition, that Ham, before he entered into the ark with his father Noah, engraved upon stones and plates of metals, which the waters of the deluge could not spoil, his art of magic and sorcery, that it might more effectually be preserved, which memorial he found when the deluge was over; and, communicating them to his children, propagated that art and wicked superstition among his posterity (Cassian. Collat. viii. cap. 21). He adds also, that, besides the elements, the inhabitants of Canaan worshipped a multitude of devils that presided over their *παιδείας ἀνομίους*, or "wicked rites."

Ver. 5. *And also those merciless murderers of children.*] What is mentioned in this and the following verse about the inhuman murder of children, most undoubtedly relates to the sacrificing of them to Moloch. Thus Selden, whose authority is beyond all commentators, speaking of the rites of Moloch, *De Diis Syris*, Sentag. i. cap. 6, says, *Hæc sunt sacra, quæ Sapientia voluminis auctor vocat τεκνοθύτους παιδείας* (cap. 14. com. 23. et cap. 12. com. 5, 6). The sacrifices that were offered to Moloch were of seven sorts, six of them were the same as some of the Jewish sacrifices instituted by Moses; the seventh was the sacrifice of a son; and he that sacrificed this kissed the idol, which had the face of a calf, and to this the prophet Hosea is thought to allude, xiii. 2. The manner of offering the children to Moloch was this: the image was heated by fire put under it, till it was red hot, and shone again, and then the priests took the victim or child, and placed it in the burning arms of Moloch, which were extended on purpose; and that the parent or relations might not hear the shrieks of the child, they danced before the image to the sound of drums, from whence the place was called *Tophet* (see Fagius in Lev. xviii. 21. Selden *De Diis Syris*, Syntag. i. cap. 6. and note on xiv. 23). That parents did sacrifice their own children, is evident from many instances even among the Greeks and Romans; and innumerable testimonies might be produced of it from profane writers, whether founded upon the mistaken instance of Abraham's offering up his son Isaac, I shall not determine (see Philo *De Abrah.* Macrob. Saturn. Ovid. Fast. Sharrock *de ἀνθρωποθυσία*, p. 496, 7). And that the worshippers of Moloch, among whom may be reckoned the Canaanites and Phœnicians, whom Grotius supposes to be the same (in Deut. xviii.), Amorites, Moabites, Carthaginians, Cretans, Ammonites, Syrians, too many and sad instances of human degeneracy! did consent to have their children sacrificed to this monster of cruelty in particular,

appears from many passages of scripture (Lev. xviii. 21. 2 Kings iii. 27. xxiii. 10. Jer. vii. 31. xix. 4, 5). To instance in the Syrians only, we read expressly (2 Kings xvii. 31), that the Sepharvites burnt their children in honour of Adrammelech and Anammelech, which are said to be the gods of Sepharvaim, but, in reality, were no other than different names for Moloch, as the learned agree (see Selden in loc. citat.). And the psalmist observes (Ps. cvi. 35), that the Israelites, being mingled with these heathen, learned their works, inasmuch that they likewise "offered their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they offered unto the idols of Canaan, and the land was defiled with blood:" *ἐν τοῖς αἵμασι*, LXX. *in sanguinibus*, Vulg. both in the plural number, to express the great effusion of it. Plutarch, *Περὶ ἀσπιδιομανίας*, mentions what is still more shocking, that the parents even stood by when their children were offered upon such execrable occasions. But, that the parents themselves should be the very executioners, should kill with their own hands their own issue, innocent, harmless souls, destitute to be sure of help when their own parents were their betrayers and murderers, which our author mentions in the following verse, exceeds all instances of cruelty, as it does indeed almost all bounds of faith.

And devourers of man's flesh, and the feasts of blood,] Though one may easily guess at the author's meaning, yet this passage is very perplexed in the original; and, amidst the multitude of various readings, it is difficult to find the true one. The Roman edition reads, *παραχρησάμενοι ἀνθρώπων σαρκὸν θύσαν, καὶ αἵματος*, The Complutensian, *παραχρησάμενοι ἀνθρώπων σαρκῶν, καὶ θύσαν αἵματος*. Ald. edit. with Vatablus, *θύσαν αἵματος ἐκ μυσθῶν*. Our version manifestly follows the second reading, which seems countenanced by all the versions, which render in like manner. If we may suppose *μυσθῶν* to be here understood, or to be brought forward from the preceding verse, it will, perhaps, help the difficulty, and give some light and clearness to this intricate passage; i. e. "Thou hatedst both those old inhabitants of thy holy land, as being guilty of witchcrafts and abominable rites, and also the eaters of the bowels of men," *comestores viscerum hominum*, as the Vulgate has it, or "the devourers of human flesh, and their feasts of blood," &c. for so *ἀνθρώπων σαρκῶν*, I think, may be better rendered, as including the flesh of children, rather than man's flesh, as our author has it; for it seems to be this author's opinion, that they did eat the flesh of the children that were sacrificed; and from thence they may be here called *παραχρησάμενοι*. Calmet differs from this writer and says, "That though there are too many instances of their sacrificing both men and children to Saturn, or Baal (which are names likewise of Moloch), yet it is not sufficiently clear, either from scripture or profane history, that they ate the entrails of the unhappy victims" (Comment in loc.). We meet with *παραχρησάμενοι*, indeed, 2 Macc. vi. 7, and *παράνομος παραχρησάμενος*, ver. 21, in the description of the feast of Bacchus. But the entrails of beasts seem there only meant.

Feasts of blood,] The eating of blood was practised among the heathens in their sacrifices, treaties, feasts, magical rites, and as a ceremony of initiation into their mysteries, and the worship of their demons. This the psalmist alludes to, Psalm xvi. 5, which Aquila translates *σπονδὴν ἀνθρώπων ἐξ αἱμάτων* and in this sense Spencer understands the place (De Leg. Hebræor. vol. i. p. 30), Maimonides observes of the heathens, that though they looked upon the eating of blood as an instance of impurity and uncleanness, yet it was practised by them, through a fond conceit that it was the food of their demons, and that, by eating of it, they should ingratiate and recommend themselves to them, and have a freer communication with them, and larger discoveries of future events made to them. Lucian's account, in his tract De Sacrificiis, of the revels of the demons at their feasts of blood, however witty or pleasant it may have been represented, yet, instead of inspiring us with any agreeable sentiments, cannot but appear shocking to all who have any bowels left, and are not themselves divested of the tenderness of human nature, which, far from being entertained with such unnatural repast, startles and shudders, as it were by sympathy, at the sad relation.

Ver. 6. *With their priests out of the midst of their idolatrous crew* (leg. crew,)] There are, I think, as many readings of this place of the original, as there are editions, which have either no sense at all, or a meaning widely different. The Vatican edition reads *ἐκ μέσου μυσθῶν θείων σου*, which seems a manifest corruption; for what does *μυσθῶν θείων* mean, or in what other author does it occur? The Complut. *ἐκ μέσου μυσθῶν θείων σου*, which is no less unintelligible.

The Vulgate, rendering a medio sacramento tuo, seems to have followed a copy which read *μυσθῶν σου*. But this reading of the passage is absurd; for how can the Canaanites, which knew not the true God, be said to feast upon blood in the midst of his mysteries, or indeed to act contrary to them, which they knew nothing of? Vatablus reads, *μυσθῶν θείων σου*, and Grotius more fully, *ἐκ μυσθῶν μυσθῶν θείων σου*. The Alexandrian MS. has, *ἐκ μέσου μυσθῶν θείων σου*, joining the two words *θείων σου* in the second reading together, which seems in good measure to remove the difficulty; but I think the whole would be more correct and better connected, if the reading was, *ἐκ μέσου μυσθῶν τε θείων σου*, which Ald. edit. retains; i. e. "And also those priests of Moloch whom thou principally hatedst, and directedst thy vengeance against, and didst determine *ἐκ μέσου ἀπολέσαι*, to take out of the way;" or rather (because *ἐκ μέσου* may be thought at too great a distance from its adjunct *ἀπολέσαι*), "Thou wast determined to destroy those priests particularly amidst all the crew of idolaters," which is the sense of our version, *ἐκ μέσου θείων σου*, ex medio Tripudiantium choro vel cæta; for so *θείων σου* is understood by the lexicographers; and next to these the inhuman parents, who either themselves killed their own children, or gave them willingly to be sacrificed. *Priests* may relate indifferently either to those of Moloch, or those of the old inhabitants of the holy land; but *αἰθέρας γονεῖς* relate only to the worshippers of Moloch. The version then of this and the three foregoing verses (plainer in construction, and more agreeable to the Greek, without the transposition that is made in our translation) lies thus: "For thou, hating both those old inhabitants of thy holy land for their odious works of witchcrafts, &c. and also (hating) those merciless murderers of children, and devourers of human flesh, and their feasts of blood, didst determine to destroy, by the hands of our fathers, the priests from amidst their idolatrous congregations, and the parents that were guilty of destroying helpless souls, viz. their children." If it be asked, why any distinction is made between the old inhabitants dealing in witchcrafts, and the worshippers of Moloch, which our version retains, the reason probably is, because Moloch was an idol originally of the Ammonites, and the rites of sacrificing children were likewise Ammonitish, and came only by degrees into Canaan (see Selden De Diis Syris, Syntag. i. cap. 6). Or if it should be farther inquired, How did God destroy the worshippers of Moloch, "that his holy land might receive a worthy colony of children?" I answer, in the vengeance taken on account of Baal-peor, when all the Midianites were utterly destroyed, the priests *ἐκ μέσου θείων σου*, from Balaam down to the meanest, and also all the women (Numb. xxxi.), which must include *αἰθέρας γονεῖς*. In confirmation of this opinion, see Lightfoot, vol. i. p. 783, who understands the matter of Baal-peor, to be the sacrificing of their children to Moloch; answerable to which he interprets Ps. cvi. 28, "They ate the sacrifices of the dead." And this being the first idolatry they fell into after their coming out of the wilderness, and just before their getting possession of the holy land, he tells us, that St. Stephen upbraided them with it in the words of the prophet, that after their neglects of sacrificing to God forty years in the wilderness, they yet could presently take up "the tabernacle of Moloch." In confirmation of this opinion, see Selden, also, De Diis Syris, who says, that all the Baals (however distinguished) of Syria, of which Baal-peor is the first mentioned, were only other names for Moloch (see also Jer. xix. 5). And to confirm what Lightfoot and Selden say, we may add the authority of J. Jer. Vossius, who contends learnedly for the same opinion about Moloch and Baal (Theol. Gentil. vol. vi. p. 123, 124, 720. edit. fol.). Thus we have a ready solution of the history to which this passage refers, and thus may it be interpreted consistently with little or no alteration in the Greek. To what I before mentioned about the manner of these unnatural and inhuman sacrifices (see note on ver. 5), we may add, that at first they made the children only to pass between two great fires lighted before Moloch, as a sort of imaginary purification; but afterward, confounding the worship of this idol with that paid to Saturn, the worship of Moloch became equally barbarous and bloody. Such as thought they had too many children, burnt them in honour of him, and consecrated them to their tutelary god, for the greater good of the family, as they supposed: and often, on important occasions, and in times of imminent danger, it was the eldest, the most beloved child, whom they devoted to Moloch. This abominable practice lasted long among the Canaanites in a place anciently called Gehenna, or the valley of Hinnom; it was also called Tophet, for the reason given above.

Ver. 8. *Nevertheless, even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy*

them by little and little.] The meaning is not that God absolutely spared them; for this is not consistent either with the context or sacred history; the sense must be, that to these as men, and his creatures, though the greatest sinners, God showed some marks of tenderness, and did not treat them with all that rigour which they deserved. The psalmist has thought which very much resembles this, Ps. lxxviii. 39, 40, "Many a time turned he his wrath away, and would not suffer his whole displeasure to arise; for he considered that they were but flesh, and that they were even a wind that passeth away, and cometh not again." By "wasps, forerunners of God's host," we may understand, either that God, before the Israelites came into those parts, sent hornets, a sort of wasps of all others the most deadly and pernicious, which so infested the Canaanites, that many of them were forced to leave their country, or, that when the Israelites came to give them battle, these hornets made such assaults upon them, as facilitated the victory. Some rabbins say they flew in the eyes of the Canaanites, and made them so blind that they could not see to fight; and such as fled away they pursued, and killed in their hurking-holes. Joshua confirms the sending of these hornets, xxiv. 12, which God had before threatened to send, Deut. vii. 20, and says in general, (for we have no where in scripture any more particular account of them), that the Amorites were not driven out by the sword and bow of the Israelites, but by the stings of these venomous creatures. Philo says of the Canaanites, that they were unworthy, many of them, to be conquered by men, *ἐπίου τῶν ἐθρῶν ἀνάτοις*; and therefore God sent troops of hornets to fight for his holy ones, and to destroy them by a most shameful overthrow (De Præmiis et Pœnis). To show the probability of this, Bochart instances in whole people who have been forced by them to forsake their country (Hierozic. lib. iv. p. 2). Herodotus, Applan, Strabo, and Calmet, confirm the same. Many writers, it must be confessed, have understood the wasps or hornets mentioned here, and in the books of Moses and Joshua, metaphorically; St. Austin in particular supposes their fear to have had the same effect upon them as being pursued by hornets. But, 1. The literal sense, which our author favours, is maintained by Theodoret, Procopius, and Bochart, vol. iii. p. 538, 2. The fear which God threatened to send upon the enemies of his people, is mentioned as distinct from these hornets, Exod. xxiii. 27, 28. And, lastly, the scripture speaks of them as real animals, Deut. vii. 20. Josh. xxiv. 13.

Ver. 9. *Not that thou wast unable—to destroy them at once with cruel beasts, or with one rough word:* Of God's extraordinary manner of punishing by wild beasts, there are very many examples in holy scripture. As, the Samaritans, that were slain by them because they feared not the Lord (2 Kings xvii. 25, 26); the children that mocked the prophet Elisha (2 Kings ii. 23, 24); the disobedient prophet (1 Kings xiii. 24). This was agreeable to what God threatened the wicked, Lev. xxvi. 22, "that he would send wild beasts among them to rob them of their children, and destroy their cattle, to make them few in number, and their high ways desolate" (see also Isa. xv. 9. Jer. v. 6. vii. 17. xv. 3. Ezek. xiv. 15. 21). The instance which is next mentioned by this writer, viz. that God can destroy guilty nations by one harsh word, finely displays his power. David, in his book of Psalms, seems to have had the same thought, that one word from the mouth of God was sufficient to blast and confound his enemies. See particularly, Ps. lxxxiii. 1, which some learned men have understood in this sense. Or if by a metaphor we explain this of thunder, which is often God's voice of vengeance (see Ps. xviii. 13, 14. xlv. 6), the thought strikes us more forcibly. But if we suppose this to be meant of the Word of the Lord, or the *Λόγος*, personally, as Calmet seems to take it (Com. in loc.), enraged and exasperated at the proceedings of the wicked, and executing the Almighty's orders upon them, as he is represented xviii. 15, 16, and often under the Old Testament, the idea rises still higher, is more magnificent and terrible.

Ver. 10. *But executing thy judgments upon them by little and little.* Though the history of the wars against the Canaanites be briefly summed up in scripture, yet they lasted a long time (Josh. xi. 18); seven years, according to the opinion of many learned men: and such a length of time God was pleased the war should continue, partly in respect to the old inhabitants themselves, who, being chastened by little and little, had place of repentance given them, and also to exercise the faith and patience of his own people, and that the difficulty of the conquest might make them the more sensible of God's power and goodness. To these may be added the following reasons, which are to be met with in

scripture: first, God did not drive out these nations hastily by the victorious hand of Joshua, that he might thereby prove Israel, whether they would keep the way of the Lord, to walk therein; for if none of them had been left, there would have been no temptation to worship their gods (Judg. ii. 22, 23). Another reason for driving out these nations by little and little was, lest the land should become desolate and uncultivated Exod. xxiii. 29; for the Israelites were not yet numerous enough to people the whole country, had these nations been destroyed all at once. And a third reason occurs in the same verse, that a great part being thus left without inhabitants, it would be possessed and overrun by wild beasts, which would have been very dangerous to the Israelites in the other neighbouring parts where they were settled.

Not being ignorant that they were a naughty generation, and that their malice was bred in them, and their cogitation would never be changed. The expression here is not unlike that mentioned Gen. vi. 5, "God saw that every imagination of the thoughts of man's heart was only evil continually," and his dealing was in like manner; for though he saw them unalterably bent upon wickedness, yet he allowed the men of the old world time for repentance, and the prevention of their ruin. And thus God knew that Pharaoh would not let his people go, and that his mind would not be altered (Exod. iii. 19), and yet he tries him by different methods, he executes his judgments upon him by little and little, and gives all possible warnings to reclaim him. He foretells the plagues, before he sends them, to admonish him; he performs signs and wonders before him, to soften him; he inflicts worse and worse judgments upon him to frighten him, but all without effect; for it appears that Pharaoh six times hardened his own heart, before God hardened it once. But it may be asked to what purpose God gave the Canaanites place for repentance, and visited them with admonitory chastisements, if he knew that their cogitations, or wicked intentions, would never be altered? To this I answer, that though God certainly foreknew that they would not make a right use of his forbearance, yet his prescience no way determined their acting; still they were at liberty to have changed their cogitations or designs, and to have altered their vicious course of life; for there is a great difference between God's foreknowledge and his decrees; a distinction never to be forgotten. God always knows when men are wickedly disposed, and their sinful habits become, as it were, natural to them; but he does not therefore decree their sinning, nor take away all possibility of their conversion, nor does he unconditionally predetermine their punishment; for then all motives to repentance would indeed be useless and ineffectual, and their doom irreversible: his knowing therefore that the Canaanites would never change their sinful inclinations, no more inferred any necessity of their sinning, than God's knowing that Adam would fall, was the occasion of his fall. Nor were all the seed of Cham any more necessarily vessels of wrath, because of their innate and natural propensity to evil, than all the seed of Abraham were necessarily vessels of mercy (see Jackson's Works, tom. iii. cap. 41).

Ver. 11. *For it was a cursed seed from the beginning:* It has been generally supposed that Cham, or Ham, was the person whom Noah cursed for discovering his nakedness; but there are stronger and better reasons to induce us to think that Canaan was cursed rather than Ham. 1. It has been a received tradition, that Canaan first saw his grandfather's nakedness, and made sport with it to his father. 2. Several expressions in scripture seem to fix this upon Canaan; when Noah awoke, it is said "he knew what his younger son had done unto him" (Gen. ix. 24), which could not be true of Ham, who was the middlemost; but Canaan may very well be called his younger or little son, nothing being more common than to call grandchildren sons; and Canaan was indeed the youngest of them. 3. The most correct editions of the LXX. agree in pointing out Canaan particularly; for they read *ἐπικατάρατος Χαναάν πατρός*; which reading both St. Austin and St. Chrysostom follow. And indeed this particularity seems purposely inserted to prevent any mistake with respect to his father. 4. That if Canaan himself is not meant, then by Canaan we must understand his father Ham, which is a forced interpretation. 5. This is probably the reason why Ham is always mentioned as the father of Canaan, as he resembled his father most, and was concerned with him in the same wicked crime. Lastly, If Ham was cursed, it would have affected his other children and their posterity; but it is observable, that the curse affects Canaan only.

Neither didst thou for fear of any man give them pardon

for those things wherein they sinned.] The meaning is not, that God really pardoned them, as our version seems to imply, for the Canaanites are mentioned all along as devoted to destruction; but God deferred their punishment, indulged them in a seeming security, and gave them *ἀμειν* i. e. impunity for a time, which was rather a respite than a pardon. And thus the Syriac and Arabic interpreters understand it, rendering the Greek word very justly by *prorogatio*. Calmet observes very beautifully, "That God, whether he punishes or pardons, has no selfish or partial views, is not influenced by any motives of hatred, fear, or interest, which men are generally actuated by: he loves without excess, is jealous without uneasiness, repents without grief, is angry without disturbance, and punishes without resentment" (Com. in. loc.). Herein he has happily transcribed St. Austin: *Amas, nec astuas; zelas, et securus es; pœnitent te, et non doleres; irasceris, et tranquillus es* (Confess. lib. i. cap. 4).

Ver. 12. Or who shall accuse thee for the nations that perish, whom thou hast made? *Τίς δὲ ἐγκαλέσει σοι κατὰ ἔθνη ἀπολωθόντων, ἃ σὺ ἐποίησας.* Our version probably is faulty here; the true rendering seems to be, "Who shall object to thee, or call thee to account for, the things which thou hast done to, or against, the nations which are destroyed?" This is the sense of *ποιεῖν* in the beginning of this verse, and in very many passages of scripture. The Greek would be better pointed thus, *τίς δὲ ἐγκαλέσει σοι, κατὰ ἔθνη ἀπολωθόντων ἃ σὺ ἐποίησας.*

Or who shall come, to stand against thee, to be revenged for the unrighteous men? *Ἢ τίς δὲ ἐγκαλέσει σοι ἐλευσεται ἔκδικος κατὰ ἀδίκων ἀνθρώπων;* Our translators seem to understand *κατάστασις* in a military sense, "Who will come to a set, or pitched battle with thee, to avenge the cause of the wicked?" *Καθίστημι*, sometimes is so used in good writers. But there is likewise another sense of this place: "Who will appear before thee, to undertake the defence and vindication of the unrighteous?" for *ἐκδικος* signifies "an advocate" as well as "an avenger." And thus Messieurs du Port-Royal render, *Qui paroitra devant vous pour prendre la defense des hommes injustes?* And so the Arabic version, *Quis se constituit apud te ad intercessionem auxilium pro hominibus iniquis?* But in either sense *ἐκδικος κατὰ ἀδίκων ἀνθρώπων*, as the present reading of the Greek is, seems not right. If we join *κατὰ* and *ἀδίκων* together, which seem to have been separated through the fault of the transcribers, and make it *καταδίκων*, i. e. *judicio damnatorum*, the harshness of the construction will be avoided, and a sense rather more agreeable to the context will take place: "Who shall dare to stand against thee in battle to revenge, or who shall appear before thee to undertake the cause of those thou hast condemned to death?" There is the like expostulation in the book of Job (xxxvi. 22, 23), according to the LXX. version, which comprises the sentiments in this and the following verse: *τίς γάρ ἴστι κατ' αὐτὸν ἀνάστης; τίς δὲ ἐν αὐτῷ ἐπέσγων αὐτοῦ τὰ ἔργα; ἢ τίς δὲ ἐπίων, Ἐπράσεν ἀδικα.*

Ver. 14. Neither shall king or tyrant be able to set his face against thee.] The Vulgate, which renders, "Neque rex neque tyrannus in conspectu tuo inquit de his quos perdidisti," and the ancient English versions, fall short of the spirit of the original; the word *ἀντροπιασμοί* is remarkably strong and elegant; it is a vigorous compound word, which singly contains all the particulars before enumerated (ver. 12); nor is our translation less to be admired for preserving the beauty and boldness of the expression here, which Junius renders but imperfectly by *oculum obfirmare*, and the Arabic still more faintly, *oculos atollere*; both of which, by being too literal, express not sufficiently the force and spirit of the metaphor (see Blackwall's Sac. Class. vol. i. p. 10).

Ver. 15. Thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.] If *δικαιοσύνη*, in the beginning of this verse, be taken to signify strictly *just*, the sense then is, that the infinite greatness of God's majesty cannot sway his most holy will from the exact observance of the rules of justice; that though he is almighty, he acts as if injustice was out of his power, as being contrary to his will and the perfection of his nature, and therefore will never punish any of his creatures that do not deserve to be punished, merely to display an act of power. The sentiment, that God will not punish those that do not deserve to be punished, seems to me to convey no very high idea of the Deity. For is it any commendation of the God of Israel not to do a flagrant act of injustice? or would this be an excellency to be boasted of even in a heathen Jupiter? How much properer, and more agreeable to the nature of the God of the Old Test-

tament, to say of him, that the greatness of his majesty does not prompt him to cruelty, to sudden and immediate revenge, or to exceed in the degree of punishment; but, all-powerful as he is, that he is forbearing and merciful, "even to such as do indeed deserve to be punished," either passing by their transgressions, or punishing them less than they deserved. And in this sense of good, benign, merciful, I rather am inclined to understand *δικαιοσύνη*, which is a known signification of the word, and will furnish a sublimer and more agreeable sense. From hence then I am induced to offer another explanation of this passage, and attempt a small alteration in the reading of the Greek, which perhaps would be more perfect, if, instead of *αὐτὸν τὸν μὴ ἀφείλοντα κολασθῆναι*, we read, *αὐτὸν τὸν μὴ ἀφείλοντα*, or (which I should still like better, if it may be allowed) *αὐτὸν μὴ τὸν ἀφείλοντα κολασθῆναι καταδικάσαι ἄλλοθριον ἡγούμενος; τίς οὖν δεξιόμην, illum quidem (or illum ipsum quidem) qui debet puniri, morte statim multare alienum putas a tua potestate.* "Thou thinkest thy power does not extend so far as instantly to condemn to death him that deserves to be punished." For the whole scope of the chapter seems to be to display the mercy of God; but there is no mercy shown, nor justice properly, in not punishing the innocent. Coverdale's version in this place is very faulty; "Thou punishest even him that hath not deserved to be punished;" which corrupt reading in some ancient copies, and particularly St. Jerome's bible, as it is called, manifestly charging God with injustice, and reflecting in the strongest manner upon his goodness, the Vulgate has corrected to the sense of our version.

Ver. 16. For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.] i. e. Thy power is the foundation or basis of justice and equity, which are inseparable from it. The power of men is frequently the source and motive of their injustice; and tyrants oftenest show their power by acts of cruelty and oppression, as if their maxim was that of the wicked ones, in ii. 11, "Let our strength be the law of justice." But God displays his omnipotence most chiefly in showing mercy and pity; and though he spares many guilty nations in the universe, yet he is the same absolute sovereign of the world; as the power of a king is no less visible, and always more amiable in reprieves and acts of mercy, than in the horrible pomp and bloodshed of executions: nay, according to what follows in the next words, he is therefore graciously disposed towards all, because he is Lord of all; and though he may exert his absolute power how and when he pleases, yet he is the more favourable and indulgent to his creatures upon account of his dominion over them. We cannot have a finer or more lively instance of this, than that we meet with in Jonah iv. 11, where God is introduced arguing with great tenderness in favour of Nineveh, devoted to ruin and destruction: "Shall not I spare Nineveh, that great city, wherein are more than sixscore thousand persons?" From the compassionate concern for the united misery of so many of his creatures, which prevailed with him no less than their repentance at length to avert the impending evil, we see that God is love, and that love is his very essence as Creator.

Ver. 17. For when men will not believe that thou art of a full power, thou showest thy strength, and among them that know it thou makest their boldness manifest.] *Ἰαχὼν γὰρ ἐνδεικνύσθαι ἀπιστοῦμενος ἐπὶ ἀνάμμενος πειθαίτητι, καὶ ἐν τοῖς εἰδοῖσι τὸ θράσος ἐξελέγχεις.* The Arabic renders, *Declaras robur tuum his, qui plenitudinem potentie tue minime credunt; inter eos autem qui norunt illam, audaciam eorum coarguis.* Exactly as our version, the translators of which seem to have read *ἀπιστοῦμενος*, in the sense of *ἀπιστοῦσαν*, against use, and without authority. But I take the true and exact rendering of the Greek to be, "When thou art suspected or questioned with respect to the plenitude of thy power, thou displayest it, or givest them a specimen of it; and as to such as know thy power (ceux qui connoissent vostre toute puissance, according to the comment of Messieurs du Port-Royal), and yet act in defiance of it, thou convincest them of thy boldness." And thus Grotius and Junius understand *ἀπιστοῦμενος* in this place, and the Vulgate, which renders *virtutem ostendens tu, qui non crederis esse in virtute consummatus*—et horum qui te nesciunt, audaciam traducis; from a copy which read *οὐκ εἰδοῖσι*. This latter clause of the Vulgate, though the least perfect, is followed by Coverdale's version; and from this authority Dr. Grabe seems to have inserted *σε* in his edition, though it is not in the Alexandrian MS. nor in the other Greek copies, nor indeed necessarily wanted.

Ver. 18. But thou, mastering thy power, judgest with

equity, and orderest us with great favour:] The sense of this place in our version is, that God, out of regard to mankind, waves and overrules his power for the more pleasing work of mercy; and though the frequent instances of his goodness and loving-kindness are usually required on man's part with baseness and ingratitude, yet does not the greatness of his majesty urge him to sudden revenge, nor the sense of his injured prerogative prompt him to an immediate resentment. Accordingly, punishments are called by the prophet his "strange work," Isa. xxviii. 21, i. e. they are what God is not inclined to inflict, they are disagreeable to the benignity of his nature, and such acts as men's sins constrain him, as it were, to exercise. The following reflection of the very learned Dr. Jackson upon this passage of our author is so judicious, that it needs no other light. "To derogate from God's power is dangerous, and to compare the prerogatives of the most absolute princes with his is more odious; yet this comparison may safely be made, that God doth not more infinitely exceed the most impotent wretch on earth, in power and greatness, than he doth the greatest monarch the world hath, or ever had, in mercy, justice, and loving-kindness. Nor is his will the rule of goodness, because the designs thereof are backed by infinite power; but because his holiness doth so rule his power, and moderate his will, that the one cannot enjoin, or the other exact, any thing but what is most consonant to the strictest rules of equity. Bad therefore was the doctrine, and worse the application or use which Ananarchus would have gathered from that hieroglyphical device of antiquity, wherein Justice was painted as Jupiter's assessor. It did not mean, as that sophister interpreted it to Alexander, that the decrees of great monarchs are always to be reputed oracles of justice, and that their practices are never unjust; nor that omnipotent sovereignty alone would justify the equity of all his decrees, who was subject to rage and passion; but that Justice was always ready to mitigate and temper his wrath with equity. The true Jehovah, as he needs no sweet tongue to moderate his anger, so hath he need of no such sophistry to justify the equity of his decrees" (tom. ii. p. 66). I shall only add, that *δυνατός σου ἰσχύως*, in the original, which our translators and those of the Geneva bible render "mastering thy power," hath been considered by others as a title only, the same as "Lord of might," or "Lord of power," as Coverdale and all the other ancient versions understand it; and Calmet renders in like manner, O Dominateur Souverain. St. Austin's sense is the most elevated, Dominus virtutum, as if it was the same with "Lord of hosts," or *Κύριος Σαβαώθ*; or perhaps he may mean Dominus omnipotentissimus, as he elsewhere expresses himself (Confess. lib. i. cap. 4), a superlative which seems to carry its own confutation with it; but should rather be ascribed to his zeal than inaccuracy, as if he could never carry his thoughts or expressions high enough in describing the infinity of God's attributes.

For thou mayest use power when thou wilt.] This expression falls vastly short of the sense and majesty of all the other versions. The reading of Fulgentius here, who almost transcribes the Vulgate, is infinitely more magnificent, and worthy of God, Subest enim tibi, cum voles, posse, i. e. "Thou only wiltest a thing, and it is done." Nor is the Syriac much inferior, Si velis, præsto est potentia. The expression is not much unlike that of the psalmist, "Whatsoever the Lord pleaseth, that does he in heaven and in earth, in the sea and all deep places" (Ps. cxxxv. 6). Where the true reading, as well as the more sublime, is, "Whatsoever the Lord wills, that he does," *πάντα ὅσα ἠθέλησεν ὁ Κύριος, ἐποίησεν*, lxx. This instantaneousness of the effect upon the act of his will is finely expressed by St. Matthew, *ἔδωκεν, καθάρσθητι*, "I will, be thou clean" (viii. 3). Nor are the words of our author in the original without their beauty, *πάρσσι σοί, ὄταν θέλῃς, τὸ δύνασθαι*. We have the very same thought, and even expression, Constit. Apost. lib. vii. cap. 35. *σὺ γὰρ εἶ ὁ χρῆστος ἐν ἐνεργείᾳ, καὶ φιλόπονος ἐν οἰκτιρμοῖς, ὁ μόνος παντοκράτωρ ὅτε γὰρ θέλῃς, πάρσσι σοὶ τὸ δύνασθαι κ. τ. λ.* Calmet seems to understand the passage in the sense of our version, viz. "Thou hastest not, having all times and seasons at thy command, to suppress the insolence of the wicked, and to punish the sinner, because thou knowest they cannot escape thee, and that thou hast it always in thy power to cite them before thee, and to deal with them according to their works. God loses nothing by waiting for the repentance of the wicked, and the wicked are no gainers by the impunity of a few years. The sovereign judge will at length sufficiently compensate for the slowness of his proceeding by a heavier degree of punishment."

Ver. 19. *But by such works hast thou taught thy people that the just man should be merciful.*] "Ὅτι οὖν τὸν δίκαιον εἶναι φιλόπονον, i. e. "Thou temperest all thy judgments with mercy and equity, and by that mixture of mercy with justice, thou teachest thy people to show the same temper to one another." St. Austin's observation upon the sinners of the old world is very pertinent; "God foreknew they would abuse the reprieve allowed them, yet he was so gracious to vouchsafe it to them; teaching us by this example, how much it is our duty to bear with those whom we know to be bad men at present, but uncertain how long they may continue so: that we should not be too hasty or rigorous in condemning or punishing them, since God himself is so merciful as to allot even to such sinners as he foreknew will make an ill use of his forbearance, so long a space for repentance" (De Catechiz. Rudib.). As these two virtues are so intimately united, and have such a strict relation to each other, we may perhaps not improperly consider them in the following view, as resembling Jacob's two wives. Stern judgment is deformed as Leah, but smiling mercy is as beautiful as Rachel: justice may claim the privilege of being the first born, but mercy is always the best beloved. Like sisters should they lovingly go together, and be married to the same man; what the barrenness of the one wants, the fruitfulness of the other will supply.

And hast made thy children to be of a good hope that thou givest repentance for sins.] It should rather be, "that thou givest room for repentance for sins,"—en leur dominant lieu de faire penitence, says Calmet; "for God does not give, but accept repentance;" and so the Vulgate reads, Judicans das locum in peccatis penitentia, which Coverdale follows in his version. Our translators seem not thoroughly to have considered the force of the Greek word; for *ἐλπίς* has another signification, and more agreeable to this place; i. e. "thou allowest, permittest repentance." See Acts ii. 27. *Ὅτι δὲ ὄραεις τὸν ὄρνθον σου ἰδεῖν διαβητόν.* "Thou wilt not allow, or permit, thine holy one to see corruption." The Syriac seems to understand it in like manner, Filiis tuis spem fecisti: et concedis (leg. bonam spem fecisti, ut concedis) penitentiam delictorum. The sense of the passage is, that men may, from the experience or observation of God's forbearance to punish, and the continuance of his long-suffering to sinners, presume that God is placable and forgiving, and will not be rigorous in his proceedings with them; may hopefully promise themselves that God will favourably accept their sincere repentance, and the compensations of unfeigned sorrow and contrition which they offer in lieu of the exact performance of their duty, and that at length their guilt will be atoned by the truest sin-offering they can present. This consideration carries a pleasing and encouraging hope with it. If God, indeed, judged his creatures with the utmost rigour of his justice, how should even his own children presume to hope for pardon or to be justified before him? But when he showeth such clemency towards his enemies, what may they not then hope for, from a God so full of goodness and mercy? And can the faithful have any greater encouragement to have confidence towards God, and assure their hearts before him!

Ver. 21. *With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?* The sense seems necessarily to require that this should be read in the future tense, "With how great circumspection wilt thou judge or punish thine own children?" &c. which is the rendering of the Geneva bible. This is confirmed by the Arabic version, which reads, sanc (leg. sine) omni rigore et profundissima penetratione judicabis filios tuos. Hence it seems probable that the true reading of the Greek is, *μετὰ πόσης ἀκριβείας ἐκρινες τοὺς υἱούς σου*, and not *ἐκρινας*, as the printed copies in general now read. The sense of this and the foregoing verse is, "That, if thou didst show so much patience towards the Canaanites, ἀμειλιχόμενος Σανάν, 'who through sins were worthy to die,' as Coverdale renders, and had forfeited not only their land, but their lives, to thy justice; with how much more wariness and caution wilt thou punish thine own people the Jews, with whose fathers thou enteredst into covenant, and made to them therein goodly and precious promises?" for so I choose with the ancient versions to render "covenants of good promises," in the latter part of ver. 21 (see the like expression, Eph. ii. 12).

Ver. 22. *To the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.* i. e. When we reflect upon the difference thou hast made between us and our enemies, it should teach us to remember the example of thy goodness and long-suffering, when we judge or punish others, and to imitate it by treating them in the same tender

and compassionate manner. This is the sense of the Arabic version, which reads, Ut, cum iudicamus, de tua simus bonitate solliciti, eamque imitemur. And when we ourselves are punished, we are taught and encouraged, by happy experience, to put our trust in thy mercy (so Coverdale renders), and to expect a gracious deliverance from our troubles.

Ver. 23. *Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.* Such therefore of thy enemies as lived unrighteously, ἀδίκως and not ἀδικούς, as most copies have it, "in a foolish, senseless way of life," ἐν ἀφροσύνη ζωῆς (which our version expresses but indifferently by "dissoluteness," and Coverdale's by "ignorance," "having their foolish hearts darkened," as St. Paul, speaking of such idolaters (Rom. i. 21), expresses it, "them didst thou torment with their own abominations." The word βδέλυγμα sometimes signifies the false object of worship, and sometimes those abominable sins and filthy practices which were notorious and customary in the mysteries of the idol-worship; so that these words may refer, in a larger sense, to the enormities and detestable sins practised in the heathen τελεαί, and hidden mysteries (see xiv. 24—26. 2 Mace. vi. 4), and that God, as a just punishment for such wickedness, tormented them with their own abominations, i. e. gave them up to a reprobate mind and vile affections (see Bishop Fell on Rom. i. 26). But if abominations be taken in the first sense, as signifying false objects of worship, it will be proper to inquire what they were, and who were guilty of such worship. The worship referred to in this place, is that of vile beasts and senseless animals; and the guilty persons must be either the Canaanites mentioned in the foregoing part of the chapter, or the Egyptians. Those who apply this passage to the Canaanites, understand it of their being tormented by hornets (ver. 8), as a just punishment, and perhaps too εἰς ἐμπαιγμὸν, for their ridiculous worship. For the Philistines, and in all appearance (says Calmet in loc.) the Canaanites too, worshipped flies, the god Baal-zebub, particularly the people of Ekron, or Accaron (see 2 Kings i. 2. where the LXX. read Μύτιαν Θεὸν Ἀκκαρόν.) Josephus and Greg. Nazianzen confirm the same; see also Selden (De Diis Syris, Syntag. ii. cap. 6), who says, the name of this god was Baal-zebub, Θεὸς Μύτια, Deus Musca; and afterward called Βαλζεβουβ, Deus coreus, by way of derision (see Piscator and Drusius in Matt. x. 25, and Leigh's Critica Sacra, p. 60). That religious rites were paid to flies in the temple of Apollo Actus, see Elian. de Animalibus, lib. ii. Grotius and Spencer think the author returns here to the Egyptians and their abominations, mentioned xi. 15, 16. And indeed it must be confessed, that this and the following verses, to the end of the chapter, resemble the argument there very much, and would come in better in that place, if that was any authority for such a transposition: for the mixing and confounding the Canaanites with the Egyptians together in different parts of the chapter, without any certain mark of discrimination, renders it obscure, and, without great care, scarce intelligible. As applied to the Egyptians, the sense is,—that as they worshipped beasts, God punished them by a variety of living creatures.

Ver. 24. *And held them for gods, which even among the beasts of their enemies were despised.* Θεοὺς ὑπολαμβάνοντες τὰ καὶ ἐν ζωῆσι τῶν ἐχθρῶν ἄτιμα, i. e. according to the common acceptance of this place, they worshipped such beasts as were despised and laughed at by their enemies, the Hebrews, who in their sacrifices offered some of those very beasts which they worshipped as gods; which, in the opinion of some learned men, was purposely ordered and appointed to guard the Israelites against this idolatry (see Spencer de Leg. Hebr. tom. i. p. 298). But probably our translation here is wrong, and ἄτιμα τῶν ἐχθρῶν should be neither rendered "such beasts of their enemies as were despised," nor "such beasts as were despised by their enemies," as Grotius, not without some violence, expounds the Greek; but, "they held for gods despicable and mischievous beasts," such as dogs, cats, wolves, serpents, crocodiles, hippopotami, and other the most odious creatures, which the poet justly calls portenta (see note on xi. 15), as fit only to inspire horror. There is the like general charge, xv. 18, and τὰ ζῶα τὰ ἕχθηστα are mentioned as the objects of their worship. The manner of expression indeed by two adjectives may seem particular: but this construction is not unusual in the Greek language, and is equivalent to ἄτιμα καὶ ἐχθρά. Nor am I singular in this interpretation; Calmet understands the words in the same manner, c'est à dire, les animaux les plus vils, les plus méprisables, et les plus ennemis de l'homme (Com. in loc.).

Ver. 25. *Therefore unto them, as to children without the*

use of reason, thou didst send a judgment to mock them.] Calmet understands this of the Canaanites, that as they fell into the most childish and ridiculous errors, by transferring that honour which is due to God only, to despicable animals, such as are described Ezek. vii. 10, which the Israelites are supposed to have taken from the Phœnicians or Canaanites, God sent upon them in like manner chastisements seemingly as ridiculous, even an army of wasps, to attack, pursue, and destroy them. And the like may be observed of the Egyptians, that God treated them as children, whom they resembled so much in their folly; for as they pursued flies and little insects, so these went after κνιδάλα εἴτελῆ, and were chastised with a suitable punishment. At first he played with them, as it were, sending a company or swarms of inconsiderable flies (Exod. viii. 21), dallying with them by mock judgments, in comparison; for so I understand τὴν κρίσιν εἰς ἐμπαιγμὸν and the author seems to exemplify this play by a paronomasia, or a correspondent allusion in the original words, διὰ τοῦτο ὡς παισὶν τὴν κρίσιν εἰς ἐμπαιγμὸν ἐπέμψας. But Philo calls such idolaters by a more odious name than children, bestias obambulantes sub humana specie. This judgment is by the LXX. styled κνιδάλα (Exod. viii. 21. Ps. lxxviii. 45), as if a particular species of tormenting flies was meant; but this, in both places, is a corrupt reading; the true one is indisputably κοινωμίαν. St. Jerome accordingly reads Cœnomyiam, and explains it by, omne genus muscarum, and so do the other Latin versions. Aquila, in both places, renders it παμμύτιον, and so the learned Usher understands it, calling this plague museum et aliorum insectorum coluvies, ad A. M. 2513 (see also De Muis on Ps. lxxviii. 45).

Ver. 26. *But they that would not be reformed by that correction, wherein he dalled with them, shall feel a judgment worthy of God.]* This verse may be understood, either as a moral reflection with respect to sinners in general in the future tense,—that such as will not be reformed by those gentle methods wherein God may be said only to dally with them, shall afterward feel a heavier and much sorer vengeance; and this is the sense of the Greek, and of the Syriac and Arabic versions; or it may respect the persons mentioned in the foregoing verses, that they, having slighted God's milder punishments, at length experienced a judgment worthy of God. Dignum Dei [leg. Deo] iudicium experti sunt, says the Vulgate, which Coverdale severely follows, even in this mistake, "they felt the servile punishment of God." Grotius says, that περᾶν, which is the reading of some copies, is the true one, and that the present tense is used for the præteritum. In this latter sense the observation holds true with respect to the Canaanites; for such of them as were not affected, nor brought to a right sense by the plague and persecution of hornets, suffered much sorer calamities afterward in the wars which Joshua waged against them, and by their final extermination. As applied to the Egyptians, the remark is as just; at first God visited them with plagues, that were rather noisome than destructive to them (for we do not read of the death of any useful creatures, except fishes, till the plague of the murrain), but these had little or no effect upon them; for Pharaoh, as Dr. Jackson expresses it (tom. iii. p. 204), behaved himself under them like a proud and wanton humourist, and was still for experiencing a greater variety of them; God therefore visited him with more and more grievous plagues, and at length terribly completed his vengeance, and filled up the measure of their punishment, by those two unparalleled judgments, the death of their first-born, and the destruction of Pharaoh and all his host in the Red sea.

Ver. 27. *For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.]* Our translation here is so confused and so clogged with parentheses, that it is very difficult to come at the true sense of this place; and as no light is afforded us either from the old translations, oriental versions, or commentators, we must have recourse to the Greek text itself, and from thence, obscure as it is, endeavour to find out the author's meaning. The present reading of the Greek, according to all the copies, is, ἐπ' οἷς γὰρ αὐτοὶ πάσχοντες ἡγανάκτου, ἐπὶ τοῖτοις οὖν ἰδοῦναι Θεοῦς, ἐν αὐτοῖσι κολαζόμενοι, ἰδόντες δὲ πάλοι ἠροῦντο εἶδέναι, Θεὸν ἐπίγνωσαν ἀληθῆ διὸ καὶ τὸ τέρας τῆς καταδίκης ἐπ' αὐτοῖς ἐπέληθε. The Vulgate renders, In quibus enim patientes indignabantur, per hæc quos putabant Deos, in ipsis cum exterminarentur, videntes illum quem olim negabant se nosse, verum Deum agnovērunt, &c. This is very obscure: Junius is still more unintelligible, Nam de quibus illi, quum perpete-

rentur mala, cum indignatione erant solliciti, de iis, inquam quos putabant Deos, quum se iisdem puniri viderunt, verum agnoverunt Deum, &c. Vatablus renders much more clearly. *Is iipsis rebus, quas passi sunt indignabundi Chananæi, cum per ca, quæ ut Deos colebant, punirentur, tandem suo malo agnoverunt Verum Deum esse, quem ante negabant se nosse: i. e.* "The Canaanites being displeased and angry at what they suffered when they were punished by those animals whom they thought to be gods, at length, being made sensible by their misfortunes, acknowledged there was a true God," &c. This is very intelligible, and comes near the true sense: but I cannot help observing, that Vatablus omits *ἐν αὐτοῖς*, and *ἰδόντες*, which immediately follow, and are the very words which occasion all the obscurity in the original and the other versions as they now stand. I have therefore been tempted to suspect that there is some mistake in them, and that the true reading probably is, *ἰουσοῖς, καταζομίους ἰδόντες, ἢ ἐν αὐτοῖς καταζομίους ἰδόντες*; and my reasons are as follow:—1. The Bishops' and Geneva bibles both render, "when they saw themselves punished by them." 2. Junius, who in the other part of the verse follows the Greek literally, renders, *quum se iisdem puniri viderunt*. 3. Calmet, and the Port-Royal comment, explain it in this manner, *se voyant avec douleur tourmentez et exterminiez, &c.* The sense then of the first part of the verse I take to be this: "For, whereas when corrected only they were displeased and angry, seeing themselves more severely dealt with, and punished in good earnest by, or upon account of, those whom they thought to be gods, they acknowledged the true God, whom before they denied to know," &c. The next difficulty lies in rendering *τὸ τίμημα τῆς καταδίκης* by "extreme damnation;" it might have been better translated, "the utmost extent of judgment, or the severest temporal judgment or punishment" (though St. Austin on Ps. ix. quoting this passage, understands it strictly); but I take it to be no more than *ἄξια Θεοῦ κρίσις* in the verse before, as opposed to *παίγνια ἐπιτιμήσεως*, slight corrections, which they were displeased with: but when it came properly to punishment, when they saw themselves *καταζομίους*, then they were awakened to an acknowledgment of the true God, who had thus punished them; and therefore it was, that this last and most effectual method was taken with them; *διὸ καὶ τὸ τίμημα τῆς καταδίκης ἐπ' αὐτοῖς ἐπλήθη*, i. e. "when the dallings of correction would not do, punishment in full measure was given, which had the effect." This divine vengeance, when it fell so severely upon them, made them open their eyes; when they saw and felt it, then, and not before, they acknowledged him to be the true God, whom before they denied to know; and therefore, or for this end and purpose, that they might acknowledge him, were they thus severely visited; not only anathematized and exterminated, but *internecece deleti*, as Grotius renders, "cut off with an utter and final destruction" (Com. in loc.). This is spoken in vindication of the justice of God, who does not punish particular persons or nations without weighty reasons, and previous notices of their danger. This extreme severity, therefore, was at length necessary, that those who had continued in wilful blindness and incorrigible obstinacy, and so were without excuse, might be convinced and made thoroughly sensible that they had brought this damnation upon themselves, for not discovering all the while the true God, when they had such awakening means afforded them for that purpose. And thus I think a pretty good and consistent sense may be fetched from this verse, which has none at all, or a very obscure one, according to our version. Calmet understands this of the Canaanites; "That, seeing themselves persecuted, afflicted, tormented by horns, which they regarded as deities, and from whom they expected favour and protection, they were at length forced to acknowledge the God of the Hebrews for the only true God." Not that they actually, on this account, turned from their idolatry; but, notwithstanding the force of inveterate prejudice, were obliged to own the superiority of the God of Israel, and, by consequence, that the little animals they worshipped were contemptible, less than nothing, and their religion gross superstition. Junius, and many others, apply it to Pharaoh and the Egyptians, who could insolently say, when the hand of God lay not very heavy upon him, "Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go" (Exod. v. 2). But when he and his people were visited by a succession of plagues and judgments, and the land was corrupted by the grievous swarms of flies, he as remarkably relents, and gives them leave to go and offer sacrifice to the Lord their God (Exod. viii. 25). But as there is no authority in history, that the Egyptians worshipped the very insects, or animals, that God plagued them with; and as this author particularly

mentions their being "tormented with their own abominations," *διὰ τὸν ἰδίον βέδνυμάτων*; I am inclined to think with Calmet, that the Canaanites are rather here meant, and that they are spoken of through this whole chapter.

CHAP. XIII.

ARGUMENT.—From the mention of the barbarous and idolatrous rites of the Canaanites, expressed in the former chapter, the author takes occasion to treat of idolatry in general, its introduction and origin; of the vanity, folly, impotence, or rather nothingness, of idols, and the mischievous effects attending such a worship. He distinguishes idolatry into three sorts,—that of the heavenly bodies; images of deceased princes, heroes, and benefactors; and living brute animals. The first sort he treats of in the beginning of this chapter to ver. 10, and from thence, to the end of the fifteenth chapter, he considers the two other. Nor is this a digression or deviation from his principal and main design, which is to exalt wisdom, piety, and true religion, and to excite a love and regard for them in all, especially princes and great men. And can this be done more effectually, than by showing the folly and illusion of superstition, exposing the false objects of worship, and pointing out the mischiefs and unhappy consequences, which a forgetfulness or ignorance of the true God leads men to?

Ver. 1. *Surely vain are all men by nature, who are ignorant of God.* Μῦταιοι μὲν γὰρ πάντες ἀνθρώποι φύσει, οἱς οὐκ ἔγνωσαν Θεοῦ ἀγνοῦσῖα. That idolaters are called vain persons in scripture is beyond dispute (see 2 Kings xvii. 15. Rom. i. 21); but how are we to understand *vain by nature*? I think, if this be the true reading, it either means, that such men are naturally weak and senseless who are ignorant of God, or that they are foolish who cannot by the light of nature make a discovery of him. But perhaps φύσει may be a mistake here, for neither the Vulgate nor oriental versions, nor Coverdale's translation, take any notice of it; possibly the original word was *εἰσι*, which they all agree in, and retain. And the true reading of the whole sentence in the Greek may be, *μῦταιοι μὲν γὰρ πάντες ἀνθρώποι εἰσι, οἵσπερ ἦν Θεοῦ ἀγνοῦσῖα*. Calmet seems to understand by *μῦταιοι*, "insignificant, unprofitable," in the sense that vanity is used by Solomon in the book of Ecclesiastes. His reflection upon this place (Com. in loc.) is too just and useful to be omitted; "Without the knowledge of God, which is the first principle of wisdom, truth, and religion, all men, even the greatest, are vanity and nothing, all science is but darkness, all philosophy error and delusion. Hence St. Paul renounced all other knowledge, and determined to know nothing but Jesus and him crucified (1 Cor. ii. 2). It was the superior excellency of divine knowledge, which best discovers the nature of God, that induced Justin Martyr, after having tried all the sects of philosophers, and entered into all sorts of human learning, to relinquish them as unsatisfactory; he was at length convinced, that there is no wisdom, science, or philosophy, complete and perfect, without the discovery, knowledge, and worship, of God" (Dial. cum Tryph. in init.).

And could not out of the good things that are seen know him that is:] Τὸν ὄντα, i. e. "The sovereign Being, the only Being," or "Being itself." In the first revelation which God makes of his own being, he entitles himself, "I am that I am;" by which name the great Creator does in a manner exclude every thing else from a real existence, and distinguishes himself from his creatures, as the only Being, which truly and really exists. The ancient Platonic notion agrees with this revelation which God has made of himself; for there is nothing, according to that, which in reality exists, whose existence, as we call it, is pieced, or made up of past, present, and to come. He only properly exists, whose existence is entirely present. Hence Plato calls God *τὸ ἔν* (in Timeo), which probably he borrowed from Moses (Exod. iii. 14); and Justin Martyr, who once embraced that philosophy, has often the same expression. By knowing God, is not barely meant that there is a God; but the discovery likewise of the excellence and beauty of his perfections, his goodness, wisdom, and other attributes, which the visible world every where proclaims; for in all creatures there are such lively marks and tokens of them, that from thence we may form some, though imperfect, idea of the inexpressible and infinite perfections that are in God. For the whole extent of that which may be known of God, the *τὸ γνωστὸν τοῦ Θεοῦ*, as St. Paul calls it, Rom. i. 19, 20, is manifest in the creatures, and the invisible things of God; even his eternal power and God-head are clearly seen in them. St. Basil therefore very

justly calls the world, *Ἐσθλαστίας παιδείης*, "the very school where the knowledge of God is to be learnt." And Clemens Alexandrinus, "the book in which we read God," using the same expressive metaphor (Strom. 6). This knowledge of the Deity from the works of nature is what some call natural theology, and others, the ascent of the soul to God by the scale of the creatures. Nor would any injury be done to the sense, if instead of *τὸν ὄντα*, we read *τὸν ὄντα*, i. e. "and from the good things they saw could not trace out the God that gave them;" for thus *ἀγαθῶν* and *ὄντα* answer to one another, as *ἔργους* and *τεχνίτην* do in the following line.

Neither, by considering the works did they acknowledge the workmaster;] The knowledge of God was no difficult discovery, and therefore ignorance of him was not only surprising, but inexcusable! for a man need only lift up his eyes to heaven, and view the beautiful order and regular motions of the celestial bodies, to be convinced that there is a wise Author of nature, who at first created, and still preserves, this system of things. St. Cyprian therefore very justly observes, *hæc est summa delicti nolle agnoscere, quem ignorare non possis* (De Idol. vanit.). But that of St. Chrysostom comes nearest this writer, *ἰσότησιν οὐρανῶν ὁ Θεός, ἢ αὐθιμίας τὸ ἔργον προσκυνήσας τὸν δεσπότην, κ. τ. λ.* *Cælum condidit Deus ut opus admirans dominum adoraret*: at alii, conditore relicto, cælum ipsum adorarunt, id vero propter eorum ignaviam et insipientiam accidit (Hom. 25. De Diabolo Tentatore). Thus Cicero expresses the natural sense of mankind on this head: *Cum videmus speciem primum candoremque cœli deinde conversionis celeritatem, tum vicissitudines dierum atque noctium, commutationesque temporum quadripartitas, eorumque omnium moderatorem solem, lunamque, et stellas eosdem cursus constantissime servantes; hæc cum cernimus, possumusne dubitare quin his præsit aliquis effector?* (Tuscul. Quæst. lib. i.). But it would be almost endless to transcribe the many passages that occur in his works upon this subject, particularly in his book, De Nat. Deorum.

Ver. 2. But deemed either fire,] It is certain there were some among the heathen who worshipped universal nature, or the system of the material world, as an entire object, and made God and nature to be the same (see Pliny's Nat. Hist. lib. ii. cap. 7); and others, who worshipped particular visible and useful parts of it, which was the more general, the chief of which are enumerated by this writer; and the first is the element of fire. That this was the prevailing worship in the eastern countries, among the Persians and Chaldeans, see Pocock's Spec. Hist. Arab. Hyde de Relig. vet. Pers. Strabo, lib. xv. Selden observes; *Tametsi multi Persarum Dii, tamen ante omnes ignis ab eis cultus, et in omni sacrificio eum imprimis invocabam* (Syntag. ii. cap. 8). And a little after, to show the very ancient worship of fire among the Chaldeans, he says, that the rabbins, by "Ur of the Chaldees" (Gen. xi. 31), understand their god *Fire*; and that, according to Maimonides, it means, *terra deserviens igni*. This he takes to be the "God of Nahor" (Gen. xxxi. 53), and the chief among the strange gods worshipped in Chaldea during Abraham's abode there (Josh. xxiv. 2). We read also of horses and chariots consecrated to the sun by some of the kings of Judah (2 Kings xxiii.), and of twenty-five apostates, "that worshipped the rising sun towards the east even in the temple of the Lord" (Ezek. viii. 16). The eastern nations worshipped fire as the cause of light, and the sun in particular, as being, in their opinion, the most perfect fire, and causing the most perfect light. For this reason in all their temples, they had fire continually burning upon altars erected in them for that purpose, and before these sacred fires they offered up all their public devotions, as likewise they did their private ones before fires in their own houses (Prid. Connex. par. i. b. iii.). As fire among these nations was a symbol of the sun, so the sun itself probably was a symbol of God, as being thought the most perfect emblem of his divinity, and to convey the most lively idea of the power, beauty, purity, and eternity of God; but at length this expressive and noble symbol was misunderstood and abused, and the worship transferred to the sign itself from the being represented by it. Vulcan and Vesta, in the pagan theology, originally meant nothing but fire. Thus Ovid:

"Nec tu aliud Vestam, nisi vivam intellige flammam."

And the name itself the learned have derived from *ἔσθ Ignis*. At length it was made one of the *Dii Penates*, and uncommon honours decreed to it by the appointment of Numa Pompilius.

Or wind,] The four principal winds were esteemed as

gods by many people, by others particular winds were acknowledged as such. The Gauls worshipped the wind *Circius*; and, according to Seneca, Augustus when in Gaul dedicated a temple to it (Nat. Quæst. lib. v. cap. 17). The Egyptians adored the symbols of the Etesian and southern winds, which were most beneficial to them, and of the utmost consequence with respect to the overflowing of the Nile. The worship paid to the winds seems in general to have sprung from an ancient tradition, that the winds were governed by angels set over them, and ruling in them. From what Virgil says of *Æolus's* presiding over the winds (*Æneid*, lib. i.), it appears that this notion is very ancient; so that it is no wonder that in the symbolical learning and theology of the eastern nations intelligent beings or angels should be introduced as commanding and directing them. The Targum on 1 Kings xix. 11, as quoted by Lightfoot, expressly mentions the angels of the winds.

Or wind, or the swift air,] *Ἡ πνεῦμα, ἢ ταχύν ἄερα*. Grotius understands this quite contrary to our version; by *πνεῦμα* he understands "the air," and by *ταχύν ἄερα*, "the swift wind;" where it is observable, that he applies the epithet to the wind, rather than the air. The Arabic version in like manner, *sed ignem, aut rapidos, ventos, aërem, aut astrorum orbem*, &c. as if the original reading was, *ἢ πνεῦμα ταχύν, ἢ ἄερα*. And indeed swiftness is the known epithet of the wind; hence we meet with "the wings of the wind" in scripture, to denote their rapidity. Hence, probably, the Egyptians made birds the symbols of the winds, as esteeming them the most natural emblems, on account of the swiftness with which they cross the air. But swiftness does not seem always to belong to the air, as such, the state of which varies according to its qualities. If, indeed, we understand by the air the ether, or that fine, fluid, agitated, and most subtle part, which permeates the pores of all bodies, and is supposed to be the cause of all motion and fermentation, which anciently the heathens called *Zephy*; or *Jupiter, ταχύν*, in this sense, will not be improper. But it is generally taken here to signify *the clouds*; and this *Juno* (for so the ancients called the grosser air) was not without her adorers and votaries. Even Socrates is accused in the poet for worshipping the clouds (Aristoph. in Nub.); and Juvenal charges the Jews with the same folly:

"Nil præter nubes, et cœli numen adorant." (Sat. xiv.)

Coverdale's version makes the wind, or the swift air, to be the same; "Some took the fire, some the wind or air—for gods."

Or the circle of the stars,] i. e. The constellations, according to Calmet and Grotius; by which some understand the Pleiades, others the constellations in the zodiac, called here, from the asterisms in it, and its glorious figure, the stary circle; many of which are known to have been worshipped, particularly by the Egyptians. Selden seems to have been of this opinion, *Ægyptiis præcis decemtetra signifieri *ἑσθι* βολαίσι, seu Dii consiliari, planetæ vero lictores, qui ascensu solis consistorio adstant, censebantur*. Teste veteri ad Apollonii Rhodii Argonauticon IV. scholiaste (Seld. de cult. extran. primord. cap. 3). But as the article is wanting before *ἑσθι*, it may as well mean some other group of stars. This was a very ancient idolatry, and spread farther than most other superstitions. The Israelites are in scripture often charged with paying their adoration to the host of heaven, i. e. to the stars, of whom the sun and moon were esteemed the leaders, which they seem to have fallen into by the infection of the neighbouring nations. This worship sprang from an early notion, that the stars were tabernacles or habitations of intelligences, which animated those orbs in the same manner as the soul of man animates his body, and were the causes of all their motions. But the planets being nearest to the earth, and generally looked upon to have the greatest influence on this world, the heathens made choice of these, in the first place, for their gods. Hence we find Saturn, Jupiter, Mars, Apollo, Mercury, Venus, and Diana, to be first ranked in the polytheism of the ancients, as being their first and principal deities (see Prid. Connex. par. i. b. iii. p. 140. fol. edit.).

Or the violent water,] The heathens had likewise a multitude of sea and river gods, as Oceanus, Neptune, Thetis, Triton, Nereus, &c. Homer speaks of the rivers of Troy, Simois and Scamander as two deities. It is certain that the Egyptians esteemed the Nile as their god, calling it *ὁ ἑσθωρατος Νεῖλος*, and that they worshipped the water, above the other elements, as being, in their opinion, the principle of all things. Hence, says Philo, God first smote their water, and turned it into blood (De Vit. Mos. lib. i.). Suidas humourously tells a story of a famous contest between the Chal-

deans and Egyptians about the strength and power of their respective deities, fire and water (in voce *Κατωτος*: see also Shaw's 'Travels where it is related; and Gregory's notes, p. 222). Tully has in few words comprised the several objects of false worship, *Errat persuasum etiam solem, lunam, stellas omnes, terram, mare, Deos esse.*

Or the lights of heaven, to be the gods which govern the world.] The sun and moon were worshipped in different places by very different names (see Vossius de Orig. Idol. lib. ii. cap. 5). It was the sun whom one country worshipped under the name of Baal, another of Chemosh, and others of Mithras and Osiris, which last was the name given to it by the Egyptians, among whom the sun was worshipped in the famous city of Heliopolis, which probably took its name from thence (Macrob. Saturn. lib. i.). The moon was likewise worshipped under different names, as Hecate and Diana; the same was most probably the Egyptian Isis, the Assyrian Astarte, or Ashtaroth, and the Greek Ilithyia. Egypt was early infected with idolatry, especially of the sun and moon, as appears from Diodorus Siculus, and Lucian, De Dea Syria. Though it is more probable that Babylon was the mother of this kind of idolatry, and from thence the contagion spread through Egypt, Assyria, Phœnicia, and other parts of the world. The sun was the most glorious object that ravished the eye, and it showed itself no where more gloriously than the plains of Chaldea. Some learned men think that the tower of Babel was consecrated by the builders to the sun, as the most probable cause of drying up the mighty waters, Tenison on Idol. cap. 4, who acquaints us, from Julius Firmicus, that the Egyptians expressed their devotions to the sun in this form: "Sol. Opt. Max. mens mundi, dux omnium principescus."

Ver. 3. With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.] Coverdale's version of this place seems preferable, "Though they had such pleasure in their beauty, that they thought them to have been gods; yet should they have known how much more fairer he is that made them, for the Maker of beauty hath ordained all these things," γενεσιάρχης, the Original, the Founder, the Parent of beauty, hath created them, ipsamet naturâ pulchritudinis origo, says the Vulgate; nor does St. Austin express this word amiss by Pulchritudo pulchrorum omnium (Confess. lib. iii. cap. 6). Plato, who himself calls these glorious luminaries μέγιστοι Θεοί, says, that the Greeks formed the word Θεός from the verb θεειν (in Cratyl.); for, looking up to heaven, and considering the brightness and glory of the celestial bodies, running their several courses with the most wonderful harmony and order, they entertained in their minds so very high and exalted notions of them, that they were tempted even to an idolatrous worship of them. And other learned men observe that they gave the name of κάματος to the world, from observing the beauty and ornaments of it (St. Jerome Comm. in Jon. i.). Cæsar assigns this as the reason of the Germans worshipping the host of heaven, Germani deorum numero eos solos ducunt, quos cernunt, et quorum aperte opibus juvantur, Solem, et Vulcanum, et Lunam (lib. vi. De Bello Gal.). It is generally agreed, that the worship of these luminaries was the first idolatry; it is certain that the only kind of idolatry mentioned in the book of Job (and therefore we may presume of all others the most ancient) is the worship of the sun and moon; "If I beheld the sun when it shined (says that holy writer), or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand (in token of adoration, and from whence indeed the very term itself is derived; see Selden, De cult. extran. primord. cap. 3), this also were an iniquity to be punished by the judge, for then I should have denied the God that is above" (xxxii. 26—28). This idolatrous practice of his time he opposes, by asserting God to be the maker of these very bodies, and that "by his Spirit he hath garnished the heavens," xxvi. 13 (see Vossius De Idol. lib. ii. cap. 5. Sharrock. p. 326). The inference of this writer is very just—that, instead of worshipping the heavenly bodies, which, like those of the intellectual world, were all created by God, and for him, they should rather have concluded that there was a first cause, the Author and Fountain of that perfection and glory which are displayed in any or all the creatures (see note on the latter part of the next verse).

Ver. 4. But if they were astonished at their power and virtue.] It was a very ancient opinion, and a received tradition of paganism, that the gods had their mansions in the στοιχεῖα τοῦ κόσμου, or "the celestial bodies," and that the

luminaries of heaven were all alive and instinct with a glorious and divine spirit. For the adoration they paid to the sun and moon, they paid it not to them as mere inanimate bodies, but as intelligences, or the supposed habitations of such beings; which seems evident from this verse, addressed to the sun:

Ἡλιός Ὁς πάντ' ἐποίησ', καὶ πάντ' ἐπακούεις.

We have an intimation likewise of this notion in Virgil (*Æneid. vi.*):

"Spiritus intus agit, totamque infusa per artus
Mens agit molem, et magno se corpore miscet."

From this notion they inferred, that it would be a thing pleasing to the supreme God, to address themselves to him by the mediation of these glorious intelligences, which they thought so much nearer to him than themselves, and to have the greatest influence upon the world. This conceit, seconded with pretended revelations and miracles, said to be done by the στοιχεῖα, or "heavenly bodies," in time brought forth sacrifices to them, and images of them, by means whereof great blessings, they thought, might be procured to them through their power and influence (Maimon. De Idol. Thorndike's Epilogue, p. 287.)

Let them understand by them how much mightier he is that made them.] Coverdale's version is here again preferable, "Or if they marvelled at the power and works of them, they should have perceived thereby, that he which made these things is mightier than they." For, notwithstanding the regular courses of these heavenly bodies, and their dispensing life and heat, health and vigour, to all the parts and products of the earth, yet they should not so entirely have depended upon their sight, nor have been so far led by their own imagination, as to offer an idolatrous worship to beings, which a little philosophy, and the assistance of improved reason, might have informed them, had themselves been made, and, consequently, were by nature no gods. How much rather ought they, from the origin and effects of these heavenly bodies, to have concluded and adored the infinite power and most transcendent perfection of the great Creator of them, the Father and Fountain of these lights, from whom they received all that is glorious or beneficial in them, and must therefore be infinitely more excellent? St. Austin has some beautiful sentiments upon this head, Si placent corpora, Deum ex illis lauda, et in artificem eorum rectoreque amorem, ne in his quæ tibi placent, tu displiceas:—Hunc amemus, hunc amemus; ipse fecit hæc, et non est longe (Confess. lib. iv. cap. 11, 12). And in another place, from the gifts discernible in the creatures, he deduces the perfection of the Giver, "Tu, Domine, fecisti ea; qui pulchre es, pulchra sunt enim; qui bonus es, bona sunt enim; qui es, sunt enim. At nec ita pulchra sunt, nec ita bona sunt, nec ita sunt sicut tu conditor eorum: cui comparata, nec pulchra sunt, nec bona sunt, nec sunt. Scimus hæc; gratias tibi. Et scientia nostra, scientiæ tuæ comparata, ignorantia est" (Confess. lib. xi. cap. 4).

Ver. 5. For by the greatness and beauty of the creatures proportionably the maker of them is seen.] The Greek copies vary here; the Complut. reads, ἐκ γὰρ μεγέθους, καὶ κάλλους, καὶ κτισμάτων ἀναλόγως, κ. τ. λ. which Junius follows, Nam ex magnitudine, et specie, ac creatis rebus convenienter, &c. and our version, with a little alteration. The Vatican edition has ἐκ γὰρ μεγέθους καλλουῦς κτισμάτων ἀναλόγως, κ. τ. λ. and thus the Syriac renders; i. e. by the greatness of the beauty of the creatures, the Maker of them is seen proportionably, or by analogy, by comparing the creature with the Creator, the effect with the cause, as far as the difference is capable of being known, cognoscibiliter, according to the Vulgate, and as the natures of the beings compared will admit; which probably is what Junius means by convenienter, and as the ratio between finite and infinite, if any such could be, will allow. St. Chrysostom quotes this passage of our author, and has the following just reflection upon it: εἶδες τὸ μέγεθος, θαύμασον τὴν δύναμιν τοῦ ποιησαντος; εἶδες τὸ κάλλος, εκπλήρηθι τὴν σοφίαν τοῦ κοσμησαντος.

Ver. 6. But yet for this they are the less to be blamed; for they peradventure err, seeking God, and desirous to find him.] Coverdale's version is clearer; "Notwithstanding, they are the less to be blamed that seek God, and would find him, and yet miss." But that of the Geneva bible is preferable here; "But yet the blame is less in those that seek God, and would find him, and yet peradventure do err." A comparison is here made between the worship of the heavenly bodies, and that of statues and images. The former has most to be said in its defence, though far from excusable, because these luminaries are

glorious and magnificent, have a visible and apparent beauty and sensible virtue, power, and benefit, issuing from them, and therefore are worshipped for their own sakes, and the advantages which the world receives from them. But what merit of any sort is in an image, or what pleasure or profit can be drawn from it? which at best is a representation only, and, perhaps, of some thing or person in itself worthless or disgraceful. If the worship, therefore, of the former is not to be excused, as it follows, ver. 8, the worship of the latter is much more to be condemned, because nothing is a greater dishonour to God, than to suppose him like the image of a corruptible creature, or the product of man's art or invention. There is this farther to be alleged in mitigation of their error who worshipped the heavenly bodies, that the creatures which they worshipped they looked upon to be eminent representations of the most glorious attributes of the Deity: they worshipped the host of heaven, because they are visible representations of his glory and eternity; and the elements, because they represented his benign, sustaining, and ubiquitous presence. Philo compares the adoration of the sun, moon, and stars, with other instances, and particularly with the worship of statues and images, and has the very same sentiments with this writer, *Peccant procul dubio* (speaking of the former) *dum, posthabito principe, venerantur subditos; minus tamen a recto declinant, quam qui ligna, lapides, argentum, aurum, similesque materias verstatas et simulacra, &c.*

Ver. 8. *Houbbit, neither are they to be pardoned.*] Though there are these mitigating circumstances, in some measure to lessen the guilt of the worshippers of the heavenly host, yet is their offence very grievous. For to instance in the sun himself, which undoubtedly is the most glorious and perfect, what property has he of divinity? He is neither self-existent, nor sufficient to continue his own being. And though he may warm and cherish the earth, yet can neither of the luminaries, nor both jointly, of themselves, produce either corn, grass, or fruit. It is therefore wisely conjectured by some learned men, that one reason why Moses, in the history of the creation, particularly mentions, that the fruits of the earth and the trees yielding fruit were produced on the third day of the creation (Gen. i. 11), and the sun and the moon not until the fourth day (ver. 14), was, to guard against the worship of them; that men might not think the influence of those celestial bodies to be the cause of the growing of these fruits, but the power and providence of God (see St. Ambr. Hex. lib. iv. and Philo, *Περὶ κόσμου*). For this was a sensible argument to the Jews and others, that these heavenly bodies, which the heathens paid their devotions to, were only secondary and instrumental causes in the hand of God, and that he could have supplied mankind with all the produce of the earth without them. Nor is it without a weighty reason, that the sun, in the Hebrew language, is called *Shemesh*, i. e. *a minister or servant* (Deut. iv. 19. Isa. lx. 20. Joel ii. 10), which very name alone should have kept all that understood its meaning from worshipping that luminary; and yet even some Jews seem to have fallen into this idolatry, from what Ezekiel says, viii. 16, who are there reproved for turning their faces to the east for this very purpose.

Ver. 9. *For if they were able to know so much, that they could aim at the world;]* *ἴνα δύναται στοχάσασθαι τὸν αἰῶνα.* The sense which is most common and received of *στοχάσασθαι τὸν αἰῶνα* is, that if they could give so good a guess at the world, the beauty of the heavenly bodies, and the effect and influence which they have upon the earth; could dive into the secrets of nature, as, the cause of winds, flux of the sea, violence of earthquakes, nature of animals, &c. might they not have discovered, by the same search of reason and happy conjecture, the Lord and Maker of the universe? For there seems less study and meditation required to know that the beautiful frame of things which we see was not by chance, or self-produced, but the work of an almighty Creator, than is necessary to penetrate into the mysteries of the natural world, and unravel the causes of such surprising events. But probably *στοχάσασθαι τὸν αἰῶνα* is a mistake, for *στοχάζομαι* has generally, if not always, in this sense, a genitive case in the most approved writers; and therefore *τὸν αἰῶνα* seems wrong in this respect, as well as in regard to *τούτων*, which follows. The true reading seems to be *τῶν ἄνω*. Besides, this expression answers very well to the things mentioned in the second verse, which belong to the upper regions. Whereas *αἰῶν* signifies principally duration. Perhaps the transcribers might mistake *ἄνω* for *αἰῶνα* contracted, such abbreviations being usual in manuscripts.

Ver. 10. *And in dead things is their hope,]* i. e. In idols which have no life, no knowledge, no sensation. It is worth observing, that the original word for an idol signifies vanity, a mere nothing, that which has no existence. The primitive Christians accordingly looked upon the heathen temples as charnel-houses, esteeming their gods as dead men, according to that of Tertullian, *Mortui et Dii unum sunt* (De Spectac. cap. 13). And thus some learned men explain *ἐπερόσαν τοὺς νεκροὺς* (Deut. xviii. 11), according to the LXX. not of a mere necromancer, who consulted familiar spirits, but of one that inquires of the dead idols, which the heathens had set up in the nations round about the Israelites, in opposition to the living God (Shuckford's Connex. vol. ii. p. 398). There may be also another interpretation given of this place, which is countenanced by the Vulgate, Coverdale's, and the other ancient English versions, viz. that their hope is vain, fruitless, desperate, without any prospect of help or remedy, like that of dead men, *inter mortuos spes illorum est*, according to the Vulgate, *Ilis sont* (says Calmet) *comme des gens reduits au tombeau, sans secours, sans esperance.* As the hope of good men, or such as serve the true God after an acceptable manner, is, on the contrary, a sure and certain hope, a joyful confident assurance, a hope full of immortality (iii. 4).

Gold and silver, to shew art in,] *Χρυσὸν καὶ ἄργυρον τέχνης ἐμμελέτημα, i. e.* "Some device" or "invention of art." Coverdale's and the old English versions put the comma after silver, and understand *τέχνης ἐμμελέτημα*, as a distinct particular from gold and silver before mentioned, and render, "Gold, silver, and the thing that is found out by cunning." The Vulgate takes it in the same manner, and so does the Syriac version, and Calmet. I cannot help observing here, the very great resemblance which there is between this passage and that of the Acts, xvii. 29, *οὐκ ἀφείλομεν νομίσειν χρυσὸν ἢ ἄργυρον ἢ λίθον, χαράγματι τέχνης καὶ ἐνθυμισίαις ἀνθρώπων, τὸ θεῖον εἶναι ὅμοιον.*

Or a stone good for nothing, the work of an ancient hand,] The antiquity of the idol was thought of great importance; its venerable rust added not a little to its divinity: hence "adoranda rubigo," in the poet, applied to such things as time itself had in a manner consecrated (Juvenal, Sat. xiii.). Even a stone badly cut has had a veneration paid to it, merely because it was ancient. Whole nations, says Calmet, have adored, for a succession of ages, an ancient block of marble, badly finished, or a figure in wood rotten and worm-eaten. But supposing the most complete piece of work, and that the hand of a Praxiteles or a Phidias stood plainly confessed, yet cannot time, though it may and does add a value to busts and medals, confer divinity, nor excuse the adoration paid to a piece of senseless matter, though beautified by art, dignified by a celebrated name, and recommended by the prescription and authority of many ages. It may not be unacceptable, perhaps, nor foreign to the occasion, to transcribe part of an epistle wrote by St. Austin to the principal inhabitants of a city in Africa, who had murdered a great number of Christians, because some of them were suspected to have taken away their god Hercules. That learned father expostulates with them upon this accident in these strong and pathetic terms: "The barbarous treatment which ye have offered to so many innocent persons, calls for vengeance from heaven and earth. But as ye urge the affront and damage, which ye have received against the massacre we complain of, let us state, in a few words, the injuries on both sides. You object, that your god Hercules is taken away: we are willing to make you satisfaction; we have money, stones, and workmen ready to set about the work; they shall instantly cut you out another deity, and paint it too in like manner, and finish such a Hercules in its stead, as you shall have no reason to complain of the difference. It is thus we restore your idol, it is thus we repair your loss: give us now back, in return, the souls of those many innocents you have murdered, and only to revenge the injured honour of a sorry, lifeless piece of stone" (Ang. Epist. 267. ad Princip. Colon. Suffet.). This instance shows the great veneration paid by the heathen to their statues, and how far superstition or a blind devotion will hurry men, even to sanctify murder.

Ver. 11—13.] The author in this and the following verses, exposes with great smartness of argument the absurdity of image-worship, by showing their original, and the vileness of the materials of which they are made: "That an ordinary carpenter (whom he purposely fixes upon, to show the clumsiness and inelegance of the work), having taken from a tree cut down what was best and most valuable, and fittest to be employed in some necessary piece of

work; among the refuse, or rather the refuse of the refuse, for so τὸ ἐξ αὐτῶν ἀπόβλημα signifies, fixes upon a knotty and coarse piece of stuff, such as he could otherwise make no use of; and this he thinks good enough to make a god of." Horace, in like manner, makes himself merry with a workman, who deliberated whether he should make a bench or a god of an offal piece of wood, and at length determined it for a god; "Maluit esse Deum" (Serin. lib. i. Sat. viii.). The chief part of this description is borrowed from Isa. xlv. Jer. x. Baruch vi. and Lowth's paraphrase upon those passages in the prophets is equally applicable here: "What an absurdity is it for a man to dress his meat and make his god with the same stick of wood, or to think that a piece of timber hath any more divinity in it, than it had before, because it is fashioned and carved into the figure of a man?" To give an account of the original of images, how and whence made, is alone sufficient to expose the folly of worshipping them. This argument the ancient apologists for Christianity often insist upon, to show the absurdity of the heathen idolatry; but none of them more happily than Minucius Felix in the following words, and almost upon the like occasion, allowing only for the difference in the materials: Quando igitur hic (deus) nascitur? Ecce funditur, fabricatur, scalpitur: nondum deus est. Ecce plumbatur, construitur, erigitur: nec adhuc deus est. Ecce ornatur. consecratur, oratur: tunc postremo deus est, cum homo illum voluit et dedicavit; which in Mr. Reeve's most excellent translation runs thus: "But when, pray, does it commence divine? Behold, it is cast, fashioned, and filed: well, it is no god yet. Behold it is soldered, put together, and set upon its legs: well, it is no god yet. Behold, it is bedecked, consecrated, prayed to: then, then at last behold a complete god, after man hath vouchsafed to make and dedicate him." Thus Arnobius (lib. vi.), who was himself once a pagan idolater, and had, as he confesses, often asked blessings, "nihil sentiente de ligno," at length makes this just reflection upon such senseless conduct: At quæ dementia deum credere quem tunc ipse formâris, supplicare tremebundum fabricatæ abs te rei? This sort of idolatry, besides its wickedness, hath something in it too very preposterous; for should not the idol rather worship the maker, than the maker the image, since, in some sort, he may be considered as the creator of it? Philo has, I think, the like observation; Certe si error placuit, pictores et statuarii magis crebantur ut divinos honores acciperent; nunc ipsi contemptis, ac si nihil egregium præstitissent, pro diis habentur eorum opera.

Ver. 13. *When he had nothing else to do.* i. e. Postponing it to all other work, as thinking it of no great consequence, and then only taking it in hand when nothing better offered. Our version follows a copy which read ἐν ἐπιμελείᾳ ἁγίας αὐτοῦ, which some Latin translations render, diligentia otii sui: and others, accurate otio: other editions have ἐν ἐπιμελείᾳ ἱερῶν αὐτοῦ, which is likewise the reading of the Alexandrian manuscript; and this the oriental versions seem most to favour.

Ver. 14. *Or made it like some vile beast, loying it over with vermilion, and with paint, colouring it red, and covering every spot therein;* That it was usual thus to paint and set off their images, see Ezek. xxiii. 14. Arnob. lib. vi. And no wonder that the Lares, or little household deities, for such this writer seems here to mean, were so adorned, when Pliny acquaints us, that the face of the image of Jupiter was usually painted with vermilion upon festival days, and other grand occasions among the Romans; Jovemque a censoribus miniandum locari, that the censors hired artists for that purpose; that Camillus and other generals, to whom the honour of a public triumph was decreed, were painted in the like manner; and that among the Ethiopians, totos eo tingi proceres, huncque deorum simulacris esse colorem (Plin. lib. xxxiii. cap. 6, and Calmet in loc.).

Ver. 15. *And when he had made a convenient room for it, set it in a wall, and made it fast with iron:* This "convenient room," we may understand to be a shrine, which was a sort of little chapel, representing the form of a temple, with an image in it, which being set upon an altar, or fastened in a wall, or to some other place, the idol, when the doors were opened, was represented to the worshippers as standing or sitting in state. Coverdale's and some other ancient versions call this a tabernacle, following herein the Vulgate, which renders, Faciens ei adiculam illo dignam, the very word used by Minucius Felix to express one of these shrines by. And in this sense, probably, we may understand "the tabernacle of Moloch," Acts vii. 43, for the σπηλιθὴ mentioned there was a kind of little cabinet, wherein the image of the false god was kept. And such I

imagine those silver shrines to be, ναοὶ ἀργυροῖς, which Demetrius made for Diana (Acts xix. 24); Isaiâh, likewise, mentions the silver chains by which these idols were fastened to walls or pillars (xl. 19).

Ver. 18. *Humbly beseecheth that which hath least means to help:* τὸν ἀνεπίβρατον, i. e. that which hath no experience at all, as our margin has it. Nannius reads, ἀσπρόβρατον, egentissimum; our version seems to follow a copy which read either ἀνεπίβρατον, or ἀνασπρόβρατον: any of which are more properly opposed to ἐπικοπήν than ἀνεπίβρατον.

Ver. 19. *Asketh ability to do of him, that is most unable to do any thing.* Our version here manifestly follows the Vulgate, which reads, et de omnium rerum eventu petit ab eo qui in omnibus est inutilis; which Calmet thinks has been corrupted, and that the ancient reading there was, de manuum eventu petit ab eo qui manibus est inutilis. And indeed the Greek, τὸ ἀδυνατέοντα ταῖς χερσίν, favours this conjecture. I should not do justice to this writer, if I passed by the beautiful turns observed which close this chapter, which cannot but strike every judicious reader. I am sensible that Arnobius, Lactantius, Minucius Felix, and many of the primitive writers, have been very large in exposing the folly of idol worship; yet I know no occasional remarks, nor even any whole treatise purposely wrote on the subject, where this is more happily executed than in the compass of these last two verses, which alone may serve as a specimen of this writer's skill and judgment, where the contrast is so beautiful, and the contraries so happily and justly placed to illustrate each other, that a person of taste cannot but immediately discern and admire the justness and elegance of the piece. It is inferior only to some instances of the same kind in the inspired writings, particularly that well-judged opposition, which we meet with in the following words of St. Paul: "As deceivers, and yet true; as unknown, and yet well-known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (2 Cor. vi. 8—10, see also iv. 8, 9). I shall conclude this chapter with a just reflection of St. Austin upon another species of idolatry, which, though less perceived, is no less fatal: "Besides the senseless sort of idolatry which consists in worshipping brutes and images, which may easily be avoided, there is a more common and dangerous way of worshipping the work of a man's own hands (continues he), by a secret and subtle idolatry, which consecrates our own favourite wills and passions, deifying the desires of our own hearts, and giving them the preference before the will of God, and is, in other words, the adoration of our ourselves; an idolatry, which is so much the more dangerous, as it is within our own breasts, and we constantly carry the favourite image about with us."

CHAP. XIV.

ARGUMENT.—The insufficiency of idols farther shown from their inability to preserve their worshippers in a voyage at sea; from hence the author takes occasion to mention the first invention of a ship, the form of which probably was taken from the model of the ark; that God rules the boisterous element, and his providence steers men's course, which can save them from accidents without the use of artificial means. The original of idolatry is inquired into, ver. 14, and some conjecture in the verses following, from whence probably it might take its rise. The chapter concludes with the abominable rites attending upon it, and the scandalous vices introduced by it.

Ver. 3. *But thy providence, O Father, governeth it:* As men had likewise their tutelar deities and favourite idols, which were thought to preside over the sea, and able to assist them in their voyages, the author shows the absurdity of idol worship in this particular also,—that neither the strongest ship, built by the most skilful workman, nor the rotten images that are sometimes in it, or carved upon it, probably of Neptune, Castor and Pollux, &c. are sufficient to procure a man a safe voyage, but the overruling providence of the true God only, ἡ δὲ αὐτῆς, πατέρα, διακοσμεῖται πρόνοια: which is a proper technical sea term, and means that God's providence steers and guides the ship. That particular deities were supposed to superintend sea affairs, appears from an old inscription upon the Pharos, built by Sostratus, mentioned by Pliny (Nat. Hist. xxxvi. 12, and Strabo, lib. xvii.), which is preserved in Dr. Hody, (De Bib. Text. orig. p. 87), and is as follows:—

ΘΕΟΙC ΩΤΗΡCΙ
ΥΠΕΡ ΤΩΝ ΠΑΡΜΟΖΟΜΕΝΩΝ.
DIIS SERVATORIBUS
PRO NAVIGANTIBUS.

That the sailors, in their distress in a tempest, used to cry for help to their false gods, and even implore the mercy of the sea itself, appears from Erasmus' *Naufragium*, where they cry out in their fright, "O clementissimum mare, O generosissimum mare, O formosissimum mare, mitesce, serva;" where the epithets made use of are too soft for that boisterous element, but are intended as compliments to bespeak its favour. But a more remarkable instance, and which I shall, for its greater authority, choose more particularly to mention, is what occurs in the prophet *Jonah*, ch. i. where we read that the "Lord sent out a great wind into the sea, and there was a mighty tempest in it, so that the ship was like to be broken; then the mariners were afraid, and cried every one unto his (false) god" (ver. 5). But notwithstanding their prayer to these pretended deities, and their rowing hard to bring the ship to land, the text acquaints us, that they found no help, the sea continuing tempestuous against them, till they cried unto the Lord *Jehovah*, the God of heaven, the only true God; and then the sea, at his command, ceased from her raging. This unexpected escape so affected the mariners, that from thenceforth "they feared the Lord exceedingly" (ver. 16), being convinced of his power and greatness, which appeared both in raising the storm, and so suddenly laying it. But the divine power over that unruly element never appeared more signally, than when our Saviour said to it, "Peace, be still; and immediately there was a great calm" (*Mark* iv. 39).

For thou hast made a way in the sea, and a safe path in the waves;] This may either mean, in general, that God giveth a safe and secure passage over the sea to the faithful that depend upon and cry unto him; or it may mean, that God made a safe way for his favourite people, the Israelites, to go through the Red sea on foot; which seems the most probable interpretation, because this sentence seems borrowed from *Ps.* lxxvii. 19, where the words are almost the same, "Thy way is in the sea, and thy paths in the great waters;" which the best interpreters refer to the same occasion.

Ver. 4. Showing that thou canst save from all danger: yea, though a man went to sea without art.] *Ἰνα κἀν ἄνευ τέχνης τις ἐπιβῆ.* *Ἐπιβῆ* seems to require something after it, and *πλοῦον* (ver. 3) is too far off: I think the true rendering of the Greek is either *ἴνα κἀν ἄνευ τέχνης τις ἐπιβῆ,* and thus the Arabic interpreters translate, *ut quispiam sine ulla arte lignum abjectum condescat, or ἴλα κἀν ἄνευ τέχνης τις ἐπιβῆ;* and thus *Calmet* takes it, *vous pouvez sauver de tout peril quand on s'engageroit même sur mer, sans le secours d'aucun art* (*Com.* in loc.): and the Vulgate itself so understands it, *etiamsi sine arte aliquis adeat mare;* but the sense is the same in both emendations, viz. that art or skill is not always successful, nor indeed always necessary on ship-board, or at sea; not always successful, as appears from the instance of the mariners in *Jonah*, and because there are many shipwrecks, notwithstanding the skill of the best pilots; nor always necessary, because God can save without the use and assistance of secondary means, as in the Israelites' safe passage through the sea; or contrary to the known laws of nature, as when *St. Peter*, at *Christ's* command, walked upon the sea. And though the pilot should have little or no skill, or, like *Palinurus*, should by some accident, fall overboard, yet God's power can preserve from danger, when the ordinary and usual means fail. Or, should the violence of a tempest render all art and management ineffectual, and at length force the ship upon rocks, so that nothing but instant death is apprehended, God can, even in this extremity, unexpectedly succour the miserable, by an unforeseen interposition of his providence; as he has done upon many occasions, well attested in history. One cannot read the description of *St. Paul's* voyage, and of that sad tempest, *Acts* xxvii. when neither sun nor stars in many days appeared, when they were forced "with their own hands to cast out the tackling of the ship, so that all hope of safety was then taken away;" nor reflect upon the ensuing shipwreck of him and his companions, and their very surprising and happy escape to land, "some on boards, and some on pieces of the ship," without discerning the hand of God in their wonderful preservation, which then is most visible and distinguished, when hope is desperate, and art ceases.

Ver. 5. Nevertheless thou wouldst not that the works of thy wisdom should be idle.] These words may either mean,

that God not only displays his power at sea, but also his wisdom is visible there, particularly in the make of a ship, and in the art of navigation; for God may very properly be said to have taught men these, as he first gave the model of a ship, when he instructed *Noah* to build the ark after such a particular form; and from thence, or by that pattern, men first attempted to build ships, and to sail in them on the surface of the waters. The heathens, indeed, have given the honour of this invention to different persons; some to *Jason*, and the *Argonauts*, that sailed to *Colchis* to fetch the golden fleece: some to *Neptune*: others to *Atlas*, or *Minerva*: some to the people of *Crete*, and others to the *Phœnicians*. But hence, or from the plan communicated to *Noah*, we may with most certainty derive it; and here we should fix the epoch, or first original of navigation. Or the meaning may be, that God would have a commerce and correspondence carried on even amongst the most distant nations, by traffic and exchange of their several produces and commodities; that the abundance of some might be a supply for the others' want, that so none of the good things which God has so liberally provided for the comfort and conveniency of life might be idle, i. e. useless and superfluous; and therefore, or for this purpose of a mutual intercourse, men undertook long and dangerous voyages, encompassing both sea and land to establish commerce, and to circulate what might be necessary or wanting. We meet with the like observation among the fragments of *Philo*, *ἄξιον θαυμασίου ἑλλάσσειν, δι' ἧς, κ. τ. λ.* *Beneficio maris, terræ regiones sibi invicem commutantes bonorum pendunt, atque tum ea, quibus carent, accipiunt; tum ea, quibus abundant, remittunt.*

And therefore do men commit their lives to a small piece of wood,] *Seneca* has the like expression:—

"*Audax nimium, qui freta primus
Rate tam fragili peritida rupit,
Dubioque secans æquora cursu
Potuit tenui fidere ligno.*"

And indeed the poets in general are full of beautiful sentiments on the occasion, but none so jocular as *Juvenal*:—

"*I nunc, et ventis animam committe, dolato
Confusus ligno, digitis a morte remotus
Quatuor, aut septem, si sit latissima tæda.*" (*Sat.* xiv.)

Which *Ovid* has as fully and more seriously described in the following short verse:—

"*Tam prope nam lethum, quam prope cernit aquam.*"
(*De Ponto*, lib. ii.)

No wonder, therefore, that persons of the greatest courage have trembled at the nearness of the danger; and that the great hero *Aeneas* himself was in such a panic, in the violent storm mentioned in the first *Æneid*, especially as the heathens had a notion that the soul was fire, and might possibly be extinguished by the waters. But the description of the inspired poet exceeds all others in majesty and terror—"They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble" (*Ps.* cvii. 26). This is exactly in the strain of *Virgil*:—

"*Tollimur in cælum curvato gergite, et idem
Subducta ad manes imos descendimus unda.*"
(*Æneid.* lib. iii.)

Ver. 6. For in the old time also, when the proud giants perished.] *Καὶ ἀρχῆς γὰρ ἀπολλυμένων, κ. τ. λ.* I think this, which is the present reading of all the Greek copies, a mistake; probably *καταρῆς γὰρ ἀπολλυμένων, κ. τ. λ.* is the true reading. *Ab initio cum perirent superbi gigantes, &c.* as the Vulgate has it; i. e. when the old world, through excess of wickedness, perished by water. But why are the giants particularly mentioned, when the text in *Gen.* vi. 12, says, "that all flesh had corrupted his way upon the earth?" the answer is, that, by a known figure of speech, a part here is put for the whole; and those giants are principally mentioned, as being the ringleaders, and the most flagrant examples of wickedness. For by the word *giants* we are to understand, not only men of uncommon stature, but violent and bloody men, who filled the world with rapine and murders. Hence some of the ancients explain the word *γίγαντες* by *βίαιοι*, "violent men;" and some by *ἀσεβεῖς*, "wicked men." They are here called *ὑπερηφάνοι*, which may mean, not only their being proud upon account of their size, but, which is a general consequence, their being overbearing by reason of their great strength. We may likewise understand by *perished*, their perishing by an everlasting destruction: for the ancient name for *hell* among the Jews was *cæcus gigantum*, and there are many texts of scripture that seem to lead to this sense (*Job* xxvi. 5, 6,

in the Hebrew and Vulgate; Prov. xxi. 16. See also Mr. Mede's 7th disc.

The hope of the world governed by thy hand escaped in a weak vessel.] Coverdale's and the other ancient English versions apply these words to the ship, and not to the persons in it, rendering, "He, in whom the hope was left to increase the world, went into the ship, which was governed through thy hand." and so the Vulgate understands it, and the Arabic. Our version follows the Greek.

And left to all ages a seed of generation.] When the earth was purged from a deluge of sin by a deluge of water,—that there might be some living witnesses of the world's being thus destroyed; and that the memory of such an instance of God's justice, power, and hatred of sin might be preserved to succeeding ages,—Noah and his family, upon whose safety likewise the future increase and peopling of the world again depended, and therefore here properly called the *hope* of it, were preserved in the ark from perishing by the water, and by God's command he preserved some few individuals of every species, to repair the almost universal loss, and by a new progeny renew the face of the earth, which is the "seed of generation" here meant. According to the ancients, only Deucalion and Pyrrha survived the flood, and in these they placed the growing hopes of the world: thus Ovid.—

"Nunc genus in nobis restat mortale duobus."

Plato and Lucian call those few persons who remained alive *Zanupa*, i. e. *live coals*, who were to rekindle the vital flame, and continue the human race. When Noah went out of the ark, God blessed him and his sons, i. e. he renewed the blessing bestowed before upon Adam, saying, as after a new creation, "Increase and multiply;" nay, it is very observable, that God repeats this blessing twice (Gen. ix. 1. 7), to denote as well its greater certainty a universality. "Noah (says Theodoret) was now the seed of mankind, the new root of human nature, and, as it were a second Adam: accordingly God confers upon him the same benediction, as upon the father of the former world" (Quest. in Gen. 53). As Noah stood thus as it were in the place of Adam, so St. Chrysostom observes of Noah, that he repaired the loss of dignity sustained by Adam's fall, and obtained from the divine goodness some external privileges Adam had lost; and, as an instance of this, he alleges the return of the savage world in the ark, to that submission, which, according to the divine appointment, they paid to the first man before the fall (Hom. 25. in Gen.).

Ver. 7. For blessed is the wood whereby righteousness cometh.] i. e. Blessed is the wood which serveth for good and righteous purposes, and blessed is the ark in particular, which preserved so good a man as Noah was (for blessedness in scripture is applied to things as well as persons that contribute to any good work), for he was a great instance of the righteousness which is by faith, and as such is numbered among the heroes in the eleventh to the Hebrews: he was also a remarkable preacher of righteousness to the old world, warning them, for a hundred and twenty years, to escape the general danger and destruction that threatened them; and in his family the true religion was preserved, particularly in Shem, who was the root of the divine peculiarity, in the postdiluvian, as Seth was in the antediluvian world. But I cannot think that these words are spoken prophetically of the cross, or that they any ways allude to it: that they may be applied to it by way of accommodation, and have actually been so applied by several of the fathers, particularly St. Cyprian, Justin Martyr, Ambrose, Austin, Chrysostom, Clemens Alexandrinus, &c. I readily grant, and indeed such a comparison seems easy and natural: for referring this passage to the ark spoken of in the foregoing verse, to which undoubtedly it originally and primarily relates, this ark of wood may in a secondary sense be considered as a type of the church, and of that salvation, which true believers shall, in all ages, obtain by faith in a crucified Saviour, who in the Old Testament is called "The Lord our righteousness" (Jer. xxiii. 6). Some have understood this passage of our author of the punishment of notorious offenders; that the wood upon which such sinners suffer, and which is the adjudged instrument of justice and vengeance, is blessed, as doing service to the public, by the exemplary dispatch of such as are not fit to live. But this interpretation seems forced.

Ver. 8. But that which is made with hands is cursed.] Something is here omitted or must necessarily be understood; for it is not true, that everything that is made with hands is cursed, for then the ark itself would be cursed; I conceive, therefore, that *graven images* should be supplied; "Cursed is the graven image which is made with hands."

But this likewise must be understood with some limitation, for the bare making of an image is not in all cases to be condemned: for, besides that Moses calls this art one of the gifts of God, that act of God in giving orders for the brazen serpent to be made and set up, and the cherubim to be placed over the mercy-seat, shows, that the bare making of images is not unlawful. Accordingly, the writers of the decalogue do not understand the second commandment, as if it forbade the making of images in general, but the making them with a design to represent the divine majesty, or to worship and kneel before them. The sense therefore of this passage seems to be, that the image, which is made with an intent to be worshipped, and by which cometh unrighteousness, is accursed. And the reason of its being accursed is, from the great, I should say infinite, disproportion that there is between an image and the divine nature; and that being corruptible it should be accounted God. If the insensible wood, or image, then, is cursed, no wonder that the maker of it should be so in an equal or greater degree, as it follows in the next words.

As well it, as he that made it.] This is agreeable to scripture, which says, "Cursed is the man which maketh any graven or molten image, and putteth it in a secret place;" i. e. privately worships it; for it is upon account of its being worshipped, that it is there called "an abomination unto the Lord" (Deut. xxii. 15). Nor is it particular to the scripture only, to denounce and execute vengeance upon the idol-maker; even the poets, when they give us an account of Prometheus's vanity, tell us, at the same time, how their Jupiter vindicated his honour, by the severe punishment inflicted upon the insolent offender. I think this verse and the context would be more perfect, if the worshipper, who is the principal, if not the only offender, had been inserted. For the idol itself is senseless and inanimate, or, as St. Paul in one word well expresses it is *nothing*, and therefore, as such, cannot be the object of punishment; but the person who sins by it, which is Capellus's objection against this place: and as to the statuary that makes the idols, how far he is faulty, the following lines of Martial will inform us:—

"Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos; qui colit, ille facit."

So that as he alone turns images or pictures into idols or false gods who worship them, he should have been chiefly taken notice of as most obnoxious to the divine displeasure. As it is the worship therefore that makes properly the idol, possibly the idolater may be included in the maker, and is the *ὁ ἀσθεῖων* in the next verse: and thus Calmet says it may be understood, *le faux Dieu, avec celui qui lui rend un culte sacrilege* (Com. in loc.).

Ver. 11. Therefore even upon the idols of the gentiles shall there be a visitation.] This may be taken in two senses according as we understand the term idol, which may either mean the material image, or the false god represented by it. But it may be asked, how a visitation or punishment can properly come upon the idol which is inanimate? The Chaldee paraphrase upon Exod. xii. 12, will explain this, where the judgments threatened upon the gods of the Egyptians are expressed in the four following instances: *Idola tusilia liquefient, idola lapidea rescabunt, idola testacea fiert minuta frustra, idola lignea fiert cinis*. And that the images of their god Apis and their other deities, were thrown down by an earthquake when their first born were slain, St. Jerome asserts, ad Fabiol. from Jewish tradition, and Artapanus in Euseb. lib. ix. de Præpar. The like example was made of Dagon, by the virtue of the divine majesty appearing on the ark, for he fell before it, and laid on the ground a headless idol, and a senseless trunk. Or it may mean, that the demons and evil spirits which inhabited these idols, and from thence gave their delusive oracles shall be detected and dispersed. St. Cyprian speaks of them in aftertimes as thus visited, *Ili adjurati per decum verum a nobis, statim cedunt, et de obessis corporibus exire coguntur:—videas illos nostra voce et operatione majestatis occultæ, flagris cædi, igne torreri, incremento pœnæ propagantis extendi, ejulare, gemere, deprecari* (De Idol. vanit.). The prophets, in many parts of their writings, foretell that there shall be a final period put to idolatry, Isa. ii. 11. Zech. xiii. 2. Jer. x. 15, where the prophet, speaking of idols, says, according to the LXX *ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται*, an expression which has a near resemblance with that of this writer; and in ver. 11, he has the same threatening, but in the Chaldee language, as the learned observe (see Witsii Exercit in Symb. Apostol. p. 125. Poli Synop. in loc.), that the Jews, being thus prepared against the attempts of the idolatrous Babylonians

might be better able to answer them in their own language.

Because in the creature of God they are become an abomination.] The sense seems to be, that idols are an abomination by the abuse of some of God's creatures; for whatever be the matter of their idols, whether gold, silver, stone, or wood, things otherwise harmless and useful are perverted by this misapplication of them to idolatrous purposes; and, on this account, God will show his displeasure and resentment even against such insensible things.

Ver. 12. *For the devising of idols was the beginning of (spiritual) fornication.]* In the language of scripture, idolatry is represented as a sort of fornication or adultery; and the worship of false gods is called "The going a whoring after them." (Lev. xvii. 7. Ezek. xxiii. 30. Hos. iv. 12. ix. 1.) Hence the idolatry of the Jews is expressly called *unclean-ness*, because it was an alienation of the hearts and bodies of them from the God of Israel, who had chosen that church as his spouse. And when the Jews were at length brought off from this sin, they represented the idolatry of others under the name of fornication (John viii. 41). Our version, it is plain, takes it in this sense, by calling it here "spiritual fornication," though none of the other versions so confine the sense, or take any notice of the word *spiritual*. And indeed the observation is equally true of fornication strictly so called; for the heathen idolaters were likewise the most infamous fornicators, and their hidden mysteries were little else than acts of uncleanness, a melancholy detail of which follows in the conclusion of this chapter. Tertullian's words are very observable, who joins these vices as if they were inseparable. *Quis immundis spiritibus operatus, non conspurcatus, non concupiscitur incedit* (De Idol. cap. 1)? And St. Peter describing the vicious customs of the gentiles, says, "that they walked in lasciviousness and lusts, and abominable idolatries" (1 Pet. iv. 3). To these impurities they were led by the traditional accounts of the lewd amours of their false gods; and when once men began as it were to consecrate crimes by the authority of their gods, there was nothing which they did not commit without scruple and without shame, under the shelter of their example. *Ego Homuncio non facerem* (Eunuch. act. iii. sc. 5)? was therefore but a natural conclusion, when the great thunderer was known to have committed a rape, and authorized the same villany.

And the invention of them the corruption of life.] As the practice of idolatry was attended with impurities of all sorts, and particularly with unnatural and shameless uncleanness, it is very properly here called *φθορά ζωῆς*, "the corruption of life." That *φθορά* signifies corruption through lust, is evident from many places of scripture where it is so used, particularly in the epistle of St. Paul and St. Peter; it is so taken by Ignatius, and other ancient ecclesiastical writers, and by Philo, who ranks it with fornication and adultery; and, as a branch of great uncleanness, ranks it among other instances of transgression, which are a breach of the seventh commandment (Phil. de Spec. Leg.).

Ver. 13. *For neither were they from the beginning, neither shall they be for ever.]* The most ancient idolatry was undoubtedly the worship of the heavenly bodies; but, as ancient as this was, we read nothing of it certain, and which may be absolutely depended on, before the deluge; nor are learned men in general agreed, that it was one of those pollutions which defiled the old world. And indeed there were many causes which might prevent the sin of idolatry so early,—as, the infancy of the world from the creation, the memory of which must be still fresh; the longevity of the antediluvians, of Adam, Seth, and the rest of the holy line, who could, and did most probably, inculcate and deliver to their families, what themselves were so abundantly assured of with respect to almighty God's being and oneness. Add to this, likewise, the appearance of the *Δύλος*, or Son of God, to Adam and others (see Tenison on Idol. p. 39). The worship of images came in much later; the earliest account we have of them is probably that of Laban's teraphim, Gen. xxxi. or his Penates, as they are thought (see Selden, de cult. extran. primord. cap. 3). It appears from Varro, that the Romans had subsisted above a hundred and seventy years before they had any images, but they were idolaters long before that time. Tarquinius Priscus is first thought to have introduced them from the Greeks (see Aust. de Civ. Dei. lib. iv. 31. Thorndike. of the laws of the Church, p. 289). Our author intimates, that the custom of worshipping dead men for gods contributed to it (ver. 15), the date of which may be fetched from history. And as to polytheism in general, one knows from thence the epoch and original of all the false gods, when Jupiter, Hercules, Neptune, &c. first commenced deities, and on

what account; so that idolatry may be looked upon as of late date, compared to the most ancient and true religion, which has always subsisted, and will always continue in the world. And as God hath already blotted out the very names of many of the heathen idols, it may be looked upon as an earnest of the utter destruction of the rest.

Ver. 14. *For by the vain-glory of men they entered into the world, and therefore shall they come shortly to an end.]* Vain and proud men, not content with common honours, aspired after divine, and affected to be called gods; and, from a principle of vanity and self-love, would have their images erected and adored, proposing immortality to themselves from hence; but their expectations have been frustrated, and their images of no longer continuance. Our translators render it in the future tense, as prophetic of what should happen hereafter; but the original expresses it by the time past, *διὰ τοῦτο σύνταγμα αὐτῶν τέλος ἐπέσθη*. The Arabic assigns here the same reason for such ambitious attempts, *cumque propterea finis illorum sit brevis, hinc idola excogitarunt*; "that idols were invented as a sort of artifice to prolong the shortness of their lives." The Vulgate takes *κενοδοξία* in the nominative case, and renders, *supervacuitas hominum advent in orbem terrarum, et ideobrevis illorum finis inventus*; understanding it probably of the sin of our first parents; but Dr. Grabe, who has *Σέβας* in a parenthesis, is more explicit; viz. that death entered at first into the world through man's ambition, and on that account they lost their intended immortality, and a period was fixed to human life. This indeed appears to be the sentiment of our author in several places (i. 16. ii. 23), but that sense does not seem so agreeable to the context.

Ver. 15. *For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man.]* The author here points out the beginning or source of a particular species of idolatry; viz. that a father having lost, by an untimely death, a dear son, causes the image of him to be made to perpetuate his memory, which is adored by himself and domestics. At first this was intended only to so- lace grief, by an imaginary, or representative presence of him that was dead; but that tender respect which parents bear to their children increasing after their death, and a certain impotent desire joined thereto of still enjoying their companies whom they so dearly loved, together with a fond persuasion that the dead were in a capacity of knowing and accepting such ceremonious instances of love and respect, put them upon procuring sacrifices, and other acknowledgments of divine honour, to be publicly assigned them after death; and at length a civil respect terminated in superstition and idolatry. Thus St. Cyprian: *Inde illis insiuita templa; inde ad defunctorum cultum per inaugurationem detinendos expressa simulacra, quibus et immolabant hostias, et dies festos dando honores celebrabant. Inde posteris facta sunt sacra, qua primis fuerant assumpta solatia* (De idol. vanit.). Cicero is a celebrated instance of the very fond affection of a parent for a deceased child. He had a mind to perpetuate the memory, and consecrate the virtue, of his favourite daughter Tullia by a temple, the most ancient way of doing honour to the dead that had deserved well. We have her apotheosis in the following words: *Te omnium optatam doctissimamque, approbantibus diis immortalibus ipsis, in eorum cœtu locatam, ad opinionem omnium mortalium consecrabo* (De Consol. see also Lactantius, De falsa Rel. lib. i. 15, and the writer of his life, vol. ii. p. 378). Not unlike our author's account is what Dio- phantus the Lacedæmonian mentions of Syrophanes the Egyptian, whose grief was so excessive for the death of his only son, the designed heir of his immense fortunes, that he ordered an image to be made of him, as a sort of relief and comfort to him under his distress; that his servants and dependants, to flatter their master, used to crown the image with flowers, to burn incense to it, and to fly to it as their deliverer, "quasi salutis certissimum collatori," after the commission of any great fault: Fulgent. Mythol. lib. i. and, according to the etymologists *εἰδώλον* is so called, *quasi εἰδωδών*, i. e. *doloris species*. And that in scripture idols and sorrows are expressed by the same word in Hebrew, see Selden, De cult. extran. primord. cap. 3. So that our author's account is not quite singular, nor so much to be condemned as Calvin (Instit. lib. i. cap. 11), and Capellus have represented it (Strict. in lib. Sap.). For the design of this writer was not to set down all the sorts of idolatry, nor the original and order of each in point of time; he did not mean this as the only or the first source of all idolatry; nor does he exclude, or deny, that there are others more ancient, which he himself mentions in some of the foregoing chapters. His design here is only to show the ridiculousness of idolatry.

and the folly of idolaters; and this he has sufficiently done, by showing the rise of some of them, in some very remarkable instances (see Calmet's Diction. in voce *Idolatri*, and his Dissertation sur l'Origine De l'Idolatrie).

Ver. 16. *And graven images were worshipped by the commandment of kings.* Or tyrants, as the marginal reading is. And thus Coverdale renders, "Tyrants compelled men by violence to worship images;" which seems preferable, as it suits better with the character of the latter; for a good king will rather labour to establish virtue, which is his best image, a stamp more honourable than any upon the most valuable coin, or even than art itself can reach. We cannot have a fuller proof of the vain-glory of a tyrant than in that worship which Nebuchadnezzar ordered, upon pain of death, to be paid to the golden image, which, in the province of Babylon, he had set up (Dan. iii.). Nor had Darius' decree less vanity in it, "That whosoever should ask a petition of any god or man for thirty days, but of him only, should be cast into the den of lions" (Dan. vi.). The like observation may be made upon many of the Roman emperors, whose ambition carried them to have their statues erected, and divine honours paid to them. Ninus also introduced the same superstition, for he set up the image of his father Belus, to be publicly honoured by his people; and, that great resort might be made, and respect paid to it, he pardoned all offenders, how great soever their crimes were, that fled unto that image; which encouragement, together with the authority and command of the king himself, multiplied the number of its worshippers.

Ver. 17. *Whom man could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, that . . . they might flatter him that was absent, as if he were present.* The author here considers the original of the worship and deification of kings; that at first an image, picture, or statue, was made of them, as an instance of civil respect to them, and fondness for them; who being far distant from many parts of their dominions, and often absent from them in foreign wars, their subjects by this device supplied the loss of their personal residence among them. But this afterwards was the occasion of great superstition and idolatry; for in time, and especially after the deaths of their favourite kings, which was a loss irrecoverable, and an absence the most regretted, they proceeded even to adoration of them. The heathens were induced probably to this worship of their kings, either out of a compliment to their vanity, which was oftenest the case; or from an opinion that, being the representatives of God's power on earth, worship was really due to them; or upon account of their extraordinary virtues; or from a sense of gratitude for benefits received from them: but there was something of policy in the worship of their dead kings; for by thus paying homage to departed merit, they hoped hereby to induce their successors to the like endeavour of governing well. Nor was their apotheosis without a mixture of flattery too of their successors' vanity, who were pleased to be thought of divine extraction, and to be descended from so high an original; which notion itself contributed not a little to the establishment of this error (see Lactantius, De falsa Relig. lib. i. 15). The same observation upon the original of this worship is made by Minutius Felix, "Dum reges suos colunt religiosè: dum defunctos eos desiderant in imaginibus videre; dum gestiunt eorum memorias in status detinere; sacra facta sunt, quæ fuerant assumpta solatia" (p. 375. Cypr. De Idol. van.).

Ver. 18. *Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.* i. e. To lead the ignorant into more superstition. Coverdale's version of the place is clearer, and better expressed, "The singular cunning of the craftsmen gave the ignorant also a great occasion to worship images." At first the figures or images of the deities seemed to have been made of earth, clay, stone, wood, in a rude and imperfect manner (see Principes de la Sculpture, liv. ii. cap. 1). Clemens Alexandrinus observes, that before the art of carving was invented, the ancients erected pillars, and paid their worship to them, as to statues of their gods (Strom. lib. i.). Pausanias, in his excellent survey of Greece, says, that in early times men worshipped rude stones, sharpened only at the top, for their gods; which Scaliger shows was the custom of the Phœnicians in particular (see Append. ad lib. de emend. Temp.). But when sculpture, and picture, and other ways of imagery, were brought to perfection, idolatry in proportion advanced; for images, as appears both from the Greek and Roman history, being the means to increase it, the more art and skill that were used to recommend and set these off, the more danger there was of men's being pleased with and seduced by them; for the unskilful mul-

titude, seeing the sacred image of their prince, or some favourite benefactor, carved into all the members and organs of life so artificially, that to the sight it seemed to be a real and living person, were easily drawn, through the weakness of their understanding, and the finished beauty of the piece, to imagine that it was indeed animated, and to adore it as a living and powerful deity, such as was able to do them good or hurt, according to its own pleasure. Hence, says Philo, Moses with great prudence banished *ἑσθησιαν καὶ ἀνθρωπομορφίαν* from the Hebrew commonwealth, as fearing the dangerous consequences which such artful resemblances of nature might have upon a gross people, inclined to idolatry (Lib. de Gigantib.). The like observation may be made upon other images of the ancients, many of which were so contrived, as to help forward superstition, and to lead the ignorant into a higher opinion of the supposed deity. Of this sort were those, whose mechanism was so curious, that they seemed to hold immediate converse with heaven: thus in the image of Serapis at Alexandria, a little window was so framed by art, that the sun shone on the eyes, lips, and mouth of it; inasmuch, that the people believed it to hold communication with that deity, and to be inspired by it. No less artful was that device which Pliny mentions of an iron image, which was sustained with magnets, that the people might behold it with more veneration, and imagine it supported in the air by nothing but miracles. Dædalus, who brought sculpture to great perfection, and after his return from Egypt instructed the Grecian artificers to imitate in their statues the attitude of a person in action, or motion, contrived himself a Venus, which moved so naturally, that it was thought to have real life and sensation; but all the wonder lay in the quicksilver, or mercury, which that cunning artist put within the figure, to make it play; and so the good people were persuaded of the presence of the divinity, by the surprising motion of the figure. Nor was the singular diligence of the artificer employed about the image itself only, to give it the appearance of life and sense, but as much care was taken to make the idol-temple beautiful; for the more superb and magnificent this was, the greater and better did the god seem to the multitude, more easily allured through the beauty of the work. Thus Alexander, to solace the excess of grief for his Illephastion, not only decreed him a temple, but promised uncommon rewards to Cleomenes, the overseer of his works, to finish it with the utmost nicety and exactness (Arrian. de Exped. Alex. lib. vii.).

Ver. 20. *Took him now for a god, which a little before was but honoured as a man.* *Σέβασμα ἰδοχιοῦαντο.* *Σέβασμα* is more generally taken for worship; but sometimes it signifies the thing, or being, that is worshipped. Thus we find it used, Acts xvii. 23, *ἀναθεῶν τὰ σεβασματα ὑμῶν*, which our translation renders, "beholding your deivities;" but the reading would be much better, "beholding your idols;" or, as the margin has it, beholding the gods you worship. Theophylact accordingly expounds it by *δαίμονες*, which Athens was notorious for worshipping.

Ver. 21. *For men, serving either calamity or tyranny, did ascribe unto stones and stocks, &c.* This is a short, but somewhat obscure rehearsal of the causes of idolatry, mentioned at large in the seven foregoing verses; that, concurrently with other reasons, it arose either from grief for the loss of some favourite person, whose memory, by an instance of mistaken tenderness, was endeavoured to be preserved; or from the uncontrollable will and authority of tyrants appointing worship and adoration to be paid to insensible statues; which was complied with generally out of a servile fear: but to good princes they voluntarily erected them, not as mere compliments to their vanity, but as testimonies of love and respect. St. Chrysostom's observation on the beginning of idolatry is very just: *ὁτιο εἰδωλοατρία τῶν ἀνθρώπων εἰσηλθεν, ὑπὲρ μέτρων τιμωμένων τῶν ζωντων, καὶ τῶν ἀποθανόντων ὁτιο ζῶνα προσεκινήθη, νῦντος πορεια ἰκράτης.* Hom. 87, in Matt. where *πορεια* seems to be used in the sense of our author, (ver. 12).

Did ascribe unto stones and stocks the incommunicable name. i. e. Of God, as the margin rightly supplies: which title eminently, and by way of distinction from all other gods, belonged to the God of Israel, the one, absolute, and only true being. The Hebrews accordingly call God *Hashem*, i. e. *the name*; and from hence, no doubt, *Ashima*, an appellation of God, is derived. The critics likewise observe, that wherever the name, or the holy name, is found by itself or put absolutely, in the Mosaiac writings, or elsewhere, it means God himself, or the "incommunicable name." And indeed the name of God cannot properly be communicated, or be common to him and some other being. For though names proper are given, we know, to the inot-

viduals of the same species, to distinguish them from each other; yet, God being singular in his kind, his name is as incommunicable as his essence. And thus St. Cyprian; Nec nomen Dei quaras; Deus nomen est illi. Illic vocabulis opus est, ubi propriis appellationum insignibus multitudine dirimenda est; Deo qui solus est, Deus vocabulum totum est (De Idol. vanit.). And therefore, when Moses earnestly inquired after his name, he took the name of *Iam*; implying, that he was the only one of his species, that there is none but God that truly is, and that all others were false gods, pretending to what they were not, and assuming a name which did not belong to them. Hence therefore we see the reason and peculiar sanctity of the *Tetragrammaton*; for other names of God being applicable to other things or persons, as *Elohim* to princes, &c. the name *Jehovah* or *Jave*, or *Jai*, was not communicated to, or participated by, any other thing or being; wherefore God challenges this as his own peculiar name (Exod. iii. 14); and thus the ancient English translations, and the oriental versions, seem to understand it. But there is another sense likewise of the *incommunicable name*; viz. that great ineffable name which must not be communicated or mentioned. Josephus calls it, *προσηγορίαν περί ἧς οὐ μοι θεός εἶπεν*, i. e. "a name which it is unlawful to speak of." This the Jews were so tender of, and paid such a religious regard to, that the name *Jehovah* was among them *ἀνεκβλήντων*, never to be uttered, unless once in a year by the high priest, on the great day of expiation; and hence he was said to be "a God without a name;" and thus he is described by some early writers, particularly by Justin Martyr, who calls him *θεός ὁ ἀνόητος* (Apol. Secunda). And in this sense we may understand *ἄμμηρα ῥήματα*, 2 Cor. xii. 4, which are not so properly "unspeakable words," as our translation renders, as "words which ought not to be spoke;" and so *ἄρητον* is used by Philo, De Somnii; or rather, to avoid the tautology in what follows, "words which God alone can utter;" and thus a learned writer explains them: Verba tantæ majestatis, ut homine majora, Deum autorem et prolocutorem arguerent (Witsii Miscell. sac. p. 25).

Ver. 22. *Whereas they lived in the great war of ignorance, those so great plagues called they peace.*] *Μεγάλο ζῶντες ἀγνωσίας πόλεμον*. *Ἄγνωσία* here plainly refers to the words before, *πλαῦσθαι περί τὴν τοῦ θεοῦ γνώσιν*, "ignorance of the true God and his worship;" which being attended with the slaughter of children, obscene rites, adultery, murder, and other great evils and mischiefs, of which there is a long and black catalogue in the following verses, may in some sense be called the mother of war as well as superstition; and yet, as shocking as these vices were, these they called peace; i. e. they were pleased with them, and thought themselves happy in the most miserable condition, and under the greatest evils: Its sont assez insensibles, pour regarder cet état comme un bonheur, says Calmet, *Coim. in loc.* And their ignorance was as fatal, and their case as deplorable, as those who should esteem the calamities of a war a blessing. The expression in this verse is very singular, but Tacitus has one which very much resembles it, *Jul. Agric. vit. cap. 30*, where, speaking of the Romans, he says, that when they have destroyed all before them with fire and sword, they pretend to call all the injuries they have done by the false name of peace, ubi solitudinem fecerunt, pacem appellant.

Ver. 23. *For whilst they slew their children in sacrifices.*] Some of the vices mentioned in this and the following verses were the very sacred rites of the heathen worship itself, as that inhuman and impious custom of offering their children in sacrifice to Moloch. Grotius says, that it was a custom among the Phœnicians for their kings, in times of great calamity, to sacrifice one of their sons, him especially whom they loved best (Annot. in Deut. xviii.). Silius Italicus confirms the same:

"Mos fuit in populis, quos convenit advena Dido,
Poscere cæde Deos veniam, ac flagrantibus aris
(Infandum dictu) parvos imponere natos."

Philo mentions the same custom, *ἔθος ἡ τοῖς παλασίοις . . . τῶν ἡγαπημένων τῶν τέκνων εἰς σφαγὴν ἐπιπέδουαι, λήτρον τοῖς τιμαροῦσι ταῖμοσι* (see Lactant. lib. i. cap. 31. Plutarch. De Superstit. Minut. in Octav.). Nor was this unnatural rite of sacrificing their own children peculiar to barbarous nations; we likewise meet with instances of this cruelty among the Greeks and Romans, and even, by the palmist's account, among God's own people, Ps. cvi. 39 (see note on xii. 5, 6, where the subject is handled more at large).

Or used secret ceremonies.] *Κρύβια μυστήρια*. They were also called *ἀπόκρυφα σύμβολα, ἱερὰ ἄβήτητα, τελετὰ μυστικαί, and opertania sacra*, which the *οἱ μεμνημένοι* were acquainted

with only, and were concealed from all others; hence, in such writers as make mention of these rites, as Herodotus, Diodorus, Apuleius, all is mystery and darkness; such were the sacrifices of Ceres, Isis, Cybele, Proserpina, Venus, Priapus, Bacchus, and other impure deities, which were usually celebrated in the night, in groves, caverns, and secret places; and to such mysteries of iniquities practised among the heathen, St. Paul may be thought to allude, when he says, "That it is a shame even to speak of those things which are done of them in secret" (Eph. v. 12). It appears, also, that they were initiated into the service of their idols by lewd and indecent ceremonies; the LXX. therefore very properly, in Hos. iv. 14, where these rites are referred to, call these idolaters by the sacrificial term, *τετελευμημένοι*, which the Chaldee paraphrase upon the place thus renders, *Ipsi cum meretricibus sociate se jungunt, et cum scorto comessantur et potant*. Nay, which is still more shocking, there are instances, both in profane and sacred writings, of prostitutions even in the very temples themselves: thus Juvenal,

— "Ad quas non Clodius aras?" (Sat. vi.)

And in a following satire there is the like charge,

"Quo non prostat femina templo?" (Sat. ix.)

The like may be inferred from the history of Paulina, who was debauched by Decius in the temple Isis, under the notion, and with the pleasing thought, of her lying with the god Anubis there (see Joseph. Antiq. lib. xviii. cap. 4. see also Amos ii. 8, which is by many understood in the like sense). But the account in 2 Macc. vi. 4, "That the temple was filled with riot and revelling by the gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places," is so full, that no further proof seems necessary.

Or made revellings of strange rites.] *Ἐμμανεῖς ἐξάλλων θεσπιῶν κόμους*. The Geneva bible renders, "Or raging dissoluteness by strange rites." The passage seems to be wrong printed in our version: it should be, "used secret ceremonies or mad revellings of strange rites," i. e. Bacchanalian rites, such as Theodoret calls *τὰ τῆς ἀσεβείας ὄργια*; and Lactantius, more closely, works of madness, *Quid de iis dicam qui abominandum, non libidinem, sed insaniam exercent* (Institut. lib. vi. cap. 23). *Κῶμος* here is used in an impure sense, and means amorous revels, or unlawful gratifications; by means of which, as it follows in the next verse, they grieved others with adultery; and so, where mention is made, 2 Macc. vi. 4, before quoted, that the temple was filled, *ἀσωτίας καὶ κόμωσι*, it is explained after, by "dallying with harlots." In the same sense *κῶμος* is used, Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3, and by Theocritus, and the scholiasts on that poet, an impure person is styled *κωμαστής*; which is agreeable to the character of the god Comus, who, according to the ancients, is described to be "Dæmon amorum impudicorum inceptor" (see Philostrat. lib. i. De Imagin. Suidas in voce *Κῶμος*. Spencer, De Leg. Hebr. tom. i. p. 618). Instead of *ἐξάλλων θεσπιῶν*, Dr. Mangey reads *ἀλλοκρίτων θεσπιῶν* here, which seems indeed more expressive and proper (see his notes on Philo, vol. ii. De Abrahamo).

Ver. 25. *So that there reigned in all men without exception blood, manslaughter.*] Our translation manifestly follows a copy which read *πάντας*, probably the Vatican; but the expression must be confined, though a very general one, to the idolaters only; for to fix such black crimes upon all men, without exception, is too extensive and unjust a charge; and, if it be considered thus universally, carries with it a false and unwarrantable imputation: it must, therefore, have the same limited sense as *πάντα τὰ ἔθνη*, Acts xiv. 16, which should not be rendered "all nations," as our translation has it; but the meaning is, and the rendering should be, "That in times past God suffered all the heathen, as distinguished from others, to walk in their own ways;" and so *πάντες* here must imply only the heathen idolaters, who were the persons guilty of these detestable vices. But the Alexandrian manuscript has another and better reading, *πάντα δ' ἐτίμει ἔχει, αἷμα καὶ φόνοσ*, "all things or rather crimes, are confounded;" i. e. all sorts of sins are promiscuously committed by these idolaters, which are the sad consequences of idol-worship. This is the sense of Junius and Calmet, and is confirmed by the Vulgate and all the ancient versions, and is indeed to be preferred, as it stands clear of the former objection.

Blood, manslaughter.] *Αἷμα καὶ φόνοσ*. I think our translation should rather have rendered *αἷμα* by *manslaughter* than *φόνοσ*, which undoubtedly means *murder*, and ought so to have been expressed. *Αἷμα*, in the sense of *manslaughter*,

is used Deut. xvii. 8, where mention is made of a matter in dispute between blood and blood, ἀμαίεον αἷμα αἵματος; where one of them must mean casual murder, and both together answer to αἷμα καὶ φόνος here, and to דָּם דָּם, and דָּם דָּם *damim* in the Hebrew, i. e. "blood and bloods," or "bloodshed and murder;" that דָּם in the singular number, takes in all manslaughter, in battle, tumults, casualties, &c. and רָמִים "treacherous, wilful, and insidious murders," and so implies the strongest expression of guilt (see Pagninus' Thesaurus, and Kircher's Concordance, in voce דָּם); and thus, in Gen. iv. 10, where Abel's murder is mentioned, which was undoubtedly a wilful murder, it is expressed in the plural, according to the Hebrew. We have in Ecclus. xl. 9. θάνατος καὶ αἷμα, "death and bloodshed;" where αἷμα cannot mean murder, because it is a punishment inflicted by God, as by the sword; so in Ezek. v. 17, xxviii. 23, xxxviii. 22, θάνατος καὶ αἷμα is rendered "pestilence and blood;" where αἷμα signifies any unusual sort of death rather than murder.

Dissimulation.] ἄδως. This, I think, would be better rendered *deceit* or *cheating*, which is its more usual acceptation; and so it is taken in the description of such idolaters, Rom. i. 29. This sense likewise is more agreeable to the context. By the Syriac interpreters it is rendered, fraude, and by Calmet, la tromperie.

Corruption, unfaithfulness.] Φθορὰ, ἀπιστία. We are not to understand φθορὰ of corruption of manners in general, nor yet of corruption by lust in particular; but of such practices, probably bribery, in some, as induced others to unfaithfulness, or breach of trust, which is the ἀπιστία that follows, and is used for perfidia; and in this sense the Syriac and Arabic versions, with Junius, agree, rendering the words by corruptela and perfidia; which latter is certainly a more proper word than infidelites, which the Vulgate uses (see Rom. i. 31).

Ver. 26. *Disquieting of good men.*] Θόρυβος ἀγαθῶν. It may as well signify, according to the present pointing of the Greek, "confounding of good things," bonorum rerum confusio; and so some interpreters do indeed expound it. According to the sense of our version, and of almost all the commentators, these idolaters were not only ἀφιλάγαθοι, "despisers of those that were good" (2 Tim. iii. 3), but their opposers and persecutors: but I question the propriety of this rendering; for I do not well understand how θόρυβος ἀγαθῶν can signify anything, but a crowd or tumult of good people, as θόρυβος τοῦ λαοῦ (Mark xiv. 2) means an uproar of people in general; or how it can be rendered with our translators, "disquieting of good men." Would not the construction be better, if these three words ἀγαθῶν χάριτος ἀμνηστία were taken together, as they stand by themselves in the same stiche in the Alex. MS. and θόρυβος be rendered by itself? It will be sufficiently distinguished from ταραχος, which goes before, as it is of stronger signification and greater force. Ταραχος, properly means, "disturbance, strife, stir;" ταραχος οὐκ ὀλίγος (Acts xii. 18), "no small stir among the soldiers;" θόρυβος is properly "tumults, riots, insurrections," which are of a more public and dangerous nature, and it may be considered as the conclusion of that climax. And, indeed, the bible commonly called St. Jerome's actually so distinguishes, and renders θόρυβος by itself, tumultus: bonorum Dei immemoratio, i. e. "forgetfulness of God's benefits," or of the good things received from the grace and kindness of God; which is likewise *Trinius'* interpretation of χάριτος. But, according to our version, it means no more than ingratitude; which is scarce of consequence enough to be inserted in the midst of so black a catalogue.

Defiling of souls.] Ψυχῶν μισγῆς. According to the rendering of all the English versions, no particular vice seems denoted hereby; it may be equally predicated of every crime here enumerated, that, as a sin, it is a defiling of the soul. I would therefore understand Ψυχῶν in the complex sense, as taking in the whole man, body as well as soul; in which sense it often occurs in scripture; and, as the expression is plural, it may be supposed to include the sin of more than one person, some heinous offence, in which persons, their bodies, as well as souls, were jointly concerned: and, according to the character of such idolaters, and as it stands connected with other like shocking vices, sodomy seems most probably to be meant; especially as γενέσται; ἐναλλαγή, and ἀεὶλογία, both which our version seems to understand of that particular vice, are capable of another and very consistent sense. But if this explanation of Ψυχῶν is not satisfactory, may we not then suppose σαρκῶν μισγῆς to be the true

reading, and to denote that particular species of uncleanness? St. Jude has the same expression, and, as it seems, upon the like occasion of filthiness. That σαρκῶν is often used plurally, see Job ii. 5. Wisdom xii. 5. Apoc. iv. 15. xix. 18. 21. Or, lastly, if I may be indulged one conjecture more, may not ψυχῶν μισγῆς be thought agreeable to this place? i. e. defiling of natures, or sexes, by bestial or unnatural mixtures; see Lev. xviii. where all the abominable practices here mentioned are forbidden, and the idolatrous Canaanites, on that account, said to be drove out. I shall only add, that persons guilty of such uncleanness, as if it did utterly depose them from their manhood, and debase their very nature, are in scripture called by the name of dogs (Apocai. xxii. 15).

Changing of kind.] Γενέσταις ἐναλλαγή. Our translators seem to have read γενέσταις ἐναλλαγή; but Coverdale's and the other ancient versions understand by it, "changing of birth," i. e. uncertainty of legitimate issue; for, says Calmet, where marriages are defiled, and adulteries frequent, there must be great confusion in the birth of children, l'incertitude de la naissance; and spurious and doubtful ones will often be brought into families. The Vulgate reads, nativitatibus immutatio; and the Arabic more clearly, partus commutatio; and Badwell, prolis suppositio et adulteratio; expressions all denoting spurious or supposititious children. Grotius is singular in expounding it of sodomy. The learned Selden proposes it as a conjecture, whether γενέσταις ἐναλλαγή may not relate to some idolatrous rite, particularly the change of the sex (which is the marginal reading), by the woman assuming the habit and appearance of a man, and the man of a woman, which was customary in the worship of the Assyrian Venus, or Astarte. According to Julius Firmicus, the priests of that goddess must not otherwise officiate: Nisi effeminent vultum, et virilem sexum ornatu muliebri dedecorent (De errore Prof. Relig. cap. 4). And in this sense Selden expounds Deut. xxii. 5, for the mere exchange of habit was not in itself so faulty; but being an idolatrous rite, as such, it was forbidden, and is therefore called an abomination; see Selden, Syntag. ii. cap. 4, who quotes Maimonides, as explaining the precept in the same manner, "That the counterfeiting the sex was not so much forbidden, as the worship of idols;" and particularly, ipsa Venus et masculæ et feminae sacra (More Nevoch. cap. 38. p. 3).

Disorder in marriages.] Γάμων ἀταξία. This does not mean any indecency committed by either of the married parties, for that is contained in adultery, which is next mentioned, but incestuous marriages, which are mentioned at large, and forbidden, Lev. xviii. The Vulgate renders, nuptiarum inconstantia, by which it seems to understand unsettled marriages, which were dissolved at pleasure.

And shameless uncleanness.] Ἀεὶλογία. Not any particular act or species of uncleanness is here meant, but this word includes all the kinds and sorts of it; and thus Grotius explains it, omne lascivie genus (Annot. ad Gal. cap. v. 19). For when men are come to such a pitch of wickedness and degeneracy as to worship such gods, or evil spirits, as delight in uncleanness, and whose rites are so infamous and shocking as to be even a reproach to human nature; such a religion must of course corrupt their lives, and produce those scandalous disorders and vile affections, which are here enumerated. We have the like melancholy account of the heathen vices, Rom. i. 23, 24, which the apostle charges upon their idolatry, as the consequences and effects of it; for God abandoned them, who had displeased him so much by idol-worship, to those unnatural lusts, called there πάθη ἀτιμίας, as being the greatest abuse of the species, and a dishonour to the human nature. That such instances of lust and uncleanness, as are here mentioned, were practised frequently by the heathen in their sacred rites, see Lev. xviii. 24. 1 Kings xiv. 24. xv. 12. 2 Kings xxiii. 7. 1 Pet. iv. 3. Hence πλεονεξία, which the fathers generally interpret to signify an action of lust, is in some of St. Paul's epistles called idolatry itself. Such actions of lust were also among the Gnostics in their worship (Epiphani. Hæres. xvi.). And instances are still more flagrant in profane authors.

Ver. 27. *For the worshipping of idols not to be named*] The Jews were forbidden to make mention of the names of the heathen idols, Exod. xxiii. 13, or idols of the people, as the Chaldee paraphrase expresses it; which the Vulgate explains by, per nomen externorum Deorum non jurabitis, neque audietur ex ore vestro; which the psalmist likewise refers to, and resolves against; "Their drink-offerings of blood will I not offer, neither make mention of their names within my lips" (Ps. xvi. 5). And this the Israelites religiously observed: for they either changed the name of the idol, and of the places dedicated to its worship, or else substituted such a word as had some affinity with the true

name, but withal expressed their contempt and abhorrence of it: thus they called Baal, Bosheth, i. e. shame (Hos. ix. 10). And when the mount of Olives was defiled with idolatry, they called it the "Mount of Corruption" (2 Kings xxiii. 13), changing the Hebrew name: and Beth-el, which signifies the "house of God," when it came to be the seat of idolatry, was called Beth-aven, i. e. "the house of vanity" (Hos. iv. 15. x. 5). In like manner they changed Beelzebub into Beelzebub, i. e. Dominus Stercoreus, by way of contempt and derision: and that grand impostor Barchochab, who would have passed for the Messiah in the reign of Trajan, they called, says Selden, Barchozibani, i. e. filium mendacii (Syntag. ii. cap. 6, where more instances of this occur). And, as the Jews were not to mention the names of the heathen idols, or strange gods, so neither might they cause to swear by them (Josh. xxiii. 7). Maimonides says, that, by the Hebrew canons, it was forbidden to make an infidel swear by his god, or even to mention the name thereof (De Idol.).

For the worshipping of idols—is the beginning, the cause, and the end, of all evil.] Idolatry is, in the opinion of Tertullian, the principal crime of mankind, the chief guilt of the world, the total cause of God's judgments and displeasure; for thus he begins his book, De Idolatria: "Principale crimen generis humani, summus sæculi reatus, tota causa iudicii idolatria;" intimating hereby, that it is a kind of mother-sin, containing in it all other evils on which the Judge of the world passeth condemnation (Tennison on Idol. p. 39). Lactantius goeth still higher in his censure of it, calling it the inexpressible wickedness (Instit. lib. i. cap. 18). But, of all others, Gregory Nazianzen comes nearest this writer in his sentiments upon the guilt of idolatry; for he calleth it, *ἔναρτον καὶ πρῶτον τῶν κακῶν*, "the beginning and end of all evil" (Orat. xxxviii. de Idol.); which are the very words of our author.

Ver. 28. *For either they are mad when they be merry.*] i. e. When they dance before the idol, or rejoice at the idol-feast; in both which senses the verb *εὐφράνεσθαι*, here used, frequently occurs (see Acts vii. 41); or it may refer to the mad howlings in their *orgia*, or Bacchanalian feasts, or to the drunkenness and extravagance commonly attending them, when women ran about like so many furies, their heads wreathed about with snakes, wildly brandishing their *thyrsus*, and tearing the flesh even of living animals to pieces with their teeth. Julius Firmicus thus describes these revels: *Illic [in Orgiis] inter ebrias puellas, et violentos senes, cum scelerum pompa præcederet, alter nigro amictu teter, alter ostenso angue terribilis, alter cruentus ore, dum viva pecoris membra discerpit* (De Errore Prof. Relig.) That *ὀμολογία*, or "eating of raw flesh," and particularly the entrails of the victims, was customary at these feasts, see 2 Macc. vi. 7, where, in the description of the abominable rites of Bacchus, *σπλαγχνισμός* is expressly mentioned, called also, *παύματος σπλαγχνισμός* (ver. 21).

Or else lightly forswear themselves.] i. e. Without any scruple: which is not to be wondered at; for an oath can have no tie upon, or sacred authority among, such as are neither convinced of the truth of their religion, nor influenced by the power of it, nor affected by any awe or expectation of punishment. Innumerable almost are the instances which may be produced of the perjury of the heathens; as that of Antiochus the younger, who, notwithstanding the oath made to the people of Israel, yet overthrew the wall of Zion (1 Macc. vi. 62). And part of the charge given by Judas Maccabeus to his men, before his final engagement with Nicanor, was to show the falsehood of the heathen, and their breach of oaths (2 Macc. xv. 10). To this sin of perjury, so frequent among the heathen, Spencer and other learned men think the psalmist alludes, Ps. cxliv. 7, 8, "Deliver me from the hand of the strange children, whose mouth talketh of vanity, and their right hand is a right hand of iniquity;" i. e. from such of the heathen as devise lies, and falsely swear to them, by lifting up dextra falsitatis, "the hand of deceit" (see also Ovid. Fast. lib. v. ver. 631).

Ver. 29. *Inasmuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.*] The like observation is made upon idols in the epistle of Jeremy; "Though a man make a vow unto them, and keep it not, they will not require it" (ver. 35). As the gods and idols they swore by had neither life nor power, so the heathens feared not any punishment from them for any breach of faith, as knowing they were ignorant of what passed, and were secure from their ever hurting them. Minucius, therefore, very wittily sneers the heathens on this account, when he says, *Tutius is per Jovis, genium perjurare quam Cæsaris*: for their emperors and magistrates they stood in awe of, being sensible they would punish them for their perju-

ries; but their idols being *res nihili*, "mere nothings," their oaths likewise were thought to be of no consequence: hence they made a jest of the obligation or sacredness of them; not unlike those Greeks of whom the orator speaks, *quibus jusjurandum jocus, et testimonium ludus* (Cic. pro Flac.): or those whom Juvenal describes, *intrepidus altaria tangere*, approaching the altars boldly, without any sense of fear, without any conscience of an oath. The heathens had likewise this farther reason to promise themselves impunity in the commission of many of their crimes—that herein they imitated their deities, and were warranted by their example. It is therefore a very just observation of St. Austin, that Jupiter was to no purpose armed with thunder to punish guilty mortals, which must be useless and imaginary, unless he himself had been better than his offending creatures (Confess. lib. i. cap. 16).

Ver. 30. *Howbeit, for both causes shall they be justly punished:*] *Ἀμύθηρα δὲ ἀνθρώποις περιέσσειται τὰ δίκαια*. The true literal rendering of this is, *utraque illos insequentur jura*; where *jura* may either mean reasons or indictments, or vengeance and punishment. In the first sense, Demosthenes uses *τὰ δίκαια*; in the latter sense Horace uses *jura*; forsan debita jura, superbe, te maneant ipsum (Carm. lib. i. od. 28). Dr. Grabe seems not sensible of this, and flings *τὰ δίκαια*, which is the reading likewise of the Alex. MS. as a corrupt one, into the margin, substituting *τὰ δόγματα* in its place. From the double punishment here said to pursue the idolater, one may infer, that the nothingness of the idol will not, as has been pretended, excuse the worshipper. For though an idol be formally nothing of that which it is taken for, and nothing materially but a lifeless piece of wood or stone, yet relatively an idol is something; and an oath by it, or worship and sacrifice offered to it, is not offered to nothing, but to demons, who in and by these idols imposed upon the heathen through their oracular delusions.

Because they thought not well of God, giving heed unto idols.] Not unlike is that of St. Paul, Rom. i. 25, where speaking of the gentile idolaters, he says, that "they worshipped the creature more than the Creator," *παρὰ τὴν κτίσαστα, i. e. they worshipped the creature jointly and together with the Creator*; or rather, as the original words will bear, they worshipped the creature contrary to, and in defiance of the right of the Creator; as by *παρὰ φύσιν*, in the next verse, is meant a practice contrary to the right and usage of nature; for St. Paul cannot be understood as if he blamed the gentiles for being *more* given to the service of the creature than of the Creator (for one single act of religious worship designedly performed to a creature will make a man an idolater, nor can he be thought to mean, that they would be more excusable, if they had worshipped both equally; but he blames them for giving that honour to other things, or beings, which is his peculiar right, and belongs to him solely, and exclusively of all creatures).

Despising holiness.] *Καταφρονήσαντες δαιμόνων*. The Vulgate renders, in *idolo contententes justitiam*, applying *ἐν δόλο* to the last sentence. St. Jerome's bible, as it is called, reads very particularly, in *idolo contententes justitiam*. All the versions agree in rendering *δαιμόνων* either by *justitia* or *veritas*, applying it to that branch of righteousness which consists in the observance of truth, faith, promises, oaths, &c. which one man has a right to expect from another. And, therefore, Dr. Magney, with great judgment, conjectures, that the true reading here is, *ισόθνης*, which seems the more probable, as nothing is more common, than the exchange of *δαιμόνης* and *ισόθνης* and *vice versa* (see notes in Philo, De Decem Orac.).

Ver. 31. *For it is not the power of them by whom they swear: but it is the just vengeance of* (leg. against) *sinner, that punisheth always the offence of the ungodly.*] Our version is somewhat obscure; but the meaning is, that idolaters and false swearers, who are here called the ungodly, whose offence is by the Vulgate rendered *prævaricatio*, shall certainly be punished; yet not by any act or power of their idols, or false gods, who can take no cognizance of perjury or falsehood; but by the just vengeance of an almighty God, the revenger of injustice, and of strange and false worship: that the punishment of perjured persons, when it has happened (which the superstitious pagans fondly attributed to the power and resentment of their false gods; see Juv. Sat. viii.), was rather to be ascribed to the vengeance of the only true God. St. Austin therefore rightly states the difference, non te audit lapis loquentem, sed punit Deus fallentem.

CHAP. XV.

ARGUMENT.—The author praises God for preserving his peculiarum, or chosen people, from the sin of idolatry, with

which all other nations were infected. He enlarges upon the folly of idolaters, and the invective is carried on against such as make idols; particularly images made of clay are condemned as an instance of greater folly, and the maker of them less excusable, than of the graven ones in the former chapter; inasmuch as himself and work are both a composition of clay, and are resolvable into dust; and that the very attempt to make a deity of such perishing materials, and by a hand itself frail and mortal, is little less than a contradiction; that they are contemptible, and nothing worth, as having neither life, sense, nor motion, in common with other images; but are more despicable on account of the earth they are made of, which speaks its own decay. The chapter concludes with the ridiculous and wicked worship of hurtful and venomous beasts, such as created even dread and horror from their very form and appearance.

Ver. 1. *But thou, O God, art—true,* i. e. The true God, a being that necessarily exists; whereas the existence of idols is only imaginary: or the meaning may be,—that thy word is true, and thy miracles real; but the oracles of demons are equivocating, and their works lying wonders.

Ver. 2. *For if we sin, we are thine, knowing thy power:]* The whole verse is very obscurely expressed; the sense of this passage seems to be,—if we sin, we are in the hand of God, and under the power of his vengeance, and shall feel the effects of it. At the end of the former chapter, the author says, that the heathens perjured themselves without any scruple, because they did not fear, or stand in awe of, the vengeance of their dumb idols or blind deities. As for us, says he, who have the honour to be called thy chosen people, and have so many proofs of thy existence and infinite power, we are convinced, that if we have the misfortune to offend thee, thou wilt deal with us according to our sinful works, and make us experience the effects of thine anger (Calmet in loc.). Or it may be understood like Isaiah lxxiii. 16, “Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not;” i. e. our hope, even when we are sinners, is in our relation to thee. So in all the other places of scripture, where good men, as Moses, David, Ezra, Daniel, lament the sins of the Israelites, and supplicate for them, this consideration is more especially urged, that they are (even in their iniquities and transgressions) his peculiar people.

But we will not sin, knowing that we are accounted thine.] i. e. If we continue faithful, and do not sin against thee, thou wilt reckon us in the number of thy children, and fill us with mercy and loving-kindness. All the ancient English versions, it is observable, read in the present tense: thus Coverdale’s; “If we sin not, then are we sure that thou regardest us;” and the Arabic is in like manner, *Si minime peccemus, in tuos tuamque proprietatem nos reputari novimus.* The comment of Messieurs du Port-Royal upon this whole verse is short and clear; “If we sin, we are in the hands of God, as his enemies; if we sin not, we are in his hands as his friends;” which is followed by this useful reflection; “How careful therefore should we be to pursue every thing that may make God our friend, and to avoid whatever may make him our enemy, because there is no escape from his sovereign hand, which is all-powerful either to save or to destroy!” St. Austin quotes this very passage, and draws the like inference; *Quis dignè cogitans habitationem apud Deum, non enitatur ita vivere, ut tali habitationi congruat (lib. de fid. et oper.)?* There is also another sense of this place, which seems more agreeable to the Greek, viz. *We will not sin, because we know that we are in the number of thy children, and that thou regardest us as thine own peculium; from this consideration and persuasion, and from a more generous motive than that of a servile fear, we will be careful how we offend thee at any time, and forfeit thy love and regard for us.—The predestinarians therefore grossly abuse this passage, when they urge it in favour of absolute election; as if the sense of the place was, We shall not sin, knowing that we are thy chosen. But there is no authority from any of the versions for such a conceited interpretation; nor does human frailty permit it, or the scripture make any man a vessel of mercy absolutely and unconditionally.*

Ver. 3. *For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.]* By knowing God, is not meant a barren knowledge, purely speculative; but a practical knowledge, or such as worketh by love, and is known by its fruits, in which consists perfect righteousness: and as the commission of sin is the cause of corruption and misery, so the knowledge of God’s power, and that dread and fear of its effects, which keeps men from sinning,

may properly be said to be the root of immortality; as such a well-grounded faith leads to holiness, from whence, as from its true source, happiness is to be expected.

Ver. 4. *For neither did the mischievous inventions of men deceive us, nor an image.]* It appears from this verse, as well as other particulars in this book, that king Solomon was not the author of it, however dignified with his name; for, whether we understand us, to mean Solomon himself, which is not an unusual manner of expression, when applied to or spoken by kings, or whether we understand it of the people of the Jews in his time, what is mentioned here does not suit with the morals and character of him or his people. For it is certain, that Solomon revolted to idolatry, and that this otherwise great prince, contrary to the caution given, Exod. xxxiv. 16, took him wives of the Moabites and Ammonites, and other strange women, who turned his heart after other gods. And it seems highly probable, by what is mentioned, 1 Kings xi. 33, that numbers of the people followed his example in worshipping “Ashtoreth, the goddess of the Zidonians; Chemosh, the god of the Moabites; and Milcom, the god of the children of Ammon.” The Jews, indeed, after the captivity, had the good fortune to keep themselves pure from the abominations of the heathens; and from hence one may conclude that this writer lived after the captivity; for before that time he could not say this with any truth or confidence, when idolatry was so common both in Israel and Judah.

Nor an image spotted with divers colours, the painter’s fruitless labour:] From hence Grotius concludes the author of this book to be an Alexandrian Jew; for they, following the exposition which the LXX. make of the decalogue (supposed likewise to be Alexandrian Jews; see Healy de Bibl. text. orig.) understand *οὐδὲ παντός εἰκόνα* in the most extensive sense; and include pictures, as well as images and statues, under the prohibition in the second commandment (see Grot. in Exod. xx). And Philo understands the words in the same sense, lib. De Gigant., and the like notion occurs in his piece De Legatione. It is observable likewise, that a painter here is called *σκιαγράφος*, i. e. “a drawer of shadows.” Calmet observes from Pliny (lib. xxxv.), that there was no painter so early as the time of the Trojan war; that its beginning was rude and accidental, found out at Corinth, by tracing with a pencil the shade which a man’s body cast upon the wall (Com. in loc.). This was its original, at first very simple, without any colours, diversity, or mixture; without any of that variety, boldness, or life; without that contrast, or pleasing emulation between art and nature; in a word, without that *je ne sçai quoy*, which is so much admired in complete and finished pieces; which improvement the author seems to mention as a probable inducement to idolatry.

Ver. 5. *The sight whereof enticeth fools to lust after it.]* Our translators seem to have made use of a copy which read, *εἰς ὄρετον ἔρχεται* which is the reading of the Alexandrian MS. but the most common reading is that to which our margin refers, *εἰς οὐλοῦν ἔρχεται*. Dr. Grabe, instead of *ἄφρονον* reads *ἄφρονι*, in the singular number; as the Vulgate does *insensato*: and would not *πολλῶν* suit this emendation better than *πολλῆς* τε, which is the common reading of the next sentence? By *lust*, here mentioned, probably is meant that filthy lewdness which the demon, that resided in the idol, often raised in the worshipper towards the image itself: for, that very great and scandalous indecencies were practised, not only before, but even to the very statues themselves, is notorious from Pliny and Arnobius. Thus the latter: *Pygmalionem, regem Cypri, simulacrum Veneris adamasse et fecinam, soliumque dementem, tanquam si uxoria res esset, sublevato in lectulum numine copularique amplexibus (lib. vi. cont. Gentes).* And indeed the word *ἄφρονις* will warrant this interpretation; for in such an impure sense it is often taken, particularly Rom. i. 27, where the vices of the idolatrous heathen are enumerated. “We may hence see the danger, and condemn the vicious taste of pictures, or statues, represented naked, and in indecent postures, which (says Calmet) raise loose ideas in weak and unguarded minds, and more so in tempers already corrupted and depraved” (Com. in loc.).

Ver. 7. *The potter tempering soft earth, fashioneth every vessel with much labour for our service; yea, of the same clay he maketh both the vessels that serve for clean uses, and also all such as serve to the contrary:]* *Καὶ γὰρ κεραμεὺς ἑτάλην γῆν θλίβων ἐπιμοχθον, πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἑκαστον.* I think the reading would be better thus: *Καὶ γὰρ κεραμεὺς ἑτάλην γῆν θλίβων, ἐπιμόχθως πλάσσει κ. τ. λ.* This is the pointing of the Vulgate, which also reads *laboriosè*: and indeed *labour* is more required here, than in the first instance. The meaning of the whole verse is, “Such images in particular

are most ridiculous, as are made by the plasterer or potter out of clay; which, though very ancient, and probably before those of stone and metal (see *Principes de la Sculpture*, lib. ii. cap. 1, for as all arts had but rude and weak beginnings, so there is less difficulty to believe, that images of earth and clay were the most early), yet upon account of the meanness of the materials, and because the same lump of clay is often applied to base and dishonourable uses, are therefore the most despicable. And though in general the potter is the best judge of what comes properly under his own art and way of business, and knows what is most suitable to each design, and in the management of the same lump of clay has it in his power to what uses he will employ it; yet he never shows his own skill less, or the wretchedness of such an idol more, than when, from a parcel of common earth, which serves for the meanest uses, and often for vessels of dishonour, he attempts to make a Jupiter or an Apollo."

Ver. 8. *A vain god*] Idols are generally called *vanities* in the prophetic writings, and by the LXX, as frequently translated *μάρα*. In Hebrew they are called *elilim*, which signifies, 1. things nothing worth, or which have no existence, *τὰ μὴ ὄντα*, "things that are not," as they are called in the additions to the book of Esther (xiv. 11), *Dicuntur elilim*, says Mercer, a nihilitate, quasi nihil idola sint (Com. in Job xiii. 4). St. Paul confirms the same, when he says, that "an idol is nothing in the world" (1 Cor. viii. 4). Idols are, 2. called *elilim*, as being *al elim*, not gods, without power or strength (Lev. xix. 4. Ps. xevi. 5), whereas *Elim* and *Elohim* are Gods of strength (see Drus. observ. sac. lib. xvi.). 3. Idols are called *elilim*, from the radix *ala*, because they are abominable and accursed things. By the LXX, they are also styled *τὰ ψευδή*, *mendacia*, Amos ii. 4. Isa. xxviii. 15. Jer. xvi. 19, and in very many passages of the Apocalypse, Mr. Mede observes, idolaters and liars are synonymous (b. v. chap. 11).

When his life which was lent him shall be demanded.] *Τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρόνος*. Phadrus thus expresses the like thought, *Cura mors vicina flagitabit debitum*. Life is represented in the same manner as a debt by many of the ancients; thus Plato, *ἢ τε ἡλικία καὶ τὸ χρέον. vita etiam est debitum*. Tully has a very remarkable expression upon the occasion, *Dederunt [Dij] vitam tanquam pecuniam, nullā præsstitutā die* (Tusc. Quæst. lib. i.). Thus Seneca, speaking of the wise man, says, *Vivit commodatus sibi, repositibus sine tristitia redditurus* (De tranquill. animi, cap. 11). Hence the phrase, "animam reddere," to die. We meet with the like thought in Philo; see also Joseph. Antiq. lib. vii. cap. 15. lib. viii. cap. 12. Epict. lib. iii. cap. 13. Luke xii. 20, where the same expression is used and on the like occasion *ταύτην νεκρὴ τὴν ψυχὴν σου ἀπαρτῶν ἀπό σου*.

Ver. 9. *Notwithstanding his care is, not that he shall have much labour, nor that his life is short; but that striveth to excel goldsmiths . . . and counteth it his glory to make counterfeit things.*] There is another sense of these words which the Greek will admit of; i. e. he has no concern or care upon him, lest he should be sick, or die, *οὐτὶ μὲλλει κάμνειν*, which is the marginal reading; and that at best his life is but short, but his whole contest and aim is for glory, and to carry the prize from all competitors, even the most celebrated in other arts; contending either for the precedence of the plastic art, above that of sculpture, &c. as being the mother-art, "mater statuarum, sculpturæ et cœlaturæ" (see Steph. Dict. Hæstor. in voce *Praxiteles*), or that his own excellence exceeds or equals the best performances in metal; but his ambition herein is faulty, for he ought to consider this material difference,—that not only his own life is short and uncertain, but that the materials of his counterfeit things, i. e. his earthen false gods (and such Varro assures us were common even in the city of Rome; see Pliny, xxxv. 12.) are mouldering and brittle; whereas the other artificers here mentioned, whether goldsmiths, or workers in brass, make their deities of what is more solid and durable, and do not descend to the same instances of meanness as to their matter. Though the worship of such gods as come out of the smith's furnace, or are fashioned by the anvil and hammer, is not here the more commended upon account of the value or strength of the materials, idolatry in every shape being, according to Arnobius, who was once guilty of it, a degree of madness (lib. i. cont. Gent.).

Ver. 11. *Forasmuch as he knew not his Maker, and him that inspired into him an active soul.*] St. Chrysostom has the like comparison and observation, *τησοῦ μὲν καὶ κεραμῶος οὐσία μία, κ. τ. λ.* "The clay and the potter are of the same nature; the potter indeed excels the clay in beauty and dignity; but it is not owing to any difference of nature,

but to the wisdom and appointment of his Maker" (De incompreh. Dei, nat. hom. 27). His obligation in particular therefore to God stands confessed, who made him what he is, gave him superior excellence, and animated him above that senseless mass which he abuses, by inspiring into him an active soul; *animam quæ operatur*, says the Vulgate; "that very soul by which he works," according to Coverdale's version; and Calmet understands it in the same sense, *cette même ame par laquelle il travaille*, a soul so active in its operations, that it may be in general affirmed to be the principle of all the designs, inventions, and actions, of the best workmen, and most experienced artists.

Ver. 12. *But they counted our life a pastime, and our time here a market for gain:*] i. e. says Calmet, such persons of unlawful occupations seem to imagine life to be either a farce, or comedy for diversion, or a fair and market for advantage: the fathers very commonly make use of the first simile, representing life as a comedy, in which every man must bear his part, and should endeavour to acquit himself with applause and satisfaction; but in a sense quite different from that of libertines, who indeed make life, and what is serious and useful in it, a farce; and, by proposing mere diversion and sinful pleasures as the *ultimatum* of their happiness, make a ridiculous figure upon the stage of life, and their exit is as contemptible. There are others who consider life as a great market for gain, who are only intent upon amassing riches without considering the lawfulness of their callings, or the means they make use of for obtaining them; who care not how they are employed, whether it be in making earthen deities, or silver shrines for some Diana, provided it "may bring no small gain unto the craftsmen;" as if their maxim was that mentioned in Horace,

"Ut facias rem,
Si possis, recte; si non, quocunque modo rem."
(Epist. lib. i. epist. 1).

Which cannot be better translated than as it stands in our version, "We must be getting every way, though it be by evil means." St. Chrysostom's reflection upon the mistaken conduct of mankind is very just: "Our life and our employments are like the pastimes of children: like them we make a serious affair of laying up trifles, building houses, which tumble suddenly; and should they continue any long time, would be of no great service to us, as we must leave them, and what we have heaped together will not follow us into the other world."

Ver. 14. *And all the enemies of thy people, that hold them in subjection.*] *Καταδυναστεύσαντες αὐτόν*, which seems to imply more than holding them in subjection; it means oppressing them, and abusing their power over them. Accordingly Junius renders, *qui potentia in ipsum abutuntur*. From hence likewise an argument may be drawn, that Solomon was not the author of this book, because what is mentioned here of the Israelites being held in subjection, and oppressed by their enemies, does not agree with the happy and prosperous times of Solomon (see 1 Kings iv. 20, 21, 24, 25). If, therefore, the Jews were in the low and oppressed state here mentioned, and were not so in the time of Solomon, it follows, by an easy consequence, that this book was not written by him, nor in his time. This probably relates to the condition of the Jews after their return from the captivity, when this writer seems to have lived.

Are most foolish, and are more miserable than very babes.] As being idolaters; for that children, through inexperience and weakness of judgment, may often mistake images or statues for real persons, is no wonder; since sometimes art has arrived to such a happy imitation of nature, that even grown persons at first sight, at a distance, have mistaken them for life. Hence those expressions in the poets, *vivide marmoræ vultus, and spirantia æra*. And hence probably the fable of Pygmalion's love of a favourite statue. Lactantius, producing those verses of Lucilius,

—"Pueri infantes credunt signa omnia ænæ
Vivere, et esse homines,"—

observes, like this writer, that such as worship idols are weaker than children, "illi enim simulacra homines putant, hi Deos."

Ver. 15. *For they counted all the idols of the heathens to be gods: which neither have the use of eyes to see,*] i. e. They cannot observe the behaviour and devotion wherewith their votaries look up to them, and prostrate themselves before them. The imperfection of idols is described in like manner, Ps. cxv. 5—7. exxxv. 16, 17, which this writer seems to have copied. Nor can we better expound that controverted passage, 2 Sam. v. 6. 8, than of David's ridiculing the idols of the Jebusites, or certain brazen images

and statues of those heathen divinities in which they confided, calling them "the lame and the blind," by way of derision, supposed indeed by them to be the divine guards of the fort, the talismanical protectors of it (see Gregory's Notes and Observat. p. 33).

Nor noses to draw breath, nor ears to hear,] They have not the faculty of respiration, though necessary to the very being of life; and for the same reason the offering incense and sweet odours to them is fruitless, since they are insensible of the smell of them, and of the respect intended by them. It is equally vain to put up prayers and supplications to them; for, as appears from the instance of the worshippers of Baal, though they cry aloud to their false gods, from morning even until noon, "there shall be no voice, nor any that will answer" (1 Kings xvii. 26). Philo sneers such worshippers, whom he calls, homines deploratae amentiae, in smart, but pleasant terms; Heus vos viri egregii, votorum summa, et felicitatis finis est, reddi Deo similes; orate igitur ut similes fiat vestris statuis, non videntes oculis, non audientes auribus, et summa felicitate fruimini.

Nor fingers of hands to handle; and as for their feet, they are slow to go.] And though they are often represented to their worshippers with thunderbolts in their hands, and made to appear terrible with daggers, and other instruments of vengeance, yet have they no use of them, nor do the wicked experience any harm or punishment from them. Their feet too are equally useless, ἀργοὶ πρὸς ἐπιβῆσθαι, which would be better rendered *unable to go*; for idols cannot properly be said to move slowly, which do not move at all, ἀργοὶ here being the same as ἀέργοι, i. e. "feet idle and useless for walking."

Ver. 16. But no man can make a god like unto himself.] Οὐδεὶς γὰρ αὐτῶ ὁμοίον ἀνθρώπου; ἰσχύει πλάσαι Θεόν. Nemo enim sibi similem homo poterit Deum fingere, says the Vulgate, which our version follows, as if the original reading was, *ἐαυτοῦ ὁμοίον*, and not αὐτοῦ. The Alexand. MS. has οὐδεὶς γὰρ ἀνθρώπων ὁμοίον ἰσχύει πλάσαι Θεόν, but something seems here wanting: probably the true reading here is, with a very little variation, οὐδεὶς γὰρ αὐτῶν ὁμοίον ἀνθρώπου ἰσχύει πλάσαι Θεόν. And I offer this conjecture with the more confidence, as it is the exact reading of the Syriac version, Nemo autem illorum fabricare potest Deum homini similem; i. e. "none but the artists can make a god like, or equal to, a man;" for the maker of the idol, having life and motion, far exceeds the artificial god, who wants both: herein only the idol-makers, and such as worship and confide in them, are like the idol, because they are equally senseless. And thus that passage of the psalmist is to be understood, "They that make them are like unto them, and so are all they that put their trust in them;" Ps. cxv. 8 (see De Muis in loc.).

Ver. 17. For he himself is better than the things which he worshippeth:] If the maker, therefore, of the idol be mortal, how can the dead thing which he worketh be supposed to have immortality? The reasoning therefore in the epistle of Jeremy is very just, "They themselves that made them can never continue long, how should then the things that are made by them be gods?" (vi. 16)? "What an absurdity is it (says Chrysostom) for a person to worship an idol, the work perhaps of his own hands; as if men had the power of making a god, and it ceased to be any longer their workmanship! If idols had any sense, they ought rather to worship men as their makers, since even the laws of nature teach us, that, according to the stated order of causes and effects, the maker is more perfect than his work, and not preposterously the work than the maker" (Serm. de tribus peris). And Lactantius no less expressly: "What divinity (says he) can an idol have, which it was in the maker's power to have made in another manner, or not to have made at all?" Upon the comparison, therefore, as Philo justly argues upon this occasion, the artists themselves deserved rather to have been consecrated, and to have received divine honours, than their works to be deified, and themselves forgotten: which shows the great absurdity of idol-worship in general, and of the maker particularly, in falling down before his own handy-work.

Whereas he lived once, but they never.] Ὡς αὐτοῦ μὲν ζῆσθαι, ἐκείνα δὲ οὐδέποτε. This is the reading in the Alexand. MS. and all the editions; but it seems difficult to determine what ὦν relates to, or is governed by, except some such preposition as ἀπὲρ be dropped, or understood before ὦν, or we might read instead of αὐτοῦ, ὦν in this place, ἀπὸ ὦν. But if this be objected against, why may not οὐκ αὐτοῦ μὲν ζῆσθαι, κ. τ. λ. be admitted? which sense is confirmed by the Vulgate, Syriac, and Arabic versions, and, therefore, probably may be the true reading. Calmet renders, Parce qu'il vit

quelque tems, which answers to ὦν or ὦν, the former of which might likewise do here.

Ver. 18. Yea, they worshipped those beasts also that are most hateful:] Τῆ ζωᾷ τὰ ἐχθίστα, which may mean either mischievous or odious, such as wolves, dogs, cats, lions, crocodiles, serpents. Thus Cicero, after having mentioned that almost all sorts of beasts were worshipped by the Egyptians, Boves, canes, lupos, felces, quibus nihil fœdius, obscœnius, lutulentius ne natura quidem ipsa videtur; adds, that even such animals as were really mischievous and hurtful to mankind were adored by them, viz. crocodiles, asps, serpents; etiam animalium monstra illa, a quibus hominum generi præcipua incommoda inferuntur, crocodilos, aspidas, serpentes (De Consol. See note on xi. 15. and xii. 24). This worship of the serpent is the more surprising, as the naturalists observe, that ever since the fall of our first parents, occasioned by the subtlety of the serpent, there is the most deadly enmity between mankind and the serpent, and the strongest aversion and antipathy to it, above all the beasts of the field: This, says Mr. Mede, discovers itself both in the natural and sensitive faculties of them both; for their humours are poison to each other, and each of them is astonished and frightened at the sight and presence of the other (Disc. 42).

For, being compared together, some are worse than others.] Either more mischievous, more odious, or more senseless, than others. In the last sense Grotius understands this place; and the Vatican, and some other copies, it must be confessed, seem to countenance it, which read, αἰσία γὰρ συγκρινόμενα τῶν ἄλλων ἰστί χείρονα. And so does the Vulgate, Insensata enim comparata his, illis sunt detiora. And the like sense is favoured by the Bishops' bible, and all the ancient English versions; but αἰσία, in this place, is liable to many objections, whether taken adjectively, or considered as a substantive. The true reading undoubtedly is that of the Alexan. MS. ἐνα γὰρ συγκρινόμενα τῶν ἄλλων ἰστί χείρονα, which our translators very justly render, "being compared together some are worse than others," which is true in general, or with respect to those particular animals which the Egyptians worshipped, as appears by the next verse.

Ver. 19. Neither are they beautiful, so much as to be desired in respect of beasts:] The Bishops' and the Geneva bibles render more properly and explicitly, "Neither have they any beauty to be desired in respect of other beasts." Calmet observes, that as to the appearance of reason and understanding, many other animals, particularly the horse, elephant, and fox, are more surprising, sagacious and cunning, than the ox, sheep, wolf, or beetle, which the Egyptians reckon among their deities. And as to beauty, almost all beasts, (not to mention birds, which may be here included among the ζῶα, or living creatures) are preferable in that respect to serpents and crocodiles, which they have such a great regard for (Com. in loc.). According to Messieurs du Port-Royal, the meaning of this and the foregoing verse may be, that some of the animals which the Egyptians worshipped were so frightful and monstrous, that, if compared even with some curious pieces of art, particularly with idols, or statues expressed to the life, they seem less worthy of adoration, because such finished pieces of art have something in them pleasing and entertaining to the sight, and are the more engaging by their great likeness to, and resemblance of men; whereas their sacred animals, and serpents in particular, are so odious above all others, that they naturally strike those that look on them with dread and horror.

But they went without the praise of God and his blessing.] i. e. says Calmet, they are not of the number of those whom God praised and blessed: they have, by being abused and perverted to idolatry, renounced, in some measure, God's benediction, and lost that original goodness and beauty which they were possessed of in common with other creatures, when they first came out of the hands of their Creator (Gen. i. 31). The author seems to intimate, that God, provoked with the crime of idolaters, cursed in like manner these animals, as in the beginning of the creation he did the serpent, the instrument of man's deception and ruin, whom, on that account, he condemned to go, ἐπὶ τῷ στήθει, καὶ τῇ κοιλίᾳ, upon his breast and his belly (Gen. iii. 14), for so the LXX. read, by way of punishment and disgrace, being probably before a glorious flying seraph (see Mr. Mede, Disc. 41). Or more generally thus, "All created beings, animate and inanimate, praise God in their beauty, and derive it from his hand as a blessing; but odious and deformed objects, such as for their ugliness are called monsters, proclaim not their Maker's praise, as not having received from his bounty those amiable and good qualities, which are to be esteemed a blessing." Some have fancied the meaning here to be, that God passed by all creeping things, and ser

pents among the rest, when he gave his blessing to other creatures, Gen. i. 22. 28. Others, that he excluded these from their share of praise, when he pronounced of the works of his creation, that they were very good, as being produced at first from corruption, and consequently not of his making. But these are forced expositions, and fond conceits, the one unsupported by scripture, the other contrary to it, and to the received notions of true philosophy. Nor can I assent to those interpreters who think the meaning here to be, that serpents, by being so frequently worshipped in different places, usurped the glory due to God only, and rivalled his power of blessing; for though the fact itself must be acknowledged to be a melancholy truth, yet no such interpretation is warranted by the original, or any of the versions: it arose, probably, from mistaking the rendering of the Vulgate, and reading there effugant laudem Dei, instead of effugerunt, as it is in all the correct copies. The Syriac and Arabic interpreters understand these words of the worshippers themselves, and not of the animals, and indeed this sense is agreeable to the beginning of the next chapter.

CHAP. XVI.

ARGUMENT.—The author opens this chapter with the observation (xi. 16), that God deals more graciously with his favourite people than with the wicked, exemplified by a parallel drawn between each, by his sending frogs among the Egyptians, which came upon their tables, and made them to loathe and fly from even their necessary food; but the Israelites were fed with quails. That God, even when he punishes his chosen, deals more favourably with them than with the heathen, shown by a comparison between the punishment of the Egyptians by flies and locusts, and that of the Israelites by fiery serpents, who, though their torment was greatest for the present, had a sovereign remedy appointed for their cure, even the brazen serpent, which was the means and instrument of health, and a sign of salvation to such as turned to it, and with faith looked upon it.—To the strange hail and rain sent upon the Egyptians, is opposed the manna, or bread from heaven, given to the Israelites: that, to serve the purposes of God's providence, the very elements suspended their natural force, according to his appointment; so that hail was not melted by fire mixed with it, nor manna dissolved by its power, though the sun had a different effect upon it. By all which instances, opposed to each other by way of antithesis, God's care in preserving the righteous was remarkably displayed, and his vengeance against sinners no less visible.

Ver. 2. *Thou preparedst for them meat of a strange taste.* i. e. A taste they were unaccustomed to. Coverdale renders, "a new taste;" for we must not suppose any new creation of quails for their use: the miracle consisted in this; that they were brought in such quantities, and at such a particular time, and fell in such places only as God appointed, viz. round the camp for their nourishment. Bishop Patrick, from the authority of Ludolphus, thinks, that locusts are here meant; but the psalmist, by calling them "feathered fowls," manifestly understands real birds (Ps. lxxviii. 28. See De Muis in loc. Bochart. vol. iii. p. 103).

To stir up their appetite: Εἰς ἐπιθυμίαν ὀρέξεως. This seems not properly rendered, for that their appetite was sufficiently keen, appears from their impatient murmuring for meat. The Geneva bible renders better, "To satisfy their appetite thou hast prepared a meat of a strange taste." But Coverdale's and the Bishops' bibles come nearer the Greek: according to the former, God gave them "their desire that they longed for;" according to the latter, he "prepared for the desire of their appetite a strange taste;" and thus Calmet, En lui donnait la nourriture délicieuse qu'il avoit désirée. The psalmist expresses it by, according to the LXX. τὴν ἐπιθυμίαν αὐτῶν ἠνεγκεν αὐτοῖς (Ps. lxxviii. 29). This gracious dealing, as it is here called, seems to refer to the first sending of quails, mentioned Exod. xvi. 13, rather than the second, which happened a year after (Numb. xi. 31), for the Israelites, upon their second petition for them, betraying too much impatience, were afflicted with a plague for their murmuring, and, as the psalmist expresses it, "While the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them" (Ps. lxxviii. 31). Calmet seems to include both, and thinks there is a mixture of mercy towards his people, even in this judgment; his reflection upon it is worth inserting: "If God (says he) fed his people thus deliciously, even when they had provoked him, what will he not give them, when they shall be faithful and obedient to him?" In either sense the instance proves what the author brings it for; viz. God's

different manner of dealing with his own people, and such as are strangers to him.

Ver. 3. *To the end that they, desiring food, might, for the ugly sight of the beasts sent among them, loathe even that which they must needs desire.* Καὶ τὴν ἀναγκαίαν ὀρέξιν ἀποσπῆναι. The Bishops' bible gives the true and literal translation; "To the intent that they . . . might begin to loathe even their necessary appetite." The Vulgate and St. Jerome's bible, as it is called, render in like manner, Etiam a necessaria concupiscentia averterentur, i. e. through the disagreeableness of the animals sent among them, διὰ τὴν εἰδέσθαι τῶν ἐπαποσταλέμενων, as the true reading is, particularly the frogs, which tainted and spoiled their meat, they loathed the thoughts and the desire even of necessary food and refreshment. Josephus gives the same account of these disagreeable animals, τὰς τε κατ' ὄγκον αὐτῶν ψαίτας, κ. τ. λ. Domesticam etiam vitæ eorum consuetudinem turbātur in edulis et potu repetere, et in lectis eorum passim oberrantes (Antiq. Jud. lib. ii. cap. 14). This plague puts one in mind of the harpies, which Virgil thus describes:

"Exstruimusque toros, dapiibusque epulamur opimis.
At subitæ horrifico lapsæ de montibus adsunt
Harpyiæ, et magnis quantiat clangoribus alas,
Diripiuntque dapes, contactuque omnia fœdant
Immundo: tum vox tetrum dira inter odorem."
(Æneid. lib. iii. 225.)

Ver. 4. *For it was requisite, that upon them exercising tyranny, should come penury, which they could not avoid.* Ἀπαράτηρον ἄνευαν ἐπιθεῖν, "Poverty without excuse," according to some of the ancient English versions; the Geneva bible has "extreme poverty," and Coverdale's follows the Vulgate, which renders, interitum sine excusatione: ἀπαράτηρος will bear any of these significations, which occasioned such a difference in the versions. The author shows, in this and the following verses, God's different manner of dealing with the Israelites and Egyptians in three particulars. 1. That he punished the Egyptians with rigour, as a severe judge, tormenting them for their tyranny and oppression of others, with deserved, extreme, inevitable want or hunger, occasioned by the animals which infested them, and drove them from their necessary sustenance: but he chastised his own people as a father, afflicting them comparatively but a little, but by that little making them sensible, how tenderly he had dealt with them in comparison of their enemies. 2. That though he suffered the Hebrews to be in want for a small season, yet he kept them from perishing by hunger in the wilderness; and to recompense, as it were, that short affliction by hunger, he fed them after, not only with necessary food, but satiated them with delicacies in abundance. But a succession of plagues, without respite, pursued the Egyptians. 3. That though the whole wilderness, through which the Israelites marched so many years, was full of fiery serpents (Deut. viii. 15), yet God did not permit these to assault them but for a small season only, and even then he appointed an immediate remedy, to heal them, viz. the brazen serpent: but the Egyptians died without mercy, neither was there any cure provided for the wounds and stings which they received from the flies and locusts.

Ver. 5. *For when the horrible fierceness of beasts came upon these,* Ὅτε αὐτοῖς δεινὸς ἐπιθεῖ Σηρίων θυμός. Θυμός here does not signify fierceness, but poison. Thus (Apoc. xiv. 8) what our version renders, "the wine of the wrath of her fornication," Mr. Mede expounds the poison of her fornication (see also xviii. 3, where there is the like expression). And it is remarkable, that the same word in the Hebrew, signifies both wrath and poison (Medc's Works, p. 910). And θυμός is used by the Hellenistical Jews in the same double respect. To the observation of this very judicious writer, I shall add an instance or two from the Old Testament, than which nothing can be closer, or more evince the sense I am contending for. The first is Deut. xxxii. 33, Θυμός, δρακόντων βόλιος αὐτῶν, καὶ θυμός, ἀσπίδων ἀνίστατος where it is twice used in the same verse in this sense, and our translators render accordingly, "Their wine is the poison of dragons, and the cruel venom of asps." The next is Job. xx. 16, Θυμὸν δὲ δρακόντων Σηλίσεον, ἀνέλοι δὲ αὐτῶν γλώσσα ὄφeos, which our translators rightly render, "He shall suck the poison of asps, the viper's tongue shall slay him." And in ver. 14 of the same chapter, κολλή, which is synonymous to θυμός, is used in the same sense. Κολλή ἀσπίδος ἐν γαστρὶ αὐτοῦ, which, though it signifies both wrath and poison, our version takes in the latter sense, and renders, "the gall of asps is within him." The last instance I shall mention is that in Ps. lviii. 4, Θυμός αὐτοῖς κατὰ τὴν ἐργασίαν τοῦ ὄφeos, which in our version is happily rendered, "Their poison is like the poison of a serpent." This poison, as naturalists observe, is the

consequence of their rage, and thrown out by it, and therefore may be considered as one and the same. The word ἐπίθε, here used by our author, intimates, says Bochart, the suddenness of the attack of these venomous creatures, who accordingly renders this place, Supervenit (tanquam ex improviso), serpentum venenum (vol. iii. p. 425).

And they perished with the stings of crooked serpents, *thy wrath endured not for ever*.] The sacred story relates, that the Israelites, by their rebellious murmuring, provoked God to send serpents among them, whose poison was so mortal, that it brought the most painful death upon them. In this affliction they addressed themselves to the Father of mercies, who, moved by their repentance, commanded Moses to make a serpent of brass, and erect it on a pole, in view of the whole camp, that whosoever looked upon it should be healed. This punishment by serpents the son of Sirach reckons among other instances of God's vengeance, "All these were created for vengeance—teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction" (Eccles. xxxix. 30, where the margin refers to this very passage). But it has been thought by some learned men to have been a punishment adapted on purpose by God to the transgression of the Israelites, which was evil speaking against the Lord, and slandering his providence. In this view, the conformity between the sin and the punishment is very visible, and the justice of our author's observation, xi. 16, farther proved. Σοφίως, likewise, the epithet here given to the serpent, will equally suit the slanderer; for he is crooked through artifice, as the other is by nature; is alike mischievous and designing, and, to serve his own purposes, can turn himself into as many odious shapes. Solomon makes the same comparison, Eccles. x. 11. The serpent was a known hieroglyphic among the Egyptians and other nations; and perhaps its crookedness and perfection in turning, was one reason of its being made the symbol of their year.

Ver. 6. *Having a sign of salvation, to put them in remembrance of the commandment of thy law.*] The sign of salvation here mentioned was the brazen serpent, erected, by God's command, upon a pole or standard, like the Roman eagle, for the cure of the people. It was, in the opinion of many learned men, the image of a seraph, or glorious winged serpent. Arias Mont. reads Numb. xxi. 8. fac tibi saraph. It was a symbol of a good ministering angel, which executeth God's will on earth, whilst a secret virtue, from the unscen God, perfected the cure, by whose supernatural power it was effected, whose mercy worked in and by that emblem. It is properly therefore called a sign of salvation, as it was the instrument only through which the cure was conveyed. But it was salutary signum, or the means of recovery, to such only as looked up to it with faith, and its saving effect depended upon their reliance on God, and belief of his power to heal them, in and by that instrument. It had also this farther use implied in it—to admonish the Jews how to conduct themselves upon other occasions, when a like mysterious trial should occur, viz. to comply with all God's positive appointments, without any reluctance, even though the reason of such an injunction should not be discoverable by them. For the choosing this image, which had no inherent virtue in it, rather than any other, was the mere will of God, who can make things, evidently of no importance in themselves, effectual to what purposes he pleases, as might be proved from many other instances in scripture.

Ver. 7. *Far he that turned himself toward it was not saved by the thing that he saw.*] The mere beholding it did not alone confer the benefit of a cure; nor could it, though fixed in public view, effect a single recovery by any natural operation; God did not order it to be erected on any such account; nor was Moses induced to make this image from any occult skill or persuasion that he had, that the effigies of this brazen serpent could heal the Israelites by any power of art or nature, for the very matter of this serpent has been thought rather inconvenient and improper for such an effect. Nor can we find, says a learned writer, an instance or example of any tesleme that was ever known to cure a disease by only looking upon it; but in all wounds by venomous serpents, the cure was effected by a local application of some proper remedy to the part affected (More's Mystery of Godliness, p. 430). What, therefore, was the intent of elevating this image upon a pole, and why must the diseased look towards it, and the healing virtue be conveyed through their eyes? Undoubtedly this appointment, besides the exercising the faith of the beholder upon this occasion, had a reference to the mystery of Christ, whose victory over the old serpent, the grand enemy of mankind, was hereby typified and represented. Many of the ancients are of the same opinion, and imagine this serpent to be an

emblem of the cross, and a symbol or sign of that salvation afterward to be effected by it: but Justin Martyr is more particular; for he adds, that this serpent was likewise made in the very form of a cross (Apol. 2). It is certain our Saviour, in his discourse with Nicodemus, explains it of himself and his cross (John iii. 14), and chose this figure for the instruction and information of the Jews, who always acknowledged a mystery couched under this serpent.

But by thee, *that art the saviour of all.*] Τὸν πάντων Σωτήρα. This, I think, relates to the Λόγος (see note on ver. 12), and comprises more than his bare healing the Israelites of this plague. The word Σωτήρ, or *Saviour*, here used, admits of several acceptations: 1. He may be called a saviour that saves the life of his enemy in the field; but he that thus saveth another, commonly doth it upon a prospect of some advantage to himself, either of selling the poor captive, or of making him his slave, which something abates his glory. 2. The word Σωτήρ not only signifies one that preserves the life of another, but also one that is the restorer of some happy condition which was lost; and thus the Roman orator explains it, Qui amissam salutem dat (In Verrem, lib. ii.). Now all the happiness which such a saviour or deliverer could confer was but a temporal happiness, which is, likewise, a lessening of it. 3. The judges of Israel, who delivered their country from the yoke of Midian, the Syrians, or the Philistines, are by Nehemiah called Σωτήρες, ix. 27. But then these saviours saved but one country, or perhaps city, as Camillus did Rome, for which he was styled Σωτήρ, "a saviour." But all these characters come very short of ὁ Σωτήρ πάντων, which is a title too great to be applied to any less than a divine person; for the person here meant was far more glorious than any single hero, or all those judges of old together. He it was that smote all the first-born of the Egyptians, that brought the Israelites out of Egypt, that rescued them from their greatest bondage, that overthrew Pharaoh and his host in the Red sea, that led them in the wilderness, protected and sustained them there, and at last gave them possession of Canaan. But even this deliverance was but a type of a greater, designed for them by him, and that Canaan but an earnest of a better country intended for all true Israelites (see Dr. Gale's Serm. Disc. 14). With great propriety, therefore, this Saviour is described, in the next verse, as an almighty Redeemer, ὁ ῥύμιος ἐπ' πάντος κακοῦ. Which expression of our author is agreeable to the sentiments of the ancient Jewish writers, and is founded on the very high notions which the Jews entertained of their great *Gael*, or deliverer. Our translators, it is observable, insert the word *erer*, not confining God's mercy, to save and heal his faithful children, to this instance only of his goodness. And indeed, the idea of God's philanthropy is greatly enlarged by understanding these expressions, and that in ver. 12, in a more comprehensive sense than a mere deliverance from the venom of serpents.

Ver. 9. *For then the bitings of grasshoppers and flies killed.*] This writer seems to intimate that the locusts, for so I understand *grasshoppers*, and so they are called Judg. vii. 12. Ps. lxxviii. 46, killed numbers of the Egyptians. This, if it be not strictly according to truth, very probably arose from too literal an acceptance of Exod. x. 17. "Entreat the Lord that he may take away from me this death only;" which may admit of another and fair interpretation, without supposing that the locusts killed any persons directly, as the hail did: for the locusts destroying the supports of life, by eating up the corn when ready for the sickle, and consuming all before them within the space of a few hours, may, by consequence, in bringing a famine, be said to kill the people; in which respect Pharaoh might properly call them *deadly locusts*. And thus Bochart, Locustæ homines et bruta occidunt, saltem ex consequenti, quod aiunt, quia consumptis illis quæ fuissent vitæ subsidio, sic ad mortem eos adigunt (vol. iii. p. 463). Pliny's account of them is really dreadful. In India, trium pedum longitudine esse traduntur, Deorum Iræ pestis ea intelligitur. Namque grandiores cernuntur, et tanto valent penarum stridore, ut aliæ alites credantur; solemque obumbrant sollicitè suspectantibus populis ne suas opriant terras; sufficienti quippe vires. Et tanquam parum sit maria transisse, immensos tractus permeant, diraque messibus contegunt nube, multa contactu adurentes, omnia verò morsu crodentes (Nat. Hist. Lib. xi. de Locust. cap. 29. See also Aristot. Hist. Anim. Lib. v. cap. 23. Boch. Hieroz. lib. iv. cap. 5. Bacon's Natural History, cent. 10). Agreeable to this account of Pliny, is that of a learned modern writer, who says, "That the number of locusts he saw in Barbary in the years 1724 and 1725 is beyond expression; that in the heat of the day they formed themselves into large bodies, appeared like a succession of clouds, and darkened the sun; that they marched directly

forward, climbed over trees, walls, houses, ate up every plant in their way, and let nothing escape them. That the inhabitants, to stop their progress, made trenches all over their fields and gardens, and filled them with water, or else, placing in a row great quantities of heath, stubble, and such like combustible matter, they set them on fire upon the approach of the locusts, but all to no purpose." (Shaw's Travels, p. 256, 257). In the description of this plague, Exod. x. 5, it is said, that "they shall cover the face of the earth," where the Chaldee paraphrase reads, "They shall hide the face of the sun from the earth." But I should deservedly be thought wanting in the respect due to the canonical scriptures, if I should pass over in silence that beautiful description of the plague of locusts in the second chapter of Joel, for there cannot be a greater or more lively instance of the hypotyposis: the prophet, in the chapter referred to, represents the desolation occasioned by these creatures, whose teeth he calls "the teeth of lions," like the ravaging of a country, or the storming of a city by an army; which description is the more remarkable, because the analogy is carried on throughout so properly and naturally, "in the regularity of their march, eating up the provision, burning the country, scaling of the walls, running about through the conquered city, breaking into houses, and the general horror of the inhabitants, that (says a learned author) if one would have described the outrages of an army without a metaphor, it could hardly have been done in more proper terms" (see Nicols' Confer. par. iv. p. 152).

And flies killed—for they were worthy to be punished by such.] i. e. says Bochart, they sorely wounded them, and then sucked their blood till they killed them. And in this sense many commentators understand those words, Exod. viii. 24, "The land was corrupted;" or, as the margin has it, "was destroyed by reason of the swarm of flies;" to signify, that many of the people were poisoned or stung to death by them. See Pool's annot. in loc. and Ps. lxxviii. 45, where the LXX. read *ἐξάσπειραν εἰς αὐτοὺς κυνήμιαν, καὶ κατέφαγεν αὐτοὺς* as if a particular sort of fly was meant; but the true reading, as I have elsewhere observed, is, *κοιμήμιαν*, which includes flies of all sorts, which through their number devoured them. We read of creatures of this nature so mischievous and deadly, that the Greeks thought fit to have a particular god to deliver them from them, under the title of Myiagros, or Myiodes (Pliny, lib. x. cap. 28. Selden, de Dñs Syris, Syntag. ii. de Baal-zebub). One cannot but perceive in this punishment of the Egyptians, a conformity of it to the sin of that people; for the noise, tumult, and stinging of these vengeful animals, answered to the passionate language and severe blows of the Egyptian taskmasters, and might be designed to revenge that harsh treatment. Nor is the justice of God less to be admired in this particular also, that this plague was specially calculated for the punishment of a nice, effeminate, and luxurious people, no less indulgent to themselves than inhuman to others: for what could be more proper or effectual for humbling the pride and vanity of Egypt, or what a greater mortification to their niceeness, than to be thus tormented, and beset every where with shoals of frogs, and swarms of flies and locusts?

Ver. 12. But thy word, O Lord, which healeth all things.] This seems to be spoken of the very person of the *Αἰγιος*, and is undoubtedly taken from Ps. cvii. 20, *ἀπέστειλε τὸν Αἰγιον αὐτοῦ, καὶ ἴσασαο αὐτοῦ*, "He sent his word and healed them, and they were saved from their destruction." That the *Αἰγιος* is here meant, seems reasonable to suppose, because it is certain, he inflicted the punishment referred to: for in Numb. xxi. 5, 6, where it is said that the people murmured against God, the Chaldee paraphrase read, "They murmured against the word of the Lord;" and afterward it follows, that "The word of the Lord sent fiery serpents among the people." But we learn still more expressly who that divine person was, whom the Israelites tempted, or spoke against, from those words of St. Paul, 1 Cor. x. 9. "Neither tempt ye Christ, as some of them also tempted, and were destroyed of serpents." It is certain, then, that the *Αἰγιος* was the person murmured against, and that punished them for it. And it seems very probable, from the passage of the psalmist before quoted, that it was he that likewise cured all them that were rightly disposed for a cure; and that the brazen serpent was the symbol of the presence of the *Αἰγιος* in particular, and of his divine power and goodness to heal all that truly turned to him. The Chaldee paraphrase on Numb. xxi. 8, thus understands it, *Erit quemcumque nomorderit serpentes, et intuitus fuerit ipsum, tunc vivet, modo cor ejus directum fuerit ad nomen verbi Domini. Et fuit quando mordebat serpentes virum, et contempleretur serpentem æreum, et cor ejus intentum*

erat in nomen verbi Domini, vivebat, i. e. "Whomsoever a serpent shall bite, he shall be healed, if he directs his heart to the name of the word of the Lord: and it came to pass, that when a serpent bit any man, and he directed his heart to the name of the word of the Lord, he accordingly recovered, and lived." The like presence of the *Αἰγιος* upon this occasion of healing, has been inferred by some learned men from John iii. 14 (see Tenison of Idol. p. 359). It may also, according to Calmet, be understood in this farther sense, viz. of a word of God's mouth, or of "his holy word." Of the power of the former to heal all bodily diseases, the centurion in the gospel seems to have been convinced (Matt. viii. 8); for, instead of troubling our Saviour to come to his house, he says, out of a principle of great faith, "Speak the word only, and my servant shall be healed." Of the power of the latter to heal all the diseases of the soul, to cure those that are broken in heart, and as containing a medicine to heal every infirmity and sickness, St. Austin is to be understood, when he says, *Omnis morbus animæ habet in scriptura medicamentum suum* (In Ps. xxxvii.).

Ver. 13. Thou leadest to the gates of hell, and bringest up again.] We meet with the same thought, and almost the same expression, Tob. xiii. 2, "He doth scourge, and hath mercy; he leadeth down to hell, and bringeth up again; neither is there any that can avoid his hand." The expression in both places seems to be taken either from 1 Sam. ii. 6, or Deut. xxxii. 39, see also Apoc. i. 18, where Christ is said to have the keys of hell and of death. By the ancients, the place or receptacle of the dead is represented as a house, that has its doors and gates; and death, in their language, as the gate or entrance into *hades*; and to die, or to descend into the grave, is to go down to *hades* or to be brought to the gates of death: accordingly, to live again, is to leave *hades*, or to open the gates of death. Agreeably to this notion and periphrasis, so frequent to be met with in Homer, Virgil, Theocritus, Euripides, Hesiod, Theognis, &c. is the constant usage of this phrase in the Old Testament, and Jewish writers. In Job xxxviii. 17, the expression is very observable, and occurs twice in the same verse; "Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death?" By the like phrase the psalmist describes the afflicted state of such as had been in captivity, and groaned under the severest hardships, Ps. evii. 18, where the expression of our version is again remarkable, and close to the present purpose, "They were even hard at death's door," which the LXX. render *ἤγγισαν ἵσως τῶν πυλῶν τοῦ θανάτου*. And when God shows his power in restoring men from such an afflicted state, he is then said in scripture, to "lift them up from the gates of death" (Ps. ix. 13).

Ver. 14. A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up, cometh again.] St. Jerome's bible, as it is called, reads, *Homo autem occidit quidem per malitiam animam suam, which Coverdale's version follows, "Man through wickedness slayeth his own soul;"* but the rendering of the Geneva bible seems preferable, "A man indeed by his wickedness may slay another, but when the spirit is gone forth, it turneth not again; neither can he call again the soul that is taken away." And in this sense almost all the commentators understand the words, *οὐδὲ ἀναλίσκει ψυχὴν παραλήθεισάν*. Our version seems to follow a copy, which read, *οὐδὲ ἀναλίσκει ψυχὴ παραλήθεισάν* and so indeed the Syriac and Arabic interpreters do expressly render the former, *Spiritus egressus non revertitur, nec redit anima, quæ auferitur; and the latter, Egressusque spiritus non revertitur; neque redit anima assumpta.* According to Grotius, the sense is, that a wicked man may indeed kill another, but he cannot hurt or destroy the soul; which, after its separation from the body, being lodged in its proper receptacle, is out of the power of man to injure; making the sense to be the same with Matt. x. 28. Calmet understands it in the same manner, *L'homme n'aneantira pas l'ame lorsque Dieu l'aura reprise à lui; i. e. "Man shall not be able to destroy or annihilate the soul, when God has taken it again to himself;"* its substance is inaccessible, and beyond the reach of malice and violence (Com. in loc). That after death, and before the day of judgment, the souls of men are reserved in a separate state or region, a paradise of comfort and rest, or a prison of misery and despair, according to men's respective behaviour, was the received doctrine of the synagogue, or ancient Jews. But this passage of our author not only favours such an opinion, but seems likewise to point out the place of this receptacle. It is remarkable, that those words of the psalmist, "O take me not away in the midst of my days," Ps. cii. 24, are by Arias Mont. rendered from the Hebrew, *Ne facias me as-*

cendere, i. e. "make me not to ascend," or to go upwards to the invisible region of separate and departed souls. It seems also probable, that human souls, after their separation from the body, are carried by angels *εἰς αἴθριον αἰθρῶν ῥύτους* (Luke xvi. 22), into regions of bliss or misery, as they have respectively deserved: and in that intermediate state have either a ravishing foretaste and pleasing hope of future happiness, or wait their doom and final sentence with sad forbodings, and dreadful apprehensions.

Ver. 16. *For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, &c.* That proud Pharaoh, who could say to Moses, "Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go," at length experienced the severity of thy judgments, being persecuted with storms and tempests beyond all precedent and example. For hail, and particularly such dreadful storms of it as are described in the sacred history, was quite unusual and miraculous in those parts of Egypt, where, according to Josephus, Philo, and Pliny, there was no rain. Hence, with great judgment, they are said by this writer, to be "persecuted with strange rains," *novis aquis*, according to the Vulgate; i. e. rains falling at times or in places where it was not usual and customary. Hence, that lash and sarcasm in the Psalmist, "He gave them hail for rain" (Ps. cv. 32). But this observation of new and strange rain, is not to be extended to all parts of Egypt; for in the maritime parts, and those toward Ethiopia, instances of this sort of weather sometimes happen, and where it happened but seldom, or not at all, that want was supplied by the overflowing of the Nile. Thus Philo: *Αἴθριος ὁ παραδέχεται*, κ. τ. λ. *Ægyptus hiemem nescit, hiemalique tempestates. Hæc circa brumam irroratur parvis rarisque pluvius in locis duntaxat maritimis; supra Memphim autem nullas omnino sentit, restagnationes Nili arva satis fecundant, ut naturæ de imbribus Ægypto providere non sit opus* (De Mose, lib. i).

With hails, and showers, were they persecuted, that they could not avoid. Καὶ χαλάσεις καὶ ὕβριος ἀνακαταίτης. If we retain *ἀνακαταίτης*, which is the reading in most editions, I think it should be rendered, *severe or extreme* (see note on ver. 4), rather than *inevitable*; for if the Egyptians could not avoid this plague of hail, but through it, and the fire mingled with it, were unavoidably to be destroyed, why did God, according to Moses' account (Exod. ix. 19), direct the servants of Pharaoh to gather their cattle, and all that they had in the field, into their houses; or what need of this caution and warning, if their doom was fixed, and they could not avoid it? I think, therefore, this does not relate to all the Egyptians, but to such obstinate and careless ones among them, as regarded not the word of the Lord, but left their servants and cattle in the field, and these perished by the extreme violence of the hail; which is no wonder, since the hail was of an uncommon bigness. The Complut. edition reads, *χαλάσεις καὶ ὕβριος ἀνακαταίτης*, i. e. they were severely, and without mercy, persecuted by these, and at length consumed by them and the lightning intermixed. The Vulgate and Coverdale omit this word in their version, and Calmet in his comment. Philo's account of this plague agrees with our author. *φοβῆς ἕρτων, χάλασαν πολλὴν καὶ βαθεῖαν*, κ. τ. λ. Imbrium nimbi, plurima et altè exaggerata grando, ventorum configentium et obstrepentium procellæ (storms of wind—*showers*, as it is rendered in our version, diminish the terror of the idea, and is too mild a term), nubium fragores, fulgetra et tonitrua alterna crebraque, assidua fulmina, longe prodigiosissima specie. And a little after, he describes the consequence of this storm in much the same terms, "Non paucis animantibus simul exitio fuit, tum frigoris rigore, tum gravi lapidatione cadentis vulgo grandinis, tum etiam ignis consumptione" (De Mose, lib. i). It is observable here, that three of the elements, though contrary and repugnant in their powers and qualities, were in confederacy, and united against this obstinate people—the air in the thunder, the water in the hail, and the fire in the lightning, which contrast, Milton thus beautifully expressed in a few words:—

"Fierce rain with lightning mixt, water with fire
In ruin reconciled." (Parad. Reg. b. iv.)

And this God did to show that he was Lord of universal nature.

Ver. 17—19. *For, which is most to be wondered at, the fire had more force in the water, that quenched all things—Sometimes the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly—At another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.]*

One cannot help observing many marvellous qualities and effects in the fire sent from heaven to punish the Egyptians: 1. That it kept burning, though mixed with rains and hail; and instead of being quenched by the quantity of rain which fell, as might be expected, it became the more violent for it, as if the water nourished it, and helped to inflame it; not unlike, says Calmet, that fire which fell from the Lord, and consumed the burnt-sacrifice, and licked up the water in the trench, which the prophet Elijah had ordered to be poured upon the altar and the wood in great abundance, to make the miracle more glorious and unquestionable (1 Kings xviii. 39, 40). 2. That this fire, hail, &c., happened in Egypt, where such storms were unusual, and spread over the whole country, except the land of Goshen; whereas other storms of lightning and hail generally reach but a little way in comparison, and fall within a small compass. 3. It melted not the hail with which it was mixed. Philo gives the same account of the lightnings: *Θέοντες διὰ τῆς χαλάσης, κ. τ. λ. Vulgo per grandinam in tanta natura repugnantiæ grassantia, tamen nec eam liquant, nec ab ea extinguebantur, sed eadem incole durantia, et sursum deorsum cursantia, grandinem incolumen conservant* (De Mose, lib. i.). 4. The lightning and hail spared all the cattle and fruits of the Israelites, but destroyed both man and beast, and every herb of the field among the Egyptians. Lastly, It never burnt or hurt any of those beasts that were sent to plague the Egyptians, as if it had sense and reason to know and distinguish them. Capellus objects against our author for supposing that the animals which were sent in the former plagues still subsisted in Egypt; for, says he, before the sending of the lightning and hail, "ranæ, κυνέματα, et omnia animalcula prius in Ægyptiis immixta pridem fuerant abducta et extincta" (Cens. in lib. Sap. Sol.); i. e. the frogs and flies, and such other animals as infested the Egyptians before the hail, were gone and extinct, which indeed is agreeable to Moses' account, Exod. viii. 11. 31. Calmet endeavours to account for this difficulty two ways. 1. That by *beasts* are meant the lice, which still might remain upon man and beast, untouched by the fire, there being no mention of their eating, or being destroyed, in the history of Moses, as there is of the frogs and flies. 2. That by *fire* may be meant those occasional fires, which the Egyptians kindled to drive away the flies, &c., which had no effect upon them, and seemed to have lost all power over them. But, I think, the first solution agrees not with the account of the same animals, xix. 21, where they are described by this writer to be such as "walked in the flames," which suits not with a diminutive and almost invisible animalcule. Nor does the second remove the objection; for artificial fires, or such as are usually made to disperse noxious animals, seem not here spoken of; for the context shows, that lightning is here meant, or the fire of God from heaven, to take vengeance upon the ungodly. Instead of offering any forced interpretation, I must ingenuously acknowledge, that our author, in this particular, seems to have exceeded historical truth, and to have used a rhetorical exaggeration, to make God's dealing with the Egyptians appear more terrible, which may be observed also in his account of manna, and the Egyptian darkness in the next chapter, where many additional circumstances are inserted, purposely designed to raise terror and surprise, and to heighten the description, which are not to be met with in the account of Moses, or the psalmist.

For the world fighteth for the righteous.] This is true, whether applied to particular persons, as Moses, David, &c. or to the whole nations. It is particularly visible in the history of the Jewish nation, which may be considered as a theocracy, and God their king and leader; at different times he commands the several elements in their favour. The air thunders, and his arrows go abroad, to assist Joshua, the conductor of his people; the sun stands still to prolong their victory; the fire consumes Korah and his rebellious accomplices; the waters stand on a heap, to make a way for his chosen; the earth at one time opens her mouth for vengeance, and at another her bosom for mercy; Egypt, at his command, becomes a desolation, and Goshen another Paradise. This discretionary power (if I may be allowed the expression) in the elements, that are vague and insensible, and a sort of wisdom to determine when, where, and how to act, and with what degree of violence to discharge themselves, is finely represented in the original, Job xxxviii. 36, which, according to the late accurate translation, runs thus, *Quis posuit in Jactibus vagis sapientiam, aut quis dedit phænomeno distinctam intelligentiam?* This fine thought, perfectly agreeable to the context, is wholly lost in our version, nor do the LXX. succeed better in their translation, *τίς ὁ ἔδωκε γνώμην ὑψίστου σοφίαν, ἢ ποιητικὴν ἐπιστήμην* (Grey's lib. Job, p. 272, also see Mercier in loc.).

Ver. 20. *Instead whereof thou feddest thine own people with angels' food.*] Called also *ambrosia*, γένος ἀμβροσίας ἰσοφύης, xix. 21 (see note on that place). We are not hence to imagine that angels ate this sort of food; but it is so called, either to signify its excellence above common food, or because God gave them manna from the habitation of angels (and thus the Chaldee paraphrase on Ps. lxxviii, understands it), or by the ministry of angels, an instance of singular honour, and special dignity to the Israelites to be attended by such messengers; on, either or all these accounts, it is in the next words properly called, "bread from heaven," and so it is styled Exod. xvi. 4 (see Theodoret on Ps. lxxviii. 25). By St. Paul it is called "spiritual meat" (1 Cor. x. 3); and in this sense it is taken by many of the fathers, as an emblem of God's word, and by others of the eucharist in particular, whose saving virtue the manner of nourishment, by manna, has been thought mystically to represent: for whereas manna was in substance very small, but yet gave great strength and vigour to the body, it was a proper image of the power of spiritual food, which being invisible, yet gives life and nourishment more truly and perfectly than gross and solid meats. And thus they interpret the words of Moses, Deut. viii. 3, "Therefore he fed thee with manna—that he might teach thee that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live."

And did send them from heaven bread prepared without their labour.] By heaven, we are not here to understand that very place where the great and glorious presence of God is more immediately manifested, for it is certain, the manna descended only from the clouds, and therefore our Saviour tells the Jews, "Moses gave you not that bread from heaven" (John vi. 32). It is said to be bread prepared without their labour, because it fell every night round about the habitations of the Israelites, and was ready every morning for their use. Instead of labour to subdue the earth, and rain to make it fruitful, God sent showers of manna, which supplied the place of corn, and was ready prepared for them. And this made their ingratitude the greater, because they at length despised this heavenly nourishment, which they were at no labour nor expense about. Hence, or from its being thus always ready, says De Muis, and with him agrees Dr. Hammond (see comment. on Ps. lxxiii.) it was called manna, from the Hebrew verb, מנח, manach, which signifies to prepare, or make ready. The common etymology of manna he condemns, as if it was so called from the Israelites' doubting about, and examining what it was; for though מן man, in the Chaldee and Syriac, may have such a sense, yet it has not in the Hebrew, which was the language of the Israelites: and therefore he blames Josephus, who was a Jew, for so understanding and explaining it. The LXX. use the same periphrasis, and render τὴ ἰστί τοῦτο; οὐ γὰρ ἠέτισαν τί ἦν, to which agrees our English version of the place.

Able to content every man's delight, and agreeing to every taste.] The Jewish doctors from ancient tradition maintain that manna had in it all manner of pleasant and agreeable tastes, according to men's different palates, and all the relish that could be desired in any food, being a complete epitome of every thing nice and delicate. The Syriac renders it, Panem omni dulcedine suaviorem, cunctisque saporibus, jucundiorum. But the scripture does not seem to represent manna as having any high goût, nor have we any hint from Moses' writings of its being so variously delightful to the palate, as the author of this book seems to suggest (see Shuckford's Connex. vol. iii. p. 10). This notion of manna accommodating itself in so great a variety to the several palates of those that ate it, is most probably a rabbinical conceit, lest the Israelites, being confined to one sort of food always of the same taste, for so many years together, should seem to be treated with hardship. It plainly appears from the book of Exodus and Numbers, that manna, however delicious, was but of one taste, like wafers made with honey (Exod. xvi. 31), and it appears yet more fully from their bold and presumptuous complaint about it, calling it in scorn *dry meat* (Numb. xi. 16); for which no pretence or ground can be conceived, if manna had all that variety of agreeable tastes, which has been ascribed to it by some Jewish writers. Or what occasion was there for their still requiring Βρώματα τὰς ψυχαῖς ἀνθρώπων, as the LXX. render Ps. lxxviii. 18, meat for their souls, i. e. to feed their fancies and lusts, if this alone was so complete, as to include every relish, and satisfy every desire?

Ver. 21. *For thy sustenance declared thy sweetness unto thy children.*] i. e. the manna, the sustenance which thou providest for thy people, as it tasted when newly fallen

like honey, so was it both an instance and an emblem of thy tender love and kindness for them. Some of the ancient fathers read here *thy substance*, instead of *thy sustenance*, understanding by it the Λόγος. Thus Fulgentius, Substantiam enim tuam, et dulcedinem tuam, quam in filios habes, ostendebas, which is the very reading of St. Jerome's bible, as it is called, and urges this passage to prove the consubstantiality of the Λόγος, who was that living bread that came down from heaven (Arrian. Object. Discus. Nazianz. Orat. 49). And in this sense Philo expounds manna, calling it τὸν πρῶτον τῶν ἄνω λόγον. Huetius also understands it in the same manner (Demonst. Evang. p. 624. edit. Paris). And it must be confessed that they are countenanced herein by the Vulgate, which renders, Substantia enim tua dulcedinem tuam ostendebat; and by the Greek, which reads, ὑπόστασις σου; and by the Arabic version, which has, figura tua dulcedinem tuam præbuit liberis tuis, "thy image communicated thy sweetness to thy children." The commentators in general understand it in the first sense, of that nourishment which came down from heaven, which was a repeated evidence, and a proof always new of God's goodness to his chosen. Dr. Grabe places ἀπόστασις in the text, to denote, I suppose, the manner of the falling or dropping of the manna.

And serving to the appetite of the eater, tempered itself to every man's liking.] Τὴ δὲ τοῦ προσφερομένου ἐπιθυμία ὑπερτέτων, πρὸς ὅ τις ἐβούλετο μετεσθῆναι. Calmet says, that the literal rendering of the Greek is, "obeying the will of him that gave it," de celui, qui la donnoit, it changed itself into that which every man desired (Com. in loc.) The joining of ὑπερτέτων to ὑπόστασις, or ἀπόστασις, as Grabe has it, may seem harsh and unusual, but this is according to the Attic dialect, which joins sometimes the feminine substantive and masculine adjective. There may be three senses given of this place; the first opinion is, that the manna changed its taste according to the will and desire of those that used it, which is the common acceptation, and is the sense of the Syriac and Arabic versions; the latter reads, Ejusque sapor immutabatur apud eum cui offerebatur, et subministrabat ei summum appetitū sui, in qualibuscunque saporibus exoptasset. But this being mentioned in the foregoing verse, seems needless to be repeated by the author. The second sense therefore is, that the quantity of it served, or was according to the appetite of the eater, being ordered and appointed to be gathered by every man according to his eating, and in proportion to the largeness of his family. Or the meaning may be, according to others, that the manna suited itself only to the appetite and taste of every good and thankful eater, but had none of that agreeable variety in it to a wicked and profane one. And this is thought by learned men to be the meaning of St. Austin, where he says, in primo populo unicuique manna secundum propriam voluntatem in ore sapiebat (Epist. 118); i. e. as Mr. Mede expounds it, the manna was unto every man's taste according to his will, or as he was inclined and disposed (B. i. Disc. 46, Fagius in Numb. xi.). Lyra, from rabbinical tradition, says, That it had the taste of any sort of fish or fowl according to the wish of him that eat it; but then, with St. Austin, he restrains the privilege of finding in the manna the taste of what they most loved to the righteous, or God's faithful servants only; with respect to all others it admitted of no alteration, and some have asserted that to a wicked, as being a vicious taste, it was quite insipid. The reasoning of the same learned father against manna having all sorts of tastes indifferently to all is very strong: "To what purpose did the Israelites murmur against God and his servant Moses for want of meat, and their Egyptian food in the wilderness? Might they not have found the taste of what they wanted and desired in the manna, if indeed it changed its nature according to the wish and liking of the eater?" And therefore he confines this miraculous alteration to the good and obedient only (Retractat. lib. ii. cap. 9. 20). From this supposed quality in the manna, Mr. Mede runs the parallel between it and the eucharist, which may be considered as spiritual manna,—that as there were unworthy receivers of the manna in the wilderness, to whom the manna was merely such, without any alteration, so this acts differently upon the souls of men; in wicked ones, it produces no change for the better, no improvement or addition of good qualities; but upon the well-disposed it has most excellent effects, administers great comfort to them, and inward satisfaction, far beyond any sensible sweetness, according as the Holy Spirit, which is the dispenser of all graces, sees it most needful for men's spiritual exigencies, either to strengthen them in their weakness, or to enlighten them in their doubts, or to forward their progress in the ways of godli-

ness (in loc. cit.). Messieurs du Port-Royal have the same reflection (Comment. in loc.).

Ver. 22, 23. *But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies. But this again did even forget his own strength, that the righteous might be nourished.* [Manna is here called snow and ice, from its likeness, says Calmet, to the hoar frost, or drops of dew frozen, to which Moses compares it (Exod. xvi. 14), and from its soluble quality of melting in the sun, and turning to water, as snow and ice do; hence called an "icy kind of heavenly meat (xix. 21), of a nature apt to melt," which the Vulgate renders, *Quæ facile dissolvatur sicut glacies*. A comparison is carried on here between the effect of the lightning mixed with hail upon the fruits of the Egyptians, and that of the fire upon the manna of the Israelites; that as the former burnt intensely and unusually for the destruction of their trees and plants, so the latter lost, or, as the author elegantly expresses it, purposely forgot its own strength, for the other's preservation and nourishment. Hence the Israelites might easily perceive the hand of God against their enemies, and his interposition in their favour—when lightning, even under all the disadvantages of being mixed with rain and hail, could occasion such a desolation, as if its violence was rather increased than abated, and the fire itself, though in its full strength, could not dissolve the food appointed for their nourishment, though naturally disposed to melt.

Ver. 24. *For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.* The author here speaks of the same creature which he treated of in the precedent verses, viz. the element of fire, which was fiercer and more powerful in the water, when it was ordered to afflict the Egyptians, but abated its fury to contribute to the good and advantage of the Israelites. This obedience of fire to the will of its maker, appeared remarkably in the double effect of the fiery furnace, which lost its power over those saints that were in it to such a degree, that even "the smell of the fire had not passed upon them;" and yet, through its exceeding fierceness, slew those that were without it, as if it acted where it was not, "increasing its strength against the unrighteous for their punishment, and abating its strength for the benefit of such as put their trust in God" (Dan. iii.).

We may also understand this place in a large sense, viz: that the whole creation serveth its maker, and thus *κρίσις* is used, Rom. viii. 22. In which sense it should be likewise taken in the three foregoing verses (see Wall in loc.). And indeed some of the old versions plainly favour this general meaning: the Syriac in particular renders here, *tibi enim tota creatura tua subjecta est*; and St. Jerome's bible, as it is called, renders, *omnia transfigurata gratiæ tuæ deserviebant*, which Coverdale's translation follows. And indeed the observation is equally true of the other elements, all of which do wait upon God, and follow his appointment, either for mercy or judgment; and when the creatures do exceed their natural powers, it is by the will and particular direction of their creator, for inanimate beings have certain fixed and general laws of their creation, which of themselves they cannot pass. Hence the psalmist, speaking of those things which are often the causes of great calamities in the world, says, "Fire and hail, snow and vapours, winds and storms, fulfil his word, or pleasure" (Ps. cxlviii. 8). Philo, in his description of the Egyptian plagues, observes of all the elements, what our author docs of fire in particular,—that God makes use of them occasionally, as his instruments, to destroy a guilty land; at one time he employs them for the production of things, or the preservation of persons, and at another, the very same are made scourges and messengers of vengeance, *τὰ στοιχεῖα τοῦ παντός, γῆ, καὶ ὕδωρ, καὶ πῦρ, ἀπὸρ καὶ ἐπιτίθενται*, κ. τ. λ. *Elementa universi, terra, aqua, aer, ignis, ex quibus mundus constat, de sententiâ Dei opt. max. infesta ad evandam impiorum regionem inferuntur, imperium, potentiamque qua Deus utitur, ostendunt; qui quidem eadem salutariter ad rerum procreationem temperet, et cum commodum est, ad impiorum exitum convertat* (De Vita Mosis, lib. i.).

Ver. 25. *Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:* i. e. says Calmet, the fire, to obey the orders of its maker, and to fulfil the designs of his providence, was variously altered, and acted not only in a different, but contrary manner. It destroyed the fruits of the Egyptians, and it spared those of the Hebrews, in Egypt; it burnt even in water; in the wilderness it seemed to have little or no power at all, and

affected not even that which was of a nature apt to melt. And herein it acted in obedience to God's mercy, for so he understands *grace* here, as Vatablus likewise docs, rendering here *benignitati tuæ*; which, as it takes care of mankind in general, so in particular it provides for the wants and necessities of the good and faithful, according as they ask or need it, *πρὸς τὴν τῶν ἀσπένων ἰσχυρίαν*, pro indigentium voto, says the Arabic. Junius renders very unaccountably, *ad voluptatem gentium*; but undoubtedly this is a mistake; the true reading there I suppose was, but corrupted by some accident, *ad voluntatem indigentium*. According to other expositors, manna is here meant, which was altered into all fashions or tastes, agreeably to the desire of the users in general, or such in particular who ate it with faith and thanksgiving, in which sense they understand *τῶν ἀσπένων* in the original, and the marginal reading seems to favour it. This, though exactly the sense of the twentieth and twenty-first verses, and so seemingly not necessary to be repeated here, is yet countenanced by the ancient versions, particularly the Arabic, which reads, *propterea donum tuum in rem quamlibet tunc immutabatur, et in omni cibo pro indigentium voto subserviebat*. It is observable, first, that *ἀσπένων*, in the original, is here rendered *gift*, and not *grace*, as our translators have it, i. e. the gift of manna, called here, by way of excellence, and its extensive use, *παντόσποδός*. Secondly, it is probable that the Syriac and Arabic interpreters followed different copies from the present, or however differently pointed, for both of them have *ἀσπένων* in the nominative case. If this indeed was the true reading, it would answer to the same thought and expression a little above (ver. 21), *τῇ ἐπιθυμίᾳ ὑπερῶν*, but there seems no necessity to alter the present reading of the Greek, for *κρίσις* may be understood of fire, and *ἀσπένων* of manna. And fire, which in one verse serveth the maker, may in another be properly enough said to be subservient to the gift, i. e. to the preparation of the manna, by God's appointment, and be seemingly altered in its qualities with regard to it. I take the whole, from the nineteenth verse to the end of the chapter, to be one continued reflection on the circumstances mentioned ver. 27, that manna endured the fire in all methods of preparing and dressing it by fire, and yet evaporated with the heat of the morning sun only: if indeed by *κρίσις*, ver. 24, we understand the creation, we may then take this place too in a more general sense, viz. that because the Egyptians, Greeks, and other nations, had a conceit that there were some gods of the earth, others of the air, some that ruled the fire, and others the water, therefore the true God altered the elements into all fashions; for he chastised the Egyptians, not only by the earth and the sea, but the air thundered, and his lightnings went abroad, that so he might teach them that he was the sovereign ruler of the elements, and that the God of Israel was the supreme Lord of universal nature.

Ver. 26. *That thy children—might know that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.* i. e. Thy people Israel were hereby taught, that it was not the nature of manna, as such, that sustained them, but thy will, or command, or blessing, which by that provision supported them; for of itself it was of no subsistence or continuance, but was corrupted and good for nothing, if kept contrary to God's command. It was the observance, therefore, of God's word or direction in all its particulars, and his blessing upon the supply, that was their support so long in the wilderness. Or it may be taken in the same sense with Deut. viii. 3, which Calmet thinks it an imitation of, viz. that as man doth not live by bread alone, so neither does he by any of the sorts of the fruits of the earth only (for so I understand *γενέσις τῶν καρπῶν*), but by any thing else that God is pleased to appoint for his nourishment, and will favour with his blessing. For though the fields should yield no meat, and the earth prove barren and unfruitful, yet can the Lord supply means, as he did manna to his chosen, to feed such as rely and depend upon him. The question, therefore, of the murmuring Israelites, "Can God prepare a table in the wilderness, or can he give bread, or provide flesh for his people" (Ps. lxxviii. 20, 21), was a wicked distrust of God's power and providence. The comment of Messieurs du Port-Royal raises another very useful reflection from hence, viz. not to depend on any of the creatures, but to rely upon God alone, who uses and governs them, who is so intimately concerned in every material occurrence, that it is neither marriage that introduces persons into the world, nor bread that nourishes them, nor diseases that kill them, nor medicines that cure them, i. e. independently, and of themselves, but the order and will of God only, who makes use of the creatures, in all these cases, as

his instruments, to fulfil his own wise decrees and purposes (Com. in loc.)

Ver. 28. *That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.*] The literal meaning of this, as it relates to the manna, is, that such among the Israelites as would gather this blessing vouchsafed them from heaven, were obliged to prevent the sunrising, lest the heat of it should melt it; but there is likewise a beautiful moral couched under it, and a very useful reflection to be drawn from it. For did almighty God give the Israelites in his mercy every night a supply of manna, and appoint it to be gathered very early for the comfort and sustenance of the whole day, and were they in duty and gratitude obliged to be as early in their return of thanks, and to show forth his glory before the sunrising? we are hence instructed to be each morning as early at our devotions, to bless God, as for his other benefits, so particularly for the safety of the night past, and the sweet refreshment of beloved sleep, and with the psalmist, "Prevent the night-watches to be occupied in God's word." But there is another very obvious reflection to be made from God's appointing a particular time to gather his manna, viz. That God's blessings are not at our election, or in our choice to have them when we will, but then only may we hope to find them, when we seek for them at the time and in the manner which he appoints. His manna is ready if we come in time, but if we delay till the sun arises, it melteth away and is gone.—God is very gracious, he giveth to all a gathering time, and expecteth we should use it as he intendeth; he would have the morning of our lives devoted to his service, that so we may eat the labour of our hands, when the evening of age cometh (see Bishop Babington on Exodus). God's forbidding manna to be kept till the next morning, had also this useful design or meaning under it,—to teach the Jews not to extend their care of necessary supplies beyond the present day, but to leave the provision for the morrow to the divine providence.

Ver. 29. *For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.*] i. e. Such careless Israelites as deferred gathering the manna before sunrising, found it melted away as the hoar frost, and to be as useless as corrupted water. This comparison is used here rather than any other, because manna in scripture is likened to it, Exod. xvi. 14, which it resembled not only in appearance, but in its short duration. And such other ungrateful persons as are un mindful of God's favours, or are in no concern or haste to return thanks for them, will see their hopes vanish in like manner. For though God gives his blessings with great readiness, yet it is only to the humble, he loves a grateful receiver, and would have us acknowledge his mercies, in order that he may continue them to us, or increase them in some greater degree and proportion.

CHAP. XVII.

ARGUMENT.—A farther account of the Egyptian plagues for their ill usage of the Israelites, particularly the thick darkness which was spread over all the land of Egypt for three days, excepting the land of Goshen, where the Israelites were, which enjoyed the blessing of light as usual.—A description of the terrors of an evil conscience, that the Egyptians were continually haunted with imaginary spectres and apparitions, and had no inward quiet, from an apprehension of danger and mischief from hissing serpents and fierce beasts, which seemingly passed before them.

Ver. 1. *For great are thy judgments, and cannot be expressed: therefore unmortured souls have erred.*] i. e. For want of knowing and considering them, they have erred and miscarried; for the knowledge of them keeps men in their duty. According to Calmet the meaning is, "Dreadful are the judgments which thou pourest out upon the wicked that oppose thy will:" the history of the Egyptian plagues manifestly evinces this, and therefore that people were greatly mistaken, when, by offending God, and injuring his chosen people, they exposed themselves to them, and brought the fierceness of his wrath upon them. Coverdale's and the other ancient English versions render, "Therefore men do err that will not be reformed with thy wisdom." And the marginal reading is to the same effect.

Ver. 2. *For when unrighteous men thought to oppress the holy nation, they being shut up in their houses, the prisoners of darkness.*] This plague of darkness is mentioned first Ps. cv. 28, where the rest are enumerated,

though the ninth in order, according to the Mosaical account, where the succession of them is strictly preserved, as carrying in it, says De Muis, a greater degree of terror than any of the rest, as it startled and awakened their guilty consciences, and filled their minds with melancholy and despair. This darkness was purposely sent at a time when it might be most perceived, some time after the close of the night, about sunrising. This is intimated, Exod. x. 23, where the LXX. read *οὐκ ἔξει ἔπειτα οὐδὲς ἐκ τῆς κοίτης αὐτοῦ τρεῖς ἡμέρας*, i. e. "nobody rose from his bed for three days," as if it had been a continued night all that time, which our translators do not fully explain, when they render *κοίτη* by *place*. And the like seems intended here by *ἐκείντο, κατακλιθεῖσθαι οὐδὲς*. The Chaldee paraphrase on the passage above fixes the precise time when the darkness commenced, "Erunt tenebræ super terram Ægypti in aurora, at recedent prius tenebræ noctis." Philo's account is more particular and circumstantial, *λαμπρῆς ἡμέρας οὐσίας, ἔξαπηναιῶς ἀνάκειται σκότος, κ. τ. λ.* "When the day was bright and clear, on a sudden came a thick darkness, occasioned, perhaps, by an eclipse of the sun, which lasted longer than usual, or by a collection of very dark clouds, which by their closeness and thickness hindered the rays of the sun from breaking out, so that the day differed nothing from the night; or rather, it might seem to be a continued night for the space of three usual days and nights, insomuch that the people durst not rise from their beds, and such as upon any necessity were called abroad, like blind persons, taking hold of the wall or something else for their support, they with difficulty found their way out." (De Mose, lib. i.)

And fettered with the bonds of a long night,] It might well seem to be a very long night, from the unusual time of its continuance. A darkness of three days, without any intermission, exceeds any account in profane history upon the most extraordinary occasion. Tully indeed speaks of a darkness somewhat resembling this, in Sicily, occasioned by very extraordinary eruptions of mount Ætna; he tells us, it lasted two whole days, and that it was so gross and thick, that *nermo hominem homo agnosceret* (De Nat. Deor. lib. ii.). The metaphor of *bonds* and *fetters* applied to darkness is not improper, as it incapacitates men from stirring and acting; nor is it unusual either in profane or sacred writings. Thus Isa. lxi. 1, "The opening of the prison to them that are bound," is by St. Luke, who quotes that prophecy, rendered, *τῶν φροῖς ἀνάβλεψις*, "recovering of sight to the blind" (Luke iv. 18). So again, Isa. xlii. 7, "The opening of the eyes of the blind" is immediately after explained, by "bringing out the prisoners from the prison, ἐκ δεσμῶν, and them that sit in darkness out of the prison-house," which this passage of our author resembles, especially in the version of the LXX. We meet also with the like expression, 2 Pet. ii. 4, where, speaking of the fallen angels, the apostle says, God delivered them "into chains of darkness" (see also Jude 6).

Lay (there) exiled from the eternal providence.] According to the fixed and established order of nature, the sun each day enlightens the world; but at this time, that order seemed to be reversed, at least with respect to Egypt, where the sun shone not, or was not visible for a long time, and one tedious, continued night succeeded in its place; so that they were deprived of light and heat, the chief benefits and blessings of God's providence, which indeed are common to all mankind, and their reasonable influence is equally shed upon the just and the unjust. It is a figurative expression, and by a metonymy, the cause is put for the effect. Coverdale renders, "Shut under the roof, thinking to escape the everlasting wisdom;" as if the meaning was, that conscious of their wickedness, they fled from God's providence, and concealed and hid themselves, hoping to escape the divine notice, which seems to be the sense likewise of the Geneva version, and has indeed some countenance from the beginning of ver. 4.

Ver. 3. *For while they supposed to lie hid in their secret sins they were scattered under a dark veil of forgetfulness.*] This may either mean, that as they committed *κρυφὰ ἁμαρτήματα*, "sins of darkness," or "secret wickedness;" under the dark veil of night and secrecy, so were they in return punished with this gross darkness; or the meaning may be, that they supposed and hoped their secret sins committed in the dark, and under the cover of night, would have lain concealed and buried, as it were, in oblivion: for so I choose to understand the place, induced hereto by the authority of the Arabic version, which reads, *Quod in occultis perpetrarunt, oblivionis velamine lucis experte latiturnum arbitrantur*; and Junius renders in like manner. Our version seems faulty here, as it is in many

parts of this chapter: the true rendering seems to be, "While they thought or flattered themselves, that they lay hid in their secret sins, under a dark veil of forgetfulness, *ἐσκορίασθησαν*, they themselves were darkened, or overtaken with this plague of darkness." For I think this to be the true reading, instead of *ἐσκορίασθησαν*, as the common editions have it; and I have the pleasure to find this conjecture confirmed by the Alexandrian copy, and from thence Dr. Grabe thus points the Greek, *λαθάνου γὰρ νομίζοντες ἐπὶ κρυφαῖσι ἀμαρτίαισι ἀσέγγεσσι λήθησι; παρακαλύμματι, ἐσκορίασθησαν θαμβοῦμενοι δεινῶς*: but in either sense, the sin is clearly discerned and exemplified in the punishment. The observation of St. Austin too is very just, whether we understand it of the Egyptian or moral darkness, *Spargit Deus penales cœcitates super illicitas cupiditates* (Aug. Confess.)

Being horribly astonished, and troubled with (strange) apparitions.] But what was more terrible than darkness, or rather increased the terrors of it, was, that they were haunted and tormented with monstrous spectres and frightful apparitions. Commentators differ about these spectres, whether they were real, or only the effects of a disturbed imagination; those that suppose the former, say, they were either the ghosts of the Hebrew infants which they drowned in the river; or of their own departed friends and relations, that died by some of the former plagues; or, lastly, the forms of some of their deities, which appeared to them in different shapes (see Calmet in loc.) But these are mere conjectures, nor is it of any great moment to determine them. The psalmist seems to suppose them real; for it is observable, Ps. lxxviii. 50, that instead of the plague of darkness, which he there omits, he lays great stress upon God's sending "evil angels among them," as if the furiousness of his wrath, anger, and displeasure, was chiefly shown in this particular, which is the learned Lightfoot's opinion, and that it had more effect upon Pharaoh than all the foregoing plagues. If indeed these were real, it may seem a just judgment of God, and agreeable to his usual proceedings, to punish the Egyptians by such evil angels as they, perhaps, had made the objects of their worship, or their magicians, in their enchantments, had had recourse to. The writer of the book of Ecclesiasticus intimates, as if God, for the punishment of the wicked, sometimes makes use of cacodemons, as his instruments of vengeance, for so many interpreters understand his words, "There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them;" (xxxix. 28). This was likewise the opinion of some of the ancient heathens; thus Plutarch, *An illud verius est quod a quibusdam Romanis dicitur, et Chrypsippus opinatur, dæmonia quædam mala circuire, quibus Dii quasi carnificibus et scelerum ultoribus adversus injustos et impios utuntur* (Plut. in Problemat.).

Ver. 4. *But noises (as of waters) falling down sounded about them.*] *Ἦχοι καταρρασαίνετες*, by which we may either understand great and terrible noises, for so the comparison which is included in the parenthesis, as not being in the original, is frequently understood (Ezek. xliii. 2. Rev. i. 15. xiv. 2. xix. 6): or screaming and ill-boding noises may be meant, which probably is the meaning of *vox maledictionis* in the Syriac version of this place: or, lastly, that they were frightened even at the sound of their own voices; for so the Arabic renders, *Proprie ipsorum voces continuo cum strepitu conjunctæ perterrebant eos*.

And sad visions appeared unto them with heavy countenances.] *φάσματα ἀμεσῆθους καθήβη προσώποις ἐνεφανίζετο*. Does not this seem to be tautology? For what are *καθήβη φάσματα*, or sad visions, but visions with sad or heavy countenances? The Arabic interpreters, as if sensible of this, render, *Phantasmata nequaquam hilaria eum, cuius tristis erat vultus, consumebant, applying the words to the Egyptians themselves, that they, through fright, had heavy or melancholy and dejected countenances.* The vulgate reads in like manner, *Personæ tristes illis apparentes pavorem illis præstabant.* Calmet understands it in the same sense, *Ilis voyoient paroître des spectres affreux, qui les remplassoient encore d'épouvante.* Baldwell's reading of the Greek, *φάσματα ἀμεσῆθ τοῖς καθήβη προσώποις ἐνεφανίζετο*, seems preferable to that in the common editions, is clearer, and may suit either sense (Conn. in loc.).

Ver. 5. *No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.*] i. e. The darkness was so thick, that they could not see one another, nor attempt any business, for want of the necessary help from fire, candle, and the other usual means to convey light, which, upon this occasion,

were useless, and lost their power; for the darkness which encompassed Egypt, was not like the common and ordinary darkness, which disappears at the approach of the sun: this began about that time, and hindered its shining, and was so gross with fogs and vapours, that it extinguished the light of the heavenly bodies, which were not to be discerned in the midst of it. Philo's account agrees with our author's, and is equally as surprising and extraordinary, *καὶ γὰρ χρεώδους πυρὸς πὸ φέγγος, κ. τ. λ.* *Ignis quo utimur quotidie, vel ære turbato extinguebatur, vel vincebatur a crassissimis tenebris—videndi sensu adempto, cæterorum nullus erat usus; nam nec loqui, nec audire, nec cibis frui licet, sed triduo illo vehementer fame cruciabantur, nulli vacantes sensui* (De Vita Mosis, lib. i.). The Hebrew expresses the greatness of this darkness by a remarkable pleonasm, calling it "darkness of obscurity;" but the exaggeration of the LXX. is still more observable, who describe it by three words immediately following one another in the same verse, *σκότος, γνόφος, θύελλα*, "darkness, thick obscurity, tempestuous darkness." If, then, the force of the sun could not penetrate or overcome that darkness, much less can we imagine the feeble light of the stars to have any effect upon it, which were naturally either lost as it were in that thick medium, or, by God's appointment, they might withdraw their shining; for even these, in their courses, attend upon and fulfil the will of their Creator (Judg. v. 20). Thus, Job xxxviii. 15, it is said in general, that, "from the wicked their light is withholden," and the same reflection occurs often in this ancient writer; but in ix. 7, he particularly mentions, among the judgments of God, the withdrawing of the light of the stars, "He commandeth the sun and it riseth not, and sealeth up the stars;" a metaphor inexpressibly beautiful, which, though spoken upon another occasion, and thought to allude to a much more ancient piece of history (see Bp. Sherlock's Dissert. ii.), is very applicable to the Egyptian darkness; when, to pursue the metaphor, God sealed up the firmament with the signet of the Almighty, and rendered its glories invisible for a determined time. But if the Egyptians had really no light, it may be asked, How they could then discern the apparitions and spectres, which are mentioned in the preceding verses? To this Calmet answers, That it was by means of those sudden flashes which sometimes darted upon them, and are described in the next verse.

Ver. 6 *Only there appeared unto them a fire kindled of itself, very dreadful.*] *Δεφαινέτο δ' αὐτοῖς μόνον αὐτομάτη πύρὰ φόβου πλήρης*. The usual sense given of this place is, that they had no other light but what was occasioned by sudden flashes of lightning, which added greatly to their terror, for that faint light served to make the apparitions visible to them, though nothing else could be distinguished to any purpose. Or the meaning may rather be, and the words of the original seem to favour it, and the sense likewise is improved by it, that sudden flashes of fire or lightning appeared to the Egyptians only, and not to the Israelites, who were free from this darkness, and the surprising phenomena attending it. See ver. 21, where the like is said of the darkness, that over them only was spread a heavy night. In this sense, Junius understands the words, who renders, *Apparebat ipsis solum pyra timore plena, &c.* There seems to be the like mistake in our version, Phil. i. 27, "Only let your conversation be such," where the rendering would be better, "Let your conversation be only such as becometh the gospel of Christ." But besides this sense, that the fire appeared *μόνον αὐτοῖς*, to the Egyptians only, there is another sense of the words, which will very well suit with the context, and I am inclined to prefer, viz. that this fire was *in appearance only, μόνον ἐνεφανίζετο*, was not real but imaginary, arising from and suggested by their fears; which is the rendering of the Bishops' bible, "A blaze of fire on a sudden appeared only." *Μόνον*, taken in either of these senses, is preferable to that in our version; but the latter sense I like best, for I think this, and what follows, to be not so much a description of any real incident, as of fear arising from the apprehensions of a bad conscience, which suggested imaginary noises and apparitions; or may we not understand, in a metaphorical sense, by *αὐτομάτη πύρὰ φόβου πλήρης*, an alarmed conscience itself, which accuses, condemns, and punishes? and *πύρὰ*, here used, comes nearer this sense, and is more proper than *πύρ*, inasmuch as it signifies both fire and fuel; and where it is *αὐτομάτη*, "self-raised, self-kindled," it expresses more still, something like that of our Saviour, "a fire that is not quenched;" which is very applicable also to an evil conscience. This whole chapter is, undoubtedly, very obscure and difficult; and if it be taken as a description only of the state of the Egyptians during the plague of dark

ness, I think it inexplicable in several places. But the author seems to intend (taking occasion from the literal darkness in Egypt) a description of spiritual darkness, or the state of a bad conscience in general, both invaded with real and reasonable fears, and creating to itself imaginary horrors: in this view a new light is struck out amidst the thick darkness, though hitherto unobserved by any of the interpreters; nor is the exposition any ways harsh or forced; and if there was the foundation in the context for understanding it of spiritual darkness, as there certainly is (verses 11—13, 21), yet such allegories are very frequent, especially in Origen and Philo; nor does the writer of this book seem to be acquainted with this manner of writing. See xviii. 24, which is a remarkable instance, among others, of the allegorical strain.

For being much terrified, they thought the things which they saw to be worse than the sight they saw not. [Ἐκδημα-
τοῦμενα δὲ τῆς μὴ θεωρουμένης ἐκείνης ὄψεως, ἠγούοντο χεῖρα τὰ
βλεπόμενα. Our version seems again faulty here; for is this
any argument of their being much terrified? Is it not nat-
ural for people to think those dangers or evils which they
actually see and feel, worse than those which are at a dis-
tance, and they see or know nothing at all of? People
that are much terrified, are apt to imagine, and be afraid of
every thing, not only what they actually see, but of their
own shadows and phantoms of their own raising; they are
apprehensive that something worse and worse will still
happen to them, and frighten themselves most with imagi-
nary dangers: this seems to be a more just description of
fear, which always forecasteth grievous things (ver. 11),
especially when it proceeds from a bad conscience. I
think, therefore, the present rendering not right. The
true sense of the place depends very much upon the right
pointing of the Greek. If the comma be placed after
ὄψεως, as all the editions I have seen have it, though other-
wise, I suppose, in the copy followed by our translators;
the sense then seems to be, that being frightened at what
they had only an accidental glimpse of (for the flashes
were not strong enough, nor of a continuance sufficient to
view and discern things distinctly), they were more afraid
of the objects that passed before them, and thought them
worse than they were; and thus Calmet, Etant épouvan-
té par ces fantômes qu'ils ne faisoient qu'entrevoir, tous
ces objets leur en paroissent encore plus affreux; for a
sudden glimpse, a broken and uninterrupted view, in-
stead of encouraging them, and raising their spirits, rather
increased their terror, and made them imagine these ob-
jects still more frightful (Com. in loc). But I think this
passage would be clearer still, and the sense more agree-
able to the context, if conjecture might supply the place
of authority here, in inserting μὴ before βλεπόμενα; thus
ἠγούοντο χεῖρα τὰ μὴ βλεπόμενα: which may either mean,
that being so much terrified at that imaginary appearance (sc.
πυρᾶς) which an evil conscience had raised, they thought
such inward, unseen disturbances, which passed within
their own breasts, and occasioned such dreadful appear-
ances before them, to be worse than any outward calamities
they had experienced; or, that being frightened at
such a fantastical appearance, they apprehended that
something more dreadful, though unseen and unknown,
might still happen, and that worse was yet to come. Such
an apprehension is the natural and common effect of fear,
which Pliny makes to be more grievous than actual and
positive pain; Parvulum differt patiaris adversa, an ex-
spectes: nisi quod tamen est dolendi modus, non est
timendi (lib. viii. epist. 18). And Servius is of the same
opinion: Expectatio penæ gravior est; nam in expecta-
tione et præsens metus est, et dolor futurus, in ipsa autem
pœna solus dolor (Ad Æneid. vi. ver. 614).

Ver. 7. *As for the illusions of art magic, they were put down.*] The magicians themselves were not able to assist them, nor to remove this plague of darkness. Those tricks and cheating artifices, by which they used to impose upon the simple, were at this time of no service to themselves or others. Learned men are not generally agreed, whether the wonders wrought by these magicians were real miracles, or in appearance only; that they were only so in appearance, seems to have been the sentiment of the ancient Jewish synagogue, and of the author of this book, who calls them here ἐπαίγματα, or illusions: which was also the sentiment of Josephus, Tertullian, Justin Martyr, St. Ambrose, and St. Jerome. The magicians of Egypt always tried by their enchantments to imitate the real miracles of Moses; but herein God sufficiently distinguished between them,—that whereas he did indeed enable them to produce some effects of a wonderful nature, they were such as con-
tributed rather to the calamities of Egypt; nor did he give

them power afterward to remove them; they turned the waters into blood, but they could not restore them; they brought up frogs, but they could not take them away. That the chief of these magicians were Jannes and Jambres, is not only the opinion of the Jews, but even of some of the heathens. Numenius, a Pythagorean philosopher, cited by Eusebius, (lib. ix. Præpar. Evang. cap. 8), gives the following history of them: Jannes et Jambres, scribæ rerum sacrarum Ægyptii, quo tempore Ægypti finibus ejeti Judæi sunt, clauere; viri omnium judicio rerum magicarum scientia nemini concedentes: quippe ambo quidem communi Ægyptiorum consensu delecti sunt, qui Musæo duci Judæorum, cujus apud Deum potentissimæ preces erant, sese opponerent (see Usher's Annals ad Ann. Mund. 2513). But we have a more sure evidence; for St. Paul not only says, that "Jannes and Jambres resisted Moses" (2 Tim. iii. 8), but that their folly was "manifest unto all men," which is equivalent to the expression which follows here, "their vaunting in wisdom was reprov'd with disgrace."

Their vaunting in wisdom was reprov'd with disgrace. For they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.] The wise men of Egypt and the magicians are joined together, Gen. xli. 8, as if they were synony-
mous, and they are here deservedly ridiculed, because, notwithstanding their pretence to wisdom from a know-
ledge of the magical art, and their skill in the mysteries of divination, to foresee impending evils, they could not prevent those calamities, which they pretended to remove from others, from falling upon themselves; for as in some of the former plagues which befell the Egyptians, they could neither preserve their own cattle from the murrain, nor themselves from bites; so neither could they at this time, by any spell or sorcery, by any power over the air, or interest with the demons in it, escape the common calamity of the darkness, and the miseries attending it, which God (who had permitted these magicians to exert an extraordi-
nary power in some few instances, to show the world that the devil, with his permission, can do great things) now equally involved them in, to convince Pharaoh and his people of their vanity in trusting to such impotent magicians, and of their folly in opposing that God, who could control and confound their power when he pleased.

Ver. 9. *For though no terrible thing did fear them; yet, being scared with beasts that passed by, and hissing of serpents, they died for fear.*] The verb fear, is here taken in a very unusual and improper sense; one would imagine, according to our version, that the spectres and apparitions were so bold and courageous, as not to be afraid of the Egyptians, instead of their being so much terrified by them, as is above represented: but should we allow that it here signifies to make afraid, as indeed it ought to be rendered, we may next inquire, with what propriety it can be said, that no terrible thing did make them afraid, when it follows in the very next words, that they were so scared with beasts, and hissing of serpents, that they died for fear? Grotius, sensible of this seeming contradiction, expounds the passage thus, "That if no such terrible things, as sudden flashes of lightning, ghastly spectres, and strange apparitions, had before affrighted them," εἰ γὰρ μὴδὲν αὐτοῦς ταραχῶδες ἐβόηει (where εἰ he observes has the force of the potential mood, and ταραχῶδες is the very word used before, ver. 3, concerning the apparitions, though other copies read ταραχῶδες, which is still more expressive), yet were there other plagues now to disquiet them; they were alarmed and persecuted about the hissings of serpents, and the noise of furious beasts, which so affected them, that they were ready to die through fear: and in this sense it must be confessed the Arabic interpreters take it, who render, Etsi nihil eos turbulentum territasset, vitiosarum tamen belluarum stipitationes, et insectorum sibili propulsatos illos pavidosque profigurant. And Junius in like manner, Etenim si nihil ipsos turbulentum conterruerat bestiarum transvectionibus et reptilium sibilis peribant tremebundi. Calmet too understands the place of real animals; "That God at this time permitted serpents, whom they kept in their houses, out of their very great regard to them (Herod. lib. i. cap. 36. Elian. Hist. Anim. lib. xvii. cap. 5), or which came into them, pressed with hunger through the tediousness and long continuance of the darkness, to make assaults upon them, and attempt to devour them, as a just judgment for paying divine honours to such venomous animals" (Com. in loc). This difficulty, or seeming contradiction, may be also avoided, by supposing these hissings of serpents, and noise of beasts, to be the effect only of a disturbed imagination, and that these in-
a

ginary dangers, suggested by an evil conscience, though no terrible thing, no real animal, no dreadful monster, from without, at this time, actually frightened them, had such an effect upon them, that they almost died through fear and apprehension. These hissings of serpents in particular, and the noises of other animals, God might permit to haunt them, as they had probably offended him by the worship of them, and the sense of their guilt might now lie heavy upon their consciences, who, in their sad state of darkness, and under an incapacity of attending to or executing any business, had little else to reflect upon but their own wickedness. Such descriptions of fantastical visions and imaginary frights, expressed in terms of nature and reality, and exhibited, as it were, present to the senses, are very common to be met with in the best writers, especially the poets. Euripides abounds with representations of this sort, some beautiful instances of which Longinus produces from thence in his chapter Περὶ φαντασίας, sect. 15 (Eurip. in Orest. passim). Nor are lively strokes of this nature wanting in some celebrated pieces of the modern drama. But though such representations are very common among the poets, yet I cannot agree with Capellus, that this and some other instances in this chapter are mere poetical fictions, invented at random by this writer, the sport of his fancy only; for there is nothing in this description so improbable, but what may be supposed to have happened to a wicked and disturbed imagination; or why may we not, lastly, understand this place metaphorically, of an evil conscience itself? for κνέδαλον, which is here rendered *beast*, signifies also an *insect*, or *reptile*, and particularly *vermes*, a *worm*: may it not then mean here the σκῶληξ in Isaiah and Mark ix. that dieth not? And why may not the hissings of the serpents allude to dreadful apprehensions of devils, and the powers of darkness? The heathens themselves could describe the remorse of the mind, by animals gnawing the liver, and by furies armed with hissing snakes, &c., and may not these be considered as figures of the same import in this place?

Ver. 10. *They died for fear.*] If we should understand these words strictly, there are instances in history to justify the observation. Vopiscus, speaking of unusual thunders, says, “Negari non potest eo tempore—tantum fuisse tonitruum, ut multi terrore ipso exanimati esse dicantur” (In Vit. Car.). And Pliny, “Crescente formidine mors sequatur” (lib. vii. epist. 27). But I rather incline to think this an hyperbolical expression, meaning only, that they were ready to die; not unlike that of St. Luke, ἀποβλέψαι ἀπὸ φόβου (xxi. 26), and that of St. Matthew, ἀπὸ φόβου ὡς αἰ κερὰ ἐγένοντο, “became as it were dead men” (xxviii. 4); not that they actually died for fear, but were ready to do so—like that too in Homer,

—ἀπὸ δὲ ψυχὴν ἐκάπυσσεν (II. xxii.)

where an ancient scholiast remarks, ὑπερβολικῶς, ἀπὸ τοῦ ἐξέπνευσεν.

Denying that they saw the air, which could of no side be avoided.] Here again our translation seems faulty; for is this any proof of their consternation, that they denied they saw the air? Is it not rather a proof of their want of veracity? that they denied they saw that, which they could not, as is here expressed, avoid seeing? but neither is this true, that they could not avoid seeing the air; for do people in a fright see it only, or best; or is a thick darkness the proper medium to see the air in, which at mid-day we only discern by its effects? Do not some learned grammarians and etymologists tell us, that it is called ἀήρ, quod aer per se sit obscurus? and does it not often signify darkness, and is synonymous to ἀσρασία, especially in the feminine gender, which I take to be the sense and true acceptation of it in this place? for I conceive the author’s meaning to be, that they durst not or would not look up or view the darkness, which could not escape their notice, as it was on all sides of them. Their inward terrors were so great, that they refused to mind or take notice of the outward darkness which surrounded them, as bearing no comparison or proportion to their fright within. The three following verses, manifestly relating to an evil conscience, greatly confirm the sense which I have before given of the context.

Ver. 11. *For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecalleth grievous things.*] That this observation is true, the history of the lives of the most abandoned sinners and most wicked tyrants sufficiently evinces; for none have been more subject to this fear, which an evil conscience inwardly suggests, than such as have been placed seemingly in the height of the greatest temporal society, and for their greatness and tyranny have been most terrible to others;

and yet even these have trembled in company only with themselves, and have been observed to shun retirement, as the reproof of conscience is then most sensible, and its lashes most powerful and affecting. See the account of Dionysius in particular, and the conference between him and Democles, Tuscul. Quæst. lib. v. And in another place the same orator finely observes, “Sua quæque fraus, suum facinus, suum scelus, sua audacia demente ac sanitate deturbat, hæ sunt impiorum furia, hæ flammæ, hæ faces” (In Pison). And thus when Orestes was much disturbed and agonized for having killed his mother, he acknowledges the cause of his misery to be, ἡ σὺνείρα, ὅτι σίνουδα δένυ’ εἰργασάμενος, i. e. conscience torments me, for I am convinced I have done very wickedly” (Eurip. in Orest.). Plutarch supposes, that an evil conscience erects, as it were, a tribunal in a wicked man’s breast; that fright and remorse are his accusers which accuse him, his judges which condemn him, and his executioners which torment him (De Tranquil. Anim. See Juven. Sat. xiii. Hor. Epist. lib. i. epist. 1). But nothing can exceed Job’s description of the uneasiness of wicked men, “The wicked man travelleth with pain all his days: and the number of the years of his tyranny is uncertain:” for so St. Jerome’s bible, as it is called, reads this sentence, Et numerus annorum incertus est tyrannidis ejus:—“a dreadful sound is in his ears, in prosperity the destroyer shall come upon him: he believeth not that he shall return out of darkness, and he is waited for of the sword” (xv. 20—22). But the version before referred to, expresses the terrors of the wicked in this place more strongly, by the mention of his inward disquiet, and a suspicion of dangers continually falling upon him; Sonitus terroris semper in auribus illius, et cum pax sit, ille semper insidias suspicatur; non credit quod reverti possit de tenebris ad lucem, circumspicant undique gladium. But the power of an evil conscience, and its dreadful self-reflection upon every accident and misfortune, is not any where so finely displayed, I think, as in the history of Joseph’s brethren, who, even at twenty-three years’ distance, could not help crying out, when they were imprisoned in Egypt by Joseph for spies, “Truly we are guilty concerning our brother—therefore is this evil come upon us!” (Gen. xlii. 21).

Ver. 12. *For fear is nothing else but a betraying of the succours which reason offereth.*] Fear, in general, especially any great degree of it, for it is that which is here spoken of, may be defined to be a despair of succour, when a man sees his affairs desperate, and that reason suggests no expedients to him, nor application or industry any probable means of a recovery, and emerging from a calamitous estate, he abandons himself to despondency, and sinks into the deepest melancholy; but such a fear as arises from an evil conscience may be defined to be, a great concern of the soul, upon a view of its inward guilt, and an apprehension that it is deserted of all succour, is sinking into misery, in despair of help, and has not one comfortable glimpse of hope to speak any peace to it. Upon which account it has been wisely observed by some moralists, that there is not such a true coward as a wicked man; that he is suspicious of every thing, but afraid of himself most; that fear in general has the effect ascribed to it by this writer, that it betrays and indisposes a man from following the wholesome advice which reason offers, that it often deprives men of those helps and succours which might keep dangers off, and hinders them from guarding against many evils, which by a prudent and timely application might have been prevented, seems evident; because fear, when it is sudden and violent, suspends, as it were, for a time, the use of a man’s reason, puts all his things in confusion about him; he judges not truly of his present state, and has not resolution or forecast to amend it. The historian, speaking of the Persians, who in their flight flung away their weapons of defence, adds this very pertinent observation, Adeo timor ipsa auxilia reformidat. And Seneca, mentioning how people’s senses are affected with fear upon great occasions, such as earthquakes, &c. has the following reflection; Quid mirum est animos inter dolorem et metum destitutos aberrasse? But I cannot explain this in stronger terms, than by setting down the description of the fear of the Canaanites, as it occurs Josh. v. 1, according to the reading of the LXX. ἐτάκηνσαν ἀνδρῶν αἱ διδασαί, καὶ κἀρεπλάγησαν καὶ οὐκ ἔν ἐν αὐτοῖς ἁρμόσι οὐδεμία ἀπὸ προσώπου, κ. τ. λ.

Ver. 13. *And the expectation from within being less, counteth the ignorance more than the cause which bringeth the torment.*] This passage is more obscure than any in this chapter, or perhaps in the whole book. None of the Oriental or English versions give any light to it, and the commentators either pass it over, or leave it in the same obscurity; our version, in particular, is so far from delivering the true sense, that it seems to have none at all. The common read

ing of the Greek, in most editions, is, "Ἐδόθεν δὲ ὅσα ἴππων ἢ προδοκία, πλείω λογίσεται τὴν ἀγνοίαν τῆς παρεχόμενης τῆν βλασίου αἰτίας, which our translators manifestly follow, but give no determinate sense of the place: according to this reading I take the meaning to be, "The less the expectation of help, or means to escape, is, the more largely it computes, i. e. magnifies the danger, or imagines greater evils will happen through ignorance of the cause that brings the uneasiness, or torment." St. Chrysostom has a like reflection upon the sufferings of Job: Ignorantia causæ quæ penam affert, valde auget calamitatem. If we read τῆ ἀγνοσίᾳ with the Alexandrian MS. instead of τῆν ἀγνοίαν, the sense perhaps may be, "That the smallest expectation or apprehension arising from fear, computes more largely upon future dangers and mischiefs than any just reasoning, or well-informed understanding." Or thus: "That a less degree of fear reasons more, and determines better, about the nature and true cause of any calamity than a greater, which is attended with less presence of mind;" which seems to be Grotius' sense of this place: Metus remissior patitur rationem discernere, &c. According to Calmet the sense is, "That a state between hope and fear creates to itself more uneasiness, because the ignorance and uncertainty the mind is in of the evils and misfortunes which may happen, keep it in a continued state of iniquitude, and it is apt, in such a situation, to imagine and represent dangers to itself, other and greater than they really are, through ignorance of its true state, and for want of knowing distinctly what to fear or rely on" (Com. in loc.). St. Jerome's bible, as it is called, renders, Et dum ab intro minor est expectatio, majorem putat potentiam causæ, &c. And Vatablus, Magis reputat implacabilem causæ (in the margin, nunimus) intus residens exigua spes: i. e. the less hope the mind has, the greater does it suppose the power to be of the cause that inflicts the evil, and if it approaches to despair, it represents the Deity as implacable. In the midst of such a variety of renderings and interpretations, it will be a pleasure if the reader can find any satisfaction, or some new light to clear up the obscurity.

Ver. 14. *But they sleeping the same sleep that night, which was indeed intolerable.* Οἱ δὲ τὴν ἀδύνατον ὄντως νόκτα. If νύξ ἀδύνατος be indeed the true reading, it must be either taken in the sense of our version, or in that of the margin; in the former sense the Arabic interpreters understand it, rendering, cum occupasset eos nox illa, quæ verè tolerari non potest. And thus *impotens* is used, it must be confessed, as signifying *intolerable*, by good and approved classic writers. Tully has principatus impotentissimus to the same sense, (Philip. 5), and Livy and Quintilian use it in like manner. Or νύξ ἀδύνατος may be used in the sense of the margin, to signify a night, wherein they could do nothing. To apply ἀδύνατος in this manner, is a metonymy not unusual; for as it is no impropriety to say *impotent poverty*, meaning a person that is poor, and by that means disabled; *impotent sickness*, or *sleep*, meaning persons in those circumstances; so neither is there any absurdity in applying it to night or death. In either of these senses may ἀδύνατος be understood, if it be the genuine reading. But Grotius is of a different opinion, and corrects the place thus: οἱ δὲ τὴν ἀδύνατον νόκτα, κ. τ. λ. i. e. "that impenetrable night;" meaning, that thick and continued darkness which the sight could not penetrate. But if the passage is thought still to want emendation, and I might offer a conjecture among others, I would read, τὴν ἀδύνατον ὄντως νόκτα, i. e. "a night truly infernal," which agrees well with the context. It is observable that the author here mentions the Egyptians as sleeping, and "sleeping the same sleep;" not that they were really so, for their fears would not permit that, but because, like persons asleep, they were in a like state of darkness, could transact and execute nothing, and had like disturbed fancies and wild imaginations.

Which came upon them out of the bottoms of inevitable hell. Ἐξ ἀδύνατον ὄντων μυχῶν ἐπελθοῦσαν. It is as difficult to say what ἀδύνατος "αἴης is in the Greek, as what "inevitable hell" is in our version. For are we to understand by hell, the place strictly so called, and by the "darkness which came out of the bottom of it," the darkness of hell beneath, or utter darkness, as the scripture expresses it? This surely might have been better rendered intolerable, as ἀδύνατος is translated above, than inevitable, which carries too harsh an idea with it, expressed so laxly; and indeed the Arabic interpreters render it so, Ex intolerabilis inferni crypta adveniens; and the Bishops' and Geneva bibles, by "the dungeon of hell which is insupportable." Or does ἀδύνη here mean the region of the dead, which is said an invisible region of darkness, and may justly be indeed to be inevitable? Job very emphatically calls it a "land of darkness, as darkness itself, a land of the shadow

of death, where the light is as darkness" (x. 22). 'Αδύνατος applied to "αἴης, in this sense, may have here again the signification which the margin gives of it before. For "αἴης is confessedly a state or region "wherein men can do nothing;" it is that night, according to the language of the New Testament, "wherein no man can work" (John ix. 4). And thus the true Solomon, "There is no working in the grave whither thou goest" (Eccles. ix. 10). Grotius here again dislikes ἀδύνατον ὄντων, and reads ἐξ ἀδύνατον, ὄντων μυχῶν. But besides that the same epithet being repeated so very soon looks suspicious, and which holds equally strong against ἀδύνατος, is not as much implied in "αἴης itself? which, according to the etymology of many learned men, is "αἴης contracted (see II. Steph. Gr. Lexic. Leigh's Crit. Sacr. in voce), the same with the Hebrew sheol, which signifies a place which is dark and obscure, where nothing can be seen. Probably, therefore, the true reading may be either ἀδύνατον ὄντων μυχῶν, or rather, as Tartarus seems here referred to, ἐνστάτον ὄντων μυχῶν, according to Homer's description upon the same occasion:

— — — — — ἡχε βάδιστον ὑπὸ χροῦδος ἐστί βίβηλον.

For as Night, in the mythology of the heathens, is fabled to be the daughter of Orcus and Tartarus, and is described by them to be a place of darkness and misery, the seat or kingdom of fear, grief, and despair, the author here, by a metaphor or figure, accommodates and applies the notion of infernal darkness to this Egyptian plague, upon account of its thickness, the horror occasioned by it, the despair accompanying it, and the ghosts and spectres haunting and disturbing it.

Ver. 16. *So then, whosoever there fell down was straitly kept, shut up in a prison without iron bars.* Εἶθ' ὄντως, ὅς ὅποι' οὖν ἦν ἐκεῖ καταπίπτων, ἐθρουρέτο εἰς τὴν δαίδηρον εἰρκήν κατακλεισθεῖς. The meaning according to the commentators is, that such of the Egyptians as were overtaken by this darkness, were made prisoners, though there were no other chains that held them than αἰεταὶ ζῶον (2 Pet. ii. 4), the obscurity and darkness which surrounded them. But I think more is included in the original than our version expresses, viz. that such among the Egyptians as, during that darkness, through fear, or by any misfortune, fell down, were disabled from helping themselves; they either could not or durst not rise; but continued, ὄντως, in the same place and condition, as if they had been detained in a prison, or a deep abyss, from whence there was no returning. I would therefore point the Greek thus: εἶθ' ὄντως (ὅς ὅποι' οὖν ἦν ἐκεῖ παραπίπτων,) ἐθρουρέτο εἰς τὴν δαίδηρον εἰρκήν κατακλεισθεῖς; and the version should be, "Then, whosoever it was that there fell, he so continued; i. e. was in the same state kept bound, &c. Thus Vatablus, Hoc deinde modo, quicunque tandem fuisset illic collapsus, in angustias citra ferrum conclusus, custodiebatur; and so Tirinus, In eodem vestigio, quasi in carcere conclusus, hærebat. Calmet too understands it in this sense, Tous ceux qui y tomlerent, qui s'y recontrerent, &c. furent obligés de demeurer au même endroit ou la nuit les surprit (Com. in loc.). This sense seems confirmed too by what is mentioned in the next verse, that such as were overtaken by this darkness, wheresoever they were, or whatsoever they were about, there were they obliged to continue, being laid under an unavoidable necessity or confinement. δούαλκρον ἀνάγκην; where the particle οὗς invigorates the expression, and denotes a greater intenseness of the darkness. And in this sense some interpreters understand the words in Exod. x. 23, that "none rose from his place for three days;" viz. that the darkness was so shocking, and the horror occasioned by it so great, that, like persons quite disabled and confounded, they durst not stir from the place where they were first surprised with it, but stood or sat, or lay, just as the darkness, at its coming, found them, for the whole time of its continuance.

Ver. 18, 19. *Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.* This is a fine description of the panic of the Egyptians, which was so excessive that nothing could stir but it frightened them. Not only noises which were really terrible in themselves, such as of falling rocks, and the howling of wild and savage beasts, whose very echo must increase their fears, but even such things as had a tendency to lull pain, and soothe uneasiness, such as gentle, whispering breezes, purling, murmuring streams, and the sweet, ravishing music of the groves, even these,

though agreeable entertainments, and which, at another time, would have delighted and charmed the ear, not only lost all their relish, but proved a punishment, and created new torment to them. Had the Almighty at this time indeed sent forth his glorious voice in thunder, no wonder that conscious guilt should shrink; according to that of Seneca. Pavescis ad cœli fragorem, et quoties aliquid effulsit, expiras (Nat. Quæst. ii. 59). But that harmless sounds, or such as usually charm the fancy; that noises merely imaginary, for of such chiefly must we understand this description, should have such an uncommon effect, displays the power of an evil conscience, which takes away the poignancy of every enjoyment, and sits brooding mischief and misery to itself. This sort of panic is beautifully described, Lev. xxvi. 36, by God's "sending a faintness into their hearts, so that the sound even of a shaken leaf could chase them." That of Lucan by no means equals it,

"Pavet ille fragorem
Motorum ventis nemorum."

But that of the psalmist is inimitable, ἐπεὶ ἐφοβήθησαν φόβον, εἰς οὐκ ἴν φόβος (Ps. liii. 5), so tormenting its wickedness, and so timorous an evil conscience.

Ver. 21. *Over them only was spread an heavy night, an image of that darkness which should afterwards receive them:* i. e. The Egyptians only were sufferers by this darkness, all without Egypt was light and sunshine.—But something farther is here meant; for the author, under the idea of darkness and a heavy night, intimates that doom and misery which awaited the Egyptians after death. Many of the fathers make this Egyptian darkness to be an emblem of sin, and its final misery in another life. For the sinner is a voluntary prisoner, and has as many chains about him as he has wilful sins. He is deprived of the light of God's countenance, and given up by him to a judicial blindness in this life, which is an anticipation (says St. Austin) of that darkness to which he shall afterwards be consigned; his wretchedness begins in this life, and is completed in the next (in Psalm.). To the same purpose St. Bernard: Deus tantas tenebras Ægyptiis immisit, ut ex hac quasi imagine discerent primò tenebras suar conscientiarum; secundo, tenebras inferni sibi imminentes (Serm. 72 in Cant.). Origen likewise allegorizes this plague of darkness, and says, "It signified the darkness of mind which the devil had blinded Pharaoh and his subjects with, who, though they had experienced so many plagues, would not open their eyes to see their lamentable state, nor believe in God to prevent more." We find the term darkness, which is mentioned here, often made use of by the sacred writers, to represent hell, or the place of punishment: see Matt. viii. 12, xxii. 13, xxv. 30, 2 Pet. ii. 4, 17, Jude 6, 13. In this last place the state reserved for the wicked is said to be ὁ σκότος τοῦ αἰώνου, "blackness of darkness," where the pleonasm expresses the great intensity of it. Philo calls it, Τάραρον καὶ βαθὺ σκότος (De Exe-crat). And the rabbins speak of it in like terms. What our author mentions here of the future miserable state of the Egyptians after death, is according to an ancient received notion among the Jews, who accounted such as enjoyed great outward prosperity, God's special favourites; and that spiritual blessings likewise were wrapped up in, and conveyed with, their temporal ones: on the contrary, they reckoned those accursed who were overwhelmed with worldly adversities, and that spiritual and everlasting plagues were hidden under temporal judgments, which were, to those upon whom they fell, so many pledges of their condemnation (see Mede, b. i. Disc. 46). This opinion our author seems to have imbibed, and it is an instance, according to the very judicious Dr. Jackson, of that radical tincture which infected all his countrymen, who looked upon the many glorious tokens of God's extraordinary mercy and loving-kindness to their fathers, as sure and irrevocable earnest of their absolute predestination to acceptance, glory, and happiness. And that the Egyptians, Canaanites, and such other of their enemies whom God had scourged, were so many vessels of wrath, fitted for perpetual destruction.

But yet were they unto themselves more grievous than the darkness.] "Men can never efface (says a fine modern writer) the sense which God has imprinted in their hearts of his presence and justice. They can never succeed in persuading themselves that sin is in its nature indifferent, or will remain unpunished. Hence their inward fears, which are as so many witnesses ready to accuse and confound them: and when vengeance at length comes to show itself, they shall be the first to own that they have deserved it" (Rolin, vol. iii. p. 148). Many beautiful passages might be produced from ancient authors, to show the melancholy state of a guilty conscience, what a bosom plague and inseparable

tormentor it is, how tired and afraid of its own reflections, and how gladly it would fly from its very self, but self continually pursues it. St. Austin most beautifully represents this uneasiness, and includes the case of all other sinners in the following description of himself: Ego mihi remanseram infelix locus, ubi nec esse possem, nec inde recedere. Quò enim cor meum fugeret e corde meo? Quò à meipso fugerem? Quò me non sequeretur? (Confess. lib. iv. cap. 7).

CHAP. XVIII.

ARGUMENT.—To the darkness with which the Egyptians were oppressed, the author opposes, by way of antithesis or contrast, the great light which the Israelites were favoured with at the same time, and the great benefit of the fiery pillar, which afterward conducted them in the wilderness. The death of all the first-born of the Egyptians, in one moment, without any distinction, by the destroying angel, is described in a very affecting manner; and on the other hand, God's great mercy to the Israelites, is shown, by a particular instance in the desert, when, through the intercession of Aaron, and the power of his incense, God was prevailed upon to stop the sweeping progress of the plague, and to hinder its spreading any farther.

Ver. 1. *Nevertheless thy saints had a very great light,]* All the children of Israel, called here the saints, according to the conceited notion of that people, had light in their dwellings whereby they were enabled to do their business, and get all things ready for their departure, without the notice of the Egyptians; much less could they hinder their designs, who were involved in such a thick mist, that they were incapable of seeing what the Israelites were doing. The Chaldee paraphrase upon Exod. x. 23, adds other reasons for this light: Erat lux omnibus filiis Israel ad sepeliendum improbos, qui inter eos mortui erant, et ut jussisset in præceptis occupari in halutationibus suis. This difference and distinction between them must be looked upon as the more wonderful and extraordinary, if, as many learned men suppose, the houses of the Israelites and the Egyptians were contiguous and close to one another, as seems probable from the blood sprinkled upon the doorposts of the Israelites by way of distinction, because they were mingled with the Egyptians. Philo and Josephus both intimate that, in the same place or dwelling, the Hebrews had light, and the Egyptians were without it: this made the miracle so great, says Gregory Nyssen, that while the Israelites and the Egyptians dwelt promiscuously together, the former at the same time had light, and the latter darkness. From this strange work of God, and singular interposition in favour of his chosen, we are instructed how able our heavenly Father is to make not only a distinction, but a real separation between his own children and the wicked, when he executeth his wrath and vengeance; for such is his providential care, that, though they be in one field, in one house, or bed, together, one shall be taken, and the other left; one shall be afflicted with his judgments, and the other escape them. And we may hence, as another pious writer observes, profitably learn, not to ascribe our preservation to our own merit or policy, when we ourselves are free from any grievous calamity which happens to others, but to look up to the almighty Author of our deliverance, and at his footstool to return our tribute for such a signal instance of his mercy.

Whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.] "Ὅτι μὴ οὐ κἀκεῖνοι ἐπεσώθησαν, ἐπακάριστον" thus the Alexandrian and Complut. copies read. The sense of this passage is very different, according as it is applied to the Israelites, or the Egyptians, in which the interpreters are greatly divided; they that apply it to the former, make the sense to be, that the Israelites heard the cries of the Egyptians without seeing them; and thanked God that they did not suffer the same things, and were not like the Egyptians in the midst of darkness and obscurity; and thus the Vulgate renders ἐπακάριστον, et quia non et ipsi eadem passi erant, magnificentem, which Coverdale's version follows; others, still applying the words to the same persons, render ἐπακάριστον, that the Israelites "blessed themselves," or "counted themselves happy," because they also had not suffered the same things; but if this passage be applied to the Israelites, should not the reading rather be καὶ αὐτοὶ, than κἀκεῖνοι? The Vatican edition reads, ὅτι μὴ οὐκ κἀκεῖνοι ἐπεσώθησαν, ἐπακάριστον, which furnishes another sense, "That the Israelites thanked God, or glorified the justice of God, that the Egyptians were now afflicted in their turns, who had before so much afflicted them." They that apply the place

to the Egyptians understand it in this manner, "That the Egyptians heard the voices of the Israelites, though they could not see them, and thought the Israelites happy, that they also did not suffer like them." This seems to be the sense of our version, as it is of the Geneva and Bishops' bibles, and seems indeed more agreeable to the context.

Ver. 2. *But for that they did not hurt them now, of whom they had been wronged before, they thanked them.* [Ὅτι ἐξ οὐ βλάπτουσι προηέκημένοι, χάρις αὐτοῦ. Here again the sense has been mistaken by some interpreters, as if the Israelites thanked the Egyptians for not hurting them now, who before had much oppressed and injured them: but there seems no reason or occasion for the Israelites to thank the Egyptians for not doing what, at that time, however inclined, they were incapacitated to do. There is also another sense, which has no better foundation,—that the Israelites χάρις αὐτοῦ, thanked God, that the Egyptians, who before had so much wronged them, were now not in a capacity to hurt them. And thus Coverdale, "And they that were vexed afore (because they were not hurt now) thanked them;" and so the Vulgate, Et qui ante læsi erant, quia non lædebantur, gratias agebant; St. Jerome's bible, as it is called, supplies, tibi. But I think the true sense of the place to be rather, "That the Egyptians thanked the Israelites for not revenging themselves upon them in their state of darkness and impotence, who had provocations enough, and had been so long injured and oppressed by them; and that the passage might be rendered more intelligibly thus, "That because they (the Israelites) did not hurt them now, whom they (the Egyptians) had before hurt or wronged, they thanked them." This seems to be the sense of our version, though obscurely expressed, and the Geneva bible understands the passage in the same manner.

And besought them pardon, for that they had been enemies.] Καὶ τοῦ διεκχεῖσθαι χάριν ἰδοῦντο. This is capable of two senses, and may either mean, that the Egyptians asked forgiveness of the Israelites for the many injuries they had formerly done them, which is the sense of our version, and of the Geneva bible, and so ἐπαρθεῖσθαι is used, 2 Macc. iii. 4. Such a submission in the Egyptians, arising rather from fear, than a real contrition, is natural enough to be supposed at this melancholy juncture, and might indeed be expected from people in their sad and helpless condition, entirely at the mercy of those, who had been so inhumanly treated by them. In this sense, χάρις must be taken adverbially, as it is sometimes, and may be considered here the same as ἔνεκα. And thus it is used, Gal. iii. 19, ὁ νόμος τῶν παραβάσεων χάριν προσέτιθη, i. e. according to our version, "The law was added because of transgressions;" which seems not much unlike the expression here, τοῦ διεκχεῖσθαι χάριν ἰδοῦντο, "they beseeched or entreated them, because of their former transgressions and differences." There is also another meaning of this passage,—that the Israelites beseeched God, that there always might be such a difference made between his own people and the Egyptians, or between them and their other enemies, as there was in this particular instance of the darkness (see Exod. xi. 7, where the like expression is used). Coverdale renders according to this latter interpretation, "And besought thee (O God) that there might be a difference;" and so does the Vulgate, Et ut esset differentia, donum (χάρις) petebant.

Ver. 3. *Instead whereof thou gavest them a burning pillar of fire.* Ἀπὸ ὧν περιφλογῆ στήλον. The sense of this place according to most interpreters is,—That instead of an Egyptian darkness, God favoured his people with a light of fire, as it is described by the psalmist, Ps. lxxviii. 15, for their assistance in the night-season. It is called here "a burning pillar of fire," because in the night flames are more visible, by reason of the darkness, whereas in the day-time they appear rather like smoke at any considerable distance (see note on x. 17). Ἀπὸ ὧν in the original does not so properly signify "instead whereof," as our version has it, as quamobrem, or propter quod, as the Vulgate renders, which Coverdale's and the old English versions follow, "therefore, had they a burning pillar;" or we may understand ἀπὸ ὧν to signify, "for whose sake," or "upon whose account;" and thus Badwell understands it, rendering, quorum causa, referring it probably to the Israelites, who, in the preceding verse, had requested that God would make some difference in their favour; and so the Syriac interpreters seem to take it.

Both to be a guide of the unknown journey, and a harmless sun to entertain them honourably.] Ἥλιον δὲ ἀβλαβῆ φιλοῖμον ζευγείας; i. e. It was as a harmless and inoffensive sun, which, without incommoding them, rendered their journey safe and prosperous by affording them light in it. And thus Calmet, La colonne de Seigneur leur servoit

comme de soleil, qui sans les incommoder rendoit leur voyage heureux. Our version is very faulty in the rendering of the latter part of this verse; there is nothing in the original to authorize or justify what is here mentioned about "entertaining them honourably;" the true reading of the Greek is, "God gave them an inoffensive sun in their glorious and honourable march." And, indeed, this march of the Israelites may be said to be truly honourable and magnificent, being under the guidance and direction of Almighty God, who was himself their leader. In this view, it had rather the appearance of a grand and superb triumph, than a tedious and painful journey. And in such august terms the prophets describe it, Ps. lxxviii. 7, 8. Hab. iii. 3, and I have the pleasure to find the version which I have given of this place confirmed by the Geneva bible, which renders, "And madest the sun that it hurted them not in their honourable journey," which is the sense of ζευγείας here; and so Junius expounds it: Præbuit columnam—quæ et dnx esset profectiois ignota; et sol innocuus magnificæ peregrinationis.

Ver. 4. *For they were worthy to be deprived of light, and imprisoned in darkness, who had kept their sons shut up, by whom the uncorrupt light of the law was to be given unto the world.]* Though God communicated his will to the patriarchs, and particularly to Abraham, when he entered into covenant with him; yet had not the Israelites, when in Egypt, any express knowledge of the law, as such: this they received after their going out from thence at mount Sinai, where God himself promulgated it to them in form; "which he commanded them to teach their children, that their posterity might know it, and the children which were yet unborn; to the intent, that, when they came up, they might show their children the same" (Ps. lxxviii. 5—7. Deut. iv. 9. vi. 7). But this revelation was not designed to be confined to that people only; God by their means, and through their hands, intended to give other nations the knowledge of his law: "To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. ix. 4). But the lively oracles which they received were likewise to be delivered to others, and they were the appointed channels; an appointment which this author here dwells upon and magnifies as a mark of particular distinction and favour to his chosen. And indeed from them other nations did receive the uncorrupt light of the law, and the excellent and sacred records of ancient times, and the several prophecies of those holy men, whom God raised up and inspired, from time to time, among them: by their means, in fact, we now converse with those great persons, Moses, David, Solomon, and others, and understand and reap the fruits of their wisdom and piety, by the writings conveyed to us from them, through the providence of God; for the Jews, by their numberless dispersions, were undesignedly made a kind of preachers of righteousness to as many as they lived amongst, and conversed with. Judea was from the beginning, as is evident from the Jewish history, the fountain-head of the true religion; Jerusalem, in particular, was the seat of Melchisedec, the high priest of the living God in the days of Abraham; the Almighty had his court and dwelling in Zion (Ps. lxxvi. 1), and in David's time was "known in her palaces as a sure refuge" (Ps. xlviii. 2). From hence he sent out his ambassadors the prophets, to publish his laws and decrees to the world, which learned men have observed could be done with more ease and speedier conveyance from hence, than from any other region of the habitable world. And from hence accordingly, as from a central point, the light of the law first, and the gospel afterward, shone out to the surrounding nations (Life of King David, vol. ii. p. 92).

Ver. 5. *And when they had determined to slay the babes of the soints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.* [Ἐσθλευσάμενος δ' αὐτοῦς τὰ τῶν βαιῶν ἀποκτείναι ἡμίτια, καὶ ἐνὸς ἐκτεθέντος τέκνου, καὶ σωθέντος, εἰς ἑλεγχον τὸ αὐτῶν ἀρείου πλῆθος τέκνων.] This was particularly true of Moses, who, as he was cast into the river, with the rest of the Hebrew children, so was he saved from thence to be the instrument, by God's appointment, to drown the Egyptians in the Red sea, by stretching forth his hand over it. The wisdom and providence of God are herein very observable, for the very exposing of Moses was the first step to his greatness, and the means of his being introduced into Pharaoh's own palace. And God saved him from perishing in the river, to make him the instrument of drowning the son of that prince, who had designed him the like fate, and with him were overwhelmed the chiefest of his subjects, whom he had obliged

occasionally to execute his inhuman and cruel commands. The fathers upon this occasion observe, that Moses, who was the minister of the old law, as Jesus Christ of the new, was a lively figure of him from his very birth, both of them, through the divine protection, being preserved from a massacre, which involved so many infants. The present reading of the Greek text here seems faulty in all the copies, and probably may, by a small alteration, be thus restored: *Βουλευσάμενος δ' αὐτοῦ τὰ τῶν βίωτων ἀποκτείναι ῥήματα, δὲ ἐνδὸς ἐκτεθνήσκον τέκνον, καὶ σωθῆναι εἰς ἄλγιστον, τὸ αὐτῶν ἀβελίου πλήθος τέκνων.* I am encouraged to offer this emendation from the authority of the Oriental versions; the Arabic reads, Per unum expositum puerulum, et ad redargutionem eorum servatum, perdidisti sine clementia multitudinem filiorum eorum; and the Syriac, Sed filius unus sanctus, qui ad eos castigandos, et multitudinem filiorum eorum exterminandam asservatus est, omnes simul in aquis immanibus perdidit. The Geneva version renders in like manner, "By one child that was cast out and preserved to reprove them, thou hast taken away the multitude of their children;" and the Doway bible is to the same effect.

Ver. 6. *Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.*] God had foretold their bondage in Egypt, and promised their forefathers that he would be with them, and bring them up thence, and put them in possession of the land of Canaan. This oath or promise was made to Abraham: "Know," says God to him in a vision, "that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge." i. e. pour out my judgments upon, "and afterward shall they come out with great substance" (Gen. xv. 13). This future condition of his seed in both these respects, was represented to him at the same time by a "smoking furnace," which signified the Israelites' misery in the iron furnace of Egypt, as it is called, Jer. xi. 4, and by a "burning lamp," or a light shining out of darkness, which denoted their deliverance from thence (Gen. xv. 17). Moses had likewise acquainted them with the particular time of their going out of Egypt, and that it should be immediately preceded with the death of all the first-born of the Egyptians (Exod. xi. 4, 5. xii. 2). Our author adds, that God revealed this great event to his people, that they might depend upon its certainty, and when they saw the actual fulfilling of this promise, and the first-born destroyed in the manner, and at the time, he had foretold, they might have the stronger faith, and a more firm reliance upon his word, *Ἐπεθυμήσωσι*, "be of good cheer," according to our translators; but it might more properly be rendered, "be of good confidence," or "more assured," both at the present and hereafter; for that night confirmed the truth of God's promises, and encouraged them to hope and trust in God the more for the future. And thus the phrase is used in many parts of the gospel, particularly Matt. ix. 2, where the Vulgate reads, confide, fili, and so do Beza and Junius in loc. (see also xiv. 27. Mark vi. 50. John xvi. 33).

Ver. 7. *So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.*] This is obscurely expressed. I take the sense to be, "That the Israelites, called here, and in many places of this book, the righteous, received a very signal deliverance at the same time that they saw the destruction of the Egyptians, or the wicked," as the Vulgate renders. The same night, which was the beginning or commencement of the freedom and happiness of the Hebrews, brought upon the Egyptians the most terrible of all the plagues they had been afflicted with; they first saw themselves at liberty on a sudden, and the latter had all their hopes blasted by the surprising death of all their first-born in the same instant.

Ver. 8. *For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.*] *Ἐπεὶ γὰρ ἐτιμωρήσατο τοὺς ὑπερβάντους, τοῦτο ἡμεῖς προσκαλεσάμενος ἐδόξα-σας.* Some copies read *ὡς*, and change *τοῦτο* into *ὅπως* to answer it. And so the Vulgate renders, Sicut enim læsisti adversarios, sic et nos provocans magnificasti. The Arabic and the old English versions read in like manner; and so does Junius and St. Jerome's bible. If we retain *ὡ* and *τοῦτο* in the sense of our translators, then the meaning is, that by the death of their first-born thou didst punish our enemies, and by a freedom from the same destruction thou didst glorify thy chosen; for God showed his love to them, and the very great regard he had for them, in that terrible vengeance which he took of their oppressors, in order to their final release: for we may understand *προσκα-*

λεσάμενος, says Calmet, to mean *recall*; that God, by this decisive act of vengeance, recalled or fetched back his people to him, as a father does a son, whom he had long banished from him at a great distance (Com. in loc. See note on xi. 26). But we may also by *ὡ* and *τοῦτο* here not only understand the fact itself, but also the person by whom that great event was brought to pass; thus, "For by whom thou didst punish our adversaries, by the same person, passing us over, thou didst glorify us." This interpretation is countenanced by the Chaldee paraphrase, on Exod. xii. 42. Apparuit Sermo Domini in media nocte contra Ægyptios, dextra ejus interfecit primogenitos Ægyptiorum, et dextra ejus liberabat primogenitos Israelitarum, ad stabilendum quod dicit scriptura, Filius meus primogenitus sunt Israelitæ. This difference or separation between his own people and the Egyptians, was visible in all the other plagues, but here it was most remarkably displayed. And the like gracious distinction, we may observe almost every where in scripture, with respect to the righteous and wicked, whether we consider whole nations or particular persons. Thus God preserved righteous Noah, when the old world perished by water; nor was Lot less distinguished and favoured, when Sodom with the neighbouring cities were destroyed by fire.

Ver. 9. *For the righteous children of good men did sacrifice secretly,* i. e. The children of Israel slew the paschal lamb at the time and in the manner God appointed them, called the "sacrifice of the Lord's passover," Exod. xii. 27, and frequently by the name of *sacrifice* only, Exod. xxii. 18. xxxiv. 25. It appears to have been properly a sacrifice by the rites belonging to it; for in it there was a shedding of blood, and a sprinkling of it by the priests (2 Chron. xxx. 15, 16. xxxv. 11. 13). And this the writer to the Hebrews, speaking of Moses, makes mention of, and assigns the original reason for; "By faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them" (xi. 28). This lamb at that time the Israelites sacrificed secretly, or within their own houses, marking the posts of their doors with the blood of the victim, that the destroying angel might not enter them to slay their first-born, as he had done in the houses of the Egyptians; and engaged to observe this rite, throughout their generations, of sacrificing the paschal lamb in memory of their deliverance. Which mystical repast, says Calmet, was a symbol of their covenant with God, and likewise of a strict union among themselves.

And with one consent made a holy law, that the saints should be like partakers of the same good and evil, i. e. At the same time that they sacrificed the passover, they unanimously made a holy agreement, and entered into covenant, confirmed by the sacrifice, to have but one common interest, that they would share alike the good and the bad which should happen to them; that as they went out of Egypt with one willing mind, so they would equally partake in the common dangers in their march towards the holy land, and afterward divide the promised inheritance fairly and impartially among them. The Vulgate accordingly reads, *Justitiæ legem in concordia disputerunt*, similiter et bona et mala recepturos.

The fathers now singing out the songs of praise.] There are two senses of this passage, according to the different reading of the Greek, the Vatican copy has *πατέρων ἡδὴ προαναμελῶντων αἰῶνος*, which is followed by our version; i. e. the fathers now sang songs of praise and thanksgiving to God for their deliverance, as if accomplished. According to Jansenius, *προαναμελῶντων* means, That the fathers began the chorus, and the rest followed or joined in it. The Alexand. MS. and Complut. edition read, *πατέρων ἡδὴ προαναμῆ-ποντες αἰῶνος*, which the Vulgate and Junius follow; i. e. the children of Israel sang the praises, or hymns in honour of their great forefathers, Abraham, Isaac, and Jacob, to whom their deliverance from bondage was revealed, and the promise of the land of Canaan was made, which they now looked upon themselves as almost in possession of; and being confident of success, and a speedy departure from Egypt, they now, even beforehand, sang hymns and songs of triumph, as if they were actually delivered from it. And thus Calmet, *Ils chantoient déjà par avance ces cantiques.* *Ils les chantoient comme étant déjà délivrez de la servitude d'Égypte* (Com. in loc.). In aftertimes, the Jews, at the celebration of the passover, sang the hundredth and thirtieth psalm, with the five next following, which the Hebrews call by the name of *Hallel*, or *the hymn*, which they recited at the table, in the paschal night, when they had eaten the lamb, concluding always with hallelujah. Maimonides says the following doxology was never omitted,—"There-

fore are we bound to confess, to praise, to laud, to celebrate, to glorify, to honour, to extol, to magnify, and to ascribe victory unto him, that did unto our fathers and unto us all these signs, and brought us forth from servitude to freedom, from sorrow to joy, and from darkness to great light" (see Ainsworth on Exod. xii. 8).

Ver. 10. *But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.*] i. e. There was a great outcry of the parents, like Rachel, weeping for their children, because they were not. How great this cry was, may be conceived from the scriptures, comparing any very extraordinary affliction to the death of the first-born. But when all the first-born, the noblest offspring of them, were in one moment destroyed together, what comparison can equal such a grief, or what words strong enough to express it? The words here seem too faint, and the affliction would be better expressed in those vigorous mournful terms by which the LXX. express the lamentation of Esau for the loss of his blessing, ἀνεβίωσε φωνήν μεγάλην, καὶ πικρὰν σφόδρα (Gen. xxvii. 34): or of the Egyptians, and all the house of Joseph and his brethren, for the death of Jacob, ἐκβήσαντο αὐτὸν κοπετὸν μέγαν καὶ ἰσχυρὸν σφόδρα (Gen. l. 10). The Chaldee paraphrase upon Exod. xii. 30, where the great cry of the Egyptians is mentioned, observes, that though Goshen was in the midst of the land of Egypt, and Pharaoh's palace at the entrance of it, yet, when Pharaoh called to Moses and Aaron upon this melancholy occasion, Audita est ejus vox in nocte Paschatis usque ad terram Gosen; deprecabatur enim Pharaon voce amara. There is also another sense of the place given by some interpreters, "That there was a great cry of the children themselves, making lamentation." This is favoured by the Arabic, which renders, Vox puerorum plorantium miserabilis immiscebatur; and Junius takes it in the same sense, Miserabilis huc illuc ferebatur vox lamentantium puerorum. But I think the sense of our version far preferable; for as the death of the first-born was a sudden stroke of God, as they were all cut off in one moment, the cry of the children themselves seems not so probable, as that of their parents lamenting for them; which is the sense of the Greek, the Vulgate, St. Jerome's bible, as it is called, and of the old English versions.

Ver. 12. *So they all together had innumerable dead with one kind of death;*] Ἐν ἑνὶ σφρασι θανάτου. Ὀνομα is used in the same sense, xix. 18. And so *no men* is often to be understood in the classic writers. Thus Virgil:—

"Omnia pœnarum percurrere nomina possem." (Æneid. vi.)

Would not the sense of our version be somewhat improved, if the rendering was, "So they all had an innumerable dead together, i. e. at the same time, with one kind of death?" To this sudden calamity of the Egyptians, the Chaldee paraphrase applies those words of Job xxiv. 20, "In a moment shall they die, and the people shall be troubled at midnight, and pass away (suddenly), and the mighty shall be taken away without hand." The psalmist accordingly calls the first-born, "the chiefest of all their strength" (Ps. cv. 36).

Ver. 13. *For whereas they would not believe any thing by reason of the enchantments,*] Πάντα γὰρ ἀπιστοῦντες, which would be better rendered, "Though they disbelieved the rest of the miracles, and were not persuaded by all their other calamities." And thus Calmet, Ils n'avoient point crû tous les autres prodiges, à cause de leurs magiciens. And so the Arabic version expressly reads, Non credentes omnibus calamitatibus quæ sibi acciderant. And the Syriac, His autem omnibus, propter magiam, non credentes. The magicians Jannes and Jambres contributed much to this insensibility and disbelief of the Egyptians; for they would not acknowledge God's power manifested in their former plagues, because the magicians, by their enchantments, had imitated some of the wonders performed by Moses and Aaron: when they cast down every man his rod, they became serpents, as Aaron's rod did (Exod. vii. 12). With their enchantments also they brought up frogs upon the land of Egypt, as Aaron had done (Exod. viii. 7): and therefore, they had a specious pretext to look upon such wonders as an effect of art and magic, and not as any certain proof of the divine omnipotence. But supposing these to be real miracles performed by the magicians, which some have thought to be ἐπαίγματα, or "in appearance only;" yet this resemblance, in some particulars, was not sufficient to render their obstinacy excusable, because, though the enchanters could do mischief, yet it was not in their power afterward to remove and remedy it: and the plague of darkness in particular was such, that the

magicians, upon account of it, were "sick themselves of fear worthy to be laughed at" (xvii. 8). The degrees, or rather the method of God's punishment in the several plagues of Egypt, is curious, and worth observing; first, he smote their water, then sent frogs, flies, and lice, and such other things as were grievous indeed, but not so affecting to them as the loss of their goods. 2dly, Therefore God smote their cattle, a greater plague than the former, yet not so near them as their own bodies. 3dly, Therefore God smites their bodies with painful sores and biles, very grievous and loathsome, yet he spared their lives. But now, when all the former plagues were ineffectual, he taketh away life itself; not a single life, or a number of them in particular families, but he smiteth, at once, all the first-born throughout the whole land of Egypt. We may observe (says a very learned critic) a kind method of providence in punishing, whereby it sends some previous afflictions to warn men in time, so as to make them shun the greater evils by repentance (Dacier's Not. on Aristot. Art of Poetry). And then he instances in the Egyptian plagues, which he compares to Homer's account of the plague, supposed to be sent from heaven by way of punishment, and seizing first upon mules and dogs, before it affected men:—

Οὐρίας μὲν πρῶτον ἐπέωχετο, καὶ κύνες ἀργούς·
Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος. (Iliad. i.)

On mules and dogs th' infection first began,
And last the veneful arrows fix'd in man.

They acknowledged this people to be the sons of God.] This last plague, viz. the death of their first-born, at length subdued the stubbornness and hardness of their heart, and made them confess, not only the superior power of God, but that this people, in whose behalf he so signally interposed, were his sons, or chosen. The Greek reads Θεοῦ υἱὸν in the singular number, alluding, probably, to God's styling Israel "his son, even his first-born" (Exod. iv. 22).

Ver 15. *Thine Almighty word leaped down from heaven, out of thy royal throne.*] Grotius applies this description, which is very grand and magnificent, to an angel commissioned by God, for the punishment and destruction of the first-born of the Egyptians: other learned men have imagined, from the titles and attributes of the divinity here mentioned, that God inflicted this last and most sensible plague upon the Egyptians immediately himself; for Exod. xi. 4, he says, "At midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die." Bishop Bull, who condemns Grotius for applying these words to a created angel, says, they must, necessarily, be understood of a divine person, and he assigns for his opinion the three following reasons:—1. That the word is here called "Almighty." 2. That it is described as having a "royal throne in heaven," and descending from thence in dreadful majesty, commissioned by God to execute vengeance upon this occasion. 3. That its figure and appearance were so extraordinary, that, "while it stood upon earth, it touched the heavens;" denoting hereby its greatness and power in both. This divine person he conceives to be the very Ἄγιος, and that the description and character are most applicable to him (Defens. Fid. Nic. lib. i). To the reasons produced by this learned prelate in favour of the Ἄγιος, we may add, that the *angel* so often spoken of in the Old Testament, both before and under the law, by the title of "Jehovah, the angel of Jehovah, the angel of God's presence, the angel of the covenant, &c. who appeared so frequently about matters relating to the government, protection and preservation of the church of God; unto Adam, Abraham, the patriarchs, Moses, and other holy men of old; who brought Israel out of Egypt, conducted them through the wilderness, gave them the law on mount Sinai, and afterwards resided in a wonderful manner amongst them in the tabernacle and temple, having the incommunicable name and attributes of God ascribed to him, and divine worship and adoration paid to him,—was the ὁ παντοδύναμος Θεοῦ λόγος, "the Almighty word of Jehovah" (1 Cor. x. 2. Exod. xxiii. 20. Philo de Agricult.): and so may be well supposed to be the agent in slaying the first-born, in defence and vindication of his own *peculium*. But we need not suppose this only, there is yet a stronger evidence; the Chaldee paraphrase on Exod. xii. 29, where mention is made of the death of the first-born, expressly makes the *Logos* to be the agent, and renders, Et fuit in media nocte decimi quinti, et Sermo Domini interfecit omnem primogenitum in terra Ægypti. Lastly, there is a description not unlike this, Rev. xix. 15. And to particularize the person, it is said, ver. 13. Τοῦτο τὸ ὄνομα αὐτοῦ, ὁ λόγος τοῦ Θεοῦ, which Mr. Mede

observes to be the same as Ipse est Verbum illud Dei (B. v. ch. 11). That the Λόγος should be mentioned by this writer in terms not only of grandeur and magnificence, but divinity itself; that omnipotence and immensity should be ascribed to him, and a royal throne assigned him, probably the throne of his own glory (see Rev. iii. 21. and Mr. Mede, b. v. ch. 10, for though our English translations have *thy* throne, yet no copies of the Greek do warrant this, nor insert σὺν here, nor do the oriental or any ancient versions take notice of it); this so exalted a notion of the Logos, I say, our author probably took from the traditions at that time among the Jews, or from some hints in the Old Testament, or some authentic paraphrases of it, or from some ancient writers, the LXX. in particular, who, in many places of their version, speak of the Logos as a divine person, and sufficiently show their sentiments on this head.

As a fierce man of war into the midst of a land of destruction, and brought thine unfigured commandment as a sharp sword, and standing up filled all things with death; [in Moses' song, the Lord, or Jehovah, is represented as "a man of war," Exod. xv. 3, which the Vulgate translates quasi vir pugnator, and the LXX. more strongly, Κύριος συντριβὼν πόλεμος. But the description here is more like that of the person who appeared to Joshua in the form of a man, with a drawn sword in his hand, who called himself "The prince or captain of the host of the Lord" (Josh. v. 14), but was himself a divine person, as appears from the worship which Joshua paid him, and the title of Jehovah given to him, and was, according to the best interpreters, "the Word of the Lord," or "the very Logos." And thus the very learned Usher: Jesus Dominus noster, princeps militiæ Patris sui, Jesu typico ad Jerichontem stricto gladio apparen, promittit se populum defensurum (Ad A. M. 2553). The same divine person who conducted his people out of Egypt, and afterward their chief leader and commander, was likewise ὁ ἀσπυρεύων τὰ προσηύδικα, victorious over that people by slaying their first-born. The Chaldee paraphrase on Exod. xii. 12, to express the greatness of this destruction, says, that almost an infinite number of destroying angels attended him, Nonaginta mille myriades angelorum perditionum. It has been objected against this interpretation, that the title of a destroying angel is an unworthy appellation of the Logos; but to this the answer is easy, viz. that the divine person called the Lord, Gen. xix. 24, who "rained down from heaven fire and brimstone from the Lord upon Sodom and Gomorrah," is, by Philo, the ancient fathers, and the best interpreters, understood to be the Logos, who, as he assists and succours such as are Israelites indeed, so upon his enemies, says Philo, he sends, δειλὸν καὶ φερόν ἀνταρῶν, "inevitable ruin and destruction" (De Somn.). The Logos may therefore, without any imputation, be said to be the executioner of this vengeance. The comparison of the Word of God to a sharp sword, which this writer uses, occurs in scripture, Eph. vi. 17. Heb. iv. 12 (see also Philo de Cherub.).

And it touched the heaven, but it stood upon the earth.] The description here very much resembles that of the destroying angel, mentioned 1 Chron. xxi. 16, who, when he brought that great plague, which slew seventy thousand men from Dan to Beer-sheba, is represented as visibly standing between the heavens and the earth, having a drawn sword in his hand, stretched out over Jerusalem. Our author is to be understood of the same divine person who is so magnificently described in the former verse, who, though equal with God, and partaking of the fulness of the Godhead, was his holy Father's agent in his communications with mankind, particularly with regard to the children of Israel, his *peculium*; and is expressly called "the angel of the divine counsel," not only as being the herald and publisher of his will upon earth, but as minister to execute his orders, sometimes to preserve good men or a chosen nation, and sometimes to inflict destruction upon a wicked people, and fills both heaven and earth with his immense presence. Upon all these accounts, he may with great propriety be said "to touch the heaven, and stand upon the earth." How much more properly and beautifully is this expression applied to the Logos, than to the person of Fame, as Virgil has used it,

"Parva metu primò, mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit." (Æn. lib. iv.)

Or to Discord, as Homer has applied it?

"Discord! dire sister of the slaughtering power,
Small at her birth, but rising ev'ry hour,
While scarce the skies her horrid head can bound,
She stalks in earth, and shakes the world around."
(Pope's Hom. b. iv. 902.)

This last description, however it may be extolled by the

critics as a just allegory, and a noble instance of the sublime, and as such is quoted and commended by Longinus, yet can be regarded only as an idea, the creature of a fine fancy, and not as a real person, like that in the description before us, who has not only a being in, but an almighty power over, nature. The expression of touching heaven, and yet standing upon the earth, when applied to the Logos, seems equivalent to that which God uses of himself, "Heaven is my throne, and the earth my footstool" (Isa. lvi. 1). To which agrees that description of Orpheus, speaking of the Deity,

— Αὐτὸς δ' αὖθις ἐν' οὐρανὸν ἐστήρικται
Χρῆσθ' ἐν τῆ γαίῃ θ' ὑπὸ ποσσὶ βεβήκεν.

Ver. 17. *Then suddenly visions of horrible dreams troubled them sore.]* "Visions of horrible dreams" is an unusual expression, and scarce to be justified. The Greek is φαντασίαι ὀνείρου, i. e. "visions or apparitions in dreams." And thus the Arabic understands it, sæva somniorum spectra exagitarunt eos, or "visions and horrible dreams," which is Calmet's sense: Ils furent troublés par des songes, et des visions horribles. The scripture makes no mention of these terrible dreams and visions preceding the destruction of the first-born. It may not improperly be asked, to whom these dreams and visions happened, whether the parents or the first-born, and for what end or design? To suppose them sent to the first-born themselves, to advertise them of the reason of their deaths, would be of little satisfaction, and less use: for what effect could such a notice have upon persons immediately to die, especially such of the first-born as through their infancy and tender age could not have transgressed and given offence, and were incapable of showing any repentance? Such a scene, indeed, laid open to the parents, of the sad approaching fate of all their first-born, their dearest pledges, and growing hopes, and as inflicted upon them for their obstinacy and wickedness, must greatly add to their misery, and as it affected them so nearly, and might be of future service to the parents, to prevent their sinning against God in the like daring manner. But did not Meses give them notice and warning of this imminent calamity very expressly? (Exod. xi. 45.) And was not this more to be depended upon than uncertain dreams and airy visions? This account seems to me to be grounded upon some rabbinical tradition, or to be a designed exaggeration, such as we meet with in profane story, where instances of dreadful apparitions, warning persons of some grievous, approaching misfortune, are not uncommon. Thus, before the destruction of Troy, Hector, according to the poet, appears to Æneas:

"In somnis ecce ante oculos mostissimus Hector
Visus adesce mihi, largosque effundere fletus;
Heu fuge, nate Dea, teque his, ait, eripe flammis;
Hostis habet muros." (Æn. lib. ii.)

Ver. 18. *And one thrown here, and another there, half dead, shewed the cause of his death.]* This, at first sight, seems a little inconsistent, as our translators have rendered it. Is not sudden death always understood to be an utter deprivation of all sense and life? Can they then who are represented (ver. 12) as destroyed in one moment suddenly, be with propriety said to be "cast here and there half dead," suffering as it were a lingering death? or can a person "half dead" (ἡμιθνήτος) show the cause why he died? I once therefore thought the true reading here to be δὲ θνήσκοντες, i. e. that one thrown here and another there (συμβλήσκοντες) destroyed at the same time, and in the same manner, declared the cause of this common death and general calamity, viz. that it was the just judgment of God who inflicted it, and not the power of evil angels, nor the force of magic, nor any thing natural that befell them; which affords a good sense, and very applicable to so sudden a stroke, which destroyed such numbers in an instant. But as the sense of this place may seem confined to that of the immediate context, and the preceding and following verses refer both to dreams and apparitions, the meaning of this passage is generally taken to be, that the first-born of the Egyptians were apprised of their imminent danger, and acquainted with the true cause of it, by apparitions and notices given them in dreams; and being half dead through the apprehension of it, declared to their relations and friends the true reason upon which they should suffer, and why all of them were at once sentenced to die. According to this interpretation, Junius renders very properly ἰδὼν τεκεν by *moriretur*, which makes the sense much clearer; and the Syriac and Arabic both express it by the same mood.

Ver. 20. *Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.]* From the destruction of the first-born the author takes occasion to men-

fore are we bound to confess, to praise, to laud, to celebrate, to glorify, to honour, to extol, to magnify, and to ascribe victory unto him, that did unto our fathers and unto us all these signs, and brought us forth from servitude to freedom, from sorrow to joy, and from darkness to great light" (see Ainsworth on Exod. xii. 8).

Ver. 10. *But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.*] i. e. There was a great outcry of the parents, like Rachel, weeping for their children, because they were not. How great this cry was, may be conceived from the scriptures, comparing any very extraordinary affliction to the death of the first-born. But when all the first-born, the noblest offspring of them, were in one moment destroyed together, what comparison can equal such a grief, or what words strong enough to express it? The words here seem too faint, and the affliction would be better expressed in those vigorous mournful terms by which the LXX. express the lamentation of Esau for the loss of his blessing, ἀνεβόησε φωνὴν μεγάλην, καὶ πικρὰν σφόδρα (Gen. xxvii. 34): or of the Egyptians, and all the house of Joseph and his brethren, for the death of Jacob, ἐκψέσαντο αὐτὸν κοπετὸν μέγαν καὶ ἐσχυρὸν σφόδρα (Gen. l. 10). The Chaldee paraphrase upon Exod. xii. 30, where the great cry of the Egyptians is mentioned, observes, that though Goshen was in the midst of the land of Egypt, and Pharaoh's palace at the entrance of it, yet, when Pharaoh called to Moses and Aaron upon this melancholy occasion, Audita est ejus vox in nocte Paschatis usque ad terram Gosen; deprecabatur enim Pharaeo vocem amara. There is also another sense of the place given by some interpreters, "That there was a great cry of the children themselves, making lamentation." This is favoured by the Arabic, which renders, Vox puerorum plorantium miserabilis immiscebatur; and Junius takes it in the same sense, Miserabilis huc illuc ferebatur vox lamentantium puerorum. But I think the sense of our version far preferable; for as the death of the first-born was a sudden stroke of God, as they were all cut off in one moment, the cry of the children themselves seems not so probable, as that of their parents lamenting for them; which is the sense of the Greek, the Vulgate, St. Jerome's bible, as it is called, and of the old English versions.

Ver. 12. *So they all together had innumerable dead with one kind of death;*] Ἐν ἑνὶ ὄναρτι θανάτου. Ὀνομα is used in the same sense, xix. 18. And so *nomen* is often to be understood in the classic writers. Thus Virgil:—

"Omnia pœnarum percurrere nomina possem." (Æneid. vi.)

To created not the sense of our version be somewhat improved, if the rendering was, "So they all had an innumerable dead together, i. e. at the same time, with one kind of death?" To this sudden calamity of the Egyptians, the Chaldee paraphrase applies those words of Job xxxiv. 20, "In a moment shall they die, and the people shall be troubled at midnight, and pass away (suddenly), and the mighty shall be taken away without hand." The psalmist accordingly calls the first-born, "the chiefest of all their strength" (Ps. cv. 36).

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magicians, upon account of it, were "sick themselves of fear worthy to be laughed at" (xvii. 8). The degrees, or rather the method of God's punishment in the several plagues of Egypt, is curious, and worth observing; first, he smote their water, then sent frogs, flies, and lice, and such other things as were grievous indeed, but not so affecting to them as the loss of their goods. 2dly, Therefore God smote their cattle, a greater plague than the former, yet not so near them as their own bodies. 3dly, Therefore God smites their bodies with painful sores and biles, very grievous and loathsome, yet he spared their lives. But now, when all the former plagues were ineffectual, he taketh away life itself; not a single life, or a number of them in particular families, but he smiteth, at once, all the first-born throughout the whole land of Egypt. We may observe (says a very learned critic) a kind method of providence in punishing, whereby it sends some previous afflictions to warn men in time, so as to make them shun the greater evils by repentance (Dacier's Not. on Aristot. Art of Poetry). And then he instances in the Egyptian plagues, which he compares to Homer's account of the plague, supposed to be sent from heaven by way of punishment, and seizing first upon mules and dogs, before it affected men:—

Οὐρῆας μὲν πρῶτον ἐπέδρατο, καὶ κύνιας ἀργούς·
Ἀὐτὰρ ἔπειτ' αὐτοῖσι βέλους. (Iliad. i.)

On mules and dogs th' infection first began,
And last the vengeful arrows fix'd in man.

They acknowledged this people to be the sons of God.] This last plague, viz. the death of their first-born, at length subdued the stubbornness and hardness of their heart, and made them confess, not only the superior power of God, but that this people, in whose behalf he so signally interposed, were his sons, or chosen. The Greek reads Θεοῦ υἱὸν in the singular number, alluding, probably, to God's styling Israel "his son, even his first-born" (Exod. iv. 22).

Ver. 15. *Thine Almighty word leaped down from heaven, out of thy royal throne.*] Grotius applies this description, which is very grand and magnificent, to an angel commissioned by God, for the punishment and destruction of the first-born of the Egyptians: other learned men have imagined, from the titles and attributes of the divinity here mentioned, that God inflicted this last and most sensible plague upon the Egyptians immediately himself; for Exod. xi. 4, he says, "At midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die." Bishop Bull, who condemns Grotius for applying these words to a created angel, says, they must, necessarily, be understood of a divine person, and he assigns for his opinion the three following reasons:—1. That the word is here called "Almighty." 2. That it is described as having a "royal throne in heaven," and descending from thence in dreadful majesty, commissioned by God to execute vengeance upon this occasion. 3. That its figure and appearance were so extraordinary, that "while it stood upon earth, it touched the heavens;" denoting hereby its greatness and power in both. This divine person he conceives to be the very Λόγος, and that the description and character are most applicable to him (Defens. Fid. Nic. lib. i). To the reasons produced by this learned prelate in favour of the Λόγος, we may add, that the angel so often spoken of in the Old Testament, both before and under the law, by the title of "Jehovah, the angel of Jehovah, the angel of God's presence, the angel of the covenant, &c. who appeared so frequently about matters relating to the government, protection and preservation of the church of God; unto Adam, Abraham, the patriarchs, Moses, and other holy men of old; who brought Israel out of Egypt, conducted them through the wilderness, gave them the law on mount Sinai, and afterwards resided in a wonderful manner amongst them in the tabernacle and temple, having the incommunicable name and attributes of God ascribed to him, and divine worship and adoration paid to him,—was the ὁ παντοῦντος Θεοῦ Λόγος, "the Almighty word of Jehovah" (1 Cor. x. 2. Exod. xxiii. 20. Philo de Agricolt.: and so may be well supposed to be the agent in slaying the first-born, in defence and vindication of his own *peculium*. But we need not suppose this only, there is yet a stronger evidence; and the Chaldee paraphrase on Exod. xii. 29, where mention is made of the death of the first-born, expressly makes the Logos to be the agent, and renders, Et fait in media nocte decimi quinti, et Sermo Domini interfecit omnem primogenitum in terra Ægypti. Lastly, there is a description not unlike this, Rev. xix. 15. And to particularize the person, it is said, Rev. 13. Τοῦτο τὸ ὄνομα αὐτοῦ, ὁ λόγος τοῦ Θεοῦ, which Mr. Mede

observes to be the same as Ipse est Verbum illud Dei (B. v. ch. 11). That the *Λόγος* should be mentioned by this writer in terms not only of grandeur and magnificence, but divinity itself; that omnipotence and immensity should be ascribed to him, and a royal throne assigned him, probably the throne of his own glory (see Rev. iii. 21. and Mr. Mede, b. v. ch. 10, for though our English translations have *thy* throne, yet no copies of the Greek do warrant this, nor insert *ἐν* here, nor do the oriental or any ancient versions take notice of it): this so exalted a notion of the Logos, I say, our author probably took from the traditions at that time among the Jews, or from some hints in the Old Testament, or some authentic paraphrases of it, or from some ancient writers, the LXX. in particular, who, in many places of their version, speak of the Logos as a divine person, and sufficiently show their sentiments on this head.

As a fierce man of war into the midst of a land of destruction, and brought thine unfigined commandment as a sharp sword, and standing up filled all things with death;] Thus in Moses' song, the Lord, or Jehovah, is represented as "a man of war," Exod. xv. 3, which the Vulgate translates *quis vir pugnator*, and the LXX. more strongly, *Κήνος συνεριζων πολεμος*. But the description here is more like that of the person who appeared to Joshua in the form of a man, with a drawn sword in his hand, who called himself "The prince or captain of the host of the Lord" (Josh. v. 14), but was himself a divine person, as appears from the worship which Joshua paid him, and the title of Jehovah given to him, and was, according to the best interpreters, "the Word of the Lord," or "the very Logos." And thus the very learned Usher; *Jesus Dominus noster, princeps militiae Patris sui, Jesu typico ad Jerichuntum stricto gladio apparet, promittit se populum defensurum* (Ad A. M. 2553). The same divine person who conducted his people out of Egypt, and afterward their chief leader and commander, was likewise *ὁ ἀδελφεὸν τὰ πρωτοτόκα*, victorious over that people by slaying their first-born. The Chaldee paraphrase on Exod. xii. 12, to express the greatness of this destruction, says, that almost an infinite number of destroying angels attended him, *Nonaginta mille myriades angelorum perdentium*. It has been objected against this interpretation, that the title of a destroying angel is an unworthy appellation of the Logos; but to this the answer is easy, viz. that the divine person called the *Lord*, Gen. xix. 24, who "rained down from heaven fire and brimstone from the Lord upon Sodom and Gomorrah," is, by Philo, the ancient fathers, and the best interpreters, understood to be the Logos, who, as he assists and succours such as are Israelites indeed, so upon his enemies, says Philo, he sends, *ἀδελμον και φθοραν ἀνταρον*, "inevitable ruin and destruction" (De Somn.). The Logos may therefore, without any imputation, be said to be the executioner of this vengeance. The comparison of the Word of God to a sharp sword, which this writer uses, occurs in scripture, Eph. vi. 17. Heb. iv. 12 (see also Philo de Cherub.).

And it touched the heaven, but it stood upon the earth.] The description here very much resembles that of the destroying angel, mentioned 1 Chron. xxi. 16, when he brought that great plague, which slew seventy thousand men from Dan to Beer-sheba, is represented as visibly standing between the heavens and the earth, having a drawn sword in his hand, stretched out over Jerusalem. Our author is to be understood of the same divine person who is so magnificently described in the former verse, who, though equal with God, and partaking of the fulness of the Godhead, was his holy Father's agent in his communications with mankind, particularly with regard to the children of Israel, his *peculium*; and is expressly called "the angel of the divine counsel," not only as being the herald and publisher of his will upon earth, but as minister to execute his orders, sometimes to preserve good men or a chosen nation, and sometimes to inflict destruction upon a wicked people, and fills both heaven and earth with his immense presence. Upon all these accounts, he may with great propriety be said "to touch the heaven, and stand upon the earth." How much more properly and beautifully is this expression applied to the Logos, than to the person of Fame, as Virgil has used it,

"Parva metu primò, mox sese attollit in auras,
Ingrediturq; solo, et caput inter nubila condit." (Æn. lib. iv.)

Or to Discord, as Homer has applied it?

"Discord! dire sister of the slaughtering power.
Small at her birth, but rising ev'ry hour,
While scarce the skies her horrid head can bound,
She stalks in earth, and shakes the world around."
(Pope's Hom. b. iv. 902.)

This last description, however it may be extolled by the

critics as a just allegory, and a noble instance of the sublime, and as such is quoted and commended by Longinus, yet can be regarded only as an idea, the creature of a fine fancy, and not as a real person, like that in the description before us, who has not only a being in, but an almighty power over, nature. The expression of touching heaven, and yet standing upon the earth, when applied to the Logos, seems equivalent to that which God uses of himself, "Heaven is my throne, and the earth my footstool" (Isa. lvi. 1). To which agrees that description of Orpheus, speaking of the Deity,

— Αἰὸς δ' αὐδὲς ἐν' οὐρανὸν ἐστήρικται
Χρυσῶ ἐν Σφόνω, γαίῃ θ' ὑπὸ ποσσὶ βεβήκει.

Ver. 17. *Then suddenly visions of horrible dreams troubled them sore,]* "Visions of horrible dreams" is an unusual expression, and scarce to be justified. The Greek is *φαντασίαι ὄνειρος*, i. e. "visions or apparitions in dreams." And thus the Arabic understands it, *seva somnium spectra exagitarunt eos*, or "visions and horrible dreams," which is Calmet's sense: *Its furent troublez par des songes, et des visions horribles*. The scripture makes no mention of these terrible dreams and visions preceding the destruction of the first-born. It may not improperly be asked, to whom these dreams and visions happened, whether the parents or the first-born, and for what end or design? To suppose them sent to the first-born themselves, to advertise them of the reason of their deaths, would be of little satisfaction, and less use: for what effect could such a notice have upon persons immediately to die, especially such of the first-born as through their infancy and tender age could not have transgressed and given offence, and were incapable of showing any repentance? Such a scene, indeed, laid open to the parents, of the sad approaching fate of all their first-born, their dearest pledges, and growing hopes, and as inflicted upon them for their obstinacy and wickedness, must greatly add to their misery, as it affected them so nearly, and might be of future service to the parents, to prevent their sinning against God in the like daring manner. But did not Moses give them notice and warning of this imminent calamity very expressly? (Exod. xi. 45.) And was not this more to be depended upon than uncertain dreams and airy visions? This account seems to me to be grounded upon some rabbinical tradition, or to be a designed exaggeration, such as we meet with in profane story, where instances of dreadful apparitions, warning persons of some grievous, approaching misfortune, are not uncommon. Thus, before the destruction of Troy, Hector, according to the poet, appears to Æneas:

"In somnis ecce ante oculos mœstissimus Hector
Visus adesse mihi, largosque effundere fletus;
Heu fuge, nate Dea, teque his, ait, eripe flammis;
Hostis habet muros." (Æn. lib. ii.)

Ver. 18. *And one thrown here, and another there, half dead, shewed the cause of his death.]* This, at first sight, seems a little inconsistent, as our translators have rendered it. Is not sudden death always understood to be an utter deprivation of all sense and life? Can they then who are represented (ver. 12) as destroyed in one moment suddenly, be with propriety said to be "cast here and there half dead," suffering as it were a lingering death? or can a person "half dead" (*ημιθνητος*) show the cause why he died? I once therefore thought the true reading here to be *δηθνητος*, i. e. that one thrown here and another there (*δηθνητος*) destroyed at the same time, and in the same manner, declared the cause of this common death and general calamity, viz. that it was the just judgment of God who inflicted it, and not the power of evil angels, nor the force of magic, nor any thing natural that befell them; which affords a good sense, and very applicable to so sudden a stroke, which destroyed such numbers in an instant. But as the sense of this place may seem confined to that of the immediate context, and the preceding and following verses refer both to dreams and apparitions, the meaning of this passage is generally taken to be, that the first-born of the Egyptians were apprised of their imminent danger, and acquainted with the true cause of it, by apparitions and notices given them in dreams; and being half dead through the apprehension of it, declared to their relations and friends the true reason upon which they should suffer, and why all of them were at once sentenced to die. According to this interpretation, Junius renders very properly *ἔδωκεν by morietur*, which makes the sense much clearer; and the Syriac and Arabic both express it by the same mood.

Ver. 20. *Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.]* From the destruction of the first-born the author takes occasion to men-

tion the overthrow of the Israelites in the wilderness; and, by a comparison of God's dealing with the Egyptians and his own people, it appears that the former were punished without mercy, the sentence of death against their first-born being executed without any mitigation, reserve or exception; but Aaron no sooner appears in favour of the offending Israelites, but, through his intercession, the plague ceases, and the wrath of God is appeased. The expressions used by this writer to describe their destruction, seem too mild and favourable for so great an overthrow. The scripture history informs us, that no less than fourteen thousand and seven hundred were slain by the plague inflicted on them for murmuring against Moses and Aaron (Numb. xvi. 49), when "the dead thus fell down by heaps one upon another," as it follows, ver. 23. Death may rather be said to have made havoc of the Israelites, but it is described here as a small calamity, and an inconsiderable loss, in comparison of what happened to the Egyptians. It is observable that *ἑραπίς*, by which this destruction is expressed, both here and in the book of Numbers, signifies likewise a *tumult* or *commotion*; and so it includes, elegantly, the cause and the effect, the sin and its punishment.

Ver. 21. *For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end.* That is, in the scripture language, Aaron interceded, and put on incense, and made an atonement for the people, and the wrath of God was instantly turned away; whereby he showed the great power of the ministerial function with God. And thus St. Jerome, *Currens ira Deisacerdotii voce prohibebatur*, i. e. "The wrath of God coming, as it were, full speed upon them, was stopped by the voice and power of the priesthood." It is worth observing, that Aaron, who undertakes to intercede for the people, is here described by the great character of the *blameless man*: upon which the fathers remark, that such, and so blameless, ought all those priests of God to be, who stand forth to defend others by their prayers and ministry, and would do true service to their people, and render their labours effectual to the great purpose of reconciliation. St. Gregory, in particular, thus happily enforces a blameless conduct in such as minister about holy things: "If a man is ashamed to present himself before an equal for pardon, whom he has offended, and with difficulty obtains forgiveness, how shall one that is conscious of his own bad life, and must conclude the God of purity and holiness to be his enemy on that account, dare to take upon himself the high dignity of an intercessor for others? How shall he, to any purpose, implore God's mercy for his brethren, who stands in so much need of it himself, and has reason to doubt of his own acceptance?" (Greg. Pastor. par. i. ep. 11.)

Ver. 22. *So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished.* As the blood of the paschal lamb stayed the angel which destroyed the Egyptians from touching the Israelites (Exod. xii. 23. Heb. xi. 28), so the smoke of Aaron's incense (figuring the mediation of Christ) stayed the plague here from the surviving Israelites. The Lord, through the prevalence of his intercession, "repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand" (2 Sam. xxiv. 16). The Greek text of this passage of our author is different according to the copies; the Vatican edit. and Alexand. MS. read *ἐνίκησε τὸν ὄλον*, and so the Vulgate, Syriac, and Arabic render; i. e. he overcame the plague or trouble, or trouble (says Calmet), occasioned by their murmuring; for so *ὄλος* sometimes signifies, as well as *multitude*, in which last sense it is improperly taken by the old English version, for the contest was not with the multitude, but with the destroyer. The Complut. edit. has *ἐνίκησε τὸν ἀλοφρόνῳτα*, which our translators manifestly follow here. The sense of the passage in either reading is, that Aaron stopped the plague, or the angel of death, by the word: and so the old versions, with more propriety, render; i. e. by the prayer which he so powerfully addressed to God; "Aaron le surmounta (says Calmet) par la force de la priere qu'il adressa à Dieu;" and by reminding him of the promises which he had made to their forefathers, the patriarchs, Abraham, Isaac and Jacob, the covenant which he had entered into, and the oath which he had sworn unto them; which last circumstance is not mentioned in the books of Moses as an argument or motive urged by Aaron. There seems great strength and energy in the original words, *λόγῳ τὸν καλῶντα ἵπταξεν*, i. e. "By the power of prayer he brought under, or into subjection, the destroyer himself; and, as it were, forced or constrained him to relent." This efficacy and almost uncontrollable power of prayer, is finely displayed upon an-

other instance of disobedience, which provoked God's displeasure against the Israelites; they had solemnly promised God not to worship any image, as he had expressly forbidden them by Moses, and immediately after, as if in defiance of his vengeance, they made the molten calf, and sacrificed to it as their great deliverer out of Egypt: upon which God says to Moses, "Let me alone, that my wrath may wax hot against them, and that I may consume them" (Exod. xxxii. 10); intimating, as if he could do nothing against them, that his almighty power was restrained, so long as Moses prayed and interceded for them.

Ver. 23. *For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.* The latter part of this verse is somewhat obscurely expressed; the sense is, he stood between the dead and the living, and prayed for the people, (for so St. Jerome's bible, as it is called, adds), and stopped the way of the destroyer to them that remained; the Geneva bible renders, "He stood in the midst, and cut off the wrath, and parted it from coming to the living." See Num. xvi. 48, where the Chaldee paraphrase mentions Aaron standing praying in the midst and with his censor making a separation: *Stetit Aharon in oratione in medio, et fecit interstitium eum thuribulo inter mortuos et inter vivos*.

Ver. 24. *For in the long garment was the whole world.* Ἐπὶ γὰρ ποδήρης ἐνόηματος ἢν ὄλος ὁ κόσμος. In veste poderi quam habebat, says St. Jerome's bible; i. e. "Upon the long robe or garment which Aaron had on," not in it, as our version has it, was a representation of the whole world; for upon the skirts of the high-priest's robe, and on his girdle, was a variety of peculiar colours, as blue, purple, scarlet, and white, by which four, according to Josephus, were represented the four elements; for by the scarlet, the fire was represented; by the white linen, the earth; by the blue, the air; and by the purple, the water or sea. St. Jerome hath the very same conceit: "Pontifex Dei ereaturarum omnium typum portans in vestibus suis" (Epist. ad Fabiol.); which he borrowed probably from Josephus (Ant. lib. iii. cap. 7), or from Philo, who says Ὁλη μὲν δὴ γέγονεν ἀπεικόνισμα, καὶ μίμημα τοῦ κόσμου, τὰ δὲ μέρη, τὸν καθ' ἕκαστον μέρων (De Mose, lib. iii. and in many other places he has the same thought, De Profug. De Somniis). Clemens Alexandrinus expresses the sense of our author still nearer τοῦ δ' Ἀρχιερέως ὁ ποδήρης κόσμον ἑαυτοῦ αἰσθητοῦ σύμβολον. (Strom. 5. see also Ambr. de fug. sæc. cap. 3). It would be tedious to mention the many rabbinical conceits, supposed to be mystically implied in this imagery of the high-priest's robe. This is a very remarkable instance of the allegorical interpretation, which chiefly was in vogue from the time of the Septuagint version, to that of Aquila, for near four centuries (see Mangey's Pref. vol. i). Philo abounds in expositions of this sort: nor is it any wonder, that our author, who was most probably an Alexandrian Jew, should affect the same: instances of it are frequent in the writings of Barnabas, Hermas, and others of the apostolic writers. And we have a very remarkable one in St. Paul's Epistles: *Τὸ γὰρ Ἄγαρ Σινῶ ὄρος, κ. τ. λ.* (Gal. iv. 24, 25). But there is no other interpretation of this passage of our author, which is not so far fetched or mystical, as the former: viz. that upon the long garment, or high-priest's robe, were all sorts of ornaments, for so *κόσμος* very frequently signifies, as well as *the world*. And some have thought this sense of the word to be more agreeable to the place, and to agree better with the context, where some of the ornaments are mentioned, particularly the resplendent breast-plate. In this sense Junius understands the words, rendering, *In talari vestimento totus erat ornatus*; and thus the Geneva bible, "In the long garment was all the ornament;" and Coverdale's version is rather more expressive, "In his long garment was all the beauty."

And in the four rows of the stones was the glory of the fathers graven.] This is a description of the pectoral, adorned with jewels, which the high-priest wore, which were so artificially set in it, as if they were but one single stone, though really divided into four rows by little partitions of gold, and all together made a square of precious stones; the Greek accordingly expresses this by *τετράστιχου λίθου* in the singular number. Hereon were engraven, in Hebrew characters, the glorious names of the patriarchs, Jacob's twelve sons, and the insignia of the several tribes according to their generations or births, called here the *fathers*, or the heads of the tribes; the names of the six elders were towards the right shoulder, and the other six towards the left (Joseph. Antiq. lib. iii. cap. 7). In the high-priest's breast-plate were likewise the *urim* and *thummim*, which gave answer in difficult cases; but tho' learned are not agreed upon the manner of consulting, or

receiving the answer from thence. These two ornaments, says St. Jerome, which signify light and perfection, intimate, that in God's ministers, purity of doctrine, and holiness of life, should always be inseparable: that truth should be engraved in their very heart, and that the light within should shine forth in all that appears outwardly—not only their words, but their actions, their motions, their dress, should bespeak them more immediately the servants of God, and have some tendency to teach and instruct others. Veritatem mente concipiat, et toto eam habitu resonet et ornatum, ut quicquid agit, quicquid loquitur, sit doctrina populorum (Hieron. epist. 127. de vest. Sacerdot.).

And thy majesty upon the diadem of his head.] Upon Aaron's triple crown or diadem, was an inscription of the sacred name of God: "Holiness unto the Lord," being engraved in a golden plate upon the forehead. We may also, with Josephus, understand this allegorically, that the triple crown and plate of gold represented the glory and majesty of the Almighty (In loc. cit. Ecclus. xlv. 12).

Ver. 25. Unto these the destroyer gave place, and was afraid of them:] If such regard was paid, even by the destroying angel, to Aaron, the high-priest, apparelled in his sacred habit, appearing in his robe of glory, as to stop his hand and alter his purpose, we need wonder the less at what Josephus records concerning Alexander the Great; "Upon intelligence that he was drawing near towards Jerusalem, Jaddus the high-priest advanced to meet him, together with the rest of the priests in the habits of their order, with the citizens, in a venerable pomp and solemnity. When Alexander saw from a distance the order of the procession, the people all in white, with the priests at the head of them in their silken robes, and the high-priest himself in his purple stole, embroidered with gold, his mitre upon his head, and a golden plate upon his forehead, with the name of God engraven upon it, the majesty of this spectacle struck him with so reverend an awe, that he advanced to and embraced Jaddus, adored the sacred inscription, and instead of destroying the city, he went up to the temple, and sacrificed there in form" (Antiq. lib. xi. cap. 8).

For it was enough that they only tasted of the wrath.] We may hence see the truth of that observation, "The effectual fervent prayer of a righteous man availeth much" (James v. 16). For upon the intercession of Aaron, God thought fit to spare the rest of the people, and to give a specimen only of his displeasure for the instruction of such as yet remained alive. His design was by a taste only of his severity, to make his chosen sensible of the great danger of failing in their duty and obedience to him, and how dreadful and insupportable the fury of his wrath must be. But he dealt not so favourably with the Egyptians, upon whom his vengeance was poured out in full measure, when he smote all the first-born in Egypt, "the most principal and mightiest in the dwellings of Ham" (Ps. lxxviii. 52).

CHAP. XIX.

ARGUMENT.—God's vengeance against sinners farther shown in the final overthrow of the Egyptians in the Red sea, whilst the Israelites, his chosen, passed over it as on dry land; upon which occasion Moses composed an *epinicion*, or hymn of thanksgiving. A recapitulation of some of the former plagues, and of particular mercies vouchsafed to the Israelites in the wilderness. The author concludes the book with a fine observation,—that universal nature is obsequious to God's will; that all the elements fulfil his pleasure, and change their known qualities and powers, either to take vengeance upon his enemies, or to succour and protect his chosen.

Ver. 1. As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do:] This, says Calmet, should be joined to the former chapter, in which the author mentions, that the wrath of God being hot against the murmuring Israelites, Aaron stopped its progress; but, says he, when God determines to take vengeance of the Egyptians, nothing is able to stop or withstand it; it admits of no intercession, nor knows any mitigation or end. After having smote them with successive plagues, and slain all their first-born in the same instant, his severity and indignation pursue them *μεχρι τελους*, "to the very last, to an utter end of them," which was accomplished by their final overthrow in the Red sea. God knew the obstinacy and stubbornness of Pharaoh; he had pronounced of him long before, that he would not hearken unto Moses, nor regard any or all the wonders and signs done by him (Exod. vii. 4). He knew the evil heart of the Egyptians, and their inveterate malice against Israel, and he prepared a punishment suitable to their insidious design and wicked intention.

Ver. 2. How that having given them leave to depart, and sent them hastily away,] *Και μετὰ σπουδης προσηλυσαντες αυτους*; which signifies something more than *hastily*: it means, that they not only urged them to be gone, but assisted them in their departure, and furnished them with all necessaries that they wanted for their journey; which is confirmed by *προσηλυσαντες*, which is joined to it: for so this very phrase is used by St. Paul, *Ζηταν και Απολλω σπουδαιος προσηλυσαν*, i. e. "Hlep Zenas and Apollos forward on their journey with care and diligence;" and this is explained by the words which immediately follow, *να μηδεν αυτων λειπη*, "that they may want nothing" (Tit. iii. 13. see also Acts xv. 3). This hasty departure of the Israelites was foretold Exod. xi. 1, where the Hebrew reads, "When he shall send you away, he shall thrusting thrust you out from hence altogether." The translation of the LXX. too is very strong and remarkable in this place, *εμβαλει υμης εμβολη*, where the very manner of the expression implies eagerness and impatience to perform it; but the Chaldee paraphrase upon the place is most full to the present purpose, *Expellendo expellet vos, et cum dimiserit, exitum erit ipsi*; and in the account which follows after (Exod. xii. 33), relating to their departure, it is said, that the "Egyptians were urgent upon the people that they might send them out of the land in haste;" where the LXX. render with a peculiar emphasis, *κατεβιβασον σπουδη εμβαλειν αυτους*; and the learned rabbins observe, that the Hebrew word which expresses *haste*, and is used in this place upon the occasion, hath in it an extraordinary mark (noted also in the Hebrew margin) which increaseth the signification, and implies a more than ordinary care and haste in urging their departure: and no wonder that they were so importunate to have them instantly gone; for they said, as the same paraphrase continues the account, *Si moram traxerint ipsi hic horam unam, ecce omnes Aegyptii mortui*, "If the Israelites continue here one hour longer, we are all dead men;" and therefore what Josephus adds is not improbable, that the Egyptians made the Hebrews very considerable presents to induce them to go the sooner away.

Ver. 3. For whilst they were yet mourning and making lamentation at the graves of the dead,] This is not fully expressed, and probably wrong translated: in the original it is, *ετι γαρ εν χειρην εχοντες τα πνευθη, και προσοδουρμενοι ταφοις νεκρων*, which means a great deal more, as I apprehend, than bare crying and bewailing; *εν καρδιας*, or *εν φρεσιν εχειν τα πνευθος*, may, indeed, express inward sorrow; but it seems little less than a solecism to describe such a passion of the mind by *εν χειρην εχειν τα πνευθη*. I am inclined rather to understand and apply this phrase to the then employment of the Egyptians after the great loss of their first-born, that they determined to set forward, and pursue the Israelites, even then, when all hands were employed in making the usual necessary funeral preparations for their dead; for thus I understand *εν χειρην εχοντες τα πνευθη*, which the Egyptians observed very strictly, and, according to Herodotus and Diodorus Siculus, were not wanting in, either to the better, middle, or even the meaner sort. They mention likewise the manner of these preparations, how and at what rates they were performed, and that the whole took up a very considerable time; which is confirmed from Gen. l. 3, where the *ημεραι του πνευθος*, or "the days of mourning," as our translators there render, are said to be seventy days; which were not so many days of mere sorrow, but were the allotted days for the funeral preparations, and the performance of those previous rites and religious ceremonies to the body of Jacob, deceased, which were usual and customary among the Egyptians; and Joseph, as living among them, or for other reasons, thought fit to follow on this occasion (see Bishop Patrick in loc). Our version therefore seems again mistaken, when it represents the Egyptians, in so short a time, making lamentations at the graves of the dead, just before their pursuit of the Israelites, which some make to be three days only, others six, after their general calamity (see Usher's Annals ad An. Mund. 2513). Herodotus expressly mentions, that till the seventy days for the funeral preparations were expired, *επειν περιδωσει αι εβρομηκοντα ημεραι*, κ. τ. λ. the Egyptians did not put the body into the coffin (lib. ii. cap. 86), which seems confirmed from the order observed in Jacob's burying, which was after the Egyptian manner; for when the set days for the funeral preparations were fulfilled, the sacred text says, they then set forward, in order to bury him; the crying, therefore, or lamentation here mentioned, could not be at the graves of the first-born; for it must be much too early in point of time, according to the best accounts which are given of the Egyptian customs, on such occasions; they seem rather to be crying over the exequiarum justa, the prepa-

it of the Israelites, as on the banks of the Red sea, immediately after their passage, or of them after their continuance in the wilderness for some considerable time. If taken in the former sense, is it any wonder that the Israelites should be yet mindful of the plagues of Egypt, which were so very lately inflicted, and some indeed but just passed, and all of them together, according to the learned Usher's account (Ann. ad A. M. 2513), lasted barely a month, and even according to the Jewish computation, which is the longest, not a twelvemonth? Some critics therefore understand *ἐτι* here, which the oriental versions wholly omit, in the sense of *moreover*, or *besides*; "That in the midst of their triumph for their present deliverance, it was an increase of their joy, when they remembered besides in how many other instances God had interposed in their favour when they were in Egypt, and the signal difference he made in the execution of his plagues, between the Egyptians and his chosen." Or it may be understood of the Israelites after their continuance for some considerable time in the wilderness; "That the sense of the many signal mercies which God had vouchsafed to them in their Egyptian bondage, was not yet obliterated; they compared the plagues inflicted on their enemies with the many blessings conferred upon themselves; how the river Nile, contrary to its nature, was troubled with foul blood; and instead of fishes, which it furnished before in great abundance, and was indeed the usual food of the inhabitants (Numb. xi. 5), cast forth disagreeable shoals of frogs (Exod. viii.); that the soil of Egypt, rich and fruitful as it was, instead of cattle and creatures useful, bred venomous flies, and swarmed with noxious and destructive animals.—They remembered how, through the providence of God, and his distinguishing care over them, they were free at the same time from the general calamities; and when the earth and water both conspired to plague the Egyptians, those very elements favoured the Israelites, the former in supplying them with food, and the latter by opening a passage for them."

How the ground brought forth flies instead of cattle. The marginal reading is, *lice*. "What is more despicable (says Philo) than a louse? and yet of such force and moment did these vermin prove, as even to extort from the Egyptians an open confession and acknowledgment that this was the finger of God, who can make the most inconsiderable creatures become terrible, when appointed to execute his vengeance" (De Vita Mosis, lib. i.). Our version here is not very accurate, or rather this writer, for the ground in reality does not bring forth flies, much less cattle; the meaning is, and the sense is more natural and just, that the ground was so disposed by God, as to be a proper *nidus* for the generation of flies, but did not afford its usual nourishment for the support and increase of cattle. This explication is favoured by Ps. civ. 14, where the psalmist, enumerating the gracious dispensations of God's providence, says, "He bringeth forth grass for the cattle;" and immediately after he is said to bring, *ἐξαγαγεῖν* (the word here used), bread and wine out of the earth, for the comfort and refreshment of men; where the sense is not, that God bringeth these good creatures themselves immediately out of the earth, but makes it fruitful, and disposes it in a manner proper for the producing them.

Ver. 11. *But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.* The meaning here is, that as the ground was so disposed as to bring forth flies, and the river frogs, for the punishment of the Egyptians in an unprecedented manner, so, to show his favour to the Israelites, God furnished them in the wilderness with a new sort or generation of fowls for their entertainment. But we are not to imagine that the quails, which are the fowls here referred to, were at that time a species new created, or miraculous, as having never before existed: the expression is figurative, and intimates, either that these birds were in the desert, where they did not use to appear, or that they were new with respect to the Israelites, or that the manner of their appearing in such large flocks was unusual. Moses, who mentions this after a more simple manner, says only, that a wind from the Lord carried them into the wilderness, and made them fall round about the tents of the Israelites. Josephus supposes these birds to come from the Arabian gulf, and then adds, very oddly, that they were so tired with crossing it, that they dropped down, being quite weary, into the camp of the Hebrews (Antiq. lib. iii. cap. 1), as if it was likely that they should be tired just at that particular spot, and could not fly farther, or stop shorter, or that God himself, by whose orders they were sent, had not directed their course, and appointed where they should fall. This seems another instance, where Josephus, by attempting a solution, extenuates the miracle.

Ver. 12. *For quails came up unto them from the sea for their contentment.* *Εἰς παραμυθίαν ἀνέβη αὐτοῖς ἀπὸ θαλάσσης ὀρνυγομήτρα.* There is no necessity for supposing, as some have fancifully done, that one particular bird, the guide and conductor of a great number that followed, is here meant, for *ὀρνυγομήτρα*, by synecdoche, is but for a multitude of them. Instances of this are frequent in the sacred writings, particularly in the scripture account of the plagues of Egypt: thus, where it is said in our version that "the frogs came up and covered the land," the LXX. render, *ἀνεβίβασθη ὁ βᾶτραλος, καὶ ἐκάλυψε τὴν γῆν Αἰγύπτου* (Exod. viii. 6), and so it is in the Hebrew. And in the description of the plague of lice (Exod. viii. 17), the Hebrew again expresses it by the singular number. The like may be observed of the locusts, which, though they are described as covering the face of the whole earth, and darkening the land through the infinity of their number (Exod. x. 12. 14), yet, in the original, are mentioned only as one, the *locust*. And the LXX. express it in like manner, *ἀναβήτω ἄκρις ἐπὶ τὴν γῆν πρῶτα αὐτῆς ὃ γέγονε τοιαύτη ἄκρις, καὶ μετὰ ταῦτα οὐκ ἔσται οὗτος*.

Ver. 13. *And punishments came upon the sinners not without former signs by the force of thunders:* The rendering of the Geneva bible is more intelligible here, "But punishments came upon the sinners, not without signs, that were given by great thunderings;" which seem preferable too, as it preserves the opposition better, and the Syriac and Arabic render in like manner. I cannot agree with those interpreters, that would refer this passage to the desolation occasioned by the strange lightning and hail, mentioned xvi. 22, for then the pointing should be different; nor do we read of any signs preceding that plague. I am more inclined to understand it of the great overthrow in the Red sea, "That, as God had given the Israelites many tokens and proofs of his favour, to encourage their trust and dependence upon him, so with respect to the Egyptians, called here, emphatically, *the sinners*, their sad catastrophe came not upon them without warning, and the notice of foreboding thunders." This is agreeable to what Josephus writes, "That this judgment was preceded with fierce winds and tempests, violent storms of hail and rain, and terrible thunders and lightnings" (Antiq. lib. ii. cap. 16.) And this probably is meant by those words of Moses, that "the Lord troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily" (Exod. xiv. 24). And to this learned men apply those words of the psalmist, "The clouds poured out water, the air thundered, and thine arrows went abroad; the voice of thy thunder was heard around about (where the LXX. read very remarkably *φωνὴ τῆς βροντῆς σου ἐν τῷ τροχῷ, rotā currum*, according to the Vulgate), the lightnings shone upon the ground, the earth was moved, and shook withal" (Ps. lxxvii. 17, 18. See De Muis, Hammond, Patrick in loc.).

For they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers. The sense of this whole verse, according to Grotius, is, that the punishment of the Egyptians did not happen to them without proper warning of the consequence of their inhuman behaviour, which they might have learnt from the punishment of the people of Sodom in particular, whom the Lord destroyed with fire from heaven, for their great wickedness and inhospitality. And, indeed, their punishment is expressly mentioned by St. Peter, as a designed example of God's vengeance upon the ungodly to all future ages. Calmet's exposition is to the same purpose. "That the goodness of God had a long time before given notice to the Egyptians of the misfortunes which threatened them, by the thunder and fire from heaven which fell upon the Sodomites for their inhumanity towards strangers, in which the Egyptians, imitating or rather exceeding them, might have read their own fate" (Com. in loc.). Philo speaks of their behaviour towards the Jews in like manner, and takes notice of the like aggravating circumstances: *Ἐπιτοί ἦσαν οἱ Ἰουδαῖοι . . . καὶ τρέπον τινὰ ἰκέται, κ, ρ, λ.* Judæi, exteri et hospites erant (cum auctores generis fame coacti perinopiam alimentorum Babylone, et ex superioribus satrapis profecti in Ægyptum demigrassent) et quodam modo supplices, tanquam in asylum sacrum, ad fidem regis, et incolarum misericordiam confugerant Eos igitur qui patriam reliquerant, in Ægyptum advenerant, ut in altera patria toto habitaturi, Regionis Imperator servilem in modum vexabat, et tanquam belli jure captos, aut tanquam vernas de justo domino emptos opprimebat, et pro mancipiis habebat, qui non modo liberi erant, verum etiam hospites, supplices, inquilini, mox etiam jussa supra vires imperabat laborem labore alio subinde cumulans, deficientesque ferrum seque-

betur (De Vita Mosis. See also Orig. cont. Cels. lib. iii. cap. 114).

Ver. 14. *But these brought friends into bondage that had well deserved of them.* Οἱ τοὶ δὲ ἐνεργάτας ζήνους ἐδούλοντο· i. e. "These made slaves of strangers that had been benefactors to them;" Coverdale's and the Geneva bibles render, with more propriety, "brought the strangers into bondage that did them good." For the Egyptians, after having received great advantages from Joseph, especially in the time of famine, and from the Israelites in general by the improvement of their land; after having invited Jacob's family to settle among them, and made great rejoicings at their coming,—at length, even though they were incorporated, perfidiously treated them with unheard-of severities.

Ver. 15, 16. *And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly: but these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.* The meaning is, that it was some mitigation of the fault of the Sodomites, or that some regard ἐπισκοπή (see iv. 15), ought to be had to them on this account, because the unkind treatment they were guilty of was done to persons unknown, to foreigners, and such as had no civil or political relation to them. But the Egyptians enslaved those whom they had invited, that were freely admitted among them, that lived under the same roofs, were governed by the same laws, and partakers of the same common rights and privileges. This explication is according to the reading of the Vatican copy, which Grotius thinks corrupt here, and has attempted to restore the text thus, Καὶ οὐ μόνον, ἀλλ' εἰ τις ἐπισκοπή ἴσθη αὐτοῖς, ἐπεὶ ἀπεχθῆς προσέειχοντο τοῖς ἀλλοθρίοις, οὐδὲ μετὰ ἰσπρασιμάτων ἐδοξάζεμεναι, κ. τ. λ. i. e. If the Sodomites deserved to be punished for using strangers so inhospitably, the Egyptians did much more, who evil-entreated such as were inmates, neighbours, friends. And thus ἐπισκοπή is used by this writer, xiv. 11. This conjecture Calmet approves of, as making the sense clearer, and agreeing better with the context. It may be proper to observe that the comparison which runs here in favour of the Sodomites, must be confined to the single point of their denying assistance to such as were mere strangers, and quite unknown; for considering their general behaviour to the angels after Lot had received them, which was the greatest breach of hospitality, and their unnatural designs upon them, which was an attempt of the greatest wickedness, no behaviour of the Egyptians could be so hateful, nor any action so criminal. Our translators probably were sensible of this when they inserted *peradventure* in the text, which has nothing to answer it in the original.

Ver. 17. *Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.* The Vatican copy reads, Ἐκαστος τῶν αὐτῶν θυρῶν τὴν δίοδον ἐζητεῖ. "Every one sought the passage, not of his own, but of the righteous man's doors." And this indeed seems to be the sense of the fact, as it is recorded, Gen. xiv. 11, where it is said, "that they wearied themselves to find out the door" (see Patr. in loc.). Our translators followed a copy which read, Ἐκαστος τῶν αὐτῶν θυρῶν τὴν δίοδον ἐζητεῖ; which is the reading of the Alexand. MS. and of the Syriac and Arabic versions, and is indeed less doubtful and ambiguous. According to this reading, the sense is, whether we understand the place of the Sodomites or Egyptians, that they were so confounded with an excess of blindness, that they could not find out even their own doors. The Greek text, both here and in Gen. xix. expresses this blindness by ἀσπασία in the singular number, but the original in the latter has *blindnesses* in the plural, and the Jerusalem Targum renders in like manner, by *cacitatus*, which denotes very great and extreme blindness. Thus where the prophet mentions "bitter weeping" (Jer. xxxi. 15), as our translators render, in the original is "weeping of bitterness;" *fletus amaritudinum*, according to the Interlineary version, which the evangelist expounds, "weeping and great mourning" Matt. i. 16). According to some, the Hebrew etymology of Sodom implies darkness (see Philo de Confus. Linguar. Hésychius in voce Σόδομα).

Ver. 18. *For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.* Δὲ ἑαυτῶν γὰρ τὰ στοιχεῖα μεταρροδόμενα, ὡς ἐν ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τὸ ὄνομα διαλλάσσονται πάντοτε μενοντά ἐν ἧχῳ, ὅπερ ἐστὶν εἰκόσιαι ἐκ τῆς τῶν γεγενῶτων ὄψεως ἀκριβῶς. This is the reading according to Grabe's edition; but the Vati-

can has μενοντα ἧχῳ, omitting the preposition: μεταρροδόμενα is not well rendered, "changed by a kind of harmony," nor δὲ ἑαυτῶν, "in themselves!" nor do they thus give any idea that is clear or consistent, μεταρροδόμενα denoting rather change of order and disposition (from μεταρροδῶ transmutando adaptando aliter), and δὲ ἑαυτῶν, throughout, or among themselves, which is a better rendering. Nor is our version more happy in applying πάντοτε μενοντα ἐν ἧχῳ to φθόγγοι, which very manifestly relates to the elements, to the στοιχεῖα μεταρροδόμενα, and not to sounds. For the sense is (which will still be clearer by putting the simile in a parenthesis), that the change, or new disposition of the elements among themselves, which is described in the three following verses, occasioned no disorder or confusion; but the elements, notwithstanding their changing place, preserved that harmony which is peculiar to them, πάντοτε μενοντα ἐν ἧχῳ, always continuing in concert: as in a psaltery, or instrument of music, by the different movement of the strings the tune is diversified, and the name or kind of the measure or mode, the τὸ ῥυθμοῦ ὄνομα, is thereby altered: as among the Greeks there were different names for their different modes, Phrygian, Dorian, Lydian; and the same occurs among the Hebrews, who intimate every such ἐναλλαγὴ μέλους, or "change of modulation," by the term *Selah*, which the LXX. very properly render δάψαλμα (see Phavorinus, and Suidas in voce). The elements are always a kind of emblem of the harmony of sounds, which they preserved under this new change, as in their natural state; for such a transitory alteration occasioned no more jarring in the system and order of the world, than different sounds arising from the several strings of an instrument, or from symphonies and voices of all pitches, disturb the melody of music, which the variety rather perfects than confounds. Seneca has finely described this agreeable and regular confusion; Nonne vides quam multorum vocibus chorus constat? Unus tamen ex omnibus sonus redditur. Aliqua illic acuta est, aliqua gravis, aliqua media. Accedunt viris feminae, interponuntur tibiae, singulorum ibi latent voces, omnium apparet (Epist. 48): which Philo, borrowing the thought from the terms of music, as beautifully expresses concerning the harmony of the natural world, ἡ δὲ φύσις . . . τὴν συμφωνίαν τοῦ παντός ἐξ ἐναντιότητων ἐναρροσμένη (De Mose, lib. i.). And in this sense we are to understand Homer, where he makes Jupiter, the lord of nature, pleased with the discord of the gods (Iliad. xxi.): that is, according to Eustathius, with the war of earth, sea, and air, &c., because the harmony of all beings arises from that discord: thus earth is opposite to water, air to earth, and water to them all; and yet from this opposition arises that discordant concord by which all nature subsists. Thus, heat and cold, moist and dry, are in a continual war; yet upon this depends the fertility of the earth, and the beauty of the creation.—But there may, perhaps, another sense be given of this passage of our author's, if we consider ῥυθμός as meaning a set of measures or musical sounds, ranged at certain proportioned intervals, answering to our scale in music; for the ancients seem to have had several ῥυθμοί, or scales, to which the sounds or strings of different harps were proportioned and adjusted, and φθόγγοι τοῦ ῥυθμοῦ together may imply the differently proportioned intervals of the measure, scale, or ῥυθμός, which the strings producing the sounds are set to and adjusted by. And these different sets of sounds, proportioned to the different ῥυθμοί, changed the kind of the music, and produced different τῶνοι, or modes, which Aristoxenus and Euclid make to be thirteen, and Ptolemy only seven (see Plato De Leg. lib. ii. Eucl. Περὶ ἁρμον. H. Steph. Greek Lexicon). So that it is not improbable that the true reading of this simile may be, ὡς ἐν ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τῶνον διαλλάσσονται, πάντοτε, ἢ πάντα ἐκ μενοντα ἐν ἧχῳ. Which still heightens the musical allusion, and the sense of the whole verse, as follows: "For the elements were transposed among themselves without losing their proper harmony; as in a psaltery, or ancient harp, the sounds of the harmonic scale, new proportioned among themselves, change the mode of the music, and yet all continues regular and in tune:" which one may guess to be the *then* state of the elements, ἐκ τῆς τῶν γεγενῶτων ὄψεως ἀκριβῶς; i. e. from an accurate view and examination of what then happened: for so I would choose rather to render with Junius, than to understand ἀκριβῶς adverbially, and to apply it to εἰκόσιαι, as our translators do, with which it does not properly accord. I shall only observe farther, that as the ancient philosophers frequently compare the symmetry of the world to a concert of fine music (see Plut. in lib. De Mus. Macrobi. in Som. Scip.) which, though of a compound nature, and admitting of a great variety of notes and changes,

is nevertheless ravishing and beautiful; so this writer manifestly adopts here the same thought, and applies it to what happened in Egypt and the desert, and from hence illustrates God's dealings with the Israelites and the Egyptians, whose miracles, though displayed in the way of judgment or mercy, though they overrule the powers of nature, yet no ways disconcerted the regular and beautiful order of it.

Ver. 19. *For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.*] i. e. Both the Israelites and their cattle passed the Red sea itself, as safe as on dry ground, and the frogs, leaving the waters, not only overspread the land of Egypt, but entered into the houses of the Egyptians, and even into their "kings' chambers" (Ps. cv. 30).

Ver. 20. *The fire had power in the water, forgetting his own virtue: and the water forgot his own quenching nature.*] This refers to the plague of rain, hail, and fire mixed with it, mentioned before. It is observable that in this plague, God made use of three of the elements at one time, as his instruments of vengeance. For as the Egyptians had a conceit that there were many local deities, some presiding over the air, others over the waters, some celestial, and others ruling over the earth; hence Jehovah, the only true God, thought it necessary to assert his own unity, and show the immensity and universality of his dominion and power, by commanding at the same time so many of the elements to fulfil his will in chastising this rebellious people (see note on xvi. 16—18).

Ver. 21. *On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein;*] i. e. The flames were mitigated, that they might not burn up the beasts that were sent against the ungodly, as the author expresses himself in xvi. 18. According to the description here given of the corruptible living things, it seems most agreeable to understand the *locusts* in particular (though even these cannot strictly be supposed then existing, nor does the Mosaic account countenance any such long continuance of them; see note on the place referred to), which are described as a nation by the prophet Joel, and their march like that of an army, for desolation. The Syriac version seems to confirm this sense, *bestias vastatrices flamma non exussit*, which suits with the character given in history of these mischievous and destructive creatures.

Neither melted they the icy kind of heavenly meat, that was of nature apt to melt.] i. e. The fire had no power over the same manna, which the sun could easily dissolve in the field. Manna is here called icy, not only from its resisting the fire, but from its being generated in or by the air, or from its resembling in smallness the hoar frost on the ground; the Geneva bible renders, "Neither melted they that which seemed to be ice, and was of a nature that would melt, and yet was an immortal meat." As ambrosia was supposed to be the food of the gods, so manna, as coming down from heaven, or, according to others, as being the bread of angels inhabiting there, is called ἀμβροσία τροφή by this writer, and by Philo ἡ οὐράνια τροφή (see notes on ch. xvi.). From the use of this word, and some others drawn from the heathen writings, Calmet infers our author's acquaintance with them. The LXX. and the Vulgate have taken the same liberty of borrowing words from the poets, even in parts of the inspired writings. Thus Job ix. 9, they insert the names of Pleiades, Hyades, and Arcturus. And in xlii. 14, they call the name of Job's third daughter, κέρας Ἀμαθθαίας, "the horn of Amalthea," alluding to the Grecian fable, which arose long after Job's time.

Ver. 22. *For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them; but didst assist them in every time and place.*] What our author here adds of God's having magnified and glorified the Israelites in all things, and assisted them in every time and place, is another instance of Jewish opiniatry and conceit (see note on x. 15). It is according to the sentiment of that people, who imagined themselves to be the only beloved of God, that they had an unchangeable interest in him, and that no neglect or unfaithful behaviour of theirs could alienate them from his favour, or make him become their enemy, and reject them; that God would never punish his own people, in covenant with him, and who were called by his name, in any such severe manner, as to make them examples to all other nations, and nothing could ever persuade them that their city or temple should actually be destroyed: but notwithstanding their boasted interest, fancied alliance, and fond dependence upon their adoption privileges, God at length thought fit to reject them, and has set a mark upon them, like the curse of Cain, as St. Austin expresses it (Com. in Ps. lviii.), to let others see, what a difference in the same people the love or displeasure of God

can make, and that his favour to any nation is not absolute, unconditional, and hereditary. The very learned Dr. Jackson observes (tom. iii. p. 210), that our author in this work proceeds upon right principles in making the Egyptians, as well as the Canaanites, to be an accursed seed from the beginning, as being the offspring of Cham; and the children of Israel to be a seed doubly blessed, as being the progeny of Shem and of faithful Abraham; but that he is guilty of a two-fold error in his inference and consequences, first, in presuming that the curse derived from their father Cham should be perpetually upon the Egyptians; secondly, that the blessing derived from Shem and Abraham unto their seed, should be absolutely everlasting, and go along with them in every time and place. For, continues he, the calendar made by this learned author, of the opposite fates or destinies of the Egyptians and the Jews, began in his own time to vary, and shortly after our Saviour's resurrection to be out of date, and even quite inverted; for the lot or destiny which this good author assigned unto the ungodly Egyptians, "That wrath should come upon them without mercy unto the end" (xix. 1), did at length fall upon his presumed holy ones, upon the Jews his countrymen, of whom St. Paul gives this melancholy account, and very indifferent character; "That they both killed the Lord Jesus and their own prophets, and persecuted the apostles, being contrary to all men, and displeasing to God; forbidding to speak to the gentiles that they might be saved, filling up the measure of their sins, so that wrath is come upon them to the uttermost" (1 Thess. ii. 15, 16). But this induration, which through their own fault hath happened to the seed of Shem and Abraham in a greater measure, and for a longer time, than that which befell the seed of Cham, or the Egyptians, will not, we have reason to think, be a perpetual curse upon that people, nor their rejection be absolute and final: but continue only until the fulness of the gentiles shall come in, when the natural branches, if they abide not still in unbelief, shall be grafted again into their own olive tree" (Rom. xi. 23). Grotius and Calmet imagine this book, as we now have it, imperfect and unfinished; but others have commended it as concluding properly with a just reflection and instructive moral, viz. That the righteous are more particularly the care of heaven: that God provides for their safety and happiness, and is ready to assist his chosen, and such as continue steadfast in his covenant, in every time and place. A consideration the most effectual and engaging to recommend the study and practice of true wisdom and piety, which was the great and laudable end proposed by the author of this book; and when sincerely intended, and happily accomplished, is the glory of all other works and undertakings.

ADDENDA.

To the end of the note on ch. i. 4, add—It is observable, that the author here insists upon purity both in body and spirit; nor is wisdom, as understood by this writer, to be attained without such a perfect integrity. The body itself indeed, as such, cannot be the habitation of wisdom; but through the strict union which is between it and the soul, the actions and passions of one necessarily affect the other. Hence the pollutions of the soul communicate themselves to the body, as the defilements of the body vitiate and infect the soul; with great reason, therefore, it is required as a necessary means towards attaining wisdom, that we should glorify God both in our bodies and in our spirits, which is the advice of the inspired writer, 1 Cor. vi. 20.

Ch. i. 15. *Add to the end of the note*—Calmet gives another sense of this place, That righteousness has always existed and shall never cease to be; for there have been from the beginning, and will ever continue to be, some good persons, in every age, who are as shining lights amidst a perverse and crooked generation; so that, as Christ assures us (Matt. xvi. 18), "the gates of hell shall not absolutely prevail against the church." As righteousness is a blessing not originally foreign to our nature, one cannot say that it entered into the world at a particular time only, as death did, and therefore is very properly described to be, peregrinum et adventitium malum (Faust. Rhag. de Grat. Dei).

Ch. ii. 2. *After these words*, "The Vulgate, also, with Junius, renders it in like manner, by *sermo*," *add*—By which we are to understand reason, or the soul: that this is the true reading appears undeniably from a parallel passage in Lucretius, whose philosophy is the same with that of these false reasoners,

"Consilium quod nos animum mentenque vocamus,
Idque situm media in regione pectoris hæret." (Lib. iii.)

And from that of Empedocles,

Λίμα γὰρ ἀνθρώποις περιερέδον ἰστί νόημα.

Chap. ii. 6. *Let us enjoy the good things that are present.*] Ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν. The writer of the τῶν Ἐδικῶν μεγάλων, supposed to be Aristotle, makes a just and proper distinction between καλὰ and ἀγαθὰ. The former includes virtues, and the good and commendable actions proceeding from thence; the latter, power, riches, glory, pleasures, and the like: Καλὰ μὲν, οὖν, τὰς ἀρετὰς, καὶ τὰς ἀπ' αὐτῶν πράξεις.—ἀγαθὰ δὲ, ἀρχὴν πλοῦτος, δόξαν, τιμὴν, καὶ τὰ τοιαῦτα.

Chap. ii. 19. *Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.*] The Vulgate renders, interrogemus eum; i. e. Let us make proof of his patience, and treat him like a criminal that is out upon the rack. The verb ἐξάω, interrogare, in this book and Ecclesiasticus, signifies to chastise, or punish (see i. 9. vi. 3. xi. 10. Eccles. xvi. 22. xxiii. 10). Such a resolution in wicked men is not to be wondered at. We may observe, that the best men among the heathens were generally, through their enemies' malice, the most unfortunate and unhappy. Socrates, Aristides, Cato, Seneca, are all instances of this truth, suffering either persecution, banishment, or death. See Plato, De Rep. lib. ii. where he enumerates the punishments to which a good man stands exposed, which Tully has copied, and expresses thus, "Bonus ille vir vexetur, rapiatur, manus denique ei auferantur, cfodiatur oculi, damnetur, vinciatur, uratur" (Lib. ii. de Repub.).

Chap. ii. 22. *As for the mysteries of God, they knew them not, neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.*] Not unlike this is what St. Paul says of the wicked, "That the god of this world blinds the minds of those which believe not, lest the light of the glorious gospel should shine unto them" (2 Cor. iv. 4), and it is very observable, that a course of sin and a state of darkness are reciprocal terms in scripture. With great propriety, therefore, the wicked are here represented as blinded to such a degree, that they had no regard for any thing serious, much less did they concern themselves about revelation, or the great and mysterious truths contained in it; they considered not God's proceedings, nor were affected by any of his judgments or threatenings; and as they believed not another life, they did not expect any great day of account, and could have no grounds or reason to hope for future rewards, which are the wages of righteousness, and the blessed portion of blameless and undefiled souls.

Ch. ii. 24. *Nevertheless through envy of the devil came death into the world.*] At the end of the note on these words add—But St. Bernard is more explicit than St. Chrysostom, or the other fathers, upon the true cause of the devil's envy: according to him, "The malice and conspiracy of the devil against the happiness of man proceeded principally from the honour which he foresaw was designed to be conferred upon the human nature, by the hypostatical union of the λόγος with it; he flattered himself, that so great a mark of distinction belonged to the angelic order preferably to man, and from hence arose his jealousy, which determined him upon mischief and revenge" (Bern. Serm. in Cantic.). And to this sense some other writers have interpreted Isa. xiv. 14.

At the conclusion of the second chapter add—And thus Fulgentius understands this passage, Mors est impietatis quam non fecit Deus, quæ per diabolum introivit in orbem terrarum; huic nni morti, quam peccator sibi per contemptum divinæ jussionis accessivit, duplam Deus mortem retribuit, primam in separatione animæ et corporis, secundam in æterna cruciacione animæ et corporis (ibid.). If such then as hold on the devil's side, i. e. imitate and copy after him, shall have a part in the second death (Rev. xxi. 8), let the libertine and free-thinker, who are equally the subject of this chapter, consider and tremble, whose detestable ambition and inglorious triumph is, to confound the simple, seduce the innocent, pervert the unwary, and, by propagating loose notions and irreligious principles, to make converts to vice and infidelity, and enlarge the kingdom of darkness.

Ch. iii. 3. *At the end of the note add*—The word σπέννιγμα, which our translators render "utter destruction," is a metaphor taken from potter's ware, which, when broken by some casualty to pieces, cannot by any skill or ingenuity be reunited, as vessels of silver and of other metal may, by being melted again, be in some measure restored. See Ps. ii. 9. Rev. ii. 27, where the word is thus applied. It is designed here to denote by a figure annihilation and extinction, or an absolute and entire ruin of the human body beyond all possibility of recovery from its dust, which the comparison drawn from an earthen vessel will better suit: and this indeed was the sentiment of the Epicureans, and as such maintained by the libertines here introduced, that when the soul

quitted the body it was dissipated into air, "in tennes evanuit auras;" and thus Calmet explains this term as meaning, suivant le Grec, un brisement, une dissipation entiere, comme une chose qu'on brise, et qui s'en va en poussiere (Com. in loc.).

Ch. iii. 4. *To the end of the note add*—It was even the opinion of the wiser heathen, that a good and virtuous life was the surest way to immortality. Thus Antisthenes in Laertius, τὸς βουλομένους ἀθανάτους εἶναι δεῖν ζῆν εὐσθῆος καὶ δικαίως, i. e. "those who aim at immortality ought to live justly and righteously."

Ch. iii. 7. *As gold in the furnace hath he tried them, and received them as a burnt offering.*] According to the best explanation which the commentators and Jewish writers give of the burnt-offering, the victim's throat was to be cut, its body dissected into quarters, and the bowels taken out, and afterwards it was to be burnt to ashes, that, if possible there might be nothing of it left. It is a very strong and beautiful image which this writer has chosen to represent the great variety and intenseness of sufferings, which the saints undergo for righteousness' sake; for as in the oblation of the holocaust, the victim was entirely consumed in the flames by the appointment of God, and in honour of him, "so right dear and precious in the sight of the Lord is the death of his saints," when, "enduring a great fight of afflictions," they expire in the cause of virtue; for martyrdom is of all others a sacrifice the most perfect and pleasing, that a creature is capable of offering; it is an instance of the most consummate fortitude; in the language of Seneca, Spectaculum Deo dignum, ad quod respiciat Deus intentus operi suo. His description of suffering innocence, as I find it cited by Lactantius, comes nearest to that of the inspired writers, and is indeed a surprisingly fine sentiment from a heathen philosopher: Hic est ille homo honestus—qui sive toto corpore tormenta patienda sunt, sive flamma ore recipienda est, sive extendendæ per patibulum manus, non quærit quid patiatur, sed quam bene (Ap. Lactant. lib. vi. Instit. cap. 17).

Ch. v. 21. *At the end of the note add*—I shall only observe farther, that the comparison of lightning to arrows, as applied by this writer, is not unusual in some of the Greek poets:

Κελαδῆσθεβα βροντῶν, καὶ πυράλαμον ΒΕΛΟΣ
'Οροικῆτου Διός— (Pind. Pyth. Od. x.)

'Αλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον ΒΕΛΟΣ
Καταβῆτης κεραυνός— (Æschin. Prom. 353.)

Ch. x. 4. *At the end of the note add*—Nor is Aratus to be understood as designing to cast any reflection upon the ark, or its structure, when he calls it in what follows ὀλίγον ζῆλαρ, a term as diminutive as that used by our author,—

Οἱ δ' ἐπι πάροισι
Κλιζῶνται, ὀλίγον δὲ διὰ ζῆλου, αἰδ' ἔριτος.
(Phænon. p. 32. ed. Oxon.)

Ch. x. 10. Dr. Grabe thinks that εὐπύρραον, which is the reading in all the editions, should be πύρραιον, because the former signifies only to grow rich, but the latter to make rich, which is the sense of the author in this place; and thus εὐπύρραον is used in Lucian, Quomodo Ilist, scribenda sit, tom. ii. p. 395. edit. Basil. though all the lexicographers omit this sense (Grab. Proleg. tom. ult. cap. 4).

In ch. xiv. 3. *After the words,* "of the inscription upon the Pharos built by Sostratus," insert—Gruter has an inscription upon the same occasion to Castor and Pollux.

ΘΕΟΙ ΜΗΤΑΛΟΙ ΔΙΟΣΚΟΡΟΙ ΚΑΒΕΙΡΟΙ
CASTORI ET POLLUCI DIIS MAGNIS.
(Grut. Inscript. xviii. p. 13.)

But the most remarkable is that of Jupiter Urius Bosphoranus, published at first by Wheeler and Spon, and afterward more correctly by Chishul, who engraved a copy of the stone which was brought from the Bosphorus into England in 1731, and is now among the curiosities of Dr. Mead's library. The age of it appears from the name of the statuary; Philo, son of Antipater, being mentioned in it, who lived under Alexander the Great (see Plin. Nat. Hist. xxxiv. 8). And the statue likewise is taken notice of in succeeding ages by Cicer. in L. Pisonem, in Verrem, and by Dionysius Byzantinus, and other ancient geographers. The inscription, in the common way of writing, is as follows:

Ὀῦρον ἐκ πύρραϊος τις ὀδηγητῆρα καλεῖτο
Ζῆνα, κατὰ πρότυπον ἰστίου ἱεπετάσας.
Εἶτ' ἐπὶ Κωνσταντίας ἐβάσθρα Ποσειδῶν
Καμπύλον εἰλίπσει κῆρα παρὰ Ψαμμίθου,
Εἶτε κατ' Αἰγαίην πόντον πλῆκα νόστου ἑρευνᾶ,
Νεῖσθω, τῶδε βαλὼν Ψαστὰ παρὰ ζοῖνᾶ.

Ὡς τὸν εὐάντητον αἰὶ Θεόν, Ἀντιπάτρου παῖς,
Σπῆσε φίλων, ἀγαθῆς σύμβολον εὐλοΐτης,

Thus rendered by Dr. Ashton :

Urin in clamato Jovem comitemque ducemque
Navita, cum ventis pandere vela parat.
Sive ad Cyaneas immani in vortice petras
Tendat, ubi horribilis æstibus unda fremit
Sive iter Ægei scopulosa per æquora tentet,
Tutus, ubi huic statuæ liba sacrarit, eat.
Huncce Deum hic posuit nautis letabile signum,
Præsidiumque Philo, filius Antipatri.

Ch. xv. 9. Dr. Grabe thinks instead of ἀντρεΐεται, which

is the common reading, ἀντρεΐεται would be more expressive, and agree better with μιμείται, which follows after (Prolegom. tom. ult. cap. 4).

Ch. xvi. 20. Dr. Grabe thinks ἰσχύοντα, as the common editions have it, should be ἰσχυόντα, *hobentem*, which is confirmed by the old Latin translations (Proleg. ult. cap. 4).

Ch. xvii. 10. Instead of προσέληψε, Dr. Grabe puts προσέληψε, *præsumit*, which seems properer. Badwell agrees in this conjecture (Proleg. tom. ult. cap. 4).

Ch. xviii. 18. Instead of προσκαλεσάμενος, Dr. Grabe puts παρακαλεσάμενος, *consolatus*, as suiting the place better (Proleg. tom. ult. cap. 4).

THE BOOK

OF

THE WISDOM OF JESUS THE SON OF SIRACH,

OR

ECCLESIASTICUS.

Ecclesiasticus, qui 'Sapientia Jesu F. Sirach' inscribitur, pleraque cum Proverbis Salomonis habet communia, nisi quod hic noster copiosior est, et minus habet difficultatis. Ex eo certius, et minore cum periculo discent moralem Philosophiam studiosi, quam ex ullo Platone, aut Aristotele. *Bullinger. Præfat. in Vers. Leo. Jude.*

Παιδείαν συνέσεως καὶ ἐπιστήμης ἐχάραξεν ἐν τῷ βιβλίῳ τούτῳ Ἰησοῦς υἱὸς Σειράχ Ἱεροσολυμίτης, ὃς ἀνώμην σοφίαν ἀπὸ καρδίας αὐτοῦ μακάριος ὄρεν τοῦτοις. ἀναστραφήσεται, καὶ ὁ θεὸς αὐτὰ ἐπὶ καρδίαν αὐτοῦ σοφισθήσεται. ἐὰν γὰρ αὐτὰ ποιήσῃ, πρὸς πάντα ἰσχύσει (Cap. 50.)

Ἰδετε, ὅτι οὐκ ἐμοὶ μόνῳ ἐκοπίασα, ἀλλὰ πᾶσι τοῖς ἐκζητοῦσι σοφίαν (Cap. 24.)

TO THE RIGHT REVEREND FATHER IN GOD,

JOHN,

LORD BISHOP OF LINCOLN.

MY LORD,

THE great regard which you have always shown for whatever may tend to promote the cause of virtue and goodness, and the affection which you were pleased to express for your clergy, encourage me to hope for a favourable acceptance of the following sheets.

The excellent morality of the Wisdom of the Son of Sirach, and the justness of its observations, which have stood the test, and gained the approbation of so many successive ages, have deservedly recommended it to general esteem. A celebrated metropolitan (Archbishop Whitgift), in particular, one of the early lights of the Reformation, had such a high opinion of its worth, and the great usefulness of its being thoroughly understood, that he purposely engaged the learned Drusius to undertake an illustration of it, under his patronage and encouragement.

Though I might, after the example of our author, in celebrating such famous men as "are leaders of the people by their counsel, wise and eloquent in their instructions, and by their knowledge of learning meet for great purposes," be induced to attempt a parallel between his favourite character (ch. l.) and that of your Lordship, yet I choose religiously

to adhere to the advice of this wise writer, not to offend in the presence of great men, nor to court favour by the mean artifice of flattery.

May the same good providence of God, which, from a calamity that threatened your life, reserved your Lordship for the happiness of this diocess, still continue to watch over you for the future benefit and service of his church.

I am, my Lord,

Your Lordship's most dutiful
and obedient servant,

RICHARD ARNALD.

PREFACE.

THE Book of Ecclesiasticus, according to some writers, is so called, because the ancients divided the books of the Old Testament volume into four sorts; the first contained the Pentateuch, the second the Prophets, the third the Hagiographa, the fourth the ecclesiastical or apocryphal books, as not being in the Jewish canon. Among the ecclesiastical books, this of Jesus, the son of Sirach, being most remarkable and useful, it was κατ' ἐξοχὴν called Ecclesiasticus, whilst the rest of the same class have lost their name. According to others, this title was given by the Latins to it, to denote its use in the church, its being read for the sake of edification in the public religious assemblies; or, lastly, because, like Solomon's Ecclesiastes, which it resembles in name, as well as matter, it teaches and

instructs such as attend to it by the admirable precepts which it delivers, and the earnest and frequent exhortations therein to wisdom, which in these sapiential books is another word for religion. In the printed Greek copies it is improperly styled *The Wisdom of Sirach*, which is an abbreviation made with great absurdity; for it ascribes the book to Sirach, who was neither the author nor the translator of it, and therefore could neither way have any relation to it. It is more usually and properly called, *The Wisdom of Jesus the Son of Sirach*, because wisdom, in some branch or other of it, is the subject of the whole book.

The author opens his work with the eulogium of wisdom in general; then he enters into a variety of useful particulars, and continues to deliver many important precepts and instructive lessons for the right conduct of life, to ch. xxiv. where wisdom is supposed to speak herself in person, and by the most engaging persuasive motives, which are continued to ch. xlii. 15, invites men to the practice of virtue, and the pursuit of what is lovely and of good report; where his collection of wise sentences and proverbs ends. He then, by way of epilogue, solemnly enters upon a pious hymn, wherein he extols the works of God, his infinite wisdom and power displayed in them, and, in dwelling upon his praises, his rapture and transport are so great, that he exceeds himself, and almost what is human, in the sublimity of his sentiments: and at length finishes the whole with a panegyric, or solemn commemoration of the most celebrated worthies of his own nation, illustrious instances in their respective generations of the several virtues he has been recommending. Manifestly copying in this division, says Valesius, the method and order of Solomon, and exhibiting, like him, Proverbs, Ecclesiastes, and Canticles, not in separate books indeed, but as parts of the same work (Not. ad Script. Eccl. Euseb. lib. iv. cap. 22).

The ancients styled this book by the Greek name Πανάρετος, signifying that it treats of and comprises all sorts of virtues. And indeed it is a system of morality so full and comprehensive, as that there is scarce any virtue which this excellent piece does not recommend, and lay down rules for obtaining it; nor a vice or indecency which it does not expose and discourage; it forms the manners of persons of all ages, sexes, and conditions, by an infinity almost of useful maxims and instructions. One learns from it all the duties of religion and civil life, both what piety commands, and politeness and good manners expect. Every one may here discover, so full and obvious is it, what he owes to God, to his country, his neighbourhood, his family, and to himself; how to behave in the different relations of life, either to superiors or inferiors, friends or enemies; and so it may be thought, as indeed some have represented it, to comprise all the duties of both tables: for the precepts which it delivers, and the principal matters which it treats of, may be divided into four sorts: 1. Theological. 2. Political. 3. Economical. 4. Ethical; or rules respecting all sorts of men indifferently, however placed or circumstantiated. These four heads take in most, if not all, the maxims of this book, so that what lies dispersed in the great volumes of philosophers and moralists, is collected into a short compass, and to be found here as it were in miniature: in short, the author has given us at once a whole treasury of wisdom, and with great profusion has intermixed reflections, counsels, exhortations, reproofs, examples, prayers, praises, &c. so that truth appears in different attitudes and forms, but beautiful and engaging under each, and shines

with so complicated a lustre, as cannot but draw attention, and command respect and admiration. But besides the excellent moral instructions here given, some learned men have discovered in it certain vestiges of a more deep and recondite wisdom, and judge it to contain the more secret *Solomonic wisdom* (see Lec's Dissert. on the second book of Esdras, p. 32); which probably was taught in the schools of the prophets, and, after the cessation of them, in those of the great doctors of the law, and interpreters of the sacred writings.

It was composed originally for the use and advantage of those who were disposed to regulate their lives agreeably to the laws of God; with this view the grandson rendered it into Greek, and with the same design has it been translated into many other ancient and modern languages. On the same account, as being an instructive manual, and good for the use of edifying, has it met with general esteem, especially in the western church, and introduced by our first reformers, and the venerable compilers of our articles, into the public service. Nor can it fail of producing, in such as are well disposed, those fruits which one never fails of gathering from the knowledge of truth, when searched after, not merely as matter of speculation or curiosity, but with an honest intention to practise what it teaches. For this reason, as well as to enforce the author's precepts and make his design more useful and extensive, I have sometimes ventured beyond the common and literal sense, and have accommodated a more exalted and spiritual one, extracted either from the valuable comment of Messieurs of Port-Royal, or what occurred to me, and seemed naturally to arise from the text itself, and might without violence be inferred from it: by this means I have brought home to Christians what, by this writer, was originally directed to the Jews, and have assisted the reader to find out the duties of the *new* law, in the letter and precepts of the *old* one.

There is one more excellency which I must not omit, which is common to this with the book of Proverbs, that the maxims are delivered in a way the most useful and beneficial, in such short and weighty apophthegms as may most strongly affect the mind, and yet not overcharge the memory; a method in which the wisdom of the ancients thought it most proper to deliver the rites and mysteries of religion, as well as their civil laws and constitutions. For truths which depend upon demonstration and a long and abstruse chain of reasoning, are not so obvious to all capacities, as those which are couched in short memorial sentences, in expressive aphorisms, in single and often independent propositions, as all collections of proverbial and sententious truths are, which being founded upon experience, and authorized by the observation of others, are admitted as just and approved maxims, and as such successively handed down to posterity; and every age confirms, and finds the benefit of them.

Though it is indubitably certain that this book was not written by Solomon, who lived many ages before, and there are in the work itself internal marks to disprove such a claim, yet it hath been ascribed to him on account of the great resemblance of matter and style, and made by the Latin church to be one of his five books, as they are called, and is so quoted by several of the fathers, and as such in most copies joined with them, and like them wrote stitch-wise in the Alexandrian MS. and supposed, according to Epiphanius, to be written originally in metre. St. Jerome says, that he himself saw a Hebrew copy of this work, not under the name of Wisdom, but of Parables, or Proverbs (Pref. in Prov.) Munster also

and Fagius mention others; but Scaliger, Drusius, and Huetius, think none of these to be the original, but either Ben-Sira's alphabet, or some late Hebrew version made from the Greek, such as that which appeared of the book of Tobit, which Fabricius mentions (Bibl. Gr. tom. ii.). And indeed it must be acknowledged, that this book is composed very much in imitation of the Proverbs of Solomon, and very frequently alludes to and copies from them; hence by Athanasius, or the author of the anonymous Prologue, this writer is said to be *ἁπαδὸς τοῦ Σολομῶντος*, with this difference only, that the sentences of the book of Proverbs are not so closely connected, especially from the tenth chapter of that work, as those of this writer, who more frequently ranges under distinct heads what he observes upon the same subject, and in the Roman edit. and some MSS. titles are occasionally prefixed to some chapters, denoting the contents of what follows, though even this of our author might have been more perfect in this respect, as his reflections upon similar occasions lie too much dispersed, and the distribution of chapters not regular, being probably different collections by him, and not sorted so orderly by the translator as one might expect, and as is intimated in the first Prologue.

We are therein informed, that the Hebrew Sirachides gathered many grave and short sentences of wise men that had been before him, some scattered ones, or remains, probably, of Solomon's *three thousand proverbs* (1 Kings iv. 32), successively delivered down (see Bartoloccius, *Bibl. Rabbin.* tom. i. p. 249. Huetius, *Dem. Evang.* prop. 4). Nor is it to be doubted, but that many useful maxims of other learned men, as well as some of his own, were added by the last Jesus, the son of Sirach, to his grandfather's book, or from marginal additions of other men's sayings of the like nature; which being too few to fill a book of themselves, and, as other fugitive pieces, liable to be lost, if not collected together, they were joined to this larger work of the same kind, to be ready at hand when occasionally looked for. Thus Solomon's Proverbs were augmented with a new collection by the men of Hezekiah, taken, as some imagine, from copies of Solomon's Proverbs, with these sayings added, which therefore passed under the name of Solomon. Be that as it will, such books of apothegms were made, as it were, heads of a common-place book, to which things of the same nature were reduced. So the ancient vocabularies have come to be enriched with many new words, by their possessors in different successive ages. We cannot otherwise account for the variations in the several Greek copies of Ecclesiasticus, and the translations of it, nor for the entire sentences which are found in some and wanting in other copies. And I have sometimes been inclined to think that text, vi. 22, "Wisdom is according to her name, and is not manifest unto many," is one addition of the translator, where he derives the Greek word *σοφία* from a Hebrew one, which signifies *covered*, or *hid*, which the elder Jesus, who wrote in Hebrew, could not do, but his grandson might, who was skilled in that and the Hebrew tongue. And the like probably may be observed of xliii. 8, as the reading is in all the present Greek copies.

The Hebrew Sirachides wrote his book in the language of the Jews of Jerusalem, such as was used after their return from the captivity, probably either in the Chaldee dialect, or Syriac, as a manual for the Jews in Egypt. The learned suppose the original work itself to have come down imperfect, either through the author's death, or the loss of some part of it in Egypt (see Bishop Chandler's *Vindic.* of

Def. p. 81—85): which may perhaps account for the great incoherence and abrupt transition in many places. We have no authentic monument whereby we can know how long the original was preserved; it is supposed to have been lost, either in troublesome times, or dropped through disuse. The Greek is the present and only original, and is the most early and authentic translation of this work, made for the use of the Jews in Egypt in their dispersion, who had then almost all forgot their native tongue; and so this, as well as other books, not canonical in that language, might easily be lost. It seems to have been too literal a translation, which often occasions the sense to be either obscure or deficient. The translator himself has the modesty to acknowledge, that he doubts he has failed in expressing the full spirit of the then language, whether it was the ancient and pure, or more modern and corrupt Hebrew, and ingeniously apologizes for not coming up to the exact propriety and expressiveness of the original; which might indeed easily happen, as it has to the law and the prophets, which lose much of their energy, when attempted in another language, as is well urged in his favour in the second prologue. It is well if inaccuracy be his only fault; Drusius seems to think, that he has sometimes actually mistaken the meaning of the original in some of the more obscure and intricate passages; and no wonder that this too should happen, for even the Greek version of the canonical books has often stumbled on seemingly plain ground.

There is a strange transposition of chapters in the best Greek copies of this book, from ch. xxx. to xxxvi. to say nothing of whole sentences or verses so transposed, on which account the printed editions, as may well be expected, greatly differ from one another; these, with the number of various readings, which Hæschelius has collected with much exactness, and are chargeable chiefly on the carelessness of transcribers, show the present state of it to be corrupt and mutilated. And with respect to the Greek translation itself, I am far from contending that the language is beautiful, or altogether correct. On the contrary, it does not always seem agreeable in construction to the received rules of grammar; and especially the uncommon use of the Greek particles, so frequently to be met with in it, has been objected to, as harsh: but these particularities I conceive mostly owing to the idiom of the Greek Macedonian language, and are not so properly faults, as modes of that adopted tongue. But that it abounds with solecisms, as Camerarius and others have charged it with, I cannot admit. For the Alexandrine Greek, in which dialect this book, as we at present have it, undoubtedly was written, however wide from the common and received way of writing, has yet, by some men of learning, been observed to concur with it very surprisingly, where one would not expect it. Hebraisms indeed often occur in the text, and so they do in the Greek one of the Old and New Testament; but they are not reckoned by the judicious faults or blemishes. Philo, I believe, is not oftener guilty of solecisms than other Greek writers, nor the Christian fathers, who wrote in Egypt, nor do the LXX. often transgress in this way, unless when the perplexity of the original, or their defect of understanding it, drove them accidentally so to do, which perhaps may be the case of the translator of this book.

I have before intimated, that in his version, he often uses the Macedonian Greek language; for from the time of Alexander the Great, it is certain, the Jews began to hellenize, and that the Greek tongue, spoken by the Macedonians, became more

common among them. And indeed, it is no wonder that the Jews of Alexandria, to whom that monarch, and Ptolemy Soter after his death, granted the same privileges with the Macedonians, and other Greeks, should, by their constant intercourse with the other citizens, among whom they were there mingled, be necessitated to learn and constantly use the Greek language, and that *that* should happen to them here, as did before at Babylon on the like occasion; I mean that, by accustoming themselves to a foreign language, they should forget their own. And this will appear the more probable, as we learn from Philo, Josephus, and the apocryphal writings, particularly the books of Maccabees, Wisdom, and this of Ecclesiasticus, in which frequent allusion is made to Grecian rites and customs, that the Jews had learned their philosophy, and embraced several of their opinions, ever since their conversing with that people under Alexander the Great, the Ptolemies, and Seleucidæ his successors, who reigned in Egypt and Syria.

The old versions, particularly the Syriac and Arabic, are sometimes so wide from the Greek, that one scarce knows how to believe that they were made from it, often inserting long paraphrases foreign to it, and in other places omitting as much; and yet there is no good reason to think that they translated from any Hebrew copy; if that indeed was certain, they would stand on an equal foot with the Greek, excepting its being translated so early, and by so near a relation. Nor do the oriental versions agree any better with the Latin. As to the Vulgate in particular, it is uncertain what copy it follows, or of what authority that copy was: it sometimes adds whole sentences, which have nothing to answer them in the Greek; possibly the translator, to be more explicit, gave two renderings of the same sentence, or, as Huetius conjectures, inserted some parallel maxims from some other work. It does not appear to have been interpolated, except some marginal annotations should accidentally have crept into the text, much less to have been corrupted with design by an officious hand: and there is still less reason to assert, that any alterations have been made by the pious fraud of some Christian, to make it conform to and countenance some favourite sentiments and opinions, as Grotius has, without any warrant or proof, more than once intimated. Bossuet, Calmet, and the other commentators follow the Vulgate too implicitly and securely, and make that version the foundation of their annotations, and no wonder that the popish expositors should adhere religiously to it, which the council of Trent has confirmed and ratified. It may be observed of all these, and of Grotius himself among the rest, that by commenting from this, instead of the Greek, which serves now for the original, a sense is often given either superfluous or foreign to the author's meaning.

The old English versions, as Coverdale's and the Bishops' bible, generally copy the Vulgate too closely, imitating and transcribing it in many [faulty] instances: the Geneva often departs from it for the better. Our last translators are not so servile, nor do they follow any one Greek copy invariably, as it is difficult, I may say, impossible, to fix upon any one copy as the true standard of the rest; but they seem chiefly to have regarded the Complut. which, though it lies under a suspicion of conforming its Greek to the Vulgate; yet Dr. Grabe (Prolegom. cap. 3. §. 1) says, it exhibits a text in this book, "Non nuper fictum aut interpolatum, sed jam olim a patribus ita lectum." But they scruple not occasionally to prefer the Latin before the Greek, where they think it gives a better sense, and sometimes

even to adopt conjectures, unsupported by any copy, for the same purpose. But upon the whole, either not attending sufficiently to the scope of the context, or not expressing fully the spirit and propriety of the Greek, their rendering is in very many places inaccurate and obscure, and in some faulty and mistaken. These defects are indeed discernible in many translations, made immediately from the original; but they must necessarily be more numerous, where translations are made from one another, as most of our English ones probably are; which holds true of the canonical books (see Boyle on the Style of the Holy Scriptures), as well as of the apocryphal writings.

The learned are divided in their sentiments about the time of writing this book. The first opinion is of those, who refer it to the reign of Solomon, and make that prince to be the author of it. But to the reasons before hinted at against this notion, we may add, that this writer speaks of Solomon himself, very much to his discredit; of the kings his successors; of prophets, and other famous men, who lived before and after the Babylonish captivity; of the twelve minor prophets, and cites the very words of Malachi, the last of them. He mentions also Simon the high-priest, whose time, whether we understand it of the first or second of that name, will by no means synchronize to the era of Solomon's reign. And the author in some passages (as xxxiv. 11, 12. li. 6) discovers certain particulars of his own life, which cannot be applied to that prince. The second is of such as place this writer under the pontificate of Eleazar, and in the reign of Ptolemy Philadelph, between A. M. 3711, the supposed year of Simon the Just's death, and A. M. 3783, the year of Euergetes the First's death, according to Usher, and other chronologers. This opinion is in part admissible, and may be true so far as it relates to this writer's going into Egypt, but not as to the time of his writing this book of Ecclesiasticus, which was under another reign, and in his more advanced age. The third is of those, who place him either under the pontificate of Simon II. of whom they understand ch. 1. or of Onias III. before Christ, cir. 171 years, and make him (the grandfather) to go, or rather flee into Egypt, on account of the persecutions and distresses which the Jews suffered under Antiochus Epiphanes, to whose troublesome times they refer ch. xxxiv. xxxv. xxxvi. li. This opinion is as much too late for the author's writing his original work, and agrees not with his seeing Simon the Just officiate, mentioned ch. 1. nor does it allow a sufficient distance of time between the two Sirachides, the author and the Greek translator, the latter of whom translated, as he himself says, under Euergetes, which must mean the second of that name. The new hypothesis advanced in the following discourse of the irrelative times, makes the grandfather to have written Ecclesiasticus some time under Euergetes I., about 232 years before Christ, and the grandson to have translated in the first year of Euergetes II., or rather of the joint reign of the two brothers. Which date is proposed as most probable, because otherwise the life of the translator would be carried beyond the age of man, as will appear distinctly from the chronological table annexed; for the favour of which I am obliged to the singular goodness of a very learned prelate, to whom religion and the republic of letters are greatly indebted, and whose sentiments on all occasions are so just, that every the least work of his is truly valuable.

Some disputes have been raised concerning this writer, from his being called *Jesus, the son of Sirach*. From the first some have contended, that the author of this book was Jesus, son of Josedec the high-

priest, mentioned Hag. i. 1, as we meet with several of this name in the Jewish history; but as that Jesus lived in the times of Zachary, Malachi, Ezra, and Nehemiah, he must have been some centuries before our author; for these holy men flourished under Darius Hystaspes, who preceded even Alexander the Great two hundred years; but this writer lived after prophecy had ceased, after the time of Ezra, and the perfecting the canon, even after that of Simon the Just, the last, as is generally supposed, of the men of the great synagogue, from whose family, by Eleazar, probably this writer was descended. From the second, viz. *son of Sirach*, it has been alleged by some rabbins and Christian writers, that, as the Jews have now a book among them which they call the book of *Ben-Sira*, i. e. the book of the son of Sira; and this book containing a collection of moral sayings, this *Ben-Sira*, or the son of Sira (of whose proverbs Fagius has given two alphabets in Hebrew and Chaldee, with a Latin version), is the same with *Ben-Sirach*, or the son of Sirach, and his book the same as that of Ecclesiasticus. But this surmise seems to be founded only in the similitude of the names of these authors; for there is so far from being a perfect agreement or a conformity of sentiments between them, that *Ben-Sira's* alphabet has many things which the other has not, and some quite contrary to it (see note on xxv. 26), and others trifling, ridiculous, or indefeasible, as will appear from a comparison of the sentences, which Corn. a Lapide, to prove them different persons, has prefixed to his commentary. Those few parallel ones which we meet with, possibly Jesus might adopt, and insert into his own work, as there is a very considerable difference betwixt them in point of time likewise. For this *Ben-Sira*, according to some Jewish writers, was the son or nephew of Jeremiah, and not long after his time, and had a son named Uziel, and a grandson Joseph (names which suit not either the author or the translator), and so must have lived in the time of the captivity, or soon after the return from it; but the author of Ecclesiasticus flourished after the time of Alexander the Great, and the establishment of the Greek monarchy (see Buxt. and Bartolocc. Bibl. Rabbin). With as little reason is Jesus, the writer of this book, supposed by others to be one of the LXX. interpreters; for though it is probable he went into Egypt in the time of Ptolemy Philadelph, yet that he was sent thither, or assisted in that translation, or took the hint from questions proposed to those interpreters, to set about his own work of moral sentences and apothegms, is all conjecture. This notion took its rise probably from Aristeus mentioning one of that name amongst those interpreters, which, suppose it true, though his account is generally reckoned fabulous, is not sufficient to determine that Jesus, the son of Sirach, was the person.

I have, in the comment on the book of Wisdom,* considered and examined the principal councils, on the sanction of which the Romanists ground the canonicalness of this, and the other apocryphal writings, to which I beg leave to refer the reader: at present I shall take notice of and confute another pretence, which is urged by some of that communion,† viz. that besides the first canon of scripture, made in the time of Esdras, there was another added in the time of Eleazar the high-priest, by a council then assembled at Jerusalem, when they sent their seventy-two interpreters to Ptolemy, king of Egypt, for the translating their Hebrew bible into Greek, in

which council they canonized the books of Tobit, Ecclesiasticus, and some others. In answer to this, I observe,—1. That it does not appear by any evidence that the Jews ever had any such second canon among them. 2. Had there been any such, they were too tenacious of their laws, and the traditions of their elders, ever to have parted with it. 3. To what purpose should they afterwards reject such a canon, or what would they have gained by it? Possibly they might have been willing to abolish or mutilate those scriptures, as Isaiah and Daniel, which prophesied of the coming of Christ, at the time when they rejected him; but what should induce them to attempt an alteration as to these books in which there are no such prophecies against them? 4. Had these, now called *apocryphal* books, ever been made parts of the canonical scriptures, it would have been a wicked sacrilege in the Jews after to have rejected them; nor would Christ, that so often and sharply reproves them for taking away the true sense of Scripture, have failed to have condemned them more severely for renouncing whole books of it. As there is then no such canon any where to be produced, nor any probability that the Jews should receive any such, who religiously adhered to the first as delivered to them by the prophets, and still less reason to imagine that they ever should part with it afterward, if once authorized, it is as clear as any evidence can make it, that there never was any such second canon of scripture made by a council of Jerusalem (see Cusin's Schol. Hist. p. 14, &c.). Calmet indeed says, that it is a received opinion of the catholic church, that this book was placed in the canon of scripture; and that it may be demonstrated by the testimony of several fathers, and by the tradition of all Christian churches, and by its being quoted by a great number of ecclesiastical writers, as a work inspired by the Holy Ghost. To the first assertion I answer,—that if, by the catholic church, he means the church universal, it is not true. Episcopius, to show the agreement of Christian churches with the Jews in this point, enumerates the decisions of nine of the eastern, nine of the western, and two of the African churches, determining for the canon as we now have it, and excluding all other, but the twenty-two books received by the Jewish church, and contained in the Hebrew bible (see Joseph. cont. App. lib. i.). If, by catholic church, he means that of Rome in particular, her judgment cannot outweigh the decisions of a larger number, and churches of greater authority, viz. those of Jerusalem, Alexandria, Antioch, and Constantinople, to the contrary. As to the second pretence, that the fathers revere and quote this book as scripture, it may be replied, 1. That the term *scripture* is often taken laxly, to signify any ancient ecclesiastical writings, containing excellent and pious instructions in them; in regard whereof this book, and the other of Wisdom, may have been called holy writings, and divine books, and sometimes canonical ones, but not in so true and strict a sense as the other uncontroverted books are. 2. That when either the Greek or Latin fathers make a more honourable mention of them, and attribute to them the title holy writings; yet this does not place them higher than in the second rank of scriptures, which are of a lesser, imperfect, and doubtful authority.

I shall, in a third and last part, which will finish my whole design, attempt to illustrate in the same manner the books of Tobit, Judith, Baruch, &c., to which I shall add some strictures and observations on particular passages in the books of Maccabees and Esdras. And this, God willing, shall follow with all convenient speed.

* Annotat. on Calmet's Preface.

† Genebrard, Maldonate, Serarius, Perron, &c.

PROLOGUE.

Almost after all the prophets.] Either this is a mistake, or they mistake who make Malachi the last of all the prophets; for should we understand this of Jesus the grandfather (to carry the matter as high as possible), though undoubtedly the grandson is meant here, as the learned have very justly observed that this book was wrote in the third century before Christ, and translated about a hundred and thirty-three years before his advent (see Bishop Chandler's Def. p. 41); we cannot reconcile the assertion here with the time in which chronologers have fixed the death of Malachi, and the completing of the canon; which Helvicus, Prideaux, Usher, place about anno 428. Artaxerxes 37, except the word *prophet* is to be taken in a more lax and extensive sense (see the following discourse).

PROLOGUE II.

For in the eight and thirtieth year coming into Egypt, when Evergetes was king, &c.] The learned are greatly divided how to settle this difficulty: they are not agreed whether the words should be understood of the thirty-eighth year of the translator, or of the years of the reign of Evergetes, or of the thirty-eighth year of jubilee, or of the thirty-eighth of the Dionysian era, or of the thirty-eighth year of the Jews' deliverance from slavery under Ptolemy Philadelph, or of the thirty-eighth year from the grandfather's writing his book in Hebrew, or of the thirty-eighth year from the grandson's coming into Egypt. See the following discourse, where these opinions are discussed, and the difficulty cleared up.

I found a book of no small learning; therefore I thought it most necessary for me to bestow some diligence and travail to interpret it.] Our translators suppose the book he translated to be the same that he found; but can this be? was he a stranger to his grandfather's work till he happened to meet with it in Egypt? The account in the former prologue is, that the original work was transmitted from father to son; viz. by Jesus the elder to Sirach, and by Sirach to Jesus the translator; and no doubt but it was preserved by them as a most valuable work in their family. Of this, indeed, Jesus the translator gives some account above; and yet by this expression it seems as if he met with his grandfather's work by mere chance in Egypt, which is not an easy supposition. May not ἀφῆμοιον here stand for, and relate to, some other book, the meeting with which was his inducement to translate his grandfather's work in like manner? for they seem to be plainly distinguished, as two different works, but of the same nature and kind; ἀφῆμοιον, which is properly rendered here, from the Greek, *exemplar* in the Polyglot bibles, does not signify a copy or transcript of the original book (nor is it usual, speaking of a copy, to say, *exemplar non parvæ doctrinæ*), but means a learned and ingenious performance of the like kind, which moved him to an imitation of it in a similar case, to translate the work he had before spoken of, and to publish it for the sake of his countrymen in dispersion. Though ἀφῆμοιος is *dis-similis*, ἀφῆμοιον here must be understood in the sense of ἀφομοίωμα, *similitude or likeness*. And what book so likely to be this ἀφομοίωμα, as one of the τῶν πατρίων βιβλίων written after the prophets? and among these what so probable, says a very learned friend, to whom I am not a little indebted in the following work, "as the Wisdom of Solomon in particular, the translation of which into Greek he might first meet with in Egypt, after he had made some stay there; and which, being done with great skill, and proving very instructive, might be his motive to think of doing the like with his grandfather's collection of sentences, which were of the same kind, and partly on the same subject (see first Prolog.)? This likewise might be his inducement to entitle his work in the same manner, *Wisdom*. For the first Prologue says, "he gave it this name," and that Jesus did imitate Solomon, which perhaps was the reason why one is tacked or joined to the other. Our translation, therefore, of the above-said passage (he conceives) should run thus: "For in the thirty-eighth year (of my age) being in Egypt, in the reign of Evergetes, and staying there some time, I met with a learned and instructive tract or instance of this kind; and thereupon I myself (αὐτὸς) thought I was bound to apply myself with close study and diligence, to the rendering into

Greek this same book," τῆνδε τὴν βιβλίον; viz. his grandfather's, which he before recommended as a most useful book. This makes his whole prologue consistent with itself, and to be easy and natural, and likewise conformable to the account given in the anonymous prologue above." I could not conceal from the reader this ingenious conjecture; how far the circumstance of time, and the era of the respective writers, will confirm it, the learned must determine.

A
DISCOURSE

CONCERNING

THE AGE OF THE TWO SIRACHIDES,

ONE THE AUTHOR, THE OTHER THE GREEK TRANSLATOR,

OF

THE BOOK OF ECCLESIASTICUS.

WHERE there are intrinsic characters in any author, that show the age he did or did not live in, or give ground for reasonable conjectures of the time he wrote in, little notice should be taken of any authorities to the contrary from writers of a distant, subsequent age, to the prejudice of the author, whose characters they overlook or contradict. This is the case of the prologue of St. Athanasius, which is joined with the prologue of the Greek translator of the book Ecclesiasticus. It is probable he is the same Athanasius, bishop of Alexandria, as Euthalius dedicated his edition of the Acts and Epistles to, who flourished between the years 458 and 490, as is proved by Zacagny the editor; and if so, he was above a century at least from the age of the great Athanasius, and at too great a distance from the age of the translator of Ecclesiasticus, to be regarded in any historical or chronological point, wherein he differs from that translator.

This I take to be the shortest way of getting rid of the first difficulty in the prologue of Athanasius the younger. The age of Malachi is too well settled to be shaken by so modern an authority; and for the author of the Hebrew Ecclesiasticus, he is in several places express against the assertions or deductions that may be drawn from any expressions in the prologue aforesaid. For instance, the Hebrew Sirachides speaks in the praise of the twelve minor prophets, xlix. 10, "And of the twelve prophets let the memorial be blessed."—So that he not only lived after them, but even after the prophecies were collected into one volume, which went under the denomination of the twelve prophets, as did the collection of the five books of Moses under the name of the Pentateuch, and of the Octateuch, when the three other books were added to it.

And to be sure that Malachi, the last prophet, made one in the collection of the twelve prophets, the same Hebrew Ecclesiasticus quotes the very words of Malachi, as a prediction of his, then yet to be fulfilled. For speaking of Elias, who, as Malachi foretold, was to come before the great and terrible day of the Lord, he epitomizes what Malachi had said upon that occasion (iv. 5, 6): "Elias (says he) was ordained to pacify the Lord's judgment before it breaks forth." And then quotes the very words of Malachi (xlviii. 10), "To turn the heart of the father unto the son."

But how then are we to understand Athanasius when he says, "The son of Sirach lived almost after all the prophets?" It is of no consequence whether we understand him at all. If he meant almost after the twelve, or any of the minor prophets, he is plainly mistaken. And if he uses the word *prophet* in any other sense, it is foreign to your purpose. Possibly he might learn of the Jews (who esteemed the מְרִיקָל to be a lower degree of prophecy) to call those prophets who favoured with that gentle voice; or rather, with Josephus, to term some holy men prophets, who lived in the interval between the ceasing of prophecy and the advent of Christ, and predicted a few future events, relating to public or private affairs, which came to pass accordingly, as Josephus affirms.

The same prologue of Athanasius affirms, that Sirachides was no less "famous for wisdom than Solomon," which, I think, intends no more than that his collection of wise, pithy sayings, was in as great repute, was known and read as much as the Proverbs of Solomon, which were in the

highest esteem for their wisdom and learning. As much as to say,—Sirachides was looked on as another Solomon, for his wise, moral, and economical precepts. Eastern comparisons (and herein the Egyptians imitated them) are not to be stretched to every degree of equality. Sirachides might imitate Solomon, and resemble him in many things, without coming up to his full height of wisdom, much less to his spirit of inspiration.

The learned are indeed much divided in opinion, touching the thirty-eighth year, mentioned in the prologue of the Greek Sirachides, but most of their reasons may be answered easily, and methinks I see, in the prologue itself, light enough how to understand it differently from them all. His words are these: "Ἐν τῷ λή ἔτει (ἐπὶ τοῦ Ἐυεργέτου Βασιλέως) παραγενθεῖς εἰς Αἴγυπτον καὶ συγχρόνως, εἶπον οὐ μικρᾶς παιδείας ἀπόβιον: of which I take the sense to be this, "For in the thirty-eighth year (Evergetes being then king) after I had come into Egypt and sojourned there all that whole long time, I met with a copy or exemplar of this book, fraught with no small learning."—To synchronize, is to be equal in time or duration with some other thing: and here is nothing to synchronize with besides the thirty-eight years of his abode in Egypt, which began from the year of his first entrance into that country, and concurred with the succeeding years to the thirty-eighth.

I am aware that ἀπόβιον or ἀπόβιον (as some manuscripts have it) is not classical Greek. For though ἀπόβιος doth usually stand in the Greek writers for *unlike*, taking the particle ἀπό in a contrary sense to that I use it in, yet since ἀπομοιωσις commonly signifies *similitude*, I cannot see why ἀπόβιον may not signify a counterpart of a writing, copied upon, from or after it. It must be remembered, that in Alexandria, the common people, as yet, spoke Macedonian Greek, and our translator, conversing much with them, might fall into their dialect, or compound Greek words as they did, though not so much in use before him, when he thought them to be most expressive of his meaning.

They that understand this thirty-eighth year of part of the jubilee year, surely did not consider that those years, no more than the sabbatical years, were observed out of the land of Canaan. The design of the jubilee was, to preserve the inheritances of families within their own proper tribes; and therefore when a possessor, through misfortune, or luxurious living, had been forced to mortgage his estate, it was ordained to be restored to him or his heirs, at or after the revolution of fifty years, and so the inheritance was restored to the family that formerly possessed it; but as the Jews had no inheritances in their dispersions, the jubilee year was impracticable, and the observation of such an epoch needless, and next to impossible.

Nor will recourse to the Dionysian year help those who would accommodate this thirty-eighth year to that epoch; for his era beginning from the first of Ptolemy Philadelphus, and Philadelphus reigning but thirty-eight years, according to Ptolemy's Canon, at most thirty-nine according to Josephus, the first of Evergetes must be the thirty-ninth or fortieth of the Dionysian era, and consequently exceeds a year or two the thirty-eighth year of the Greek Sirachides.

The year of the Jews' deliverance from slavery, under Ptolemy Philadelphus, bids fairest for a Jewish epoch to be remembered in Egypt; but as this deliverance has no other nor better authority than that of Aristeus (for Josephus follows him), the fact is doubtful, especially since this deliverance is said to be purchased with a large sum of money by the Jews, which how they that were slaves, and not long ago led captive into Egypt, were able to amass, is not easy to guess. The year of this deliverance is not mentioned by Aristeus. Eusebius (upon what authority I know not) places it in the second or third year of the reign of Philadelphus; but that is most improbable, that a wise king, just come to the throne of a newly-conquered kingdom, should make it one of his first acts to do the most provoking thing possible to a superstitious, changeable, seditious people, viz. the procuring the publication of a book that rallied their religion and their gods, and exposed the tyranny and cruelty of their ancestor kings, and perpetuated the history of the shameful destruction of their nation, in the cause of those very Jews that were now again their slaves. Scaliger, therefore, from the reckoning of Julius Africanus, places it in the latter end of his reign. By the computation, therefore, of Julius Africanus, this version was not made under Evergetes the First, for he reigned but twenty-four years; and add to those twenty-four years the five or six years of Philadelphus, after the Sirachides had made this pretended

Greek version, and you get no higher than five or six years more, which fall short of the thirty-eight years in the prologue.

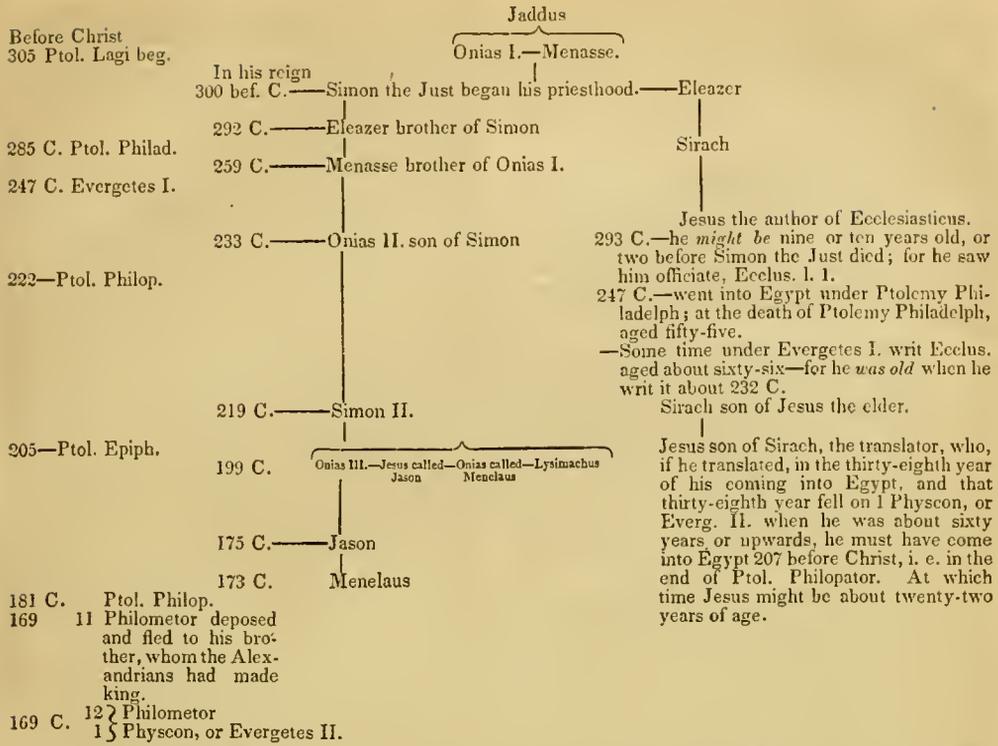
Indeed, by Eusebius's computation, the Greek Sirachides might come into Egypt, and begin his translation the second or third of Evergetes; but then there are other circumstances that overthrow this opinion also: for the Hebrew Sirachides writ his book under a king of Egypt, who persecuted the Jews, and from whom he was in danger of his life after many sufferings by false accusations, &c. This could not happen in Ptolemy Lagi's reign, because the elder Sirachides was scarcely born at that time, at least he was too young to repair into Egypt to get wisdom and knowledge, which, as he himself seems to intimate, was the end of his going thither, much less was he of an age capable of writing a book of such wise instructions and observations. Nor is it likely that he or his people should suffer such grievous things under Philadelphus, a prince of a most humane temper; and particularly favourable to the Jewish nation, according to the same Eusebius: if then we bring the Hebrew Sirachides into Egypt, not sooner than the reign of Evergetes the First, the Greek Sirachides could not in his reign translate this book; for a proper interval must be allowed between the writing and the translation, much longer than the reign of Evergetes, or even of his successor. It must be considered the Hebrew Sirachides wrote his book in Hebrew, or in the language of the Jews at Jerusalem, as a manual for the Jews in Egypt, who must therefore be supposed able to read and understand well that language: but the Greek Sirachides therefore translated this book out of Hebrew, because the Jews had then almost all forgot their native tongue. Thus the Greek prologue of the translator: "Having found a copy of no small learning, or instruction, I thought it most necessary for me to bestow some diligence, and travail to interpret it with great watchfulness and skill, in my leisure hours, to bring the book to an end, and set it forth or publish it for their use, who, in this Egyptian dispersion or peregrination, were given to study or learning, being before prepared in manners to live according to the law." This was the very end proposed by his grandfather in writing the book; "to the intent (says the translator, in the same prologue) that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law." Such a change in language in the same people might easily happen within the compass of three generations, or of a hundred and twenty years, and not much sooner; consequently the Greek translator did not tread too quick upon the heels of the Hebrew writer, but his age must be brought down to the reign of a later Ptolemy; and if he did translate, as he says he did, under Evergetes, he must be under Evergetes the Second, and at a good distance from Evergetes the First.

The opinion of those (which is the general opinion of learned men) who make this thirty-eighth year to be the year of his life, is liable to few or no exceptions; but it seems to be too vague an expression, without some word, expressive of his age, to restrain it to that sense, unless it should appear that such omissions are not unfrequent in this translation: the mention of his own age at all does not seem to be of any importance towards raising the value of the work itself; but the long stay in Egypt before he undertook it, implies that he was well qualified for such a work, and fully acquainted with the want his countrymen were in of such a translation.

The following genealogical table may contribute to strengthen what I have advanced above concerning the age the translator lived in; at least it will show that Jesus the younger could not translate his grandfather's book under Evergetes the First.

I think it may be collected from several passages of Ecclesiasticus, that Sirachides the writer was of the priestly line, and if we may credit the reading in some Greek MSS. Eccles. l. 3, he was descended from Eleazar, the brother of Simon Justus, the high-priest: and should that be allowed, I make Jesus, the son of Sirach, the younger, to have translated thirty-eight years sooner than Archbishop Usher doth, viz. in the first year of Evergetes the Second, ante Chr. 169, and not in his thirty-eighth year, 132, which would protract the translator's life too long.

I would not be thought in the table to fix the year precisely, when each priest entered on his office. It is sufficient for our purpose, that it is near the time specified allowing about thirty years to each priest's continuance in his office.



But whether the elder Sirachides was of the family of Simon the high-priest by Eleazer or not, it is certain he was of a competent age to remember Simon's graceful performing of the duty of high-priest; that he was not of sufficient age and experience, before the reign of Evergetes I. to write his book, *in old age*: and that the reign of Evergetes I. was too short (twenty-four years) for his grandson in advanced years to translate this book under the same

Evergetes: as, on the other hand, the grandson must have lived beyond the usual period of men, to begin this translation in the thirty-eighth of Evergetes II. according to Usher, or his father Sirach must have exceeded the like period, did he, the son, at the thirty-eighth year of his life, reach the reign of Evergetes II. and yet his grandfather Jesus be acquainted with Simon the First.

E. DURESME.

THE BOOK OF ECCLESIASTICUS.

CHAP. I.

Ver. 1. *All wisdom cometh from the Lord.*] The author opens this book, as Solomon does his of Proverbs, with the commendation of wisdom; he shows its eternity, emanation from God, and union with him. Wisdom is sometimes taken for that eternal wisdom, which is an essential attribute of the divinity; sometimes personally, for the *Λόγος*, or the Word begotten of the Father; and sometimes for that derivative wisdom, which God's infinite goodness is pleased to communicate to mankind in different measures and proportion. But in scripture, and in these sapiential books particularly, whenever mention is made of wisdom with any mark of commendation, either the sincere practice of religion and virtue is meant by it, or such knowledge, at least, that has a near and strong influence upon it. That all wisdom cometh from the Lord, is exactly the sentiment of Solomon (whom this author very often imitates and copies) Prov. ii. 6, "The Lord giveth wisdom, out of his mouth cometh knowledge and understanding." And therefore St. James well advises, "If any man lack wisdom, let him ask it of God, that giveth to all men liberally" (i. 5, see also Dan. ii. 20—23). *Sapientiam homini tribuit Deus* (says Lactantius) *quam terrenus Pater dare nullo modo potest* (De Opificio Dei, cap. 19); distinguishing God

in this particular from an earthly parent; who, though he can give temporal good things for the comfort of life, yet cannot he give wisdom for the conduct of it. This observation of our author should excite us to adore God with a respect and duty worthy of him, and to acknowledge with the profoundest humility, that God, in giving us wisdom, has given us the greatest gift that he can bestow, even a gift in some sense equal to himself. *And is with him for ever.*] The Vulgate renders, *Et cum illo fuit semper, et est, ante ævum.* The first clause is not in the Greek. The meaning of the latter is, that wisdom, considered as the *Λόγος*, or a divine attribute, is always present with God, as his joint-counsellor, and the partner of his throne. See Wisd. viii. 3, ix. 4; Prov. viii. 22, 27, 30, to which agrees the Tigurine version, *et eidem semper conjuncta est.* Rabanus Maurus, understanding it of the Logos, says, this author opens his book as St. John does his gospel, "In the beginning was the Word, and the Word was with God," &c. If with the Vulgate and some other Latin translations we understand it in the *præteritum*, the sense then may be,—that God had from all eternity a perfect idea of his future works; that the design and order of the creation, with the whole series of providence, were always present in the eternal mind, in a manner infinitely more perfect, than the scheme of any work can be sup-

posed to be in the memory and understanding of the best architect.

Ver. 2. *Who can number the sand of the sea, and the drops of rain, and the days of eternity?* [We meet with a sentence resembling this, xvii. 10, "As a drop of water unto the sea, and a gravel-stone in comparison of the sand, so are a thousand years to the days of eternity." Virgil has the same comparison,

"Quem qui scire velit, Libyci vellet æquoris idem
Discere, quam multa Zephyro turbentur arenæ;
Aut ubi navigis violentior incidit Eurus,
Nosse quot Ionii veniant ad littora fluctus." (Georg. lib. ii.)

As to the first of these, viz. the quantity of the sand, Archimedes has made an attempt to show the possibility of numbering them (Lib. de Arenæ numero); and the Pythian Apollo, to recommend his oracles; and raise a high conceit of the immensity of his knowledge, boasts of his skill in this particular,

Οἶδα ἐγὼ ψάμμων τὸν ἄριθμον, μέτρα θαλάσσης.

And as one cannot count the days of ages past and to come, so is it equally impossible to date the epocha of wisdom, to fix the time when she first began to be, or to determine her certain period. The impossibilities here referred to (for such they must be acknowledged with respect to human power) God only can effect, who, as the prophet sublimely describes him, "measures the waters in the hollow of his hand, and metes out heaven with a span, and comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance; whose spirit none hath directed, nor showed to him the way of understanding" (Isa. xl. 12—14).

Ver. 3. *Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?* [See vi. 22, and note upon it. As in the former verse wisdom is compared to three things that cannot be numbered, so in this it is compared to as many as cannot be measured; intimating, that as these cannot be measured or numbered by any but God, so neither is wisdom known to, or can be perfectly comprehended by, any being else. Thus Job, speaking of the unsearchable wisdom of God, and his unfathomable perfections, puts these inquiries, and illustrates the absurdity of the attempt by some of the like instances; "Canst thou search out the Almighty to perfection? It is higher than the heaven, what canst thou do? deeper than hell, what canst thou know? the measure of it is longer than the earth, and the breadth of it than the sea" (xi. 7—9). And the apostle cries out, "O the depth of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33). Hesiod, in his Theogony, describes the height of the heavens by saying, a smith's anvil would be nine days in falling from thence to the earth; which is as random a conjecture with respect to the height above, as the attempt of Archimedes was rash of numbering the sands beneath.

Ver. 4. *Wisdom hath been created before all things, and the understanding of providence from everlasting.* [Προτέρα πάντων ἐκτίσται σοφία, καὶ συνέσις φρονήσεως ἐξ αἰῶνος. The Greek translator expresses wisdom by different words in this book, as σοφία, συνέσις, φρόνησις, παιδεία, &c. If we should understand wisdom here personally, it does not follow that the Logos is a creature, or even the first-born of every creature in point of order and time; the expression here rather implies his existence before all things, even before the beginning of the visible world. For if the Logos created all things, as the scripture assures us, that "without him was not any thing made" (John i. 3), he cannot himself be any part of the creation, either in heaven or earth, or be numbered among the creatures, as he was before all created beings. It is well worth observing, that wisdom is not here said to have been created προτέρα πάντων, "the first of all things," but προτέρα πάντων, "before all things;" before the creation of any thing in heaven, or in earth, and to have been ἐξ αἰῶνος, from eternity, as αἰών is strictly taken in the preceding verses. Πρῶτος is used in this sense often by the LXX. and by this author, xii. 17, xli. 5, xli. 3, and is equivalent here to πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἐκτίσται με, xxiv. 9. See note on that place, where the verb ἐκτίσται, the same that is here used, must mean an eternal generation, as it is said to have been πρὸ τοῦ αἰῶνος, and ἀπ' ἀρχῆς, from the beginning, and before the world; in which sense most catholic writers understand it, Prov. viii. 22, a passage particularly resembling this, and from which probably it was taken, where wisdom is said to have been with the Lord "before his works of old;" i. e. before the works of the creation, from everlasting, or ever the earth was. It is observable, that our translators render, "The Lord pos-

sessed me from the beginning," following a copy which read ἐκτίσται, as the Hebrew word is translated by Aquila, and Philo, de Temulentia. But allowing ἐκτίσται to be the true reading, which is disputed, it may be used both by Solomon and the son of Sirach in the sense of *generated*, and thus Athanasius, Sermon 3, cont. Arian; Cyril. lib. v. Theas. cap. 6; Hil. lib. de Synod. understand *creation*. And indeed the terms *generation* and *creation* are often used promiscuously in the best authors. Thus Cicero, Quoniam plurima beneficia continet Patria, et est antiquior Parens quam is qui, ut aiunt, creaverit, major ei profecto, quam Parenti, debetur gratia (Lib. i. de Repub.). And in this sense we find it used by Virgil, Æneid. lib. x. 517, 543. And on the other hand *generation* is sometimes used for *creation*; thus Ps. xc. 2, πρὸ τῶν ὄρων γεννηθῆναι, "before the mountains were brought forth;" i. e. *created*, or *existed*. And when such strong terms as beforementioned, expressive of eternity, are added to κτισθῆναι, it then means *eternal generation*. In like manner, when Homer calls the gods αἰγιγενέτας, we cannot suppose that he means any reflection upon them, or intends any lower sense than that of αἰὼν ἔδουτας. Indeed, Apoc. iii. 14, the Logos is said to be, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, "the beginning of the creation of God;" an expression, according to the inaccuracy of our translation, not very unlike, "Wisdom was created before all things," as if the Logos was but the first of God's creatures, made use of as an instrument to create all others; whereas ἀρχὴ in this place signifies an author, an original efficient cause or creator, and so in all the divine and moral writings this word is used, and applied to the infinite and eternal Being. The Ethiopic version of the place in Latin agrees herewith, et fuit ante omnia quæ creavit Deus (see Blackwall's Sac. Clas. vol. ii. p. 177). So that this passage of St. John being capable of so orthodox and good a sense, there seems the less occasion to alter κτίσεως into κτισσεως, as Dr. Barus has done in his edition. But all difficulties and objections will be avoided, if wisdom be considered here as a divine attribute, the infinite wisdom of God, displayed in and poured forth upon all the works of the creation. In this sense Grotius understands this passage of our author, Creta dicitur divina Sapientia, cum se operibus prodidit, and refers to ver. 9, as explanatory of it. Nor is it unusual with this writer, to apply the term *creation* to qualities and attributes, as it does here to wisdom, in a secondary sense (see vii. 16, x. 18, xxxviii. 4, xli. 2). Lastly, may not προτέρα express the pre-eminence of wisdom above all things and persons, in point of worth, dignity, and essence, far "above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come?" (see Heinsii Aristar. Sac. in Joh. i. 15).

Ver. 5. *The word of God most high is the fountain of wisdom;* [This verse is omitted in most Greek copies, as it is also in the Syriac and Arabic versions; it occurs in the Complut. and from thence our translators inserted it. We may understand by the Word of God, either the Logos personally, who is called the Almighty Word, in the book of Wisdom, xviii. 15, by Philo also, and the Chaldee paraphrasts; or by the Word of God, may be meant the Holy Scripture, which is the source of wisdom, and a rich treasury of heavenly knowledge; and that the commandments therein contained are the way to wisdom, according to the observation in ver. 26 (see Deut. iv. 6).

And her ways are everlasting commandments.] Coverdale's and the Geneva versions are more clear and explicit, "The everlasting commandments are the entrance unto her." The sense is much the same as in the former sentence, though the phrase is somewhat varied, as may be observed almost throughout this, and the book of Proverbs; viz. that the keeping of the commandments, or the observance of the precepts of the decalogue, which Moses styles everlasting, from their unchangeableness, in opposition to human laws, that are alterable at pleasure, is the way which leads to wisdom. Like that, Prov. i. 17, "The fear of the Lord is the beginning of wisdom;" and that in Job xxviii. 28, "The fear of the Lord is wisdom; and to depart from evil is understanding." The words of Baruch very happily express the sense of our author: "Hear, O Israel, the commandments of life, give ear to understand wisdom. Thou hast forsaken the fountain of wisdom, for if thou hadst walked in the way of God, then shouldst thou have dwelled in peace for ever" (iii. 9, 12, 13).

Ver. 6. *To whom hath the root of wisdom been revealed?* [Thus Baruch iii. 15, "Who hath found out her place, or who hath come into her treasures?" (see also ver. 29—32, and Job xxviii. 20, 23). If by "the root of wisdom," we here understand religion, then the sense may be, "that the

right knowledge of God, and the true way of worshipping him, were discovered but to a few nations:" "God showed his statutes and ordinances unto Israel, but the heathen had no knowledge of his laws," as the psalmist expresses it, Ps. clvii. 19, 20. Thus again Baruch, ch. iii., "No man knoweth her way, nor thinketh of her path; but he that knoweth all things knoweth her, he hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved." Or if we understand this of God himself, as the root and fountain of wisdom, the meaning then will be, "Who can fathom the depth of infinite wisdom, unravel the mysteries of providence, and the secrets of God's judgments? Or who can fully explain the nature and essence of the Deity, or know the whole of his will, and the true and perfect manner of his worship, which can only be discovered in his word, and as far as he has been pleased to reveal himself, and make the counsels of his will known?" Πανοργύματα is used by Solomon and this writer in a good sense, though oftener, I believe, taken in a bad one. The next verse is omitted in many Greek copies, and by the Arabic and Syriac interpreters. It seems only an explanation of this, and perhaps crept into the text from the margin. By πολυπερία in it seems to be understood wisdom's manifold way of acting, and the diversity of her gifts and operations, which is but indifferently rendered by our translators, *experience*.

Ver. 8. *There is one wise and greatly to be feared, the Lord sitting upon his throne.* There is one only wise, i. e. God: all others have wisdom through and from him. St. Paul styles him the King eternal, immortal, invisible, the only wise God (1 Tim. i. 17); and so Clemens, Σοφός ὁ μόνος Θεός καὶ ῥέλειος μόνος. "God alone is wise, he alone is perfect" (Strom. 2, and 4); and Philo, ἀπενώτως αἱ τελειότητες καὶ ἀκέρητες ἕνός εἰσι μόνου, "the heights and perfections of excellency are only proper and peculiar to one" (De Sacrif. Cain et Abel). Plato in like manner appropriates wisdom to the Deity: Τὸ μὴ σοφὸν καλεῖν, ἰσοίτιοι μέγα εἶναι δοκεῖ, καὶ Θεῶ μόνου πρέπον (In Phaed.). Or may not this be considered as an answer to the foregoing questions and interrogations, ver. 2, 3, 6, 7,—that how difficult soever these instances may seem in themselves, or to our capacity, yet to God's wisdom they are open, as well as possible; that he alone knows the original, deep designs, and infinite worth, of wisdom, who has possessed her from all eternity, and gives her to whom, and in what proportion, he pleases? Our translators, and the Geneva version, to make the sense clearer, and to particularize who is meant, insert, *the Lord*, in the text; and so does Junius in his translation, though the Greek copies begin the next verse with Κύριος, except the Alexandrian MS. The Vulgate rendering of this passage is very lofty, Unus est altissimus Creator omnium, omnipotens, et rex potens, et metuentus nimis, sedens superthronum illius, et dominans Deus.

Ver. 9. *He created her, and saw her, and numbered her, and poured her out upon all his works.* i. e. God hath made all things in number, weight, and measure (Wisd. xi. 20); in the most exact order and proportion, and by the marks of wisdom on all his works, hath brought her forth, displayed, and revealed her excellency. For so κρίσεισθαι may be understood here and ver. 4, and thus the oriental versions explain ἐκτίσται, the Syriac by patefecit eam, and the Arabic by retextit (see Ps. civ. 24, and Philo, Περὶ κοσμογονίας). Calmet likewise understands by *numbering her*, that "God knew her from all eternity, and the time of her first appearance upon the earth, or any part of it."

Ver. 10. *She is with all flesh according to his gift, and he hath given her to them that love him.* Having shown the original of wisdom, that it was from all eternity, he proceeds beautifully to show its production, or gradual appearance in the world, and that its effects and signatures are displayed upon the creation in three particulars; first, in general, as his wisdom is plentifully shed, and poured out upon all his works, and is universally and in all respects to be admired. "It reaches from one end of the world to another mightily, and sweetly does she order all things" (Wisd. viii. 1). Secondly, That though there are tokens and traces enough of wisdom discernible in all inanimate things, yet it is most visible in animal bodies, and distributed to all of them in some degree or other; for in all of them there is a principle of instinct, something analogous to reason, and much resembling it. Thirdly, That the gift and high privilege of reason belongs chiefly to men, and even to them is communicated in different degrees and proportions; to one is given "the word of wisdom, to another the word of knowledge, to another divers kinds of tongues, to another the interpretation of them" (1 Cor. xii.

8, 10). Wisdom is divided severally to every man, as God pleases, and as is most necessary for each to receive it (Eph. iv. 7). Such as are religious and fear the Lord she is most conversant with, and to them ἐξαρίθνησεν, he hath distributed her graces most liberally. Accordingly the angels, a higher order in the scale of being, whom the psalmist calls God's servants, continually doing his will and pleasure, are most perfect in knowledge; and even among these intelligences, "one star differeth from another star in glory." From this principle, as Solomon does in the book of Proverbs, the author takes occasion to enlarge upon and recommend the fear of the Lord.

Ver. 11. *The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.* An awful sense of God, a devout affection to him, and a fear of offending him, such a religious frame of mind, is not only a great credit and ornament to a man, but is the cause of much joy and happiness to him. It fills the soul with a holy confidence, with inward satisfaction and complacency. And though the world has not often a just consideration of, and regard to, the good man's merit, yet is he not the less honourable or glorious in himself; his glory is as much above common applause, as piety is preferable to ambition. According to vulgar opinion, indeed, to inspire men with the fear of God, is to fill them with melancholy and sadness; but the wise man here assures us, that this is the only true source of joy. To fear God, is not to startle at and tremble before an all-powerful Being, made up of severity and cruelty, intent upon man's destruction, as the devil often dresses up and represents God to pious souls, to cast them into horror and despair, and raise in them jealousy and distrust. If any thus describe God with such marks of abhorrence and terror, it is not the true God they are representing, who is plenteous in goodness, and has more tenderness for his creatures than the most indulgent father.

Ver. 12. *The fear of the Lord—giveth—a long life.* See ver. 20. A strict course of piety is most likely to prolong a life in a natural way; whereas sin, sometimes by natural causes, sometimes by the anger and just judgment of God, is the cause of a sudden, untimely, or violent death. Thus the psalmist: "The blood-thirsty and deceitful men shall not live out half their days" (Ps. lv. 25). But wisdom says of herself, "By me thy days shall be multiplied, and the years of thy life shall be increased" (Prov. ix. 11, and iii. 2, 16). It is also the surest way to procure God's blessing, and to preserve men from all evils and calamities; for "the angel of the Lord tarrieth round about them that fear him, and delivereth them" (Ps. xxiv. 7). And in some following verses, to the inquiry, "What man is he that lusteth to live, and would fain see good days?" the answer is "Eschew evil and do good, seek peace and ensue it."

Ver. 13. *Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.* Some copies read with the margin, "He shall be blessed." The Syriac has, Colentis Deum prosper erit exitus, et in fine dierum suorum benedictur; and the Arabic, Timentis Deum optimus erit finis, et in extrema aetate sua benedictur. The sense in either rendering is, that the good man in his last hours shall not be tormented with the worm and sting of conscience, with sad reflections upon a past ill-spent life, but shall have a sweet foretaste of approaching happiness, and a joyful expectation of entering into a better state, and receiving the reward of his piety. He shall die with a quiet and easy conscience, and like good old Simeon, depart this life in peace. Thus Gal. vi. 16, St. Paul says, "They that walk according to this rule," i. e. the rule of righteousness, "peace is on them, and on the Israel of God;" for as the verb is not expressed in the Greek, we may as well expound the passage as an affirmation of what is, as a wish of what may be. I refer it to the learned to determine, whether this writer,—laying down so many fine rules of righteousness and moral conduct, which the study of the law furnished him with, and precepts of inward and spiritual obedience, and a sincere service of God from the heart, which occur through the whole work, and withal the great and certain reward which attends good men at all times, and at their death more particularly,—can be supposed to be without a firm belief of a life to come; and whether the reflection here, and many other expressions to the like purpose, can be separated from the hopes of it without violence.

Ver. 14. *To fear the Lord is the beginning of wisdom.* A good understanding (says the psalmist) have all they that do thereafter, the praise of it endureth for ever;" and thus Job, "Unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (xxviii. 28). The observance of the command

ments of the Lord, is the principal point or fulness of wisdom (see ver. 16), the practice of which gives men a better understanding of what is most conducive to their happiness, than any maxims of human learning can infuse; for without piety, or the fear of the Lord, wisdom is falsely so called, and degenerates into a vicious cunning. Plato has an observation like this, ἡ Θεοῦ γνώσις σοφία ἰστί, καὶ ἀρετὴ ἀληθινή. The expression here, by the infinitive, ἀρχὴ σοφίας, φοβεῖσθαι τὸν Θεόν, is very elegant and classical. Thus Cicero, Ipsum quidem peccare. quoquo te verteris, unum est (Paradox.); and Persius, Scire tuum nihil est; and St. Austin, more strongly, Honorifico te debito sacrificio laudis, pro scire et posse (Meditat. cap. 12).

And it was created with the faithful in the womb. . .] The faithful from their infancy have a fear and dread of God, and enter very early on a course of piety and religion, and are no sooner conceived and born into the church, say Messieurs du Port-Royal, but the fear of God is formed in their heart, and it continues with them to their lives' end. Or it may mean, that a good disposition and a religious temper are born and brought into the world with the faithful, and accompany them after. This is what the author of the book of Wisdom means, when he says, that "being a witty child, and having a good spirit, he came into a body undefiled" (viii. 19, 20), i. e. not disposed or naturally inclined to evil. And thus Job says, that, from his mother's womb, he had a natural compassion for the poor and fatherless (xxi. 18). And the contrary temper is well described by the psalmist, "The ungodly are froward even from their mother's womb; as soon as they are born they go astray, and speak lies" (Ps. lviii. 3), i. e. they are naturally addicted to such vices. Or we may understand this of some peculiar and singular gift of God to the faithful, as was the case with the prophet Jeremiah, of whom God says, "Before I formed thee in the belly I knew thee, and before thou camest forth from the womb, I sanctified thee" (i. 5). The like may be observed also of John the Baptist. There is a remarkable pleonasm in the Greek here, μετὰ πατρὸν ἐν μήτρᾳ σκεκτισθὴ αὐτοῖς, which is a Hebraism: there are frequent instances of the like construction in this book, in the LXX. (see Jer. xx. 14), and in approved authors.

Ver. 15. She hath built an everlasting foundation with men. . .] i. e. In just men more particularly, such in whose heart the fear of the Lord is strongly rooted, the impressions and good effects of which will not be easily effaced in them or their children. As wisdom was from everlasting, so her delights have ever been with the sons of men. "rejoicing (as it is expressed Prov. viii. 31) in the habitable parts of the earth." And as she delights in the children of men above all others, as being the image of God, among whom she has fixed her residence, so will she abide, especially with such as fear the Lord, and do not, by sin, deface his image (Wisd. i. 5. John xv. 23). What wisdom says of herself, Prov. viii. 23, πρὸ τοῦ αἰῶνος ἐδεμελιώσαί με, exactly expresses θεμελιῶσα αἰῶνος here, which is rendered more beautiful by the metaphor, ἐβάστασαν, fundamentum æternitatis edificavit, as Junius renders. And what she observes of the Jewish nation, xxiv. 8, that "the Creator of all things caused her dwelling to be in Jacob, and her inheritance in Israel," is equally applicable to all true Israelites, whom she favours above all others. The Vulgate here adds three verses, which are not in the Greek copies.

Ver. 17. She filleth all their house with things desirable.] In the foregoing verse it is μεθύσκεαι αὐτοῖς, according to the idiom of the Hebrew tongue, which expresses a satiety or fulness by ebrietas, or inebriation (see St. Jerome, Quæst. in Genes.). Plautus has the like expression, Unde saturitate ego sæpe exii ebrius (In Captiv.). The reading of the Complut. ὄικον αὐτῶν, which our translators here follow, seems more agreeable than οἶκον αὐτῆς, which the Vulgate and many Greek copies have. What follows in the next sentence, καὶ τὰ ἀποδοχεῖα ἀπὸ τῶν γεννημάτων αὐτῆς, seems also corrupt. It would be better read, τὰ ἀποδοχεῖα αὐτῶν γεννημάτων αὐτῆς, and so I find Dr. Grabe has inserted in his edition from conjecture (see Proleg. cap. 4. tom. iii.). The Vulgate also is faulty here in rendering γεννημάτων by generationibus. The sense of the passage is, "The fear of the Lord not only fills men with spiritual joy and comfort, but enriches those that have it." The psalmist observes the like of the faithful, that "riches and plenteousness shall be in their house" (cxii. 3). Solomon represents the satisfaction and advantages arising from wisdom, under the resemblance and image of a most elegant and delicious feast, where the τὰ ἐπιθυμητά generally abound (Prov. ix.).

Ver. 18. The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; . .] Besides inward content and satisfaction, which is the usual sense

of peace, it has several other senses among the Jews, applicable also to this place. Thus Gen. xxix. 6, "Is he well?" in the Hebrew is, "Is there peace to him?" (see also xxxvii. 14). It signifies also prosperity; and the usual salutation of wishing peace to any one, or his house, always included prosperity (see Matt. x. 12, 13). So Numb. vi. 26, "The Lord give thee peace." i. e. make thee happy and prosperous; and xxv. 12, "I give unto him my covenant of peace," i. e. to make him and his family prosperous (see Ps. lxxii. 3. Isa. xxxvii. 17. Lam. iii. 17). According to Grotius, the sense is, "That the fear of the Lord is of service both to soul and body, giving εὐφροσύνη to the former, and ὑγίεια σώματος (a strong expression, denoting the perfection of health and soundness) to the latter." The conclusion of the verse, "and it enlargeth their rejoicing that love him," is omitted in the Vatican and Vulgate, and is probably an interpolation from ver. 12, to which it agrees exactly in sense.

Ver. 19. Wisdom raineth down skill and knowledge of understanding.] Our author uses ἐξουβρίαν in the same metaphorical sense, x. 13. The meaning is, "Wisdom, or the fear of the Lord, is the source of true knowledge and prudence; without this, knowledge is falsely so called, is proud, presumptuous, and overbearing; and prudence degenerates into craft and cunning. Persons of great abilities and attainments, without a sense of piety and religion, are infinitely more dangerous to society, to the church or state, than even the most wicked men, who have less or but ordinary skill and talents. The latter can scarce hurt any but themselves, in matters at least of a higher concern; but the former are capable of unsettling, perverting, and ruining, numbers of thoughtless and unguarded souls, and too often succeed, by their sophistry and address, in their mischievous attempt." Upon the next verse both the Syriac and Arabic translations paraphrase very largely, and insert a great deal, omitting all that follows, either in the Greek or Latin copies, to ver. 28, as the Chaldee paraphrase often inserts very large portions, without authority from the Hebrew, in many parts of the Old Testament.

Ver. 21. The fear of the Lord driveth away sin, and where it is present, it turneth away wrath. . .] i. e. The fear of the Lord and his judgments, when it is strongly rooted in the soul, inclines men to and encourages them in the performance of their duty, and thereby keeps them from sin and punishment, its sure attendant (see Prov. xvi. 6). It either puts them upon observing a prudent circumspection and caution in their actions, or to atone for sin committed, by contrition and repentance. Tertullian says, excellently, Qui præsumit, minus veretur, minus præcavet, plus periclitatur: timor fundamentum salutis est (De Cultu Fœminarum). This verse is wanting in the Roman edit. and some others: Dr. Grabe has inserted it from the Complut. which our translators generally follow, which copy, he observes, is of singular use to supply the hiatus in others (Proleg. tom. ult. cap. 3). Our version renders, παραμένον δὲ ἀποτρέψει ὀργήν, "where it is present it turneth away wrath;" but Grotius understands by παραμένον, the meek and patient man, whose behaviour and temper are such that they are not easily inflamed, his reason interposes against a rising storm, his cool judgment either prevents or assuages wrath, and insensibly disarms its fury. This interpretation, though countenanced indeed by the context, seems to want an article to confirm it. Instead of this latter clause, the Vulgate, Grabe, and Clemens Alexandrinus (Pædag. lib. i. cap. 8), insert, ὑπόβολος δὲ οὐ δυνήσεται ἐκαιοδύναται.

Ver. 22. A furious man cannot be justified, for the sway of his fury shall be his destruction. . .] Our translators follow a copy which read θυμώδης ἀνὴρ, as the Complut. that of Camerarius, and some other copies, have it. The Vat. and Alex. MS. which Hæschelius here agrees with, have θυμὸς ἄδικος, "unjust anger," such as is without sufficient and good reason, or is immoderate in its degree. St. Paul acquaints us, that we may sometimes be angry, and yet sin not (Eph. iv. 26), and there is a resentment which is highly commendable; such, for instance, is a zeal for the service of God and the cause of religion, where unconcernedness and indifference are culpable and sinful; such a lukewarmness as is condemned in the Laodiceans, Rev. iii. 16. Anger, without some such just occasion, cannot be justified, nor free from censure or fault. The sense is pretty much the same with that of St. James (i. 20), "The wrath of man worketh not the righteousness of God;" i. e. it puts a man upon saying and doing things contrary to his duty, and is a breach of that perfection, which renders him acceptable to God. Anger proceeds upon a wrong principle, it springs generally from pride, and is moderated and vanquished most effectually by the fear of the Lord, according

to St. Paul's observation and advice, "Be not high-minded, but fear" (Rom. xi. 20). Our author speaks by the figure *litotes*, when he says, Anger cannot be justified, for more is intended than is here expressed; it means, that it is highly criminal, and to be condemned, and shall not escape punishment, according to the marginal reading. It is generally attended with mischief to others, or to the furious person himself, the impetuosity or violence of whose passion proves often fatal to him in its consequences. The Greek expresses this by *ἰσχυρὸν θυμὸν*, a metaphor taken from the balance, and literally means, that the excess or preponderancy of passion will overturn a man. This, in a larger sense, may be understood of other irregular lusts and passions, which, if criminally indulged, will be the certain ruin of a man.

Ver. 23. *A patient man will bear for a time, and afterward joy shall spring up unto him.* [Υπερευχαριστῶν ἀνδρῶ ἀνάδοσις εὐφροσύνη. A meek man will bear with injuries for a long time, and not disturb the calm of his mind, nor forfeit the reward of his patience. According to Calmet, the sense is, that the good man is often exposed in this life to evil treatment, persecution, and reproaches; but is not dejected or discouraged by his present affliction: he will wait awhile, jusqu'au tems destiné, until the appointed time, for his deliverance. In the mean time he rests himself upon God's promises until death; and then he will find himself not only delivered out of his troubles, but filled with joy and glory in a better state (see *Wisd. iii. 1—3*, and *v. 1—3*). God often permits the righteous to be afflicted in this world, that, having approved themselves to him by their patient enduring of tribulations, they may at length enter into joy and happiness. The scriptures furnish many instances of this, especially in the history of the patriarchs and apostles. St. Paul thus describes the state of himself and fellow-christians: "We are troubled on every side, but not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. iv. 8, 9). The reading of this verse, as it is in almost all the Greek copies, seems corrupt; that of the Alexandrian MS. seems preferable, *ἕως κακοῦ ἀνδέξετα μικροθύμος, καὶ ὑπερευχαριστῶν ἀνδρῶ ἀνάδοσις εὐφροσύνη* i. e. God will give unto him "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness" (Isa. lxi. 3); or the reading may be *ὑπερευχαριστῶν ἀνδρῶ ἀνάδοσις εὐφροσύνης*, according to the copy probably which the Vulgate followed, et postea redditio iucunditatis. This observation is particularly true with respect to Job, who was an equal pattern of suffering and patience; and therefore we read, that God made his latter end as prosperous as the beginning.

Ver. 24. *He will hide his words for a time, and the lips of many shall declare his wisdom.* [As applied to the meek man, the sense is, "He will stifle his resentment, and not break out into indecent and outrageous expressions: he will keep silence, especially from hasty and injurious words, though such a command of his temper be pain and grief to him; and his moderation and conduct in this particular will be both admired and commended." If understood of the good man struggling under adversity, the meaning is, "that he will not openly complain of the Almighty, but silently bear the discipline of affliction, and wait God's own pleasure, knowing that the "Lord is good unto all that wait for him, to the soul that seeketh him," Lam. iii. 25. The description of this religious resignation in ver. 26, 28, 29, of that chapter, is very fine, and close to the present purpose, "It is good that a man should both hope and quietly wait for the salvation of the Lord: he sitteth alone, and keepeth silence, because he hath borne it upon him: he putteth his mouth in the dust, if so be there may be hope." The psalmist gives the same excellent advice of submission to the divine will, "Hold thee still in the Lord, and put thy trust in him, and he shall bring it to pass," Ps. xxxvii. 7, which whole psalm, a learned prelate observes, is summed up in this and the foregoing verse of this chapter (Patrick's Comment, in loc.). This trust in God for deliverance is very beautifully called by St. Paul, *ἔργου τῆς πίστεως* and *ἔσπομον τῆς ἐλπίδος* (1 Thess. i. 3), "The work of faith, and patience of hope." Osiander understands this of calumny in particular, which the good man is loaded with for a time, while his innocence is suspected, which he takes patiently, suffering wrongfully; but that afterward his righteousness shall be acknowledged and confessed before men and his just dealings be as clear as the noon-day (Com. in loc.). This may be farther understood of prudent silence, and modest reservedness, which is not hasty to speak, nor forward to boast or extol itself; which instance of wisdom shall not go without its due praise, nor suffer for its own backwardness. Some copies read, *λαλήσει πιστῶν*,

the "lips of the faithful;" but *τολλῶν* is the more general reading, which the Vulgate and our translators follow; i. e. his silence shall be recompensed with the praise of all men. Our author has the like expression, xxxix. 9.

Ver. 25. *The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.* [i. e. In the treasury or bosom of a wise man, are many useful reflections and observations upon men and things, which he understands the most proper season to bring forth and publish. For the true mark of a wise man is to know how to keep his thoughts and words to himself, and not to talk at random, and speak confidently about everything, or unseasonably of anything. "Who is a wise man, and endued with knowledge among you?" says St. James, iii. 13, "Let him show out of a good conversation his words with meekness and wisdom." Or the sense may be, "Many good lessons of instruction and morality are delivered by persons of great piety and understanding, which are disagreeable to the wicked, and, as so many reproofs, are disagreeable by him" (See *Wisd. ii. 12, 14, &c.*).

Ver. 26. *If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.* [See ver. 5. The author of the book of Wisdom accordingly observes, "That into a malicious soul wisdom will not enter, nor dwell in a body subject unto sin" (i. 4). Some copies read the beginning of this verse with an interrogation, as the Roman in particular, *ἐπιθυμῆσαι σοφίαν*; "Dost thou desire wisdom? keep the commandments." And thus St. Austin, *Concupisti sapientiam? Serva mandata*: and he makes this observation upon it, *Prior est in recta hominis eruditione labor operandi, quam voluptas intelligendi quae vera sunt* (Adv. Faustum). The sense of this passage is not unlike that of St. John, vii. 17, "If any man will do his will, he shall know of the doctrine whether it be of God." And thus the psalmist, "The secret of the Lord is with them that fear him, and he will show them his covenant" (Ps. xxv. 14). Job has determined the matter, when he says, "Behold, the fear of the Lord, that is wisdom; and to depart from evil, is understanding" (xxviii. 28).

Ver. 28. *Distrust not the fear of the Lord, when thou art poor.* [Μὴ ἀπειθήσῃς φόβῳ Κυρίου. According to the marginal reading, "Be not disobedient to the fear of the Lord, i. e. to the commandments of the Lord, when thou art poor or distressed." The figurine version renders, *Religioni Domini parere ne recuses inops*. The sense is, "Do not distrust God's goodness in the time of thy adversity or low estate, as if he either could not or would not succour thee, and so be induced to use unlawful means, or fly to forbidden arts, or trust too much upon any human help, for preservation." For this reason, says the psalmist, "the Lord will not leave the rod of the ungodly upon the lot of the righteous," i. e. subject them to their scourge and tyranny, "lest the righteous put their hand unto wickedness" (Ps. cxxv. 3). And upon account of the temptation and dangers, attending the extremes of each state, the prophet Agur prays equally against poverty and riches (Prov. xxx. 9). The words *ἐνδεὴς ὢν*, "when thou art poor," are not in the Vat. Alex. MS. nor Vulgate. The oriental versions too omit them. Dr. Grabe has inserted them from the Complut. which our translators here likewise follow.

Come not unto him with a double heart. [i. e. With affections divided betwixt God and the world; for God requires the whole heart, and to be served with uniform obedience and sincerity. Or the sense may be, "Do not offer thy devotions with a doubting spirit." Accordingly St. James advises to "ask in faith, nothing wavering;" because a person of such a distrustful disposition has no grounds to expect that he shall receive anything of the Lord (James i. 6, 7. Matt. xxi. 21. Mark xi. 23, 24. 1 Tim. ii. 8). The Arabic takes it in this sense, rendering, *Neque accedas, dubius existens in corde tuo*. The same apostle calls such one, a double-minded man, *ἀνὴρ δίψυχος*, and describes him as divided and distracted in what he goes about, and unstable in all his ways. *Quomodo prestabit Deus* (says Lactantius) *precauti quod oraverit, cum ad precandum neque ex animo, nec observanter accedit?* (lib. v. 20). The wicked are described by the psalmist, as "flattering with their lips, and dissembling with a double heart" (Ps. xii. 2), which the Hebrew expresses by *leb valeb*, a heart, and a heart. See also 1 Chron. xii. 33, where it is said of the children of Zebulun, that they were not of double heart, which, according to the marginal reading from the Hebrew, is, "They were without a heart, and a heart; absque corde et corde, as some old Latin versions have it.

Ver. 29. *Be not an hypocrite in the sight of men, and take good heed what thou speakest.* [Μὴ ὑποκρίθῃς ἐν σιβύλαις]

ἀνθρώπων. Grotius understands this of lying, ne mentiaris coram hominibus, and says, that ὑποκρίνεσθαι is so taken in several parts of scripture (Job xxxiv. 30. Matt. xxiv. 51. James v. 12). And indeed this hath some countenance from the following sentence, "Take good heed what thou speakest," which the Arabic expounds of veracity, Sit sermo laborum tuorum æquus, et verax. There may also another interpretation be given of this place, "Act not the hypocrite before men, by putting on the mask of religion, or boasting of thy perfection in it, when thy actions speak the contrary;" one of them, qui Cnrios simulat, et Bacchanalia vivunt. And thus the Syriac seems to understand it, Neque de Religione Dei glorieris; or, act not the false friend, with an intention to deceive others, by the specious show and appearance of friendship. Lastly, the sense may be, "Do not play the hypocrite by pretending to be what you are not, commending yourself before others, and extolling your merit, to gain their good opinion and applause." And thus the Geneva version takes it, "Be not a hypocrite, that men should speak of thee." Junius has still a new interpretation, Ne simulatus esto, ut si ora humana habeas, which the margin explains, "Do not play the hypocrite, by acting different parts, and assuming two or more persons, and speaking with two or more mouths;" but this seems forced. Probably ἐν στόματι is a Hebraism literally rendered, and means no more than coram.

Ver. 30. *Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets.* i. e. Do not think to deceive and impose upon God, as thou hast upon thy friends and neighbours; but avoid dissimulation and spiritual pride, lest God humble thee, and discover the hypocrisy and naughtiness of thy heart, and expose thee to public shame and contempt, by publishing thy secret wickedness; which is the moral of the proud pharisee in the gospel (Luke xviii.). This the Lord threatens also by his prophet; "This is thy lot, the portion of thy measures from me, saith the Lord: because thou hast forgotten me, and trusted in falsehood, and I have seen thine adulteries, and thy neighings, the lewdness of thy whoredoms, and thine abominations on the hills; therefore will I discover thy skirts upon thy face, that thy shame may appear" (Jer. xiii. 25—27): and τὰ κρυπτά σου means here τὰ κρυπτά τῆς αἰσχύνης, as it is expressed 2 Cor. iv. 2. Plato finely observes, δεῖ θεραπεύειν θεόν οὐ στήρασι τεχνάζοντας, ἀλλὰ ἀληθεῖα τιμωράτας ἀρετήν.

Cast thee down in the midst of the congregation. This refers to the custom of bringing criminals to a public hearing, and punishing them openly for their faults. See Ecclus. xxxiii. 31. Prov. v. 14. xxvi. 26, where Solomon, speaking of such a deceiver, says, ἐκκαθίπτει τὴν λαοῦ ἀμαρτίαν, εὐγνωστός ἐν ἀνεύροίς, revelabitur malicia ejus in concilio (Vulg.).

Because thou comest not in truth to the fear of the Lord. Ὅτι οὐ προσήλθες τῷ φόβῳ Κυρίου ἐν ἀληθείᾳ, i. e. sincerely and heartily, without hypocrisy, contrary to the double heart (ver. 28), for our love to God must be entire and undivided; and sincerity is the formality or soul of it. Some copies read, ὅτι οὐ προσήλθες ἐν φόβῳ Κυρίου "because thou comest not in the fear of the Lord."

CHAP. II.

Ver. 1. *My son, if thou come to serve the Lord, prepare thy soul for temptation.* Corn. a Lapid. thinks that the occasion of this advice was, that at this time the Jews were grievously afflicted under Ptolemy Lagus, who took Jerusalem, and used the Jews with great severity, and sent many thousands captive into Egypt; which change of state, it was apprehended, might incline many to forsake Judaism; to confirm whom, and keep them steady to the religion of their fathers, the author gives them this seasonable advice (Com. in loc. see also Du Pin's Prelim. Dissert. p. 23). All temptations may be referred to two sorts; either they proceed from God, or the devil and his agents. God tempts men for the trial and manifestation of their faith, he proves the sincerity of their virtue by occasional afflictions; his design is to make them better, more vigilant, more resolute, and more humble; to train them up to victory, to prepare them for a crown, and to increase their glory and reward; and he gives them, for this purpose, force and strength proportionable to the combat he suffers them to be exposed to. The devil tempts men, when he solicits them to sin; when he invites them by offers of imaginary wealth or greatness to fall down and worship him; when he is busy with men's thoughts, and by false suggestions would gain over their affections; when he insinuates the difficulties and discouragements of religion, and the pleasures of vice and licentiousness: his temptations are always

to be dreaded, they are designed to impose upon and cheat men, to rob them of their innocency and peace, to make them fall from one wickedness to another, to disregard the fear of God, to be indifferent about matters of religion, and, in consequence of that, to fall from the faith, and at length to sink them into perdition—the portion of libertines and unbelievers. To be tempted in the former sense, is the portion of all God's faithful servants and children (see Heb. xii. 6). Thus Moses had a great trial of variety of afflictions, when he was appointed to serve the Lord in Egypt; he met with contempt and ill usage, not only from the Egyptians, but from the ungrateful Israelites, whose deliverance he was soliciting and labouring for, and was often in danger of his life, from the malice of Pharaoh and his people, but he was not frightened from executing the commission he was intrusted with, by any threats or hardships he endured: for "he had a respect unto the recompense of the reward" from him that sent him (Heb. xi. 27). So under the gospel, when the sons of Zebedee coveted places of trust and honour in an imaginary kingdom, our blessed Lord told them, that the preferments of his court did not consist in the vanity of precedence, in sitting at his right hand, or at his left; but in drinking of his bitter cup, and being baptized with his bloody baptism (Matt. xx. 21). And when St. Paul was called to an apostleship, the Lord told Ananias in a vision, that his mission was not designed to triumph over the gentile world, nor should his revelations discover to him, what kingdoms he should convert; but "I will show him (says God) what great things he must suffer for my name's sake" (Acts ix. 16). And this that apostle well understood: for when he reckons up the signs of an apostle, he begins with his patience under afflictions, as if that greatness of mind which slighted the tribulations which attended upon preaching the gospel was a more eminent and surer sign of his apostleship than all his power of working signs, and wonders, and mighty deeds (2 Cor. xii. 12). St. Chrysostom's observation upon this notice to prepare for temptations, is both pertinent and entertaining; κατὰ αἱ ἐπαγγελίαι ἐκ προομίον ἐῖς πειρασμοὺς ἔμπειρὲν μεγάλη προτροπή καὶ παρῆκλιαι ἐναργής τῆς δουλείας κυνόνων εὐθούς ἀπογνωσασθαι, κ. τ. λ. Bella vero promissio in tentationes incidere! Egregia verò exhortatio et consolatio ejus servitutis pericula statim degustare! plane egregia simul et admiranda, et maximum lucrum adferens. Audi quæ sequuntur, sicut Aurum igne examinatum, purius redditur, pari modo etiam anima, quæ inter afflictiones versatur et pericula, splendidior per illa evadit, omnemque peccatorum maculam aufergit (Ser. 23. tom. v.) Nor is the following less worthy of notice and regard: Qui Deo placere cupit, ante omnia longanimitatem apprehendens ac patientiam, debet fortiter obvias quasque suffere tribulationes, angustias, atque necessitates, sive corporales morbos ac passiones, sive impropria, atque injurias ab hominibus, sive etiam diversas invisibiles anxietates, quæ a spiritibus malignis inseruntur animæ (S. Ephrem. Tract. de Patientia). The Vulgate adds, Accedens ad servitutum Dei, sta in justitia et timore, which is not in the Greek copies; but St. Austin (de Speculo), St. Cyprian (Tract. de Mortal.), and St. Bernard, all retain them; probably they were in some ancient copy which they used, the same which the Vulgate follows.

Ver. 2. *And make not haste in time of trouble.* Καὶ μὴ σπεύδεις ἐν καιρῷ ἐπαγωγῆς. Ἐπαγωγή here signifies the evils which God is pleased at any time to visit his servants with (see ver. 4), and thus it is used in many places by this writer (iii. 23. v. 8. xxiii. 11. xl. 9. xlvi. 3. xlviii. 2, (see also Pet. ii. 5). The sense is. When tribulation and anguish are upon thee, patiently depend upon God, wait till he graciously vouchsafes the times of refreshment and deliverance, and do not, through distrust of his mercy, betake thyself to any unlawful means of extricating or saving thyself; for God knoweth when and how to bring his afflicted servants out of their temptations (2 Pet. ii. 9). The expression is the same with that, Isa. xxviii. 16, "He that believeth, shall not make haste; i. e. He that believeth God's promises, made to his faithful servants, will not show any distrust, nor fly or hasten to any base and unlawful means, such as those mentioned to be made use of in that chapter (ver. 15), by some "who made lies their refuge, and hid themselves under falsehood;" which sense is preferred by the learned Vitringa (Com. in loc.). The virtue recommended in the words before us, is what the Greeks call σωφροσύνη, and is, according to the Roman orator, Non perturbari in rebus asperis, nec tumultuantem de gradu dejici (De Offic. lib. 1.). And in the scripture language it is to tarry, to wait the Lord's leisure, and to possess the soul in patience; and in the phrase of this writer, to set the heart aright, to endure constantly, and to wait for his

mercy. St. Chrysostom's comment upon the words is, ἐν νόσῳ καὶ πένιᾳ ἐν' αὐτῷ πεποιθὼς γίνου (Hom. 39. adv. Jud. Orat. 6). According to Calmet, it is to show no signs of anger and impatience at any trying or severe dispensation we may labour under, nor to let any hasty word foolishly escape us, as if we questioned or disputed God's right, wisdom, or goodness, in so visiting us.

Ver. 3. *Clave unto him, and depart not away, that thou mayest be increased at thy last end.* [i. e. That thou mayest receive the just recompense of thy patience. The Port-Royal comment understands this of increasing to perfection; that nothing so much displays and improves men's virtue as submission and constancy in sufferings; that the harvest, which will at last be reaped from thence, after patience has had its perfect work, springeth up unto eternal life. Some copies accordingly read the former part of the verse thus, μετῴν τῆν ἀναμονήν, κολλήθητι αὐτῷ, καὶ μὴ ἀποστῆς, which is agreeable to the context, and invigorates the sense; or the meaning may be, that in thine old age, thou mayest abound with such good things as may make thy latter end comfortable. Under the old law God rewarded the faithful services of such as cleaved unto him with long life, victory over enemies, and suchlike temporal blessings. Junius renders, ut augeris ad finem usque tuum, that thou mayest always thrive and prosper, even to thy latter end. Instead of apostatizing or revolting from God, in whom alone the happiness of men centres, make the psalmist's resolution thy own, and devoutly say, "It is good for me to hold me fast by God, and to put my trust in the Lord God" (Ps. lxxiii. 23).

Ver. 4, 5. *Whosoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate: for gold is tried in the fire, and acceptable men in the furnace of adversity.* [Some copies have, ἐν καρμῶν ταπεινώσεως σωθήσονται, alluding probably to the deliverance of the three holy children from the fiery furnace. The Arabic rendering of εἰς αὐτὸν ἀσπένδω, is much to be admired and approved. id in quo te Deus tentaret, sustine quia gratiarum actione; the rendering of what follows, καὶ ἐν ἀλλάγματι ταπεινώσεώς σου μαρτυρήσῃσον, is neither literal nor full; the true rendering is, "be patient in hoping for a change of your present low estate;" and so Grotius takes it, Patiens esto in mutatione depressionis tuæ speranda; and Junius, Et ad commutationem dejectionis tuæ sperandum esto longanimus. The Geneva version, "Be patient in the change of thine affliction," is literal indeed, but reaches not the sense. The psalmist seems better to express it (Ps. xxxvii. 7), "Hold thee still in the Lord, and abide patiently upon him" (see James iv. 7. 1 Pet. v. 6). Pythagoras gives the same advice in the like circumstances,

"Ὅσα τε δαιμονίησι τύχαις βροτοὶ ἄλγε' ἔχουσιν,
 "Ἦν ἂν μοῖραν ἔλγῃς, ταύτην φέρε, μὴδ' ἀγαναίκεται.
 Χρυσ. ε. πη. v. 16.

In suffering, or bearing afflictions, God enjoins not an apathy, he neither expects nor wills an utter insensibility; he intends a feeling when he scourges, and allows a proper concern to be expressed, provided it be with moderation, submission, and resignation. St. Chrysostom thus illustrates the sense in ver. 5, ὡς περ τὸ χρυσὸν τῷ πυρὶ βασανίζομενον, καθαρῶτερον γίνεσθαι, οὕτω καὶ ἡ ψυχὴ ἐκείνου ἐμλοδοῦσα, καὶ κινδύνους, φαιδρότερα, καὶ λαμπρότερα, ἄνευται, καὶ πᾶσαν ἁμαρτημάτων ἀπορήσεται κολίδα; i. e. by temptations and afflictions a man is brought, as it were, to the touchstone; by these his intrinsic excellency and goodness is discovered, and the greater the improvement and proficiency is under them, the more acceptable is the sufferer to God, and the brighter lustre is added to his virtue.

Ver. 7. *And go not aside, lest ye fall,* [i. e. Have not recourse to any unlawful means for succour, which men of little faith and great impatience are apt to fly to. Many in time of tribulation are tempted to fall away after different sorts; some take to evil courses, and the hidden works of dishonesty to get a living; others have denied the faith, and for fear of persecution or the sword, have turned to a false religion. Some have applied to and trusted in evil arts, as sorcery or magic, to help them in their losses and distress, as was the folly of Saul, in consulting the witch of Endor. The precept of fearing the Lord, and waiting for his mercy, is, though the phrase is somewhat varied, often repeated in this chapter, and yet there is no tautology in this respect; it is only, says Osiander, to keep our faith awake, that we should not be tempted to think God had forgot us, if at any time, in our opinion, God seems slack concerning his promise, and defers for a while answering our expectation (com. in loc.).

Ver. 9. *Ye that fear the Lord, hope for good, and for*

everlasting joy and mercy.] Ἐλπίζετε εἰς ἀγαθὰ, καὶ εἰς εὐφροσύνην αἰώνος, καὶ ἐλεῶν; probably the true reading is ἔλεος; ἄπτισεν, in this construction, signifies to expect, wait for, or trust to or in any thing or person. The Geneva version takes it in this latter sense, "Ye that fear the Lord, trust in good things, and in the everlasting joy and mercy" (see the use of this phrase, Ps. exxx. 5, 6. cxlv. 16. Isa. li. 5, according to the LXX.). By ἀγαθὰ we may understand the good things of this life, which such as fear the Lord have the greatest reason to expect. For did the Lord rain bread from heaven upon his faithful Israelites, and shall any doubt whether he can at all times nourish his people, or send food to those that stand in need of it, and trust in his goodness for it, though even the fields should fail, and the earth itself grow barren? God is not tied to ordinary means, nor our maintenance to the fruits of the earth, or other common supplies. The ravens shall find meat, and bring it to Elijah, if God so commands (1 Kings xvii. 6), and a little oil as long as he pleaseth shall continue running, and not fail (ver. 14). Infinite is his power, and infinite are his methods and ways, to reward and comfort them that cleave to and depend upon him.

Ver. 10. *Look at the generations of old, and see; did ever any trust in the Lord and was confounded? or did any abide in his fear and was forsaken? or whom did he ever despise, that called upon him?* [Run over the histories of all ages and nations, consider that of the patriarchs and prophets in particular, which affords many and shining instances of the regard God has for his faithful, and of his care and protection of them in all straits and dangers. The psalmist had observed, and was convinced of an extraordinary providence watching over those that led a godly life, and says, "I have been young, and now am old, and yet saw I never the righteous forsaken, nor their seed beggaring their bread" (Ps. xxxvii. 35). To the same purpose is that, Job iv. 7, "Remember, I pray thee, who ever perished being innocent; or where were the righteous entirely cut off?" This observation is confirmed by an enumeration of particulars, 1 Macc. ii. 51—61, where the writer instances in Abraham, Joseph, Phinehas, Joshua, Caleb, David, Elias, Daniel, and the three children; and then concludes, in terms not unlike our author's, "Thus consider ye throughout all ages, that none that put their trust in him shall be overcome." On the contrary, did ever any rebel, and fight against heaven, and prosper? Consider the Jewish nation in particular; they promised themselves upon the death of the righteous heir, that the inheritance would be their own, and yet how were their very hopes blasted! Instead of securing their title, they ruined it; instead of an expected greatness, which they thought would last for ever, their power and jurisdiction had a quick and fatal period; their supposed and boasted right to the divine favour was swallowed up of vengeance; their patrimony was alienated, and transferred to the gentile world; and this probably by a wise providence, that the gentiles might dread the like ingratitude towards God, which made the Jews so deplorable an instance, and such a dreadful spectacle, of the divine vengeance. And hath not the same indignation seized upon many churches of the gentiles too, for their disobedience, which before fell so heavy upon Jerusalem? For in what a sad and deplorable condition are the once famous churches of Carthage, and the rest of Africa? And hath not antichrist fixed his seat in the temple of God, even in the once venerable seven churches of Asia? If therefore no favourite church or people, however they might presume upon, were protected by their privileges, none ought to think themselves secure of the divine favour any longer than they are careful to do his will, and obey his commandments. What a fine reflection is this of our author's! and what a noble encouragement does it contain in the light we have considered it in, to invite men to obedience, and the fear of the Lord! Can there be a stronger inducement to piety in successive generations, than his confident appeal, for the success of it, to the happy experience of all former ages?

Ver. 11. *For the Lord is full of compassion and mercy, —and forgiveth sins, and saveth in time of affliction.* [As afflictions are generally occasioned by sins, so it is observable here, that the ἀφαισις ἁμαρτιῶν, or God's forgiving and remitting sins, is mentioned first in order, before his releasing or delivering in time of affliction. And so in Hezekiah's sickness, when the prophet is sent unto him, the method of his recovery is the same, Isa. xxxvii. Thus 2 Macc. iii. 32, and following verses, when Heliodorus had been scourged for his sacrilegious enterprise, the priest is first said to have made an atonement, and God thereupon

to have granted him life (see also Eccl. xxxviii. 9, and the note on that place). And in the cures wrought by Christ himself we find that the forgiving the sick man's sins, "Son, thy sins are forgiven thee," is the ordinary preface to his recovery (see Ps. ciii. 3).

Ver. 12. *Woe be to fearful hearts.*] i. e. Such as fall away in time of persecution. As fear is often recommended, so we find it as often forbidden. Unbelief is so commonly the cause of fear, and fear so commonly leads to unbelief, that we find them often linked together. See ver. 13, and Rev. xxi. 8, where *δειδοὶ καὶ ἁμαρτίαι* occur together. When St. Peter was affrighted upon the sea, and cried "Lord, save me," as he was just sinking; although it was a good prayer, yet, because it proceeded from carnal fear rather than faith, our Saviour presently rebuked him, "Wherefore didst thou doubt, O thou of little faith?" And as faint-heartedness argues want of faith, so patience in adversity, the fear of God, and a constant reliance upon his promises and mercy, are inspired and strengthened by faith. Some copies read, *οὐαὶ καρδίαις ἐνδύταις*; and such a one the Vulgate seems to have followed, rendering *ea duplici corde*; but the present reading seems preferable, as the other is expressed in the latter part of the verse. *By faint hands* here, we may understand such as are negligent and slothful in the work of the Lord. The writer to the Hebrews, using the same expression, advises to "lift up the hands that hang down," *τὰς παρεμύνας χεῖρας*, and the feeble knees, and to make straight paths, i. e. to go straight forward in the paths of holiness (see also Jer. xlviii. 10).

And the sinner that goeth two ways.] i. e. Such sinners as are for serving two masters, God and mammon, God in outward appearance and profession, but the world in reality, and at the bottom of their hearts. God abhors such hypocrisy and insincerity; he demands the whole heart, and undivided affections; he hath bought us, says St. Austin, at so great a price, to make us his own, and to exclude any partner, tanti emit, ut solus possidet (Tract ix. in Johan.). And thus God declares, Zeph. i. 5, that "he will cut off them that worship the host of heaven, them that worship and swear by the Lord, and that swear by Malcham." Such a double heart had the people of Sapharvaim, who at the same time feared the Lord, and served their own gods (2 Kings xvii. 28, 29). It was this double-mindedness which Elijah reproved, when he said to all the people, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him" (1 Kings xviii.). The inconsistency of serving two such objects, or even their subsisting together, is intimated in Dagon's falling down before the ark, and in Moses's refusing to sacrifice the abominations of the Egyptians unto the Lord (Exod. viii. 26).

Ver. 13. *Woe unto him that is fainthearted! for he believeth not! therefore shall he not be defended.*] The Vulgate is more explicit, *Væ dissolutis corde, qui non credunt Deo, et ideo non protegentur ab eo*; i. e. such as either disbelieve God's promises, or that their prayers shall be heard and answered, and so do not ask in faith without wavering, such have no good reason to expect God's protection, nor will they be so happy to find it; whereas "the Lord is nigh unto all them that call upon him, yea, all such as call upon him faithfully" (Ps. cxlv. 18). But the promise is still stronger to them, Ps. xxxvii. 40, 41, "The salvation of the righteous cometh of the Lord, who is also their strength in the time of trouble; and the Lord shall stand by them and save them, he shall deliver them from the ungodly, and shall save them, because they put their trust in him." Where the repetition is not idle nor superfluous, but is purposely introduced to confirm the truth of the observation. The Greek is still more observable and full, *καὶ βοηθήσει αὐτοῖς Κύριος, καὶ ῥήσεται αὐτοὺς, ἐξείλεται αὐτοὺς ἐξ ἁμαρτωλῶν, καὶ σώσει αὐτοὺς, ὅτι ἠπίσταν ἐπ' αὐτὸν*. If even the fathers of our flesh think an injury done them, when their children either distrust, or refuse to apply to, or depend upon them, how much greater affront is offered to God, when, after so many tokens of his goodness to his creatures, and of his readiness and power to assist them, they fix their dependence elsewhere, and seek a foreign help and protection? Or the meaning may be, that such as, through a distrust of God, have recourse to unlawful means for their safety, or place too much dependence upon any, shall find themselves disappointed, and be taken in their own craftiness. And thus God by his prophet threatens the rebellious children, that, "instead of taking counsel of God, strengthened themselves in the strength of Pharaoh, and trusted in the shadow of Egypt; that the strength of Egypt should be their shame, and the trust in the shadow of Egypt, their confusion" (Isa. xxx. 2, 3).

Ver. 14. *Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?*] i. e. "Visit your offences with the rod, and your sin with scourges?" The Vulgate reaches not the force of *ἐπιτακίναςθαι*, when it renders it by *inspicere*. The version of the Arabic is far preferable, *Quid facturi estis, quum vos invaserit iudicium ejus?* And Junius, I presume, means the same, when he renders, *cum animadvertet Dominus*. The sense may either be, If in similar evils, which men here at any time brought upon you, ye have betrayed great impatience, and have with difficulty been kept from revenge, how will ye be able to support yourselves under the mighty and avenging hand of God, or stand in his sight when he is angry, and is a consuming fire? Or, according to Calmet, What answer will ye be able to make him, who have disbelieved his word, and disobeyed his commandments, when inquisition shall be made about your faith and practice? The Port-Royal comment understands it in this farther sense, of being weary in well-doing, not going on with or finishing a course well and happily began; the sattering the good seed, which fell neither by the way-side, nor on stony ground, nor among thorns, to bring no fruit at length, with all these advantages, to perfection, through a want of perseverance, and a patient continuance in well-doing. Such are doubly unhappy, as they not only lose the benefit of all the good they formerly have done, but will moreover be punished for their apostasy in abandoning God, and being ashamed of his service.

Ver. 16. *They that love him shall be filled with the law.*] The Vulgate has, *replebuntur lege ipsius*, which the Geneva version follows, "they that love him shall be fulfilled with his law;" where there seems a small mistake; the rendering probably was designed to be, "they that love him, shall be fully filled with his law." Syriac, *Diligentes eum addiscunt legem ipsius*. Arabic, *Amici ejus exequuntur voluntatem ipsius*: and Coverdale is to the same effect, "They that love him, shall fulfil his law;" i. e. they will search into and study his law to know and find out his will from thence; and the Holy Spirit shall engrave on their hearts the knowledge of the word of God, because they sought it not merely for speculation, but to practise it; not for amusement only, but to be improved by it; not slightly or superficially, but to be filled with it.

Ver. 17, 18. *They that fear the Lord will prepare their hearts, and humble their souls in his sight, saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.*] The author seems to have had the words of David in his view, who had the melancholy option of three great evils which threatened him, 2 Sam. xxiv. 14, "I am in a great strait; let us fall into the hands of the Lord, for his mercies are great, and let us not fall into the hands of men," especially as the context relates to adversity. The Vulgate renders, *Si penitentiam non egerimus, incidemus in manus Domini*; i. e. into the hands of an angry God. In this sense the words respect Heb. xx. 31, and indeed, *επιπροσώμωθα*, which is more properly rendered *incidemus* than *incidamus*, gives some countenance to this. But the reflection in the following part of the verse, with which the chapter concludes, plainly determines for the first. The sense of the whole, as it stands connected, is,—that as terrible as God is, clothed with majesty and power, yet there is this pleasing consideration, that his power is tempered with equity; that he is full of mercy and loving-kindness; and therefore, to rely upon his goodness, and submit to what he shall appoint by way of visitation and punishment, is far preferable, than to trust to the injustice, malice, and revengeful passions of men, whose mercies themselves, as they are falsely called, are often cruel. Whereas all the dispensations of God are full of tenderness; when he spares us, it is through his mercy; when he threatens or punishes us, it is with a merciful intent of doing us good, the comfortable consideration of which glorious attribute in some measure disarms his thunder, and makes it a less fearful thing to fall into the hands of the living God. It was the dreadful majesty of God, and an apprehension of his future wrath, which determined Susanna, when straitened on every side, and in imminent danger of death or sinning, to make this pious resolution—to fall into the hands of the elders, rather than sin in the sight of the Lord, ver. 22, 23. The power of God, considered abstractedly, may fill us with terror; but that the mercy of God is as infinite as his majesty, is a never-failing spring of comfort. The author of the book of Wisdom will help us to conceive aright in this matter; see Wisd. xii. 16, where he observes, that that power, which in men is the foundation of injustice and oppression, in "God is the beginning of righteousness;

and because he is the Lord of all, it makes him to be gracious unto all" (see also ver. 18, and the note upon both.)

CHAP. III.

Ver. 2. *The Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.*] i. e. He hath enjoined honour to be paid them by their children, or made them honourable with regard to them; and thus the Tigurine version, *Dominius patrem liberis honorabilem reddidit*. It is will is, that their children should render them reverence, honour, and obedience, having made them as it were his representatives on earth; and his supreme authority is in some sort vested and lodged in them to instruct, command, reprove, or punish them. Hence some have asserted an almost absolute authority in parents. It is certain, that anciently, and even under the old law, the parents had a power to sell their children (Exod. xxi. 7), if they themselves were reduced to extreme poverty; and in some cases had a jurisdiction of life and death over them. *Κρίσις μητρῶς*, which the margin renders *judgment*, and the Vulgate *judicium*, and our translators more properly, *authority*, is a Hebrewism, for *shaphat* in that language signifies both to *judge* and to *rule*.

Ver. 3. *Whoso honoureth his father maketh an atonement for his sins.*] Our version follows a copy which read *ἐξιδάσκειται*, as the Alexandrian MS. also has it; but in most editions it is *ἐξιδάσκειται*, *peccata expiabit*; i. e. shall obtain remission and forgiveness of his own sins when he prayeth; and thus St. Ambrose, quoting these words, expounds *ἐξιδάσκειται*, in die orationis sue exaudietur, as in ver. 5. The Tigurine version has *votorum quotidianorum compositis*, which perhaps is the meaning of the Vulgate, in oratione dierum exaudietur. Some understand this of the father's sins; that a dutiful son will pray for the forgiveness of his father's sins. But the first sense I think preferable.

Ver. 4. *And he that honoureth his mother is as one that layeth up treasure.*] i. e. He layeth up a store of good deeds to recommend him to God's favour and blessing. See 1 Tim. vi. 19. Tub. iv. 9, where *ἀποθησαυρίζων* is used in the same sense. It has been observed by learned men, that human laws generally provide only that due regard and honour be given by children to their fathers, but take no notice of the mother; as may be seen in some Persian laws mentioned by Aristotle, the Roman ones recited in the Digests and Constitutions, and in several passages of the Greek philosophers, which occur in Epictetus and Simplicius; all which consult only the honour of the father. But God in his law takes care to preserve a just reverence to both the parents equally, as the persons whose ministry he uses, to bring a young generation into the world (see Grotius in Decal. Prov. i. 8). And this wise author, like another Solomon, bred up under the same divine institution, presses the duty owing to both very largely in the first sixteen verses of this chapter.

Ver. 5. *Whoso honoureth his father shall have joy of his own children;* . . .] i. e. God shall bless that man with a numerous posterity, who pays the reverence and respect due to his own parents; and thus the Arabic takes it, *Qui patrem suum honore affecerit, multos habebit filios*; or, God will give such a one obedient and dutiful children, who, by their discreet conduct and religious behaviour, will be a joy and comfort to him. The Greek has only in general, *εὐφρανθήσεται ἐπὶ τέκνοις*; our translators properly enough insert the words, *his own*, and the Syriac confirms their sense, *jucunditatem percipiet e filiis suis*. They will prove to him such, as he himself was to his own parents; "Upon the same account and grounds (says a very learned prelate) that any one expects obedience from his own children, he must know that he ought to pay it to his parents likewise. And where is the parent that does not think it reasonable that his children should obey him even against their inclinations, and prefer his wisdom and experience to their own wills and weak understandings, and trust to his affection, love, and favour, rather than pursue their own humours?" (Fleetwood's Rel. Dut. p. 26.) It was a wise saying therefore which is recorded of the philosopher Thales, "Such a behaviour as you show to your parents, such expect from your own children," *ὅς ἂν ἐράωνος εὐσεβέως τοῖς γονεῦσι, τοῖς αὐτοῖς προσέλησιν καὶ παρὰ σὸν τέκνον* (Apud. Laert. lib. 1.).

Ver. 6. *He that honoureth his father shall have a long life;*] This may either be strictly taken according to the promise in the fifth commandment, "Honour thy father and thy mother, that thy days may be long upon earth, which the Lord thy God giveth thee;" or it may mean, since long life is promised to the observance of God's other

commandments likewise, that dutiful children shall in general be blessed. Long life being counted a blessing, is therefore in scripture frequently used for it. And the Jews understood it no otherwise, than of being in general blessed.

And he that is obedient unto the Lord, shall be a comfort unto his mother.] i. e. He that obeys God's commandment in this particular, will comfort, support, and succour his mother under any or all the burdens and necessities of life, particularly will be tender and provide for her in her old age, when she is helpless; for so I would understand *ἀναπαύσει μητέρα αὐτοῦ*; and in this sense *ἀνάπαυσις* is probably taken, Philem. ver. 20. Or it may mean, that a virtuous good child will be a blessing, and occasion much joy to his mother. Thus Homer introduces Hector embracing his son Astyanax, and praying that he may prove virtuous, and be a comfort to his mother, *χαρὴν δὲ ἔσθ' ἄρα μοι μήτηρ*. The oriental versions understand the place of the reward which attends such obedience: Syriac, *optime meretur de Deo, qui matrem honorat*; and Arabic, *optimum erit præmium ejus propter obedientiam matri impensam*.

Ver. 7. *He that feareth the Lord—will do service unto his parents, as to his masters.*] i. e. He will behave himself towards them with the fear of a servant, as well as the reverence of a child (see Luke xv. 29. Mal. iii. 17. Gal. iv. 1. Phil. ii. 22). Fathers and mothers have a right over their children by giving them birth, superior to what masters have over their slaves by purchase. The one is founded on force and necessity; the other on nature, and those numberless obligations which children owe to them that were the cause of their coming into the world; for next unto God they are the authors of their being and existence, health, power, and all the advantages either of body or soul which they possess. A slave, in the language of scripture (Exod. xxi. 21), is the money of his master; but children are the blood and substance of their parents. A slave owes his labour and service to his master; but children reverence, love, gratitude, succour, and all the kind returns which it is possible for them to make (Calmet in loc.). Anciently the authority of the parent over the child was almost absolute; the Roman lawgivers put children, while in the parents' power, in the same capacity with slaves; the parents were masters of them, and all they had, till they were emancipated, as slaves are, and had not only power to expose or sell them, but in certain cases to put them to death (Simplicius in Epict.). "But these are privileges which do not naturally or reasonably attend the parent's authority and relation; and therefore there is great abatement to be made from all arguments that conclude only from customs and usages, though of wise and civilized people. The custom and practice of the Jews, and all the eastern nations indeed, sufficiently evidence the power and authority that parents exercised in the disposal of their children; but they do not show the reasonableness of such authority, nor is it of the law of nature so to do" (Fleetwood's Rel. Dut. p. 45). Lactantius's observation is close to the present purpose, *Dominum enndum esse qui sit pater, etiam Juris Civilis ratio demonstrat; quis enim poterit filios educare, nisi habeat in eos Domini potestatem?* (lib. iv. cap. 3.). And thus St. Jerome to Gaudentia, concerning the education of her child, *Amet te ut Parentem, subjiciat ut Dominæ: so Plautus, Mater tu, eadem et heras es*. And in another place, *Tuis servi servitutum imperiis, Pater (Asinar.)*.

Ver. 8. *Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.*] The Vulgate adds, *et in omni patientia*; i. e. by submitting patiently to their animadversions and chastisements. *Καὶ τὴν μητέρα* is omitted in many Greek copies, as it is also by the Vulgate and oriental versions; the Complut. has it, which our translators follow, and Grabe has inserted it from thence. And very properly is the mother not only mentioned, but joined as to equal reverence, that she may not seem to be slighted or overlooked on account of her sex, which inclines them generally to more tenderness for their offspring. The scripture in many places, Exod. xxi. 15, 17. Deut. xxi. 18. xxviii. 16. Exod. xx. enjoins the same duty to be paid to the one as the other. And there is indeed equal reason in most cases why it should be so, and in some greater. The mothers undergo most sorrow and pain for them, bear all the fatigue and trouble of their infancy and childhood, attend and do all they can for them in that helpless state, and have the same interest in their good and welfare; and therefore in reason and gratitude the children are obliged to make no difference between the parents in their obedience to them (see note on vii. 27). *Τιμὰν*, which our translators here render *honour*, signifies

more when applied to parents; it comprehends likewise the duty of maintaining them, and in this sense it is used by St. Paul, 1 Tim. v. 3. 17. And what St. Matthew expresses, *οὐ μὴ τμήσῃ τὸν πατέρα;* in St. Mark is, *οὐκίτι ἀφίερα αὐτὸν οὐδὲν πᾶσαι τοῖς πατρὶ,* where *οὐκίτι* answers to *ἀγαθότητιν*.

Ver. 9. *The blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.*] The prayer of a parent procures the blessing of God upon such dutiful children as have been careful to pay that honour and reverence which religion and nature require from them; their blessing is an inheritance, or an estate to their children, though they should have nothing else to leave them. But such as by their disobedience provoke their parents, and thereby draw down their curse upon them, have felt the terrible effect of it upon them and their posterity. History furnishes but too many examples of misfortunes brought upon children by the imprecation of parents. The most ancient we meet with is that of Noah upon his younger son, Canaan; "Cursed be Canaan, a servant of servants shall he be unto his brethren;" which was accordingly fulfilled, as the learned agree, many ages afterward; and of how great importance a good and dutiful behaviour towards parents is, we may learn from the happy consequences of the patriarchal benedictions, which God so confirmed by his providence in the event, that it might powerfully prevail upon children to honour and obey their parents, and not do anything whereby they may come in danger of incurring their displeasure and imprecation. With this expectation and view Isaac blessed Jacob, and Jacob the twelve patriarchs. Jacob's care in particular not to offend his father, and thereby bring on him his curse, is very remarkable, and is an example to all children not to make light of a parent's displeasure. "My father (says he) peradventure will feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me, and not a blessing" (Gen. xxvii. 12). And is not the parent's curse, which Jacob so much dreaded, when forced from a parent by undutifulness and ill usage, as strong and fatal now as formerly, and our author's observations as applicable to all persons at this time, as heretofore to a Jew and his children? St. Austin mentions a most melancholy instance of ten children who were cursed by their mother, all of whom for many years felt the effect of her imprecation, by a continual trembling of all their limbs (De Civit. Dei, lib. xxii. cap. 8).

Ver. 10. *Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.*] St. Chrysostom, quoting this passage, illustrates it by the instance of Cham, who exposed his father's shame and nakedness. "Children ought to be exceeding careful to conceal the faults and miscarriages of their parents; the same piety would have endeavoured to cover Noah's cruelty or injustice, had he been guilty of them, that was so careful to conceal his nakedness and folly, for they are also the shame and nakedness of a man's understanding; and such infirmities being no less dishonourable than those of the body, the like caution should be used in not discovering or exposing them" (Fleetwood's Rel. Dut. p. 77). Much less should any assume the liberty to throw reflections upon a parent, to render him little and despicable in the esteem of others. We meet with and detest this behaviour in Absalom, who laboured to depreciate David his father in the sight of his people, and to undermine and weaken him in their good opinion and favour; "For when any man that had a controversy came to the king for judgment, Absalom said to him, There is no man deputed of the king to hear thee; O that I was made judge in the land, I would do to every man right and justice!" And by this intriguing and insinuating address he stole the hearts of the men of Israel (2 Sam. xv. 2. 6). This in any other was criminal—in a son quite unnatural. There is that near relation and intimacy between parents and children, that nothing can affect the welfare or honour of the former, without being communicated to and descending upon the latter; the branches will in proportion share in the good or ill condition of the root: if this sickens, they of course wither. Or the sense may be according to Calmet—Be not ashamed of thy birth and original, for this is a reflection upon thy parents, and in consequence a blot upon thine ownself. Alexander the Great thought himself more than mortal, and was ashamed to pass any longer for the son of Philip; but when he claimed Jupiter Ammon for his father, he paid so indifferent a compliment to the honesty of his mother Olympias, as to render even his own birth tainted and suspicious.

Ver. 12, 13. *My son, help thy father in his age, and grieve him not as long as he liveth: and if his understand-*

ing fail, have patience with him;] Though old age is generally attended with a number of infirmities, yet neither any weakness of body, nor decay of sense and reason, gives any right to a child to despise his parents. With regard to their children, they always sustain a character that demands respect, which neither age nor its attendant evils can or ought to diminish. And particularly in the last stage of life, when they are helpless, and as it were infants a second time, they demand all that care, compassion, and tenderness at their children's hands, when they are going out of the world, which they themselves happily experienced from their parents at their first coming into it. All the ancient philosophers give the same lesson as our author; Plato says, that he that has in his house a father or mother enfeebled with age, ought to regard them as a treasure, and to be assured that he can never want a tutelar deity so long as they continue with him, and are taken care of by him (De Legibus). Hesiod observes, that the gods will certainly punish the ill usage of an aged parent by some great calamity inflicted on the child (*Ἔργ. καὶ Ἥμερ. ver. 29*). Messieurs du Port-Royal, in their comment on the place, properly observe, that what is said by our author of the fathers of our flesh, is very applicable to our spiritual ones—we should respect their persons, revere their authority, and cover even their personal defects and failings.

And despise him not when thou art in thy full strength.] *Ἐν πάσῃ ἰσχύϊ σου.* We have a remarkable instance of reverence to an aged parent in the behaviour of Joseph to an old blind decrepit father, when he himself was in the highest point of strength, glory, and power (Gen. xlviii.). Nor is the behaviour of Jacob, then in his prime, towards his aged sire, Isaac, his pains and quickness, to oblige him, by getting the venison, and making savoury meat, such as his father loved, thereby to win his favour and obtain his blessing, less to be admired (Gen. xxvii.). Calmet understands by *ἰσχύς*, riches and power; and then the sense is,—if thou art more rich, more powerful, more honoured, more vigorous and healthful than thy father, despise not his weakness, obscurity, or poverty. The marginal reading, "in all thine ability," may seem to comprise all these, but the first seems favoured by the context. That *ἰσχύς* is often taken in this book in the sense of riches, see ix. 9, which our translators render, "Give not thy soul unto a woman to set her foot upon thy substance," *ἐπιβίβηαι ἐπὶ τῆν ἰσχύϊν σου*, &c. (xiv. 13. xxviii. 11. xlv. 6. xlv. 8. 12), and then the sense and expression here will be equivalent to that in xxxvii. 6. *μὴ ἀνυπομίσσης αὐτοῦ ἐν χρήματι σου*, "be not unkindful of him in thy riches." Grotius thinks that there is an ellipsis here, and makes the sense to be,—endeavour *ἐν πάσῃ τῇ ἰσχύϊ*, with all thy power, and as much as possible, not to despise, or in any way bring thy father into disgrace, nor through any misconduct be the occasion of grief to him, by slighting his advice, and acting contrary to it. And so Junius, Honorum habeo omnibus viribus tuis, and refers to Gen. xxxiii. 10 as a parallel ellipsis and the Tigurine version is to the same effect, *Illum aspernari summo eade studio*.

Ver. 14. *For the relieving of thy father shall not be forgotten:*] *Ἐλεηροσύνη πατρός.* Syriae, Benignitas in patrem praestita. The kind and charitable relief of a parent, by attending upon him in his feeble estate, or, if need so require, occasionally supplying him with necessaries, will be so far from being overlooked or forgotten by God, that he will bear the good deed in remembrance to reward it suitably. Homer mentions it as a calamitous circumstance in the death of a young hero, that he was cut off in his bloom before he had made any retribution to his parents for their care and support of him,

*Οὐδὲ τοκεῖται
Θρεπτὰ φίλοις ἀπέδωκε.*

And it was a wise and noble institution of Solon, the great Athenian lawgiver, which decreed, that any child that refused or neglected to support his parents, when their age or infirmities called for assistance, should be branded with infamy, and deprived of all the privileges of society.

And instead of sins it shall be added to build thee up.] *Καὶ ἀντὶ ἁμαρτιῶν προσανακούρηθῆσαι σοι.* Our translators have rendered this passage very imperfectly and obscurely; *ἀντὶ* signifies here *for* or *against*, rather than *instead*. They have made the like mistake in the rendering of this preposition, Wisd. vii. 10 (see note on that place). By *sins*, some understand here the punishment due to them, and thus it is used, Isa. xl. 2. And, indeed, I the less incline to understand this of sins properly so called, as they are mentioned ver. 3, and 15, of this chapter, and such a tan-

ology could not be justified. Others, by *sins*, understand the imperfections and failings of the parents; and thus the Vulgate, *Pro peccato matris restituitur tibi bonum*; i. e. for the peevishness, impatience, and moroseness, of your mother, which you have passed over and submitted to, a proportionable and adequate compensation and recompense shall be made you by God. Others expound it of the personal sins of the children themselves, that, by such acts of kindness and charity done to their parents, they shall cover and blot out the multitude of their sins; which seems to be the meaning of the Arabic, *Beneficium in patrem non deletur, imo, deletur per illud multitudo peccatorum*. According to Grotius the meaning is,—his (the dutiful child's) house shall be built again: God shall bless him with a numerous and flourishing posterity, who shall be a comfort through their piety and good conduct. In scripture, building a man's house is a known metaphor for raising up children (see Gen. xvi. 2. Exod. i. 21. Deut. xxv. 9. Ruth iv. 11. Ps. cxviii. 1).

Ver. 15. *In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.* i. e. Such an instance of piety shall be remembered to thy advantage; or, God himself ἀγαπῶν δέσεται σου, shall remember thee. He will not only bless obedient children here, but he will bless them with heavenly blessings, of which the land of Canaan, with all the beauty and fertility thereof, was but a faint type and shadow. The latter clause, ὡς ἕβδία ἐπὶ παγετώ, is not literally, nor indeed rightly, translated. The true rendering of the Greek either is,—thy sins shall be no more, as the mildness of the weather ceaseth in a hard frost; and thus Drusius translates: or, thy sins shall melt away, as ice does when fine weather comes upon or after a frost; and so Junius takes it. The sense also of the Arabic is full and clear, *In afflictione erit tibi adjutor, pelletique a te mala, quomodo pellitur frigus vehementi calore*.

Ver. 16. *He that forsaketh his father is as a blasphemer.* By some of the ancient lawgivers, parents are styled a sort of earthly gods, and by Philo they are expressly called so (de Decal.). And therefore, to offend against their authority, and much more to disregard, desert, or injure them, is not improperly here made a species of blasphemy—or the sense may be, according to that of the old Greek poet, he that reviles or injures his father, shows a disposition wicked enough to blaspheme even the Deity.

Ὁ λαοφῶν τὴν πατέρα ὑνομήσει λόγῳ,
τὴν εἰς τὸ θεῖον πημελέτι βλασφημίαν. (Menand.)

Our author uses a variety of arguments to enforce the duty of reverence to parents; Tirinus reckons up no less than thirteen urged by him in these few verses.

Ver. 17. *Go on with thy business in meekness; so shall thou be beloved of him that is approved.* Ἰπὸ ἀνθρώπου δεκτοῦ, i. e. By all worthy and good men, such as are themselves, for the like good qualities, beloved both of God and men. The Vulgate renders, *Super hominum gloriam diligens*, from a copy, probably, which had ὑπὲρ which the oriental versions seem also to have followed, and to have mistaken the sense of δεκτός, when they expound it by *præ viro munera largiente*. That of our translators is more just and proper. We have ἄνθρωποι δεκτοὶ to the same sense, ii. 5, see also Luke iv. 24, and Acts x. 35, ὁ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῶ ἔσται, which differs not much from the expression before us. As the author begins here a new subject about modesty and humility, some copies begin here a new chapter.

Ver. 18. *The greater thou art, the more humble thyself.* Ὅσῳ μέγας εἶ. Vulg. Quanto magnus es; which is a literal rendering of the Greek, as that is of the Hebrew, which, having neither comparative nor superlative degree to compare things by, makes use always of the positive. There are two instances of this construction together in the LXX. Ps. cxviii. 8, 9. Ἀγαθὸν ποιοῦναι ἐπὶ Κύριον, ἢ ποιοῦναι ἐπ' ἄνθρωπον.—ἀγαθὸν ἐλπίζειν ἐπὶ Κύριον, ἢ ἐλπίζειν ἐπ' ἄρχοντι, which the Latin interpreter is servile in following; but the Chaldee, St. Jerome, and our version, rightly render by the comparative; see also the like, Matt. xviii. 8, 9, and Glass. Philol. Sac. Can. 18. This fine sentiment is worthy of the gospel, says Calmet. Though the heathen philosophers knew a great number of moral virtues, humility was never well understood or practised by them; they could talk plausibly of despising glory, honours, riches, &c., but found it difficult or disagreeable to exert such self-denial. True humility, which consists in the contempt of ourselves and a deference to others, is nowhere taught, or so well inspired, as by wisdom or religion. It is this shows us our weakness, imperfection and nakedness, and the value

which we ought to set upon the worth of others. St. Ambrose has well expressed the sense of our author, "*Mensura humilitatis eum ex mensura ipsius magnitudinis data est*" (De Virginit. cap. 31). The measure of our humility must correspond with that of our elevation, as a tree shoots its roots downwards in proportion to the spreading of the branches upwards. The higher we are advanced, the more have we to fear from pride. "If humility does not go before, accompany, and follow, all the good actions we do; if it is not the end which we propose, the guide we follow, and the weight to balance or rather sink us—pride will take away the merit of our best actions" (Aug. ad Dioscor. epist. 118). It will ever be the greatest glory of Titus Vespasian above the rest of the Roman emperors, that he was moulded by his august station and dignity from the worse to the better, from being a very arbitrary and proud person, to be eminently mild and humble. The reflection of our author is finely exemplified in the parable of the trees, Judg. ix. 8. The olive, fig-tree, and vine, being desired by the trees to be respectively king over them, content with their native sweetness and fruit, modestly refused the offer, which the bramble was ambitious to accept. The moral of which is, that the more noble any one is by birth or education, the more lowly and contented will he be with his lot and station, the freer from envy, pride, and ambition, the stain of base and mean souls.

Ver. 19. *Mysteries are revealed unto the meek.* This is a weighty reason for the practice of humility; for the truth of the observation here made, see Ps. xxv. 8, where the psalmist says, "Them that are meek, those he will teach his way;" and again, ver. 13, "The secret of the Lord is with them that fear him, and he will show them his covenant." It is particularly true of Moses, that, as nobody was more meek than he, so none had more favours, or more frequent communications with God than he. And our Saviour says to his disciples, upon account of their humility, "To you it is given to know the mysteries of the kingdom of God" (Luke viii. 10). And in another place, "Thou hast hid these things (i. e. the mysteries of the gospel) from the wise and prudent, and hast revealed them unto babes" (Matt. xi. 25); where *babes*, or such as have humble sentiments, are opposed to *συνεροί*, or such as were self-sufficient and wise in their own conceits. The humble soul is God's temple, and the man upon whom he delights to look, and in whom he is pleased to dwell, is one of a poor and contrite spirit, "who trembles at his word." (Isa. lxvi. 1, 2). And so St. Paul, "Not many wise men after the flesh," but the seemingly foolish and base, "the despised things of the world, are chosen of God" (1 Cor. i. 26). This whole verse is wanting in several copies, and in the Vulgate and oriental versions.

Ver. 20. *The power of the Lord is great, and he is honoured of the lowly.* All greatness compared to that of God is meanness; but, great as he is, he regards the meek and lowly chiefly, and chooses such to worship him. Kings and potentates take a pleasure in state and grandeur; to see others crouching at their feet is an accession to their glory, and by binding kings in chains, and nobles with links of iron, they aggrandize their triumph. The infinite majesty of God delights not in such pageantry and show, he expects no flattering service, he expects only that every man should humbly own his dependence upon him, and his infinite meanness in comparison of him. All worship, devoid of sentiments of profound humility, is disagreeable to and disregarded by him. Hence the angels consider themselves as nothing in his presence, and on earth the most pious souls are most sensible of their imperfection, and acknowledge their best services to be darkness and sin.

Ver. 22. *What is commanded thee, think thereupon with reverence; for it is not needful for thee to see with thine eyes the things that are in secret.* This is manifestly translated from the Vulgate, *Non est enim tibi necessarium ea quæ abscondita sunt videre oculis*; whereas the Greek only has οὐ γὰρ ἐστὶ σοι χρεια τῶν κρυπτῶν. i. e. Thou hast no need of, nor business with, nor will gain any advantage from, intricate and abstruse speculations, and therefore do not exercise thyself in great matters, which are too high for thee, nor rashly pry into mysterious points above the reach of thy understanding. Such a curiosity is criminal, and proceeds from pride and self-conceit. Content thyself with plain and necessary truths, and learn from thence thy duty in order to practise it. There are a thousand things which we cannot learn, and which it does not concern us at all to know; the ignorance of which will be of no prejudice nor disadvantage to us. It is rather a piece of wisdom, with regard to such things as are really τὰ κρυπτά, to sit

down contented with our ignorance, and endeavour after such knowledge as becomes us, and will be useful to us. Believe that there is a God, says one of the ancients, and worship him sincerely; but search not into his nature, what he is, and how he acts, for there is nothing more out of thy reach than such an inquiry. Our Saviour came not into the world to teach men swollen and conceited notions, or the pride and vanity of human science, but that men should submit every high thought to the obedience of faith, and think upon what is commanded them. A soul, thirsty and greedy after forbidden knowledge, nothing will content: it knows no end of its desires and pursuits, its ambition and curiosity pant after unknown worlds, though the contempt of one of its truest glory. A little knowledge will suffice an humble soul; it neither aims at human greatness or admiration, nor to fathom the depths of the wisdom and power of God; it desires such a knowledge only of God, as may create a greater degree of love towards him, and asks only so much light as may be sufficient to direct it in its duty and conduct in the ways of godliness. Our author probably alludes in this verse to Numb. xv. 39, "Seek not after your own heart and your own eyes, that ye may remember and do all my commandments, and be holy unto your God."

Ver. 23. *Be not curious in unnecessary matters: for more things are showed unto thee than men understand.* [Ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου. Some copies have τῶν λόγων σου the original word doubtless was *debar*, which signifies both the one and the other. The sense is either, Do not endeavour by the strength of thine own parts to search the deep things of God, since even those that are before us we cannot comprehend, if left to ourselves; and such as we do understand, we came not to the knowledge of them merely by our own natural powers: or, Be not *over curious*, for so περιεργάζου is generally understood, or *over busy* (see 2 Thess. iii. 11), in things which do not concern thee to know, and of which no account will be demanded of thee. The Geneva version renders not amiss, "be not curious in superfluous things." Grotius understands this of prying into the reasons of God's laws, which God has not thought fit to discover or reveal; and so does Dr. Spencer (vol. i. ch. 2). God, it is certain, has enjoined the reach of human apprehension, and must be resolved solely into his will. Many or most of the ritual and ceremonial laws are absolute prohibitions or commands; and no reason of their being forbidden or commanded at all appears: God only says, "I am the Lord which commanded them;" and this, according to the Jewish doctors, is sufficient to stop all doubt and cavilling about the use or importance of such precepts, or too curious a search into the reasons for them. Such are the laws of not eating swine's flesh, not wearing a garment of linen and woollen, discaleation, or pulling off the shoe, purification of the leprosy, the scape-goat, and that of the firstling of an ass, and innumerable others. And if we examine the Pentateuch throughout, we shall not perhaps find any reason set down, or annexed to any such laws, as if God, by his silence in this respect, would purposely restrain men from a criminal curiosity. And indeed it is very notorious, that as soon as the scope and intention of a law among the Jews was guessed at, and presumed to be discovered, it abated of its force and authority, and the sense of it was often perverted to the hurt and destruction of such inquirers. So true is the observation in the following verse, that an evil suspicion, founded upon men's vain opinion, *hath led them into many and great mistakes*; for so πολλοὺς ἐπλάνησεν should be rendered, and not in the present tense, as our translators give it.

Ver. 25. *Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.* [The literal rendering of the Greek is, Without the pupil or sight of thine eye thou shalt want light, Pupillus non habens indigebis luce (Junius): and if thou hast not knowledge, profess it not: or, according to Drusius, Betray not thine ignorance by pretending to knowledge. The sense of the passage is,—it is not only a fruitless undertaking to attempt to explain mysteries, or fathom the τὰ βάθη τοῦ Θεοῦ, but is likewise dangerous, and apt to lead such presumptuous inquirers into errors, and sometimes heresies. It highly concerns every one therefore to think soberly of himself, according to the measure of faith and knowledge which God has afforded him; for as the eye has a certain sphere and boundary of vision, beyond which all is darkness and obscurity; so there are certain limits likewise to the understanding, though some may see farther, and understand more than others: but let no man profess or boast of more knowledge than God has really bestowed upon him, or his

own finite nature is capable of; see 1 Tim. vi. 4, where a person of curiosity in matters of faith is termed ἰσχυρὸν περὶ ζητήσεως, and evil surmises, ὀφθαλμοὶ ποικίλαι the very expression here used, are likewise condemned. The Syriac and Arabic versions understand it, of presuming to give advice as a professor or adept in any science, when at the same time the person is ignorant and unqualified, Si doctrinæ carere, ne consilium de hominibus quasi doctus. This verse is wanting in the Roman edition and the Vulgate.

Ver. 26. *A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.* [A hardened and impenitent heart, such as was that of Pharaoh, Antiochus, Judas, and other obdurate sinners, who are deaf to all God's calls, or the warnings of his ministers, shall experience his vengeance, and particularly at the hour of their death, they shall be seized with such a dread as shall fling them into despair, and too late bewail their unhappiness and sad estate. Such as will fetch neither cattle nor servants into the house, though kindly forewarned; to them for their obstinacy it shall happen, as it did to the Egyptians: vengeance shall come down upon them one way or the other, as thunder and hail, fire and lightning, did upon the despisers of Moses's warning. Or a hard heart may signify, one that is devoid of the sentiments of humanity, that has no bowels of tenderness and compassion; such a one shall have cutting reflections for his past cruelty; and as he afforded no mercy, shall be in despair of finding any; but the first sense is preferable. St. Bernard's description of a hardened and stubborn heart is very just: Cor durum dicitur, quod non compunctioe scinditur, nec pietate molliitur, nec movetur precibus, minis non cedit flagellis duratur. Ingratum ad beneficia, ad consilia infidum, ad judicia severum, inverecundum ad turpia, impavidum ad pericula, inhumanum ad humana, temerarium ad divina, præteritorum obliviscens, præsentium negligens, futura non providens; i. e. A hard heart is neither rent with compunction, nor softened with pity, nor moved with prayers; regardeth not threats, is hardened with stripes; in kindness unthankful, in council unfaithful, in judgment cruel; without shame in bad actions, without fear in dangers; in human matters most inhuman, in divine ones rash; forgetful of things past, neglecting things present, careless of things to come (De Consider. ad Eugen. lib. i.). According to Calmet, the meaning of the last clause is, that the rash and foolhardy, who tempt danger without any reason, shall at length suffer for their imprudence. He thinks the author here indirectly aims at them who maintain fate or destiny; and on that account face dangers, without any apprehension or concern; persuading themselves, that if it is appointed that they shall die upon such or such an attempt, or enterprise, it is to no purpose to pretend to guard against it: that the time and manner of our death are fixed by an eternal and irreversible decree; and if the fatal hour is not yet come, no rashness or accident can hasten it. Against this weak and extravagant notion, the author opposes this wise caution, "He that loveth danger shall perish therein;" which in the Roman edition makes the former part of this verse.

Ver. 27. *An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin.* [Calmet thinks the two members of this verse correspond to each other, and are the same in sense; accordingly he renders, Le cœur endurec se chargera de crimes, et le pecheur ajoûtera péché sur péché, i. e. "An obstinate heart shall be laden with crimes, and the wicked will heap sin upon sin." He conjectures, that in the original work, composed by the grandfather Jesus, the Hebrew word signified both crimes and sorrows, which is not improbable. Ἰσως, the word here used, has likewise such a double signification, and the translators very frequently mistake it. See Ps. vii. 14, ἰδοὺ ὠδίνησεν ἀδικίαν, συνέλαβε πῶνον, καὶ ἔτεκεν ἀνομίαν, which our version, following the Vulgate, Concept dolorem et peperit iniquitatem, wrongly renders, "He hath conceived sorrow, and brought forth ungodliness;" and the like false rendering occurs, ver. 16, in both which places the context manifestly determines it to the other sense; but in Ps. x. they render πῶνος differently, and rightly understand it in two places in the sense of wickedness. Thus, ver. 7, "His mouth is full of cursing, deceit, and fraud; under his tongue is κόσος καὶ πῶνος, ungodliness and vanity." And, ver. 14, σὺ πῶνον καὶ θυμὸν κατ' ἀνομίαις "Thou beholdest ungodliness and wrong;" in both which places the Vulgate expresses it inaccurately by *dolor*. See also Ps. cxxxix. 24, where the Hebrew word, rendered by Ar. Montanus, and some Latin versions, *dolor*, is, in the LXX. ἀνομία, and Ps. lv. 10, where πῶνος, which is coupled with ἀνομία, would

be better rendered by *wickedness than sorrow*, as it stands now in our version. The sense then of our author in this place is, That God permits the sinner to fall from one wickedness to another, till he fills up the measure of his iniquities. St. Austin aptly compares the habit of sinning to a long chain, which keeps the sinner confined like a prisoner: he is brought into a continual bondage by it, and is unavoidably a slave to it: *Velle meum tenebat inimicus, et indigno mihi catenam fecerat: quippe ex voluntate perversa facta est libido; et dum servitur libidini, facta est consuetudo; et dum consuetudini non resistitur, facta est necessitas* (Confess. lib. viii. cap. 5).

Ver. 28. *In the punishment of the proud there is no remedy;*] Ἐν ἔπαυσι ὑπερηβάνου οὐκ ἔστιν ἰασις. The marginal reading is much clearer, The proud man is not healed by his punishment: to which Junius seems to agree, Quin inducitur superbo afflictio, non est curatio, understanding by ἔπαυσι, "affliction," as it is often taken in this book; i. e. The proud man, one who is strictly such, is not bettered by anything that befalls him: he is so self-sufficient and opinionated, that he is deaf to the admonition of friends for his reformation: he defies and laughs at God's judgments, and is incorrigible under them. The Arabic understands this of the proud scorner in particular, Irisoris pœnæ non est remissio, quoniam planta illis pessima plantarum est. But by the *proud* here I would understand the obdurate sinner; for throughout the book of Psalms, and these sapiential ones, the proud and sinner are synonymous terms. And such great offenders as commit sins with boldness, and with a sort of defiance, are, in the scripture phrase, called despisers, according to that excellent description of them, Prov. xviii. 3, as it occurs in the LXX. which our version renders very imperfectly, ὅταν ἔλθῃ ἀσεβῆς εἰς βῆθος κανάου, καταφρονεῖ, ἐπιτρέχει δὲ αἰσῶν ἀνίμια καὶ ὀνειδος, which Jerome's Bible well renders, Impius cum in profundum venerit peccatorum, contemnit, sed sequitur eum ignominia et opprobrium. The sad catastrophe of such hardened sinners is more strongly noted by our author, That when God visits such offenders, he does not dally with them, but strikes a deadly blow: their wounds are mortal and incurable, and past all remedy; there is no balm in Gilead that can do them good. The Vulgate has Synagogæ Superborum non erit sanitas, following a copy probably which had ἐν συναγωγῇ ὑπερηβάνου, κ. τ. λ.

Ver. 29. *The heart of the prudent will understand a parable;*] To a hard heart just mentioned, a teachable and docile disposition is here opposed, one desirous of learning, that will make use of the necessary means of attaining it, viz. hearing, reading, and meditating. Two things therefore seem here required, a desire and eagerness after wisdom, and the listening to the words of the wise, and their interpretation. Or the sense may be, as applied to the teacher himself, that his wisdom will appear by his apt discourse, and just observations; Cor sapientis intelligitur in sapientia (Vulg.): and the Port-Royal comment, Le cœur du sage paroitra par sa sagesse; i. e. the prudent or wise man will distinguish himself, when he opens his treasures; as long as he is silent, and his wisdom confined to his own breast, he appears like other men; but when he thinks proper to speak, the clearness of his conceptions, the justness of his sentiments, and the usefulness of his maxims, stand confessed and admired; and every judicious ear will listen with greediness and pleasure.

And an attentive ear is the desire of a wise man.] Ὅς ἀκρατοῦ ἐπιθυμία σοφοῦ. i. e. A wise man will wish to have such disciples as will mind and regard what he says, and treasure up his wise reflections, in order to improve by them. And thus the Tigurine version, Sapiens aurem attentam expetit; and Junius, Auris ejusmodi auditoris a sapiente exoptatur (see xxv. 9, and the note on it). There may also another sense be given,—that the ear, desirous of instruction, longs to hear and attend to the discourse of wise men; and so the Vulgate, Auris bona audiet cum omni concupiscentiâ sapientiam; and the Arabic, Auris auscultans delectatur sapientibus.

Ver. 30. *Water will quench a flaming fire; and alms maketh an atonement for sins.*] To this purpose is that counsel of Daniel, "To break off sins by righteousness, and iniquities by showing mercy to the poor," iv. 27 (see Luke xi. 41. 1 Pet. iv. 8. Prov. xvi. 6. Tob. iv. 7. xii. 9). But at the same time when they press this duty, they generally lay down this restriction,—that men must not think, because sins are taken away by alms, that by their money they may purchase a license to sin; for all alms are too little to atone for a sin, if a person resolves to continue in it. Alms must be accompanied with repentance, for God's justice is not venal, nor the sovereign Judge to be bribed

into a toleration of sin. St. Cyprian quotes this passage, and illustrates it by the following comparison, Sicut Lavacro aquæ salutaris Gehennæ ignis exstinguitur, ita elemosynis atque operibus justis, delictorum flamma sopitur (De Opere et Eleemos.). Alms, according to the fathers, is as a second baptism, and has the advantage of it in some respect, as the former can be often repeated, but baptism can be performed but once (see Ambr. Serm. 2, tom. ii.). St. Chrysostom, speaking of charity, urges the duty upon the same weighty consideration; μη παρατρέχουμεν τὸ κέρδος τῶν ἡμετέρων ψυχῶν κ. τ. λ. Ne prætereamus lucrum nostrarum animarum et remedium nostrorum vulnerum; hoc enim, hoc maximum pharmacum ita curabit et abolebit ulcera animarum nostrarum, ut neque vestigium neque cicatrix aliqua apparita sit, id quod in corporis vulneribus non est possibile (Hom. 56. in cap. 29. Gen. tom. ii. See also Hom. 43. in cap. 19. Gen. and Apost. Constit. lib. xvii. 13. Lactant. lib. vi. 12).

Ver. 31. *He that requiteth good turns is mindful of that which may come hereafter;*] Ὁ ἀνταποδοῦνς χάριτας μνησται εἰς τὰ μετὰ ταῦτα. The Syriac and Arabic understand this of the beneficent and charitable man, who, for his readiness to succour others, shall himself find help in time of need. Others apply ὁ ἀνταποδοῦνς to God himself, who requiteth all good turns, i. e. all instances of loving-kindness shown to those that are in misery and distress. Accordingly some Greek copies read, καὶ Κύριος, ὁ ἀνταποδοῦνς χάριτας, μνησται, κ. τ. λ. which the Vulgate follows, Deus prospector est ejus qui reddit gratiam; meminit ejus in posterum; and Junius, Dominus qui reddit gratiosa facta, in posterum recordatus est. He looks upon what is given to the poor as done to himself, and keeps an account of good and charitable deeds, to return them with increase. God is as the debtor, to speak in the language of St. Chrysostom, of such as give alms; and to assist the poor with our substance, is putting out our money wisely, and on the most valuable and certain security (Hom. 53. ad Pop.).

CHAP. IV.

Ver. 1. *Defraud not the poor of his living;*] Τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσεις. Βίος is used in the like sense by the Greeks, and *vita* by the Latins; thus Terence, Cui opera vita erat. This is a continuation of the former chapter concerning alms-giving; the Vulgate accordingly renders Fili, elemosynam pauperis ne defraudes; i. e. refuse not a poor man that charity which you owe him, and is his due; for you commit a sort of robbery or fraud, when you keep from him that which he wants, and you can well spare; Non minus est criminis habenti tollere, quam, cum possis et abundas, indigentibus denegare (Ambr. Serm. 81). To deny a poor man when you can relieve his necessities out of your abundance, is not a less crime than to rob. St. Austin has the like thought, Superflua diviti, necessaria sunt pauperi; aliena retinet, qui ista tenet (Ps. cxlvii.). St. Chrysostom quotes the passage, and reasons upon it in like manner; ὁ ἀποστερῶν, τὰ ἀλλοτρίων ἀποστερεῖ κ. τ. λ. Qui spoliat, aliena tollit; nam spoliatio quædam dicitur, cum aliena detinemus: quoties elemosynam non præstitimus, pari cum his qui spoliant, supplicio afficiemur (De Lazaro, Serm. 2. tom. v). By *living*, we may understand here his bread, "for the bread of the poor is his life, he that detains it is a man of blood" (see note on xxxiv. 21, 22); or, more largely, food in general, raiment, lodging, and all that nature demands, for the preservation and support of life; to refuse such necessities is the same thing as to take life away; Hoc est hominem occidere, vitæ suæ ei subsidia denegare (August. in Ps. cxviii.).

Ver. 3. *Add not more trouble to an heart that is vexed;*] Poverty is of itself a sore affliction enough, without adding to it any fresh occasion of complaint. The soul of a poor man already uneasy and dejected, and pinched with grief and hunger, is of all others the most sensible of a slight, and more ready to lay every supposed injury to heart. If you give, therefore, give cheerfully; if you refuse, do it without insult or upbraiding, and add not contempt or outrage to your denial. We are hence also instructed not to insult the misery of the unfortunate, whether such by accident, or made so through their own folly or wickedness, not to call even condemned criminals by any harsh or opprobrious names, however undeserving of our regard or pity. We have a remarkable instance of this tenderness towards the afflicted in pious Abraham: when the rich man applies to him, to send Lazarus to dip the tip of his finger to cool his tongue; he does not reproach him in any sharp or bitter language for his past life, he does not show any anger or resentment against him, but speaks to him in

terms of kindness, and even vouchsafes to call him son. St. Chrysostom has the like remark, upon this part of the parable, *ὅρα φιλοστοργίαν δικαίου οὐκ ἀείπει πάνθρωπος*, κ. τ. λ. Vide humanitatem justi: non dixit, inhumane, crudelis, sceleratissime: sed filium illum appellat. Satis est animæ dejectæ suns cruciatus, ut ne illius calamitatibus insultemus (De Lazaro Conc. ii. tom. v. see Eccles. vii. 11). It is observable that our author, in a very short compass, three times repeats the precept of not turning away the eyes from a poor man, to enforce it the more strongly, and make the deeper impression on the memory.

Ver. 6. *If he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.*] The sense is much the same with that, Prov. xxviii. 27, "He that giveth to the poor, shall not lack; but he that hideth his eyes, shall have many a curse." And Exod. xxii. 22, 23, God says, "Ye shall not afflict any widow or fatherless child; if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot," &c. And that, Prov. xxi. 13, is much to the same effect, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, and shall not be heard. Homer in a very beautiful manner represents prayers as so many living persons; the daughters of Jupiter, which then slighted and disregarded by men, carry their complaint before his throne, and beg of him, that he would send after such persons the goddess Ate, to revenge the affront and injury done them (see *Iliad*. x. ver. 493). The fine allegory and useful moral couched under it, cannot fail of pleasing every judicious and pious reader. This fiction, says Calmet, represents and illustrates the wise man's meaning here. Though the poor may appear mean and despicable in the eyes of the world, and their importunate requests disagreeable and troublesome, yet are they dear to their Maker, as his creatures, and equal objects of his love (see Prov. xiv. 31, xvii. 5). But in their distressed state, when they look for some to have pity on them, and no man will know them, they are then his more peculiar charge, and objects of his pity. The good wishes, the prayers, and the blessings of the poor, we allow to be regarded of God, and their intercession to be powerful with him; if God then favourably hears their prayers and petitions for rewards and blessings upon their friends and benefactors, we may be assured he will not be less disposed to hear their complaints for vengeance, on such as deride, reject, or oppress them, and that their curses will be fatal to the hard-hearted.

Ver. 7. *Get thyself the love of the congregation, and bow thy head to a great man.*] i. e. Be courteous and affable to the poor and meanest sort: and thus the Vulgate, *Congregationi pauperum affabilem te facito*; and so the oriental versions, *Conclie tibi amorem turbæ, et principibus urbis adhibe reverentiam*. Study to be popular, complaisant, and agreeable to the common people, and dutiful and submissive to the prince or magistrate, and such as are above thee. According to Drusus, the sense is, Endeavour to get the good opinion of the whole Sanhedrin, and show a more particular respect and regard *μεγιστῶν* to the president of it.

Ver. 9. *Be not fainthearted, when thou sittest in judgment.*] If thou art in a public post, as a judge or magistrate, hear willingly the complaints of the poor, suffer his defence, weigh his reasons, render justice impartially, and neither through fear of disobliging, nor hope of advantage, be prevailed upon to condemn the innocent, or absolve the guilty. It was one part of Jethro's character of a good magistrate (Exod. xviii. 21), that he should be a man of courage. Hence some conjecture, that every step to Solomon's throne of judgment is represented as supported by lions (1 Kings x. 20), to teach kings and magistrates, that courage and resolution are necessary for all those who sit on the tribunal of justice.

Ver. 11. *Wisdom exalteth her children.*] *Ἡ σοφία νότον ἐαυτῆς ἀνδύσσει* (see Prov. iv. 8). The fathers who quote this passage, read and understand it very differently. Clem. Alex. has *ἐνεθνώσσει τὰ ἐαυτῆς τέκνα* (Strom. lib. vii.). As if his meaning was, either that of St. Paul, "knowledge puffeth up," or rather, that wisdom inspires noble sentiments into men; and Tertullian, if in truth he intends this passage, renders more strangely, *Sophia jugulavit filios suos* (in Scorp.), as if the copy he made use of had *ἐνεθνώσσει*. The Vulgate has quite the contrary, *Sapientia filios suos vitam inspirat*, from a copy which probably had *ἐψύχωνεν*, i. e. breathes a spiritual life into them, transforms their nature into a better and more heavenly, and infuses a perfection approaching to that of angels.

And layeth hold of them that seek her.] *Ἐπιλαβήσεται*, i. e.

Helpeth and taketh under her protection them that seek her. She catcheth hold of them, as Camerarius understands the word, and recovers them as from falling, snatching them by the hand out of mischief or danger, as it were out of the fire (see his *Myrothecium*, p. 304).

Ver. 13. *He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.*] See Prov. iii. 35, "The wise shall inherit glory, but shame shall be the promotion of fools," where the reading of the LXX. is remarkable, *οἱ δὲ ἀσεβεῖς ὑψώσαν ἀγρίαν*, "the wicked exalt disgrace and shame;" whereas wisdom, or the practice of religion, exalts such as walk in her ways unto glory and happiness, and makes them blessed in the life that now is, and in that which is to come; which I take to be the meaning of the Vulgate, rendering, *Qui tenuerint illam, vitam hæreditabunt*. The observation in the latter part of the verse, is particularly verified in the history of Jacob and Joseph, whom God's blessings went along with, and prospered their master's family and substance for their sakes; but probably this writer alludes to God's blessing the house of Obed-edom, and all that pertained unto him; because of the ark of the Lord, which continued in his house three months (2 Sam. vi. 11, 12). In like manner will God bless a soul, into which wisdom vouchsafes to enter, and, by her indwelling, prepares a fit temple for his reception.

Ver. 14. *They that serve her shall minister to the Holy One.*] *Λειτουργοῦσάν ἁγίω*. The manner of the expression here seems to confine this to the house, rather than the person of God, to the *sanctum sanctorum*, or *holy of holies*, as it was called; and so the marginal reading has it. What may seem to confirm this is, that *ἁγίω* is here used without an article; as it is likewise, Ps. xx. 2, where it means a sacred place; whereas when God himself is meant or referred to, he is the *ὁ ἅγιος*, the *Holy One*, κατ' ἔξοχον (see xxiii. 9). But in either sense, it furnishes a very useful reflection, that none should minister to the Holy One in the sacred office, or execute the ministerial function, but such as are truly wise and strictly religious, for such the Lord requires only to serve at his altar. The Vulgate will admit this sense, *Qui serviunt ei, obsequentes erunt sancto*: and the oriental versions require it, *Ministri ejus sunt sancti ac puri*: "Holiness unto the Lord," is their motto.

Ver. 15. *Whoso giveth ear unto her shall judge the nations.*] See Wisd. iii. 8, and the note on it, where the like privilege and authority are said to belong to the faithful; and St. Paul affirms the same of the saints, 1 Cor. vi. 2. Or the sense may be, that such as hearken to wisdom, are fittest to rule and judge; accordingly the Syriac renders, *Qui me audit, judicabit veritatem*. And in fact such have been appointed by God to preside over his people, who have been thus qualified, as Moses, Samuel, David, Solomon, &c., and in particular the last, with much earnestness and importunity, applied to God, at the beginning of his reign, for the gift of wisdom, as the most necessary help to judge the nations. According to Calmet the sense is, that wisdom is the source of true and solid greatness, and that a wise man shall not only serve as a priest, as mentioned in the former verse, but as a judge and prince of the people; he shall at once merit and wear the honours both of the pontificate and regale. Almost all the editions read, *ὁ ἑπακούων αὐτῆς, κριεῖ ἔθνη, καὶ ὁ προσελθὼν αὐτῆ, κ. τ. λ.* The Vulgate which renders, *Qui intuetur illam, permanebit confidens*, probably followed a copy, which had *προσοῶν*. The true reading seems to be that which is followed by our version, *ὁ ἑπακούων αὐτῆς, κριεῖ ἔθνη, καὶ ὁ προσέχων αὐτῆ, κατασκευάσει πεποιθώς*, which is a strong expression. See *xiv. 24—27*, where the like security is promised and described.

Ver. 16. *If a man commit himself unto her he shall inherit her; and his generation shall hold her in possession.*] Various are the readings of this place: the trust seems to be *ἐν ἐμπιστήσῃ, κληρονομήσει αὐτήν, καὶ ἐν κατασχίσει ἔσονται αἱ γενεαὶ αὐτοῦ*. The sense is,—If a man ask of God wisdom, with faith and trust in him, he will give her to him, and his posterity. Or, If a man is faithful and sincere in his inquiry for her, and constant and persevering in his search after her, he shall find and obtain her, and leave her as an inheritance to his posterity; *Sa posterité la possedera*, says Calmet; and the oriental versions make the possession to be perpetual, in omnes mundi generationes. Bossuet expounds, that a man's posterity shall be established by her, *Ipsa ejus soboles consistet firmius*. Some have forced the words to another sense, That a faithful inquirer shall inherit her, and her fruits, *αἱ γενεαὶ αὐτῆς*, as some copies have it, or the advantages which attend upon, and go along with her, shall be in his possession. But I think, though

γενήματα αἰσῆς would give this sense, the present reading will not admit it.

Ver. 17. *Far at the first she will walk with him by crooked ways.*] i. e. The way that leads to wisdom is rough at first setting out, and has several difficulties and turnings to perplex and discourage the traveller. The ancient philosophers have well represented this by the emblem of two roads; that which leads to virtue, which is another word for wisdom, and happiness at the end of it, is described at the entrance as rough and unpleasant; the other, which terminates in a precipice, or destruction, and is the way of wickedness, is wide-beaten and easy (see Tab. Ccb.). Our Saviour represents the good and evil courses of mankind under the same image of two roads, the one strait and difficult, leading to life, the other opening wide to ruin and destruction (Matt. vii. 13, 14). If we understand this of science, Quintilian's observation will hold true, *Liberaliora studia incipientibus aspera, progredientibus onerosa, proficientibus jucunda, pericientibus beata.*

She will bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.] Wisdom will prove the disciple that addresses her, before she is familiar with, or communicates herself to him; and particularly at the beginning, or at his first approach, when he attempts to woo or gain her, she appears distant to him, and will make trial of his constancy by hardships and sufferings, and the sincerity of his love to her by his readiness to execute her commands. And thus Abraham, Jacob, and Moses, and all the worthies mentioned Wisd. x. were proved by sufferings, for her sake, and at length saved through wisdom. The design of the author here is to encourage young candidates at their first setting out; and he compares the procedure of wisdom in this particular to a wary man, proving the integrity of a new acquaintance, before he ventures to take him into his bosom, or make him his confidant,—or to a coy mistress, who at first scarce admits her lover into her company, delights to disappoint, tease, and cross him, and often seemingly slights him on purpose to try his temper, and the sincerity of his passion, and how much he is ready to do and undergo for her sake.

Ver. 19. *But if he go wrong, she will forsake him, and give him over to his own ruin.* Παράδδειν αὐτὸν εἰς χεῖρας πρῶσιος αὐτοῦ. Our translation here does not reach the spirit of the Greek. To deliver into the hands of ruin is a Hebraism, not much unlike the phrase in scripture, "The hand of adversity, the hand of hell, and of the grave." So God is said sometimes to give men over into the hands of their own counsel, which is in effect giving them εἰς χεῖρας πρῶσιος. The author still continues the metaphor of two roads, that of virtue is called the straight, comfortable, and delightful way; the other crooked, wrong, deceitful, and dangerous.

Ver. 20. *Observe the opportunity, and beware of evil;* Σωτήρησον καιρὸν. Here a new subject begins. We may understand this, either as a maxim of prudence only, Be careful to do every thing in its proper time and seasons; or it may mean in a moral sense, Observe the time, i. e. be apprized of the badness of the times, and the wickedness of the age, that you be not led away by evil examples, or sinful customs; like that of St. Paul, "See that ye walk circumspectly, because the days are evil." This sense seems confirmed by the context; and because when the times are bad, and vice fashionable, there is danger, through a false modesty, which often hinders men from doing what a good conscience requires of them, for fear of disobliging, or being thought singular; it therefore follows very properly, Be not ashamed, when it concerneth thy soul.

Be not ashamed when it concerneth thy soul.] The Vulgate adds, *dicere verum*, not improperly. If by ψυχὴ we understand life, the sense may be,—be not afraid to speak the truth, even at the hazard of life (see ver. 28). Grotius expounds it, Do not affect an indifference or unconcern for life, or brave death rashly; but when thy life is in danger, use thy own and friend's interest to preserve it; but this seems harsh and forced. If ψυχὴ be taken strictly, to mean the soul, as our translators rightly understand it, the meaning then is, that we must not at any time be ashamed of what is right, nor omit any duty through a faulty modesty, whereby our conscience may be offended, and our salvation endangered. We must not only be ready to confess and bear testimony to the truth ourselves, but also dare to reprove any falsehood or vice in others. St. Chrysostom accordingly applies it to admonishing an offending brother (Hom. 47. in St. Julian). There is also another instance of faulty shame, wherein our souls are immediately concerned,

which is, when we are ashamed and loath to examine our own consciences, to accuse and condemn ourselves, to confess and bewail our sins, and to entreat for the pardon of them.

Ver. 21. *There is a shame that bringeth sin; and there is a shame which is glory and grace.*] As he that should die of hunger through a foolish shame of asking for necessary food, would be justly thought guilty of his own death, so he that complies with evil company, or sinful customs, out of a vicious modesty of offending, or contradicting others, who, when sinners entice him, sheepishly complics even against his own sentiments and conscience, or, to please them, owns and adopts vices he has never been guilty of, such a criminal compliance in a man is a sin against his own soul. There is also a shame which bringeth sin, when a man is laughed out of his modesty, when he is discouraged from doing any good action, or going on in the way of godliness, through others' railery or profane jokes, which a soul steadily fixed is resolute enough to despise and withstand. Thus David: "The proud have had me exceedingly in derision, yet have I not shrunk from thy law" (Ps. cxix.). This was the great commendation of Noah, that he went on in building the ark, and doing what God had appointed him, notwithstanding the sneers of an infidel multitude about him (see St. Chrysostom, in cap. 6. Gen. Hom. 23, who produces this example to illustrate the passage before us). An instance of a commendable shame, and which brings credit and glory to a man is, when he blushes to do any base or unworthy action, when he is ashamed of a past misspent life, and shows by his great penitence and contrition, that he is determined not to offend in the like instances for the future; and thus St. Bernard comments upon this place. Our author resumes this subject, ch. xli. xlii., and gives instances himself, when shame is faulty or commendable: see Prov. xxvi. 11, where there is the like division, and the words in the LXX. are exactly the same as here, *ἔστιν αἰσχρὴν ἐπάγονσα ἁμαρτίαν, καὶ ἔστιν αἰσχρὴν δόξα καὶ χάρις.*

Ver. 22. *Accept no person against thy soul.*] Those that understand ψυχὴ of life, make the meaning to be, When it concerns your life, reputation, or true interest, defend yourself against all opposers, without respect of persons. But the sense seems rather to be, pay no man so great a compliment as to commit a sin to please him; nor let any man persuade thee, or his authority induce thee, to do any thing against thy duty and conscience; but should even a friend solicit thee to an infamous and wicked action, to engage in a bad cause, to bear a false testimony, to lie in wait for the innocent, &c. prefer the great virtues of truth and justice, and a regard for your own character, before every other consideration.

Ver. 23. *Refrain not to speak, when there is occasion to do good.*] i. e. When you have an opportunity of doing good, either to religion, if it is attacked, or to thy injured neighbour, or if thou hast hopes to reclaim the guilty. St. Chrysostom extends this brotherly reproof to all that are inconsiderate or faulty in one's family or neighbourhood; he expresses himself very strongly, *καὶ τὴν γυναικα διαβῶν, καὶ τοὺς αἰκέτας, καὶ τοὺς γέροντας, καὶ τὸν φίλον, καὶ τὸν ἐχθρὸν αὐτῶν* (in cap. 9. Gen. Hom. 29). And in another place, his concern for a lapsed brother, and his warmth to reclaim him, are truly noble, *ἀδελφόν, εἰπέ, βούλομαι σῶσαι, κ. τ. λ.* Dic saluum volo facere fratrem, pereuntem animam cerno, neque cognatione junctos possum contemnere; reprehendat qui velit, accuset qui velit; imo vero nemo reprehendet, omnes laudabunt, quod apud nos tanta sit vis caritatis (Hom. 47. in Julian). We are also obliged to break silence when we may save an innocent man's life or property by speaking seasonably, and when it may do service, *ἐν καιρῷ σωτηρίας*: though the versions render this, in tempore salutis, yet undoubtedly it is a Hebraism, and should be rendered, in tempore salubri, i. e. on a proper and fit occasion, the perfection of speech being in the well timing of it. "A word spoken in season, how good is it!" as Solomon observes.

And hide not thy wisdom in her beauty.] Μὴ κρύψῃς τὴν σοφίαν σου εἰς καλλονὴν. This whole sentence is wanting in the Roman edition, and Alexand. MS. Syriac and Arabic omit the words εἰς καλλονὴν only, which make the difficulty. The Vulgate turns them to an easy sense, *Nec abscondas sapientiam tuam in decore suo*; i. e. Hide not the beauty of thy wisdom, when it ought to be displayed, and may do service. Grotius takes it in the same sense, but supposes an ellipsis here. Possibly the true reading of the Greek may be, *μὴ κρύψῃς τὴν σοφίαν σου εἰς καλλονὴν* i. e. Hide not thy wisdom as beauty, which is carefully guarded from the sun and weather. The author may be supposed here to

attack another sort of false modesty, which hinders a man from exerting the skill and learning he is possessed of, even upon occasions when they are really wanted, and will be useful to others, and for his own reputation and honour to display; for though ostentation should be avoided, yet the good of the church or state, a regard for truth, one's own preservation, or the defence of injured innocence, are always reasons sufficient to engage even the most reserved and timorous to speak and act.

Ver. 25. *Be abashed of the error of thine ignorance.*] i. e. Ingenuously own those mistakes and falsehoods, and even sins, for so the oriental versions extend it, which thy ignorance, prejudice, or passions, have led thee into, and do not obstinately defend them, or increase their guilt through any lie or equivocation. A pertinacious maintaining of an error is the effect of an immoderate self-esteem, as well as a token of ignorance, and is attended with this bad consequence, that it disqualifies men from the means and even the very endeavours of improvement. It is a wise observation of Cicero, *Multi ad scientiam pervenissent, nisi se jam pervenisse credidissent.* To own a mistake and failing, either in matter of science or morality, is the way to amend; and it will ever be remembered to the honour of St. Austin, that he ingenuously acknowledges his errors in many points of doctrine and practice, in his books of Retractions and Confessions.

Ver. 26. *Be not ashamed to confess thy sins; and force not the course of the river.*] The sense of this whole verse, as it stands in the present Greek copies, seems to be, When your conscience is pricked with a sense of your sins, and would vent and ease itself by a confession of them, do not, through a faulty shame, suppress it, or offer violence to it, by stifling its motions, and turning it out of its good course. According to Grotius, the meaning is, Acknowledge your sins when you are admonished of them, and do not offer to justify or defend wicked actions, which it would be fruitless in you to attempt. "Force not the course of the river," probably, is only a proverb for a vain endeavour. The Syriac and Arabic wholly omit this sentence, and instead of it render, "Contend not with a fool;" which perhaps may be a paraphrase of the proverb, *Strive not against the stream;* for the one attempt is as fruitless as the other, according to that of Solomon, "If a wise man contend with a fool, whether he rage or laugh, there is no rest." The Vulgate puts this sentence at the end of the next verse, where indeed it would be better placed. *Noli resistere contra faciem potentis, nec coneris contra actum flavii;* which sentences are well connected; for a man has little prospect of success who contends with one very powerful. And thus all the ancient versions expound *μη λάβης πρόσσωπον δυνατοῦ.* St. Jerome's Bible changes the comparison, and renders, *Ne coneris contra actum fulminis,* which places the folly of engaging with a mighty man in a much stronger light. St. Austin reads in like manner, *In Speculo.* It is the way to draw upon ourselves some mischief, which is no instance of wisdom. *Frustra niti, et nihil aliud laborando, quam odium querere, extremæ estis dementiæ* (Sallust).

Ver. 28. *Strive for the truth unto death, and the Lord shall fight for thee.*] Daniel, the Maccabees, and the saints, martyrs, and confessors, under their several trials, are laudable instances of adhering firmly and resolutely to the truth. Calmet observes that the author adds this by way of restriction of the former sentence, lest the power and authority of the mighty should induce or force us to any sinful compliance against our conscience; for there are certain cases, in which we ought, with a becoming temper and deference, to oppose them; as when they openly attack religion, or break in upon justice or truth; for this precept may without violence be extended so far as to mean the being zealous for the Lord of hosts, not seeing or hearing with patience, much less with approbation, his honour or ordinances exposed or ridiculed; the showing a proper dislike and resentment upon such an occasion, even beyond any insult that may be offered to ourselves. St. Chrysostom reasons finely upon this subject, *Τὰ μὲν εἰς ἡμᾶς ἀμαρτήματα παρατίμωμεν, κ. τ. λ. Si quid in nos peccatum fuerit, remittamus; quando autem ad Deum pertingit, tunc pœnas exigamus.* And that he piously laments, *Sed nescio qui fit, ut peccata quæ ad Deum perlingunt, prorsus inulta esse sinimus; si quis autem parum quid in nos peccaverit, ejus graves sumus ultores* (In cap. 8. Gen. Hom. 26).

Ver. 30. *Be not as a lion in thy house, nor flanking among thy servants.*] *Καὶ φαντασιοκοπῶν ἐν τοῖς οἰκίαις σου* i. e. Be not imperious or tyrannical towards thy servants or inferiors, nor affect to appear terrible to them; avoid flying out into immoderate sallies of anger, beating or threaten-

ing them, even upon slight occasions: "Ne scutica dignum horribili sectare flagello." A learned critic understands *φαντασιοκοπῶν ἐν οἰκίαις*, of one that prideth himself in a numerous and magnificent train of servants; and this, he thinks, suits best with the foregoing sentence, "Be not as a lion in thy house;" the pride of the lion and his stately gait being as observable as his terrible nature. Grotius prefers *φαντασιοκοπῶν*, which he explains of a master, who is jealous and suspicious of his servants, and takes and resents things which exist only in imagination, as if they were real facts and grievances. The Vulgate and oriental versions understand it in the sense of our translators; the Arabic, in particular, is very full and strong, *Ne sis morosus, clamorosus domi tuæ;* tetricus, asper in operibus tuis. The Port-Royal comment applies this advice, not only to masters of families, but spiritual governors, who are hence warned to govern those who are under their charge with a spirit of love and meekness, as being part of God's family, and of the household of faith.

Ver. 31. *Let not thine hand be stretched out to receive, and shut when thou shouldst repay.*] Or, as the margin has it, "When thou shouldst give;" and thus St. Cyril expounds, quoting this passage, *ἐτοιμὸς εἰς τὸ ἐργάζεσθαι.* Be not fonder of receiving gifts, which betrays an avaricious temper, than of giving to others from a motive of generosity and charity, as it is more blessed to give than to receive. The former lays a man under fresh obligations, the latter procures him new friends. Or, according to the Port-Royal comment, Let not your hand be always open towards God, always ready to receive from him such favours and graces as you have need of, and shut or backward to return to him any proof of your acknowledgment and thankfulness for mercies already conferred upon you.

CHAP. V.

Ver. 2, 3. *Follow not thine own mind and thy strength, to walk in the ways of thy heart: and say not, Who shall controul me for my works? for the Lord will surely revenge thy pride.*] As in the first verse an immoderate trust in riches, especially in such as are unjustly gotten, is condemned; in which sense the Vulgate takes it, because riches, especially so procured, are uncertain in their continuance, not having God's blessing attending them (see Luke xii. 70. James i. 11); so here, pride, and an imagined self-sufficiency upon account of them, the pretending to an independence, and a reliance upon our own power, are forbidden, as dangerous and displeasing to God. Imitate not, says this wise writer, the wicked boasters, nor the tongue which speaketh proud things; nor yet the haughty Pharaoh, in saying, "Who is the Lord that I should obey his voice?" for the Lord will punish such presumption, as he revenged the pride of that prince by a signal overthrow. Neither exalt thyself upon the greatness of your good fortune, or the success of your enterprises; but remember, who gave thee the power to get wealth, honour, or victory. Sennacherib boasted that he had subdued all the nations and their gods, but the true God showed him his weakness by the prodigious slaughter of his army (Isa. xxxvi. 37). The like may be observed of Nebuchadnezzar; "For the kingdom departed from him, because he set himself up for a god, and prided himself in the strength of his works" (Dan. iv. 31).

Ver. 4. *Say not, I have sinned, and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.*] This is not justly translated; for the long-suffering of God seems rather a reason to encourage the sinner's hopes of an escape, than to imply any certainty of his punishment: it rather means, and should be rendered, "Though the Lord is long-suffering, he will not absolutely spare and acquit thee, but will punish thee at last." The Tigurine version gives the full sense, *Dominus patiens quidem est, sed impune te non dimittet;* and the Vulgate, though more concisely, by *Patens redditor.* We have an instance of the like inaccuracy, *Wisd. i. 6* (see the note on that place). Many copies omit the last clause, "He will in no wise let thee go," as the Roman, Alexandrian, and Drasius in his edition. And if we omit this clause, the whole may then be considered as a continuation of the sinner's plea, and as a farther motive for going on still in his wickedness; and so the Syriac and Arabic represent it; for the two principal things which encourage men in sin are, a delay of God's vengeance, and a fond presumption upon his long-suffering and mercy. Supported with such broken reeds, wicked men flatter themselves, and say, What ground or reason is there for the threatening of preachers against such and such actions?

God is not so hasty as they would make him, nor yet so ready to strike as they represent him. I have hitherto found him favourable, I have escaped unpunished, though I have delighted in wickedness, and practised all uncleanness with greediness. But take heed, says the wise man, of such false reasonings and conclusions: God's forbearance is no sufficient reason to overlook his justice; he often spareth a wicked person or nation, not because he will not smite, but because he meditates a sorer payment, and a more dreadful vengeance. He suspends his judgment till the wickedness of the Amorites is full, and when iniquity is at the height, he bares his arm, and destroys them at once in his justice. St. Chrysostom finely exposes this kind of false reasoning, *εἰ δὲ λέγεις, οἰδαμεν ὅτι ἄξιός ἐστι κολάσεως, κ. τ. λ.* Si dicas scire quidem te quod pœnæ sis dignus, interim tamen quod non statim in te animadvertatur, nihil pendas; timere potius et tremere te ob hoc oportet. Quod enim nondum dederis pœnas, id non tibi accidit ut nullas, sed ut graviores luas pœnas (Homil. de Peccat. et Confess.).

Ver. 5. Concerning *propitiation*, be not without fear to add sin unto sin:] *Περὶ ἐξιδασμῶ μὴ ἄφοβος γίνου.* Do not presume too much upon pardon, and thereby be induced to sin the more frequently, in expectation of it; which seems the sense of the Arabic version, De veniâ ne præsumas, ne adaugeas peccata tua: or, Do not go on in a course of wickedness, because thou hast hitherto escaped through the mercy of God; which the Syriac seems to favour, Super datâ veniâ ne confidas, ne peccata peccatis accumules; or, as a learned prelate explains it, After forgiveness be not bold or confident to sin afresh; like that precept in the gospel, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee" (Bishop Taylor's Un. Necess.). The wise man does not here discountenance a well grounded assurance of pardon, which religion even encourages us to hope for and expect, and has appointed sacraments, and other means of reconciliation, and bids men rely upon God's promises, grace, and mercy, for their acceptance; he only condemns an over security, a criminal excess in our confidence, which may betray us into presumption. Lastly, if *περὶ ἐξιδασμῶ* be understood of the act by which God is appeased, viz. the offering, the expiation, by whatever means it is made, as *ἐξιδασμῶς, ἐξιδασμα, and ἐξιδασίς* are generally, I believe, taken; then *ἁμαρτία*, which follows, may signify a sin-offering; see Lev. iv. 21. Rom. viii. 3; and so the original word in the Hebrew, and *piaculum* in Latin, signify both the crime and expiation of it. But the sense either way comes to the same thing; a caution to be fearful of provoking God by many sin-offerings, or propitiations for sin, means no more than to be afraid of provoking him by repeating the acts of sin. Some copies read, *περὶ ἐξιδασμῶ μὴ ἄφοβος γίνου ἐν πλουταίῳ; προσδέξιναι ἁμαρτίας; ἐφ' ἁμαρτίας.* De propitiatione ne esto securus in abundantia, ad addendum peccata super peccata. The meaning of which additional phrase either is, that we should not be too confident, or so abundantly secure *ἐν πλουταίῳ ἄφοβος*; that our sins shall be forgiven, as to take a handle from thence to commit them with the greater liberty. Or the sense may be, that we ought not to be so secure, or trust *ἐν πλουταίῳ*, in abundance, or riches, as to imagine, that by them we shall have our sins redeemed, and taken away: and so, under the notion of being able to purchase forgiveness, be tempted to sin the more freely. If *πλουταίῳ* may be taken in this last sense, as some commentators and Latin versions take it; this passage, which the Romanists have abused to their purpose of indulgences, will be found to conclude directly against that doctrine.

Ver. 8. *Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity.*] *Μὴ ἔσπευ ἐπὶ χρήμασιν ἀδίκαις.* Almost all the editions have *οὐδὲν ὠφέλησει*, but the reading followed by most of our translators, *οὐδὲν ὠφέλησει σε*, seems preferable. Solomon confirms the truth of the observation, when he says, "treasures of wickedness profit nothing" (Prov. x. 2). When the author here asserts that riches unjustly gotten will profit nothing in the day of calamity, he either means that they will neither prevent nor alleviate any illness, or that they will be of no service to a man at the time of his death, because he must then quit all his large possessions; or will the sovereign Judge have any regard to or consideration of the power, dignity, or estate of such offenders as have enriched themselves by repeated acts of injustice; but naked shall they descend unto the grave, and naked shall they rise from thence, to appear at the great tribunal: according to that of the psalmist, "Be not thou afraid, though one be made rich, or if the glory of his house be increased, for he shall carry nothing away with him when

he dieth, neither shall his pomp follow him" (Ps. xlix. 16, 17). Or else the meaning may be, that riches gotten by deceit shall add to a man's torment, and be the fuel to increase it, which is finely exemplified in the parable of the rich man, Luke xvi. 19. But may we not understand *χρήματα ἀδίκαια* in the sense of the mammon of unrighteousness, *Μαμωνὰ τῆς ἀδικίας*; Luke xvi. 9, so called by our blessed Saviour, not only because riches are often the effect of fraud, and the fruits of unrighteousness, but because they often lead men into sin, by filling their owners with pride, and put them upon doing some violent or unjust action; or they may be so called on account of their deceitfulness, in contradistinction to spiritual good things which are true, and more durable (see August. in Ps. xlvi. 10), or because they are more generally the portion of the wicked; or, lastly, because men are apt to set too immoderate a value on them, and sacrifice to them, as their god. The psalmist has expressed all or most of these senses, Ps. lxxii. 10, "Oh trust not in wrong and robbery, give not thyself unto vanity; if riches increase, set not your heart upon them."

Ver. 9. *Winnow not with every wind,*] This is a proverbial expression; Plautus has one very like it, *Ubi ventus est, velum verte.* The advice seems nearly the same with that of Eph. iv. 14. "Not to be tossed to and fro, and carried about with every wind of doctrine" (see also Heb. xiii. 9). Plutarch expresses himself in like manner; *μὴ παντὶ λόγῳ πλέγῃ, ὥστερ πνεύματα, παραδόχους ἰανθόν.* Calmet understands this of one who is inconstant in his sentiments, and wavering in his conduct; who judges not for himself, but is apt to receive all impressions; one who is so complaisant, as to say and do every thing to ingratiate himself; and, as Theophrastus describes such sort of men, will, if a dispute arise, espouse both sides, to give no offence (*Ἡθικ. Χαρ. περὶ ἀρεσκον*). Whereas a prudent and wise man will seriously and impartially weigh on which side the truth lies, and continue steadfastly and firmly attached to it; and not imitate those double-dealers, who, having no steady principles of their own, are just what other people would have them. According to that of the poet, *Negat quis? nego. Ait quis? aio* (Ter.).

Go not into every way;] Truth is uniform, and but one; to fall in with every opinion is the way to miss of it. Seneca has a thought like this, *Qui quò destinavit, pervenire vult, unam sequi viam, non per multas vagari debet.* Non ire istud, sed errare est.

Ver. 10. *Be steadfast in thy understanding;*] i. e. Search narrowly into the truth, and resolutely maintain what thou knowest to be true; and to avoid the inconvenience of winnowing with every wind, and changing your opinion upon almost every occasion, have a well-informed judgment, and a steadfastness and constancy of mind, to act according to it. A man of this character will not be too easy or credulous; but when any new opinion or doctrine offers itself, or is proposed by others, will strictly examine the grounds thereof, and if, upon a due and serious weighing of it, he finds reason to approve it, as a solid truth, will gladly acquiesce in it, and not be soon shaken in mind. There is a passage in Seneca, much to the same purpose, *Cogitationes vagas, et veluti somno similes, non recipies, quibus si animus tuus se oblectaverit, tristis remanebis. Sed cogitatio tua stabilis et certa sit. . . Sermo quoque tuus non sit inanis.* The Vulgate renders *Esto firmus in viâ Domini*, following perhaps a copy which read, *ἵσθι ἱστηρικμένους ἐν ἀνέσει Θεοῦ*, a corruption I presume of *σοῦ*. But the sense however of it is good, and the advice useful.

And let thy word be the same.] *Εἰς ἕαρος σοῦ ὁ λόγος,* "Let thy word be one;" i. e. Let thy speech or discourse be of a piece, consistent with itself, according to Grotius; or, Let thy words be according to the inward sentiment of thy mind, and alter not out of fear or affection. According to Calmet, the sense is, Let thy sentiments continue the same, and do not shuffle or equivocate in thy words or actions, that men may know how to depend upon thee, and have or continue an esteem and regard for you, for there is no safety or dependence upon a double tongue (ver. 9).

Ver. 11. *Be swift to hear;*] This is agreeable to the apostle's advice, "Be swift to hear, slow to speak," James i. 19. i. e. Be swift to hear, not every sort of communication, but such as "is profitable to the use of edifying" (Eph. iv. 9). Accordingly Junius renders, *Esto celer ad benè audiendum; and St. Jerome's Bible more strongly and explicitly, Esto mansuetus ad audiendum verbum Dei, ut intelligas; to which agrees the Geneva version.* The sentence that follows, viz. Let thy life be sincere, i. e. without artifice or hypocrisy, is scarce in any of the Greek copies; it is omitted also in the Vulgate and oriental ver

sions. The Complut. indeed has it, from whence our translators and Dr. Grabe took it; but it seems improperly placed here, for it disturbs the sense, and spoils the connection.

With patience give answer.] St. James expresses the same by βραδύς εἰς τὸ λαλῆσαι, i. 19. See also Prov. xxix. 20, in the Septuagint version. It is a sign of great weakness for a man to answer hastily and unadvisedly, and without having any regard to time, place, or persons, or perhaps even truth itself. Some Greek copies therefore very properly read, φθέγγον ἀποκρισιν ὀρθήν, i. e. give a true and right answer. The Vulgate is very full, Cum sapientiâ proferas responsum verum.

Ver. 12. *If thou hast understanding, answer thy neighbour; if not, lay thine hand upon thy mouth.*] Digito compescere labellum, as the Latin phrase is. Isocrates has a maxim very like this, ἕνα ποῦδ' καιροῦ τοῦ λέγειν ἢ περὶ ὧν οἴοθα σαφῶς, ἢ περὶ ὧν ἀναγκαῖον εἶπειν' ἐν δὲ τοῖς ἄλλοις ἀμεινον σιγᾶν, ἢ λέγειν' i. e. "observe two rules with respect to speech—to speak only of such things as thou understandest, or of such as you are under a necessity to speak to; in all other cases it is better to be silent;" which is intimated by the phrase of laying the hand upon the mouth. There is the like expression, Job xxi. 5. xxix. 9. Accordingly among the Egyptians, Harpocrates, the god of silence, is pictured with his finger on his mouth, to recommend σιγὴ εὐκαιροῦ, "a well-timed silence," or the true government of the tongue. The Vulgate inserts a reason for such a caution in speech, Ne capiaris in verbo indisciplinato, et confundaris.

Ver. 13. *Honour and shame are in talk:*] Solomon has more fully expressed this when he says, "Life and death are in the power of the tongue," Prov. xviii. 21. Nothing is more serviceable, and at the same time more mischievous, than the tongue; it advances men to honour, or exposes them to shame, according to the good or ill use that men make of the blessing of speech. It is the seat of persuasion in some, and a world of iniquity in others; it shines in and recommends the orator, eloquent in a good cause, and disgraces the libertine labouring in a bad one. When employed to bless and praise God, it is the best member we have; when abused to blaspheme its maker, and curse men, it is set on fire of hell, and will sink men into it. It is therefore of the last importance to know how to govern the tongue, for without a discreet conduct of it, a man can neither be useful in social life, nor esteemed religious before God.

The tongue of man is his fall.] This is rather too laxly expressed; the Vulgate very properly adds, Lingua imprudentis subversio est ipsius. Euripides has a sentiment very like this, ἀγαλίνου σπομάτων τὸ τέλος δυστυχία.

Ver. 14. *Be not called a whisperer, and lie not in wait with thy tongue:*] Whispering is the speaking ill of our neighbour privately, and doing an ill turn by a secret and sly insinuation to his prejudice. This sort of a slander is a poisoned arrow that flieth in the dark, that wounds covertly, when a man is not aware of it, and is very properly called by this writer, "lying in wait with the tongue." Καταλαλιά and ἔβρις, backbiting and railing, differ from this vice only in degree. Solomon has admirably described the character of the whisperer, Prov. xxvi. 20, 22, "Where no wood is, there the fire goeth out, so where there is no talebearer [in the Heb. whisperer] strife ceaseth.—The words of a talebearer are as sounds, and go down into the innermost parts of the belly." Such insidious persons are with reason compared to the serpent, which bites without giving any warning; one feels the sting without knowing from what quarter the mischief came. Solomon uses this comparison, Eccles. x. 11, "Surely the serpent will bite without enchantment, and a babbler is no better," according to our translation; but the Hebrew words truly rendered are much closer to the purpose—"A serpent will bite without any warning (Vulgate, in silentio, without the least noise or intimation), and a babbler (Vulgate, qui occulte detrahit) is no better."

For a foul shame is upon the thief and an evil condemnation upon the double tongue.] The Vulgate renders, Denotatio pessima super bilinguem, and Junius, Bilingui pessima condemnatio, as if it were worse to be a whisperer than a thief. And indeed there is some reason to think so; for the thief or cheat aims only at money, and is generally so scandalous and notorious that one may either avoid him, or by chance take him; but the base and secret whisperer one cannot possibly guard against, nor even know who or where he is. The thief too is often forced upon robbery and stealing through want and necessity, and in such a case can plead a sort of an excuse

(Prov. vi. 30), but the whisperer does as great, if not a greater, injury to his neighbour, without any advantage to himself. And whoever considers the great value which Solomon sets upon a good name, making it preferable even to great riches (Prov. xxii. 1), cannot think the taking away a man's property to be the greater crime; see Rom. i. 29, 38, whisperers and backbiters are ranked amongst the vilest persons, and such as are worthy of death.

Ver. 15. *Be not ignorant of any thing in a great matter or a small.*] If this be understood strictly, such a perfection as this is not possible in our weak state, and short continuance here; the meaning rather is,—endeavour to get as much knowledge and insight into affairs as you can, whether they be matters of speculation or practice. The Vulgate seems to understand the words in a judicial sense, Justificia pusillum et magnum similitur, as if the meaning was,—that in any suit or controversy, the same fair and impartial judgment should be pronounced in the cause of a poor, as well as a much richer or more powerful person, according to that charge of Moses, Deut. i. 17. There is also another sense of this passage,—Fall not into any sins of ignorance or inadvertency, commit not any sin, either great or small, but have such a guard over yourself, as not to be surprised into them, by any great or little occasion. And thus the Syriac understands it, Multum, vel parum ne delinquas. And so ἀγνοεῖν is often used by the Hellenists for errare, peccare, imprudenter agere, and as equivalent to ἁμαρτάνειν; and so it is often to be understood in the LXX., see Numb. xii. 11, &c. 1 Esdr. viii. 77, and by this writer himself it seems to be used, xxiii. 3. xxviii. 7. The learned Hooker's remark upon this passage is, "That we should be diligent observers of circumstances, the little regard whereof is the nurse of vulgar folly; and Solomon's great attention thereto was what made him so eminent above others; for he gave good heed, and pierced every thing to the very bottom, and by that means gained more knowledge, and became the author of many parables" (Eccl. Pol. p. 189).

CHAP. VI.

Ver. 1. *Instead of a friend become not an enemy:*] The whole of this verse has been thought by many to belong to the fifth chapter, because the conclusion of that chapter seems abrupt, consisting only of one period or sentence, contrary to the general method of this writer. 2. This chapter, it is observable, begins in the Greek copies with a conjunction, και ἀντι φίλον μη γίνου ἐχθρός, which implies some connection with what went before. 3. Some copies, particularly the Latin ones, do actually so connect them; and, according to Rabanus, this sixth chapter does not begin till the fifth verse in the common editions. Lastly, The context, according to others, seems to require it, being probably a continuation of the same subject: for the words, "Instead of a friend become not an enemy," may very well refer to the sin of whispering, or backbiting, which is the more aggravated, as they who are guilty of it pretend friendship for another, that they may traduce him more effectually, and under that mask undermine him more successfully, κυνὸς διαβολῆς ἄριστος, κ. τ. λ. A new way of accusation, says Polybius, to hurt a man by affecting to praise him, and by sweet speech to introduce the poison that is to follow. An artful device this! that while a man would pass for a friend by the praises he lavishes on another, and the regard professed for his good qualities, he may slyly insinuate something to his disadvantage, and, by an open declaration in his favour, make the more easily be believed when he secretly spreads his faults, and starts some ill-natured exception. Like the man in Horace, who was glad to hear of his friend Capitolinus, whom he knew so well, and had received such favours from; but, to undo all, and cast some slur upon him, could add by way of an invidious reflection,

"Sed tamen admiror, quo pacto judicium illud Fugerit."

For thereby thou shalt inherit an ill name, shame, and reproach:] Our version follows a copy which reads, ὄνομα γὰρ πονηρὸν, ἀσχύνη, και διειδὸς κληρονομίαις. Hæschelius has κληρονομίαις, in the third person, and so the Vulgate, Inproperium et contumeliam malus hereditabit, understanding by ὄνομα πονηρὸν, not an ill name, but a wicked person. And so indeed ὄνομα is sometimes used (see Acts i. 15. Rev. iii. 4. xi. 13). And πῶ the Hebrew noun is taken in like manner, Numb. iii. 40. 43. xxvi. 53. 55, and other places.

Ver. 2. *Eat not thyself in the counsel of thine own heart; that thy soul be not to n in pieces as a bull (straying*

alone.) *Ἦν μὴ διαμαρτῶς ὡς ταῦρος; ἢ ψυχῆ σου.* There are many difficulties in this passage:—1. It may be inquired, whether *ψυχῆ σου* be rightly rendered *thy soul*. The Vulgate has, *Ne virtus tua elidatur*, to which agree the oriental versions; but what follows the Syriac, *Ne quasi taurus robor tuum querat*, is so flat and inexpressive, that I suspect some mistake in the writing or translating the Syriac word, and possibly the true rendering should be, *Ne quasi taurus robor tuum quatit, folia tua excutiat, &c.* 2. It is not altogether certain, that *διαμαρτῶς* signifies “to tear in pieces,” either in the LXX. or apocryphal books, but rather to *spoil* or *plunder*, though *diripio* signifies both. 3. The words *straying alone* have nothing in the Greek to answer them in any edition. And though the translators sometimes enclose thus [] what they found in some particular copies, yet this, I believe, is in none. It seems to have crept into the text, through some mistake, or from a marginal note, or to be added by the translators themselves (for they venture on greater liberties in making additions in the apocryphal writings) for illustration’s sake, and to throw some light upon the obscurity of the passage. 4. The words as now inserted may be applied differently. I would suppose the translators rather meant them of the soul, and its danger through conceit, and wandering by itself; for why a bull should be in more danger to be torn in pieces by straying alone, than amidst the herd, where a contest often does arise; or why a bull should be pitched upon at all, rather than some weaker animal, to be torn in pieces, whose nature is such, especially in its rage, as to rend, tear, and overturn all before him, is not so clear. To avoid this difficulty, therefore, some have fancifully understood this passage of mount Taurus, because there happened by good luck to be a mountain of that name; and since trees, leaves, and fruit, are mentioned in the next verse, they must undoubtedly belong to and grow upon it. Drusius’s conjecture, that the grandfather might write *ἄρ*, meaning a turtle, *ὡς τρυγῶν*, and the grandson take it in the Chaldee sense, as equivalent to a bull, is ingenious enough; and Ps. lxxiv. 19, may seem to give some colour to it; but this conjecture is countenanced by no MS., printed edition, nor ancient version. If *ταῦρος* be indeed the true reading, understanding it of the animal, possibly it may refer to bulls being torn in pieces by lions, which we may presume to have happened often, if not in Jerusalem, at least in other places: a bull being pitched upon for the simile, rather than a weaker creature, as being more likely to trust in his own strength, which answers to a man’s extolling himself in the counsel of his own heart. Upon the whole, I can conceive no good sense arising from our version, and yet I apprehend a natural one from the Greek, viz. Lift not thyself in the desires or lusts of thine own heart, lest thy soul be distracted, hampered, or pulled contrary ways, like a bull in toils. It is a proverbial saying, and not an uncommon one, that a man, who is governed by his own unruly passions and lusts, is like a wild bull in a net; and to this the Arabic seems to accord. *Libidines animæ tuæ ne sequaris, ne te in miseriam impellant, viresque tuas debilitent, quasi taurus cui pabulum objicitur.* Here I suspect a mistake in that version, for in what sense can *pabulum* stand here; or what light does it afford to the comparison? but if the original word be rendered by *tragula plaga, indago*, or some such term, then the above interpretation will be complete, and the simile much improved. Nor is Badwell’s interpretation, of the mind being hurried away by its own passions and desires, like a wild and lustful bull, to be despised; but there may be some doubt whether *διαμαρτῶς* be so used; at least Epictetus, who gives the like advice, *μὴ συναπαίειν σε ἢ φαντασία*, uses a different preposition. Grotius renders the words of our author, *Ne forte animus tuus (pænactus et contumax) diripiat te, ut taurus;* and so the Geneva version, “Lest thy soul rend thee as a bull.” If *διαμαρτῶς* be the true reading here, and has the authority of some Greek copy, probably *σε* followed it originally, and was absorbed afterward in the preceding *ση*; or *σε* being understood here, *ση* might be changed into *γη* to make sense. Some have thought the passage before us an imitation of Ps. vii. 2. But if our author alludes to this, why should it not have been a closer imitation, and preserved *ὡς λέων*, instead of substituting *ὡς ταῦρος*? It was scarce worth while, as Bochart observes, to allude to that place, only to pervert the sense of it. But there may possibly be some help found out to restore the true reading and sense. For are not the words *as a bull*, at least disjointed, and out of their true place? The Vulgate certainly countenances this conjecture, and so does St. Jerome’s Bible, placing these words at the end of the first sentence, *Non te extollas in cogitatione animæ tuæ,*

velut taurus, i. e. “Extol not thyself in the counsel of thine own heart, as a bull that is incontrollable and headstrong.” The simile is very just in this light, and properly enough applied to a heady, obstinate, and overbearing temper; and, if other editions concurred to support it, would at once remove most if not all the difficulties (see v. 2, 3). If none of these solutions be satisfactory, I shall only observe farther, that the whole sentence, which occasions all the perplexity, is entirely omitted in Ald. and the Basle editions.

Ver. 3. *Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.* Grotius contends that the reading here should be in the third person, *καταβύερα, ἀπολείπει, &c.*, and he is countenanced herein by the Syriac version. *Leaves* are a figure for the promising prospect of success: it is a beautiful metaphor, taken from the management of trees, whose leaves, if pulled off, either kill or starve the fruit (see Hales’s Veget. Stat. p. 323—325). So the psalmist, “His leaf shall not wither; and whatsoever he doth [Heb. putteth forth], it shall prosper.” By losing thy fruit, is meant, Thou shalt defeat thine own ends, blast thine own hopes, and fail of the success thou aimest at. The becoming a dry tree, which is the next particular, is the natural consequence of the loss both of fruit and leaves, i. e. thou shalt be good for nothing: a proper description of the man, who is ruled and carried away by his own lusts: or thus, Be not proud of any excellency, natural or moral; for by such a behaviour thou wilt take away from the merit of what would otherwise recommend thee: thy good qualities will lose all their grace, and be no longer an advantage, or ornament to thee; for modesty should both conceal and perfect thy goodness, as leaves both shade and meliorate the fruit. Self-opinuity is to merit what the worm was to Jonas’s gourd: it decays and ruins the root, and thereby destroys what was most beautiful and promising.

Ver. 5. *A fairspeaking tongue will increase kind greetings.* Isocrates has well expressed this, *τῶ μὴν τῷ πρῶτῳ γίνου φιλοπροσθήγορος*, κ. τ. λ. “Be polite in your manner and address, and courteous and affable in your words: it is an instance of politeness civilly to salute those one meets with, and of affability to speak to them in an agreeable and engaging manner” (Ad Dæmon.). Cicero has the like observation, *Difficile dictu est, quantopere conciliat animos hominum comitas, affabilitasque sermōnis* (De Offic.). This may also be applied to friendship, which the context warrants; for a person of a sweet and obliging temper will always promise most to be a real friend. There are a thousand endearments and compliances in the exercise of friendship, that makes good-nature as necessary as rigid virtue and honesty. “Strict virtue in friendship (says a learned writer) is like the exact rules of mathematics in musical compositions, which indeed are necessary to make harmony true and regular; but then there must be something of air and delicacy in it too, to sweeten and recommend it, or else it will be but flat and heavy” (Norris’s Theory of Love, p. 129).

Ver. 6. *Be in peace with many; nevertheless have but one counsellor of a thousand.* i. e. Be kind and courteous to all, but intimate only with a few; there are several degrees in friendship. One ought to live upon good terms with all the world, and to endeavour to have all persons in it, as far as may be, our friends, at least to be careful not to have them our enemies, according to that of St. Paul, “If it be possible, live peaceably with all men” (Rom. xii. 18). There are other friends and acquaintances who are still nearer to us, with whom we live and converse in a more familiar and free manner; and yet even among those, there is scarce any to whom one can safely open and unbosom himself without reserve, as we cannot be sure of their prudence, honour, integrity, and sincere attachment to us. It would be imprudence therefore to disclose and lay open the secrets and recesses of our hearts, before all sorts of friends, as all are not fit to be intrusted with affairs of consequence and importance. The moralists are upon no subject more copious, than this of friendship: their sentiments agree with those of our author. “Marriage (says the learned writer above), which is the strictest of friendships, admits but of one, and inferior friendship admits not of many more: for besides that the tide of love, by reason of the contractedness of our faculties, cannot bear very high, when divided among several channels, it is great odds but among many we be deceived in some; and then we must be put upon the inconvenience of retracting our choice, which in nothing is so uncomely and inconvenient as in friendship” (Ibid. p. 130). Lucian mentions, that among the Scythians a number of friends was as scandalous as a number of wives (In Toxar.). And

though this may seem overstraining the point, yet has it a good moral, and intimates the sense of our author. Isocrates too has a pertinent observation on the occasion, *ῥήδιος μὲν ἔχε πρὸς ἀπαντας, κ. τ. λ.* "Live friendly with and behave civilly to all; but be intimate with a few of worth and merit; by this means you will not have many enemies, and only valuable friends" (Ad. Dæmon.).

Ver. 7. *If thou wouldst get a friend, prove him first, and be not hasty to credit him.*] i. e. Have him for some time, according to the oriental versions, upon trial. The margin furnishes another sense, Get him in the time of trouble, *ἐν πειρασμῷ*, and so Junius renders, *Si comparaturus es amicum, in afflictione compara eum*. We do not now use the word *credit*, in the sense it is here taken; the meaning is, Be not hasty to trust him; Arabic, *Ne cito fidas ei*; or to trust thyself to, or with him. And so the Complut. reads, *μὴ ταχὺ ἐμπιστεύσεις σεαυτὸν αὐτῷ*. And so the Syriac, *Ne temere te concredas illi*; to which agrees Jerome's Bible, and that of Junius: and so *πιστεύω* is used, John ii. 24, *ὁ Ἰησοῦς οὐκ ἐπίστευεν λατῶν αὐτοῖς*. That precept of Solon, *φίλους μὴ ταχὺ κτῶ, οὐκ δ' ἄν κτήσῃ, μὴ ἀποδοκίμαζε* (apud Laert.) is not very unlike this.

Ver. 9. *There is a friend, who being turned to enmity and strife, will discover thy reproach.*] Ἔστι φίλος μεταστρεφόμενος εἰς ἔχθραν, καὶ μάχην ὀνειδισμῷ σου ἀποκαλύψει. *Μάχη ὀνειδισμῷ* is an unusual expression, and wants an authority to confirm it, except it may receive some countenance from I Sam. xxv. 39, according to the LXX. But I think *μάχην* joined with *ἐχθραν*, as our translators seem to understand it, a more proper construction; only it may still be asked by what *ὀνειδισμῷ* is governed. Probably this is a mistake. Hæschelius, from some authentic copy, as I presume, and not by mere conjecture, reads *ὀνειδισμὸν σου*; and why might not some other ancient copy formerly have *ὀνειδισμῶς*, for it is used in the plural to signify shame or shameful things? as Isa. xlvii. 3, *φανεροῦνται οἱ ὀνειδισμοί σου*, and the *ς* might easily be absorbed in that which follows. The Vulgate seems to have read *ὀνειδισμῶς*, then following, *Convicia denudabit*. The sense of the passage is, a quarrelsome friend changed into an enemy, will reveal all the faults which he knows, has heard, or observed, during his acquaintance; and the more intimate and longer the friendship has been, the more is the breach and rupture to be dreaded; the more noise will it also make, and the more fierce and implacable will be the hatred; according to that wise observation of Pliny, *Arctissima necessitudo, si quando contingat dirimi, in summam virtutum simultatem; et ex arctissimis fœderibus, si semel rumpantur, maxima nascuntur dissidia* (Lib. xxxvii. cap. 4). This and the two following verses are wanting in the oriental versions.

Ver. 13. *Separate thyself from thine enemies, and take heed of thy friends.*] i. e. Avoid suspected or declared enemies; and be aware of pretended and false friends, in whom you can place no certain confidence, such as are described, ver. 8—10. Companions only of the table, flatterers, and occasional attendants upon great fortune or power, who will discover a coldness and indifference, and perhaps openly or secretly do you some ill turn, when you are reduced to misfortunes. Count therefore none real friends, but such as you have proved, and found faithful in adversity. Phocylides describes the *πραπέσοκλους κῶλακας*, almost in the same terms, whose maxims very often agree with those of our author. King Antigonus's wish or prayer, as recorded by Plutarch, is agreeable to the advice of this wise writer, and proceeded from a like sentiment, "The gods keep me from pretended friends; against open and avowed enemies I can guard and provide myself." Clemens Alexand. has the like observation, *ἐχθρῶν ἄνδρα μᾶλλον φυλάττειν, ἢ φίλων* (Strom. lib. vi.).

Ver. 16. *A faithful friend is the medicine of life; and they that fear the Lord shall find him.*] Friendship is the very life and soul of a man, as necessary to his subsistence and well-being as medicines are to preserve health. Nay, other medicines are profitable only to the sick, and superfluous to those that are in health; but friendship is necessary to both. The Latins have well intimated this by terming friendship *necessitudo*, and friends, *necessarii*. For all is feeble and tottering without this firm support; all flat and insipid, till friendship seasons and gives a relish to all enjoyments. For what pleasure is there in life, except one has a friend to whom he can unbosom himself, on whom he can rely, who will divide his griefs, and double his joys? What felicity is not ungrateful, if we have none to share with us in it? and what calamity is not

lessened by the sympathy and condoling of a friend (see Ambr. De Offic. lib. iii.)? But a right and true friendship must be founded upon virtue; and so all the moralists have determined it.

Ver. 17. *Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be.*] To be blessed with a sincere and valuable friend is a particular gift of God, a reward of a man's piety and virtue. Such was Jonathan to David, which is the most perfect instance and pattern of friendship recorded in story; the scripture describes it in the fullest and most sensible manner, when it says that "the soul of Jonathan was knit with the soul of David" (1 Sam. xviii. 1). A good man will direct his friendship in so wise and useful a manner, as either to choose those that are like himself, or by proper means to make them such; *Amicitia similes invenit, aut facit*. Between good men, friendship is, as it were, natural; there is a correspondence of manners, a like disposition to do good, which directs them to fix upon each other; and a friendship so founded, without self-interested views, cannot but be lasting. Tully accordingly observes, that the most excellent and perfect friendship is that which is formed and subsists in a society of virtuous and well-disposed persons; there is the most complete union and harmony arising from such a resemblance and similitude of manners, and the greatest things are to be expected from a fraternity of such, whose joint aim and endeavour is, to promote the common good. When hearts and affections are so uniformly and commendably joined, each rejoices, and takes as much pleasure in his friend as in himself, and so becomes as it were one with him, *Unus fit ex pluribus*, and thereby completes Pythagoras's description of friendship (Cic. lib. i. De Offic.).

Ver. 18. *Gather instruction from thy youth up; so shall thou find wisdom till thine old age.*] The first impressions, those which are made in the time of youth, are of great force and long continuance; they not only help to prevent or curb the impetuosity of dangerous passions, but have an influence upon the whole life. This is exactly agreeable to the adage of Bias, *ἐρόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλαμβάνει σοφίαν*, i. e. furnish yourself with wisdom, as with a viaticum—which may continue with you from youth till old age (Ap. Laert. lib. i.). Here a new subject begins, in which the author exhorts the young candidate for wisdom, not to be discouraged at the hardships which at first attend the undertaking, not to complain of the roughness and unpleasantness or length of the way, nor despair of at length attaining the desired end, notwithstanding the many labours and difficulties that necessarily will occur, but to imitate rather the faithful and diligent husbandman, who sows in hope, and spares no pains, in expectation of a future plentiful harvest. St. James uses the same comparison, and well expresses the sense of the next verse: "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain; be ye also patient and establish your hearts" (v. 7). And so St. Paul, "The husbandman that laboureth, first, *πρῶτον κομιόντα*, must (afterward) partake of the fruits" (2 Tim. ii. 6). For so I would render the words, and not, as our version has it, "The husbandman that laboureth, must be first partaker of the fruits," which is preposterous and absurd. This is agreeable to the marginal reading, and Beza and Junius both confirm it, who have *Agricolam oportet, prius laborando fructus precipere*.

Ver. 21. *She will lie upon him as a mighty stone of trial;*] This by the prophet Zechariah (xii. 3) is called a burdensome stone; and St. Jerome upon the place observes, that the expression is taken from an exercise kept up in Palestine in his time, where young men used to make trial of their strength by lifting great stones as high as they could, and adds, that he saw one of these mighty stones of trial himself at Athens. In this exercise, if men attempted to lift a stone too ponderous for their strength, they were in danger of its falling upon them, and crushing them to death. In this sense some understand Matt. xxi. 44, "Or whomsoever this stone shall fall, it will grind him to powder." To this stone of trial our author here compares wisdom, which many endeavour at, and have a fancy to be engaged with, but few have resolution and constancy enough for it; but after a slight attempt, and faint wishes, they give it over presently, *ὄχι χρονεῖ ἀπορίβναι*, as despairing of managing so superior a weight, and desist from the trial, to their own shame or hurt. To some the very sight of it is sufficient to deter them, and they go away without making any attempt at all to exert themselves. Some understand by the stone of trial a touchstone, by which the

goodness of metals is proved and tried. And this the Vulgate, the Geneva, and Coverdale's version, seem to follow. But the first sense seems preferable.

Ver. 22. *For wisdom is according to her name, and she is not manifest unto many.*] The original text of this work, whether it were Hebrew or Syriac, not being extant anywhere, one is at a loss now to know to what particular word he refers in this place. Had he given the original word first, and then the meaning of it, the allusion would have been plainer and better understood. It is probable, the translator derives the Greek word σοφία from an eastern root, and that the elder Jesus writing in Hebrew, his translator who was skilled in that and the Greek tongue, endeavours to preserve in this version an allusion to some Hebrew word, which signified covered or hid. If there was then in the Hebrew tongue a word like σοφία, signifying wisdom, used also for secrecy and concealment, which was its primary sense, the name might then metaphorically be translated to wisdom, for some relation it had to things bidden and covered. Possibly there was a Syriac or Chaldean noun formed שפיה (whence σοφία) from שפה Dan. i. 20, *magus, sapiens*, which by aphæresis would be in Greek, σοφός. It is well known that the wise men in the earlier ages used to communicate their knowledge by dark parables and figurative expressions. Hence the learned have contended, that they were then called *Assaphim*, or Σαφίται, a name which the emperors of Persia retain to this very day (see Bishop Chandler's Def. of Vind. of Christ. p. 61. vol. i). I cannot agree with those who would derive the later meaning of σοφία from the Greek, and would have it so called from Ζήσος, *caligo*, since our author confessedly wrote in the Jerusalem tongue, and has elsewhere made the like allusions to words (see xliii. 8. xlv. 1). The scripture too has instances of the same nature; thus the name of *Elymas* (Acts xiii. 8), which in the Hebrew is derived from a root which signifies *hidden*, by interpretation is the *h' μάγος*; among the Persians, answering to σοφός, or the wise man among the Greeks. The contrary character we have likewise in the word *Nabal*. "Nabal (says Abigail) is his name, and folly is in him; as his name is, so is he" (1 Sam. xxv. 25). *Nabal* in the original signifying a *fool*: and though these etymologies were not altogether exact, yet it was sufficient that they were probable and known, and warranted among those to whom they were spoken; so that we are not to be surprised, that this writer should derive σοφία here from a Hebrew root, which signifies hidden. As to the truth of the observation itself, that wisdom is concealed, he intimates it, i. 3, and xxiv. 4, where he elegantly describes the throne of wisdom to be in a cloudy pillar. And the sacred penmen, particularly Solomon, use a term for wisdom no less expressive, viz., *chachma*, which means and implies obscurity, both in the Hebrew and other eastern languages. Job confirms it in the following words, which are parallel to those of our author, "Whence then cometh wisdom, and where is the place of understanding, seeing it is hid from the eyes of all living?" (xxviii. 20). The philosopher therefore spake not amiss when he asserted, that truth, which is another word for wisdom, lay hid and concealed in the bottom of a great deep.

Ver. 24. *Put thy feet into her fetters, and thy neck into her chain.*] The wise man represents wisdom here as a sovereign queen of such great worth, that her service and even her chains are honourable (see Prov. i. 7—9). Calmet says he alludes to an ancient superstitious custom of the Babylonians (see Herod. lib. i. Bar. vi. 42), and of the Egyptians (see Tab. Isaac), or Germans, who put chains about them, or round them, and in that manner presented themselves before their deities, to testify their close and inviolable attachment to them: Dum lucum Diis sacrum ingrederentur, vinculis se obligant, at sese Diis obstrictos profiterentur (Tacit. de Moribus German.). And perhaps the next verse may have some such allusion too (see Bar. vi. 26. Isa. xlv. 7). Or the meaning may be, that by her thou shalt be advanced to great honour and dignity (see note on ver. 29).

Ver. 28. *For at the last thou shalt find her rest, and that shall be turned to thy joy.*] The rendering of our translation is harsh and inaccurate: the Geneva version is clearer and preferable. "For at the last thou shalt find rest in her," &c. And Coverdale's is to the same effect, following probably the Vulgate, In novissimis invenies requiem in ea; i. e. In the end of your pursuit, or, as others understand it, at your last hour, thou shalt find *comfort* and *refreshment* in, and by her; for so ἀνάπαυσις signifies in various places of this book. The Syriac takes it in this latter sense, Tandem requiem atque delicias invenies, et in

extremis tuis gaudebis. St. Jerome has not expressed this amiss, Vincula Domini sunt voluntaria, et vertuntur in amplexus; quique his fuerit colligatus, dicit, Læva ejus sub capite meo, et dextera illius amplexabitur me. We have an instance of the truth of this observation in Joseph, whose advancement on account of his singular wisdom was so glorious, notwithstanding his former hardships and imprisonment, that Pharaoh arrayed him in vestures of fine linen, and put a gold chain about his neck, and they cried before him, "Bow the knee" (Gen. xli. 42).

Ver. 29. *Then shall her fetters be a strong defence for thee, and her chains a robe of glory, &c.]* i. e. By her thou shalt be advanced to great dignity and glory; for so chains are sometimes understood, in a good and more honourable sense, as equivalent to a collar, or chain of gold, see Dan. v. 7, and 1 Esdr. iii. 5, 6, which comes nearer to this place, where the reward to him that excelled before the king in wise sentences or speeches, is to be honoured with a garment of purple to drink in, and to sleep upon gold, to have a head-tire of fine linen, and a chain about his neck. Our author seems to allude to Prov. iv. 8, 9, where Solomon says of wisdom, by way of encouragement to the study of it, "Exalt her, and she shall promote thee, she shall bring thee to honour, when thou doest embrace her; she shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee; when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble." The accomplishments and advantages of wisdom are finely and magnificently described in this and the two following verses, under the insignia and ornaments of the Jewish people in general, and the high-priest's vestments in particular; that wisdom will not only be a resplendent ornament, but also be ἀλώμενος καὶ ἀθήσια, light and perfection, a faithful oracle to direct a man right, will remind him of his duty, and distinguish him from others more effectually than the κλώμα βασιλευσιν, mentioned ver. 30, i. e. the fringes and lace upon the borders of the garments could (see Numb. xv. 38).

Ver. 34. *Stand in the multitude of the elders; and cleave unto him that is wise.*] The Roman and some other Greek copies read with an interrogation, καὶ τίς σοφός; αὐτὸς προσκολληθήτω. "Is there a wise man? Cleave unto him." The sense is, that to attain wisdom, men should seek the company of the wise, and attend upon their lectures and instructions; or by *standing* may be meant the reverence to be observed towards them—that as a mark of great deference and respect, we should stand in their presence. By elders, we are not barely to understand such as are aged, though reverence to them is required, but such whom time and experience have taught wisdom and knowledge, and are so called from their prudence and abilities. And so the Vulgate, In multitudine presbyterorum prudentium sta; and thus *senatus* and *geronovia* are usually taken. According to Philo, it was the custom of the Jews every time they went to the synagogue, that the youngest should place themselves at the feet of the aged, and in profound silence give attention to what was delivered; that one of the most learned stood up, and either read the sacred books, or some excellent instructions of morality, how to behave themselves wisely through the several stages and callings of life (De Septen.).

Ver. 36. *If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.*] Ὁρμήζε πρὸς αὐτόν. This is agreeable to the advice before given, to seek wisdom early (iv. 12). It also signifies to seek diligently. See particularly Jer. xxv. 3, where God says, ἐλάλησα ὀφθαλμῶν, which Theodoret expounds by ἐπιμελῶς ὀφθαλμῶν is applied to such as carefully attend upon any person, or solicit with more than ordinary diligence any business (see Prov. xi. 27. xiii. 24. Ps. lxxiii. 1. Isa. xxvi. 9. Hosea vi. 1. Eccles. xxxvii. 11. xxxix. 5).

Ver. 37. *He shall establish thine heart, and give thee wisdom at thine own desire.*] Ἐπιθυμία τῆς σοφίας σου ἐσθίσειαί σοι. So the Roman, and some other editions; but the more correct ones omit σοι, which only perplexes the sense. The literal rendering is, "The desire of wisdom shall be given thee;" and thus the Vulgate, Concupiscentia sapientiae dabitur tibi, which is a Hebraism, and equivalent to concupita sapientia. The sense is, The wisdom which thou desirest shall be bestowed upon thee; and so the Tigurine version, Et quam desideres, sapientia tibi dabitur; and the Syriac is to the same purpose, Ipse vias tuas diriget, et quicquid optaveris, te docebit; or, in the words of the psalmist, "He will inform thee, and teach thee in the way wherein thou shalt go, and guide thee with his eye" (Ps. xxxii. 9). I shall only observe farther, that our author in the latter part of this chapter sets down five means or

helps for the attainment of wisdom: 1. A willing mind. 2. Care and diligence. 3. Hearing useful and profitable things read, and attending upon the expositions of such teachers, as can best explain the great truths and mysteries of wisdom or religion. 4. Meditating upon them seriously, and drawing useful reflections from them. 5. To crown all,—begging God's blessing and assistance to go along with and prosper our own endeavours.

CHAP. VII.

Ver. 3. *Sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.*] The Scripture often uses this comparison in speaking of sin. See Hosea x. 13, and the prophet uses the like expression in the foregoing verse of righteousness, "Sow to yourselves righteousness, and reap in mercy." Job has the same observation in the like terms, "They that plough iniquity and sow wickedness, reap the same" (iv. 8). But the rendering of the LXX. is more express, εἶδον τοὺς ἀπορριπνῶντας τὰ ἄνομα, οἱ δὲ σπείροντες ἀνὰ ὄμβρας θερμοῖσιν ἑαυτοῖς. And thus Solomon, "He that soweth iniquity shall reap vanity" (Prov. xxii. 8), which the LXX. give more properly and fully, ὁ σπείρων φάρμακον ἑρπύσσει κατὰ, πληθύνει δὲ ἔργων αὐτοῦ συντελέσει. And St. Paul, "Whatever a man soweth, that shall he also reap; he that soweth to his flesh, shall of the flesh reap corruption" (Gal. vi. 7, 8).

Ver. 4. *Seek not of the Lord preeminence, neither of the king the seat of honour.*] The design of the wise man in this and the two following verses seems to be, to check the ambitious spirit of such aspiring persons as are full of themselves, are fond of titles, and forward to thrust themselves into places of power and authority, and perhaps are not able to fill them with sufficiency. Like the sons of Zebedee, they have the vanity to ask to sit the one on the right hand, the other on the left, in the kingdom, whose forwardness our Saviour reproved (Matt. xx. 22). It is observable, that those who are most pushing for pre-eminence, and the seat of honour, are generally such as are least qualified for it. It is the most promising circumstance in a man's favour, and the surest sign of merit, when he is chosen into an office of importance, or raised to some dignity, against his own will and inclination, or however without his seeking or applying for it. Such a one we may be sure is devoid of ambition, and contents himself rather with deserving than seeking preferment. This is well shadowed in Jotham's parable (Judg. ix. 15), wherein the bramble is represented as more ambitious than either the olive, fig-tree, or vine, and presently accepts of that power and sovereignty, which the rest had the modesty to decline. This is applicable to preferments in the church as well as state. And accordingly Messieurs du Port-Royal and Rabanus extend it even to the episcopate, to which high dignity humility is no little recommendation: such a self-denying and modest temper, as St. Cyprian commends in Cornelius; Episcopatum nec vult, nec postulat; sed quietus et modestus, et quales esse conseruenter, qui ad hunc locum diuinitus eliguntur; non vim fecit, ut episcopus fieret; sed ipse vim passus est, ut episcopatum coactus acciperet (Lib. iv. epist. 2. ad Anton.).

Ver. 5. *Justify not thyself before the Lord; and boast not of thy wisdom before the king.*] The former part seems to be an imitation of Prov. xxi. 2, at least the Vulgate so understands it, adding the latter part of that verse (Quoniam agnitor cordis ipse est) to this passage; and indeed the addition contains a substantial reason against spiritual pride, because a man, however plausible or sanctified he may appear in the sight of others, cannot hope or think to impose upon God, who knows the imperfection of our best services, and that no flesh should glory in his presence. As merit cannot be pleaded before God, so neither must it be pretended to before the king, whether it consists in the excellency of either body or mind. Our author only instances in wisdom, by which he condemns an affectation of showing it before great personages, and an ambition to be distinguished by it in their presence, and, above all, an attempt either to equal or outshine them. As princes, and those that are about them, would be thought as considerable for their parts and capacity as they are elevated above others in point of rank and dignity, they have a sort of jealousy, a kind of secret dislike against such as make a figure, and appear any way to rival them. If persons beneath them have a train of followers, and much court and deference are paid to them, and great things are said in their commendation; even merit, when so distinguished, becomes frequently disagreeable to the great, and an object of their hatred. David did not draw upon himself the

indignation of Saul, till his great valour appeared, was confessed, and extolled; nor could envy bear that depreciating song, "Saul has slain his thousands, and David his ten thousands." Alexander betrayed a sort of impatience, when the victories of Antipater, or any of his generals, were mentioned to him with applause and commendation; not but that he was always glad that his enemies were vanquished, but then he was jealous and discontent work in the great, we may see in a much lower instance mentioned by Xenophon—that the young Assyrian prince killed Gobrias's son, merely because he had outdone him in dexterity, and being a better marksman had slain a lion, and bear, which the prince's javelin had missed [Κροισιά, lib. iv.].

Ver. 6. *Seek not to be a judge, being not able to take away iniquity;*] i. e. To break through or withstand all the secret artifices of iniquity to pervert you; for great are the dangers and temptations to which a judge's office exposes him, either from the attempts of designing men, or the importunity and solicitations of friends. But an upright and uncorrupt judge will guard against all these, as likewise against all bribery, injustice, fear, favour, and even compassion and tenderness itself, and will make every consideration give way to justice and truth. And he who enters upon that important office, without a mind resolutely determined to resist all allurements, that may any ways blind his eyes, and prove stumbling-blocks in the way of his uprightness, ought not to accept, much less seek and apply for, so weighty a trust; for they who thrust themselves into the tribunal, and, through ambition, covetousness, or any prevailing interest, betray their sacred oracles, and make truth itself venal, are accountable to God and the public for every instance of negligence, corruption, and want of judgment. The judicious Hooker applies this direction to the high stations and functions in the church; "For with respect to these it always behoveth men to take good heed, lest an affection for the dignity, without a due regard for the difficulty, should sophisticate that true and sincere judgment, which they ought to have of their own abilities, an inattention to which has, to many forward minds, been the occasion of repentance instead of contentment (Eecl. Pol. b. v. p. 346).

Lest at any time thou fear the person of the mighty, and lay a stumblingblock in the way of thy uprightness.] i. e. Should commit an offence against thy uprightness, by being awed through the power, or swayed by the authority, of the great. For this reason, among the Jews, the judges of less authority and character were to give their opinion first, lest they should be biassed by the judgment of those of greater. And this seems to be the meaning of that precept, Exod. xxiii. 2, "Thou shalt not decline after many, to wrest judgment;" and the charge to Joshua is, who had the care of God's people after the death of Moses, "Be strong and of a good courage, be not afraid, neither be thou dismayed" (i. 9). Good nature and tenderness, which are commendable qualities in a private person, often become criminal in a magistrate; his silence, easiness, or indifference, is, as it were, a consent to the crimes of others, and he commits an evil as often as he does not hinder or punish one. A judge, says Plato, ought to be both wise and resolute; wise, so as to judge for himself, and not be influenced by others in giving his determination; and resolute, to pronounce his sentence without fears, and execute it without concern or partiality (lib. ii. de Leg.). Messieurs of Port-Royal apply this passage to the governors of the church, in whom courage is an essential qualification, "They ought to be instant in season and out of season, to reprove and rebuke with all authority such as oppose the truth," or occasion its being spoken against, through an evil conduct. Athanasius, Chrysostom, and other primitive lights of the church, were as remarkable for their resolution and courage on such occasions, as for their charity and meekness on others. And the prayer of St. Peter and John is, "Lord behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word" (Acts iv. 29). If the heart be wanting, all other qualifications lose their influence; even the finest understanding without this will make but slow progress in the work of the Lord.

Ver. 7. *Offend not against the multitude of a city, and then thou shalt not cost thyself down among the people.*] The words *and then*, inserted without authority, by our

translators, perplex the sense. The meaning, according to Calmet, is, Provoke not the multitude or people by rough language, or a haughty and imperious behaviour, or by an odious and disagreeable law, or a hard and oppressive sentence, which may stir them up to mutiny or rebellion; nor run into the other extreme by an abject flattery, or mean compliance, which will make them insolent and assuming; but preserve a medium between pride, which irritates, and abjectness, which occasions scorn and contempt. Nothing is more difficult than so to temper severity and complaisance, as to preserve the love and affection of the people, and, at the same time, not to relax discipline, or lose authority; which Tacitus remarks as a particular happiness in Agricola, *Nec illi, quod est rarissimum, aut facilitas auctoritate, aut severitas amorem diminuit* (In Vit. Agric.). Rehoboam is a signal instance of the danger of offending the multitude: by following the advice of the young men, he answers the Israelites roughly; and by threatening to chastise them with scorpions, he endeavours to frighten them into obedience. Nor was he less imprudent in sending Adoniram as his ambassador to them, who had the principal care of those tributes of which they complained, the consequence of which was, that they stoned him; and the king himself was obliged to provide for his own safety by flight (1 Kings xii. 11, 18). Vatablus understands the passage of mixing in popular tumults and quarrels. And so the Syriac seems to take it, *Ne reum te reddas inter turbam civitatis, et in judicium ejus ne te precipites*. And Coverdale's and the Geneva versions favour this sense, "Cast not thyself among the people." Grotius expounds it of offending with the multitude, and stooping so low as to imitate their vices. Messieurs of Port-Royal, according to their custom, apply this to the pastors of the church, who should be careful of their charge, and not by an indiscreet behaviour offend, or an evil one mislead, their flock, and so forfeit their character, and cast themselves down among them.

Ver. 8. *Bind not one sin upon another; for in one thou shalt not be unpunished.*] The literal rendering of the Greek is, "Bind not sin twice, either by repeating the same sin, or committing different sins, one after another." According to the Geneva version, "Bind not two sins together," we may understand complicated sins, such as are usually attended with and draw on the commission of others; or, if this be applied to judges and persons in a public character, the advice to them is, that they should be particularly circumspect as to their conduct, because, besides their own, they are answerable for the sins of others, whom their examples or influence may have induced to offend. The wise man here imitates the phrase of the sacred penmen, who often compare a continued course of sin to a chain composed of many links (see Prov. v. 22. Isa. v. 18. Aug. Conf. lib. viii. cap. 5).

Ver. 9. *Say not, God will look upon the multitude of my oblations, &c.*] As God is all-sufficient, the earth and the fulness thereof belonging unto him, he has no need of a multitude of oblations; it is the heart which he chiefly regards, and looks upon the number or richness of the presents which a man brings, only in proportion as the person himself is agreeable to him. As God requires us to serve him in spirit and in truth, we must not content ourselves with such outward marks of piety only, nor place any such merit in them, as to imagine that they can purchase pardon, or procure acceptance. Superstition indeed hath fondly dreamt that even the Deity may be won by gifts; and therefore Porphyry hath well defined one species of it to be, *ὑπόληψις τοῦ ἐκάζειν εὐνοῦσθαι τὸ θεῖον* (lib. ii. Περὶ ἀποκ.): "An apprehension that the Deity may be bribed;" which he observes was the cause of all those bloody sacrifices among the heathens, who imagined by virtue of them to be released from their sins. Plato makes one species of atheism to be a persuasion that even wicked and unjust men will be accepted for their gifts; but he wisely observes, that God is not to be dealt with *ὡς ποικιλιῆς*, as a greedy usurer, in this manner (De Leg. lib. x. Simple. in Epict. cap. 38. Eccles. xxxv. 19). This irreligious temper, in supposing by gifts or money to purchase heaven, Lucian well exposes in his treatise De Sacrificiis; nor is Juvenal less facetious, with a superstitious Egyptian, in the following lines:—

*Illius lacrymæ, meditataque murmura præstant
Ut veniam culpe non abnuat. anserè magno
Scilicet, et tenui popano corruptus Osiris.*" (Sat. vi. 540.)

Ver. 10. *Be not fainthearted when thou makest thy prayer, and neglect not to give alms.*] Be not discouraged in thy prayers, nor fall into despair about the success of

them, if they are not immediately answered, or in the manner thou wouldest have them; if God defers giving what you ask of him, he sees perhaps that it is not proper or expedient for you to have it; or imagine that you have some way asked or done amiss, and comfort yourself, that he will at length reward your patience, and trust in him. To your prayers add alms, as the most effectual means to redeem past transgressions. The words are also capable of this farther sense, according to Calmet,—Be not afraid of asking too much of God, who is infinitely rich, and has gifts of immense value to bestow; but covet earnestly the best gifts, and do not ask trifles of him, which are beneath his majesty to be acquainted with, or grant. Imitate Solomon herein, who asked not long life, honour, or riches, which in the opinion of men are of great worth; but only true wisdom, a gift worthy of God to bestow, and of such a prince to ask.

Ver. 11. *Laugh no man to scorn in the bitterness of his soul:*] i. e. Insult not any poor or unfortunate person, for he that insults such a one affronts God that made him so; according to that of Solomon, "Whoso mocketh the poor, reproacheth his Maker; and he that is glad at calamities, shall not be unpunished" (Prov. xvii. 5). If a man falls into disgrace, or comes to misfortunes through his own fault or mismanagement, even then one should spare reproaches, and consider that he has probably suffered enough for his folly and imprudence, without our increasing his confusion, or adding to the load of his misery; but as to such as lie under natural infirmities, either of body or mind, who perhaps are born blind, or deficient in understanding, or such as are reduced to poverty, through some sad accident, and not through any real fault or negligence of their own; to sport with such unhappy objects, to pronounce their calamities judgments, and to suppose or represent them or their parents as sinners above all others, whom we ought rather to pity and to comfort, is not only an instance of rash censure but of great cruelty. True humanity and a generous compassion rather sympathize with the afflicted, and weep with those that weep, especially such as Providence has visited in so severe a manner, for its own wise ends. We have an instance of this unkind behaviour and rude insult in Shimei cursing David, when he fled in great anguish and grief from the face of his son Absalom (2 Sam. xvi.): and in that scornful taunt of the Babylonians to the Israelites in their heaviness, "Sing us one of the songs of Zion" (Ps. cxxxvii.). Isocrates has just the same sentiment with our author, and assigns the like strong reason against upbraiding others in their distress, *μηδὲν ἀνυφορῶν ἀνειδέεσθαι, κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλαν ἀράτων* (Ad Dæmon).

Ver. 12. *Devise not a lie against thy brother:*] *Μὴ ἀπορία ψεύδος* (see the like expression, ver. 3). Calmet thinks the original word was, *charosch*, which signifies to invent, as well as to plough. There is the like advice, Prov. iii. 29, where the Hebrew word is the same, which makes it probable that the author here alludes to that passage. The LXX. have well rendered the place, *μὴ τεκμήνη εἰς σὺν φίλου κακῶ, παροκρίοντα καὶ πεποῦθτα ἐπὶ σοι*, which our version gives but imperfectly. The sense is, Do not invent any false accusation, or raise any calumny, evil suspicion, or slander, against thy friend or brother; an injury of this sort done to so near a relation, and one that puts his confidence in thee, will aggravate the guilt; or, if we understand this of lying, strictly so called, the phrase then denotes the secret and clandestine manner of it. It is a Hebraism, which signifies to work under ground, that, as the husbandman toils in ploughing up the ground, to raise an increase from it, so a wicked man labours in his mind, and turneth over his heart to invent a lie, which he may do mischief with.

Neither do the like to thy friend.] *Μηδὲ φίλου τὸ ὄνομα ποιεῖ.* This differs very little from the former clause, and all the ancient versions explain it as meaning the same thing. Our learned Fuller only gives a different sense to this passage, "Do not secretly forge a lie, nor, while you are devising or propagating it, act the false friend, by behaving outwardly as a friend would do, that you may spread the falsehood more securely, and do mischief more successfully" (Miscell. Sac. p. 37).

Ver. 13. *Use not to make any manner of lie:*] In the foregoing verse the wise man cautions against calumniating a friend or a brother by false accusations; and, lest any should infer from thence a liberty to traduce and abuse others not so related, and that lying is sometimes allowable, he very properly adds, "Use not any manner of lie; i. e. speak truth upon all occasions, in affairs of little as well as of greater moment. Some ancient philosophers, indeed, and even some fathers, have thought, that an oc-

casual he was innocent in some certain cases; as when told, for instance, to avoid a greater evil, as poisons are given to expel poison. St. Austin absolutely maintains the contrary in a set treatise on the subject; it is likewise forbidden in the law without exception, and by our Saviour in the gospel.

For the custom thereof is not good.] It will by degrees lead you to other bad acts, as perjury and false swearing. Thus Cicero, Qui mentiri solet, pejerare solet: quem ego, ut mentiat, inducere possum; ut pejeret, exorare facile potero (Pro Rose).

Ver. 14. *Use not many words in a multitude of elders.*] If, by elders, we understand ancient men, there is exactly the same advice, xxxii. 9, "When ancient men are in place, use not many words," for before such, reserve and silence are always commendable, especially in the younger sort; but if by elders we mean senators, and persons of a public character, Senatus potentum, as the oriental versions have it, the advice then is to speak gravely, weightily, ἐν ὀλίγοις πολλά, "much in a little;" not to affect a show of learning, or sport with turns of fancy; not to wander from the matter in debate, or tire the audience by a tedious harangue, which is wasting the time of such a solemn assembly, where only matters of the greatest consequence are attended to, and come under their cognisance.

Make not much babbling when thou prayest.] Use not vain repetitions by asking the same things in thy prayers. The scripture represents the worshippers of Baal as much addicted to this, who cried from morning until evening, "O Baal, hear us:" and it is the character of the heathen in general, that they thought to be heard for their much speaking. Such repetitions our Saviour condemns, but he does not thereby forbid us to pray often; but that we should not be always making the same requests, through distrust or infidelity, as if God would not otherwise attend to our prayers, or they would be ineffectual without them (see Eccles. v. 2). St. Chrysostom understands this passage of frequent relapses into sin, and asking forgiveness often for the same faults; as if the advice was, Repent sincerely of your sins, that thou mayst not be obliged to mention them often in your confession to God; and walk so circumspectly, as not to be every day asking pardon for repeated transgressions (In Ps. lxxix.).

Ver. 15. *Hate not laborious work, neither husbandry, which the Most High hath ordained.*] The words, Gen. iii. 19, "In the sweat of thy brow thou shalt eat bread, until thou return unto the ground," are not only a curse, but they seem to carry in them the force of a precept, enjoining Adam, and all his posterity, to take pains for their livelihood, and to employ themselves diligently in their several generations for their own support, and the profit of others, who may stand in need of their help. It plainly appears to be a precept of divine institution, and not merely a curse, because Adam, before he had deserved a curse, was yet enjoined this task, to dress and keep the garden, and not merely to enjoy the pleasures of it. And though its fertility was such as perhaps not to need any husbandry; yet God, by thus employing Adam, intended that he should be a law and an example to his posterity. And as Adam lived himself, so we may presume he bred up his children in like manner; his two first-born, though heirs-apparent to all the world, had yet their peculiar employments, the one in tillage, the other in pasturage (Gen. iv. 2). According to the learned Bochart, the improvement of soil was at first by the direction and instruction of the Most High himself; and Cain, a tiller of the ground, had the rudiments of husbandry communicated to him by inspiration (Hieroz. par. i. lib. ii.). Anciently the greatest men esteemed nothing more honourable and worthy their study than the art of husbandry; this was the occupation of the patriarchs of the Old Testament, and of the first founders of kingdoms and states. Among the Jews, Persians, Greeks, and Romans, kings, consuls, dictators, generals, were not ashamed of this employment. Not to mention Cato, Varro, Virgil, Pliny, and other great names, who tempered the severity of their studies with the pleasing toils of agriculture; some of the first note among the Romans in the military art, and of the greatest service to the commonwealth, such as Camillus, Regulus, Fabius, and Cincinnatus, were fetched from the plough, as Gideon was among the Israelites, from the threshing-floor; and Elisha was called to the high office of a prophet, as he was driving one of the twelve ploughs his father had going in the field.

Ver. 16. *Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.*] i. e. Join not thyself to, nor be ranked with, the congregation of wicked and ungodly men; but be assured that God will

take speedy vengeance of all such as know not him; or possibly it may mean, Do not comfort thyself with the great number of sinners that are concerned jointly with thee, or that are to be found at large in the world, as if a society in wickedness was any alleviation of thy fault, or was any safeguard or security to thee. The Alexandrian MS. agrees with the copy which our translators follow, and so does the Vulgate. Most other Greek copies transpose part of this and the following verse thus: μή προσλογίζου σεαυτὸν ἐν πλείστοις ἁμαρτωλῶν· ταπεινώσου σφόδρα τὴν ψυχὴν σου. Μνήσθητι ὅτι ἀργὸν οὐ χρόνεῖ· ὅτι ἐκδίκησις ἀστραῖς πῦρ καὶ σκόληξ· which Coverdale's version follows. The Syriac and Arabic in rendering ver. 17 take no notice of the vengeance of the ungodly, nor the punishment here assigned them; the reason there given for humility is general, and affects every man, Quoniam postremus omnium hominum finis ad vermes et corruptionem tendit.

Ver. 17. *The vengeance of the ungodly is fire and worms.*] Some understand this passage of the dead bodies of criminals, that were denied burial, and consumed by worms, but more commonly by fire, lest they should infect the city by their stench; but it seems as if a greater and more intense punishment than that in the valley of Hinnom, was here to be understood. It has been variously controverted among learned men, what this fire and worm are; whether they be real and material, or are only to be understood in a metaphorical sense; whether under the name of fire anything more is meant than sharp burning pain, and by worms than remorse of conscience, and the despair of sinners in another life. The fathers are greatly divided in their sentiments on this point, and the same father often differs from himself, particularly St. Jerome and St. Austin. Those who maintain the former opinion support it, 1. By some texts of scripture taken according to the letter, particularly Isa. lxxvi. 24. Mark ix. 43—46. 48. 2. They quote Judith xvi. 17, where we read, that "the Almighty will take vengeance of the wicked in the day of judgment, by putting fire and worms into their flesh, and they shall feel them, and weep for ever," κλαύονται ἐν αἰσθητοῖς ἕως αἰῶνος; or if we read καύονται, with a late learned editor of Justin Martyr (which conjecture is confirmed by the Syriac rendering of the place), the sense will conclude much stronger for a material fire. 3. They urge the Vulgate translation of the passage before us, Quoniam vindicta carnis impii, ignis et vermis, which explicitness denotes, say they, according to St. Austin, not only that the wicked shall be punished, but that the seat of the punishment shall be their flesh, and in it they shall suffer both by fire and worms. Lastly, they say, that the concurrent sense of the Latin church is for a real fire. On the other side it is answered, that the texts of scripture above are to be understood metaphorically, and refer to the punishment in the valley of Hinnom, the figure and picture of hell. 2. That the quotation from Judith is apocryphal and may likewise have the same reference. 3. And as to the Vulgate rendering of this place, it is arguing only from a single translation; we meet with no mention of the flesh in any Greek copy, nor in the Syriac or Arabic versions. 4. The testimony of the Greek church is as strong for the contrary opinion. But I see no reason why both these may not be admitted, and reconciled in the following manner, viz. That corporal sensible pain, such as that of fire and worms, shall torment the bodies of the wicked, and stings of self-condemnation and the horror of despair shall wound and gnaw their conscience. Take the expression either way, sufficient unto the sinner is the evil thereof, and dreadful is his portion.

Ver. 18. *Change not a friend for any good by no means;*] Μὴ ἀλλάττεις φίλον ἕνεκεν ἀσάφιστον. This is accurately rendered, ἀσάφιστος, signifying rather indifferent and ordinary, than precious or valuable; and so the Tigurine version has it, Ne permutes amicum re vulgari. But the place is probably corrupt, and the true reading is, διαφύρον, and so one MS. actually does read. Grabe has so restored it from conjecture; and Osaubon makes the same emendation. See notes on Theoph. Char. p. 89, where the definition of sordidness is, φειδωλία τοῦ διαφύρον ὑπὲρ τὸν καιρὸν. We have εὐφύρον in the sense of riches, 2 Macc. i. 35. iii. 6. iv. 8, and the oriental versions expound it by pecunia in this very place. It should also be so corrected, xvii. 1. xlii. 7. Euripides expresses himself upon the subject like this writer,

Ὅστις δὲ πλοῦτον ἢ σθένος μάλλον φίλον
Ἀγαθὸν κεκτῆσθαι βούλεται, κακῶς φρονεῖ.

And Plato speaks to the same purpose; βουλομένη φίλον ἀγαθὸν μάλλον ἢ τὸ Δαρειῶν χρυσίου κτήσασθαι. This writer's

sentiments upon friendship are much to be admired; he sets the like value upon it, vi. 14, 15.

Ver. 19. *Forego not a wise and good woman: for her grace is above gold.* Μη ἀσπόμεναι γυναῖκας σοφῆς καὶ ἀγαθῆς, i. e. "Miss not of a good and valuable woman," but let such a one be thy principal aim and mark to choose for a wife, and take care not to err or mistake in a matter of such importance. The metaphor is taken from shooting at a mark (see the like expression, viii. 9). A woman of such qualities as are here described, viz. discretion and goodness, is a gift that cometh of the Lord, and ought to be esteemed beyond all riches, and preferred before what the world calls a great fortune. She is such a peculiar blessing, that this author says, "She shall be given in the portion of them that fear the Lord" (xxxvi. 3). The Vulgate understands this of not divorcing a person of such accomplishment; but this advice seems useless, with regard to one so well qualified to make a man happy, and is given more fully, ver. 26.

Ver. 20. *Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.* Διδόντα Ψυχὴν αὐτοῦ i. e. Who wastes and impairs his life, his health, and strength, in thy service, exposed to a variety of dangers, and particularly to heat and cold, and the inclemency of the seasons (Gen. xxxi. 40): some of them following such laborious occupations as insensibly ruin their health, and others such as render them continually liable to hurts and accidents. The author seems to make a difference between a servant and a mercenary, the work imposed upon the latter being generally more intense and severe; but he requires diligence in both, not merely an eye-service, and orders a proportionable recompense and return to be made to them. Not to entreat them evil by menaces or blows, nor to exercise any act of inhumanity or injustice towards them; not merely to consider what strictly and rigidly, but what may fairly and equitably be done to them. Seneca seems well to have settled this: *Servis imperare moderate laus est; et in mancipio cogitandum, non quantum illud impune pati possit, sed quantum permittat æqui bonique natura, quæ parcere etiam captivis, et pretio partis jubet* (Lib. i. de Clem. cap. 18).

Ver. 21. *Let thy soul love a good servant, and defraud him not of liberty.* The author is not here speaking of a slave taken in war, or bought with money at a market, but of a native Jew, who serves a Jewish master; the law appointed that such a one should have his liberty in the sabbatical year (Exod. xxi. 2. Deut. xv. 12). The sense of the passage is, Refuse him not his liberty at the stated and appointed time; and as he has risked his health and life in thy service, treat him not as a slave, but with the tenderness of a friend or brother. Some of the heathen moralists have expressed the same favourable regard for good servants. Thus Seneca: *Servi sunt? imo homines. Servi sunt? imo contubernales. Servi sunt? imo humiles amici. Servi sunt? imo conservi, si cogitaveris tantumdem in utrosque licere fortunæ* (Epist. 47). Euripides says, the name of a servant carries something of a disgrace in it, but a good servant, in all respects, is not inferior to a free man:

Ἐν γὰρ τι τοῖς δούλοισιν αἰσχρόνῃ φέρει,
Τούνομα: τὰ δ' ἄλλα πάντα τῶν ἑλευθέρων
Οὐδᾶς κακίω ἔσθλός, ὅστις ἐσθλός ἦ. (Ion. 854.)

We have a remarkable instance of regard shown to a good servant by the centurion, Luke vii. 1, but St. Paul's tenderness for Onesimus cannot be paralleled, whom he vouchsafes to call "his own bowels, not a servant, but above a servant, a brother beloved, both in flesh, and in the Lord." (Philem. ver. 12, 16, see also Apost. Constit. lib. iv. cap. 12. Eclues. xxxiii. 30, 31.)

Ver. 24. *Host thou daughters? have a care of their body, and show not thyself cheerful toward them.* i. e. Be not too indulgent or over fond of them, nor ready to grant them every liberty they may wish to have, for liberty often terminates in some bad consequence. Too much indulgence was the ruin of Dinah; her curiosity to visit the daughters of the land at a festival time, and to partake of their amusements and sports, was the occasion of her defilement (Gen. xxxiv.). Juvenal advises to keep young men out of the way of all company that may corrupt their morals; but this caution is much more necessary with respect to women, whose sex being so delicate, their modesty should be principally attended to and secured, and the carriage of all about them be more circumspect and reserved before them. Cato the censor carried his resentment very high for a salute only given in the presence of his daughter (In Vit. Cat.). The wise Solon's saying, *Θνηγάρι μὴ προσμειδίσεις, ἵνα*

μη ἕτερον διακρίσεις, is very like that of our author. And Phocylides, to prevent any accident abroad by company to young virgins, well advises:

Παρθενικὴν δὲ φέλασε πολυκλείστου θαλίῃσι,
Μηδὲ μιν ἄκρι γάμων πρὸ δόμον ὀφθῆναι εἰσῆς. (Ver. 203.)

As to the care necessary to be observed towards children in general, expressed in ver. 23, the like particulars are insisted on in the Apostolic Constitutions; *Ἐκιδάσκετε ἑμῶν τὰ τέκνα τὸν λόγον Κυρίου σφόδρα ἐν αὐτῷ πληγαῖς καὶ δαρμοῖς, καὶ ποιεῖτε ὑποτακτικὰ ἀπὸ βρέφους διδάσκοντες αὐτὰ ἰερῷ γράμματι*, κ. τ. λ. (lib. iv. cap. 11), and at the conclusion, the same direction is given about fixing them in marriage soon and wisely. The education of daughters among the Jews was formerly very strict and severe; they seldom let them be seen abroad, and for this reason, a daughter is called in Hebrew, *alma*; i. e. one concealed, or shut up.

Ver. 25. *Marry thy daughter, and so shall thou have performed a weighty matter: but give her to a man of understanding.* The Jews had a high opinion of the married state, and matched their children early, which they did to fix their inclinations, but were very cautious about the moral qualifications of their intended son-in-law. And indeed in marrying daughters, regard ought chiefly to be had to those which are likeliest to promote their best and truest interest. For happiness is not possible to be attained in the conjugal state without true worth and virtue in the associate, which are not always the attendants of high birth, wealth, or honour. Parents, therefore, in setting their children, should not make avarice or ambition the motive of their choice and conduct; but rather virtue, sobriety, and discretion, which afford a much more reasonable prospect of happiness in that state. These accomplishments the emperor M. Antonius preferred in the disposal of his daughter, Lucilla; for he gave her, as the writer of his life observes, *Non satis quidem nobili, sed egregiæ tamen virtutis viro; quippe qui generum non pro opibus aut prosapia dignitate, sed ex merito, et virtute æstimandum censuit*. And the like is recorded of Themistocles, *Malle se virum pecunia, quam pecuniam viro indigentem*. If we take *understanding* here in a larger sense, as meaning religion, as in these didactical books it is sometimes used, the direction then may also be extended to forbid unequal marriages of believers with infidels, and of the religious with the loose and the profane; as when Jehoshaphat matched his son with Ahab's daughter (2 Chron. xxi. 6). For it is a law of marriage that should never be broken, that it be "in the Lord;" i. e. with his liking, and in his fear. That exception which Abraham took against the daughters of the country, and his express commandment for a wife to be taken to his son out of the faithful, teaches us plainly, to prefer religion and the true fear of God to honour, wealth, nobility, and all other considerations, in all marriages that we shall make, either for ourselves, our friends, our children, or such as are under our guardianship and charge (see Gen. xxviii. Deut. vii. 3. 2 Kings viii. 16).

Ver. 26. *Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.* Our translators seem to have understood this passage of unfaithfulness to the marriage-bed, and leaving a valuable and agreeable woman for stolen embraces; but *ἐκβάλλειν* (which probably is a forensic term) seems to relate rather to casting out by divorce; which is confirmed by *μισομένην*, which follows, and is properly rendered by the Vulgate, *odibili*, and in the margin, "a hateful woman," one that is disagreeable in her person, or odious for her bad qualities. According to the law of Moses, one might put away a wife not beloved, provided there was a legal cause for so doing; but divorce, though tolerated among the Jews, was never approved or commended by the wisest of that nation, unless some urgent cause made it necessary. This wise author accordingly advises, to prevent coming to such an extremity, not to marry a person whom one cannot love, or has such forbidding qualities, as to create disgust: to take a woman so unpromising is paving the way for a divorce, or, which is as bad, condemning a man's self to live with an odious and disagreeable partner for the term of life; but to choose rather one that is agreeable and amiable, who will sweeten life, from whom, as there can be no occasion, so there ought to be no inclination to part.

Ver. 27, 28. *Honour thy father with thy whole heart, and forget not the sorrows of thy mother. Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee?* The advice of Tobit to his son is very like that here given: "My son, despise not thy mother, but honour her all the days of thy life, and do not grieve her; remember she saw many dan-

gers for thee, when thou wast in her womb." St. Ambrose has some sentiments upon the occasion, which one cannot sufficiently admire: after having enumerated what the mother undergoes for the child, as sickness and loathing during the time of gestation; the strict regimen she is obliged to submit to; the great confinement and self-denial in many other instances, and the danger and difficulty of childbirth; the certain great pain, and often death itself, attending the birth, and the constant fears for the child's life and safety,—immediately adds, *Si paveris matrem, non reddidisti ei cruciatum quos pro te passa est, non obsequia quibus te gavavit, non alimentum quæ tibi tribuit, vero pietatis affectu immulgens labris ubera: non famem, quam pro te ipsa toleravit, ne quid quod tibi noxium esset comederet, ne quid quod lacti noceret hauriret: tibi illa jejunavit, tibi manducavit, tibi illa cibum quem voluit non accepit, tibi quem noluit, cibum sumpsit, tibi vigilavit, tibi flevit. Illi debes quod habes, cui debes quod es* (Com. in Luc. xviii. See note on iii. 8). By Plato, parents are styled, *ἑοὶ ἐπίγειοι*; and Philo gives the reason why they are so called, as being a sort of visible gods, imitating the Invisible in bestowing life; he has the same observation with our author upon the occasion, *Ὅδῃ τοῖς γονεῖσιν ἴσας ἀποδοῖναι χάριτας ἐνδέχεται, ἀντιγεννήσθαι γὰρ οὐχ αἴντε τούτους* (Allegor. lib. ii.). Aristotle mentions three sorts of persons whom we can never make a suitable return, viz. the gods, our parents, and our instructors (Ethic. lib. ix.).

Ver. 31. *Fear the Lord, and honour the priest; and give him his portion as it is commanded thee; the first fruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things.*] There is the like advice, ver. 29, *τοῖς ἱερεῖς αὐτοῦ δαψάσθαι* where *δαψάσθαι* is to be taken in the sense of *τιμᾶν*. It is used Lev. xix. 15. Deut. xviii. 50. 2 Kings v. 1. 2 Chron. xiv. 7. Job xiii. 10. xxxii. 22. Jude 16. *Δαψάσθαι*, the term here used, is sometimes taken in a larger sense, than to respect or honour, and probably here means maintenance. The duty of maintenance is expressed in various terms by this writer; as, not forsaking his ministers (see the like command, Deut. xii. 19), honouring his priests, and giving them their portion; and to ascertain what belongs to them, he enumerates five particulars, mentioned also in the law: 1. *Ἀπαρχῆν*, or the first-fruits of the land and trees; as, corn, wine, oil, figs, &c. (Deut. xxvi. 2) to which some add, the first-fruits of animals. These were also called *προσηγονήματα*. 2. The offering *περὶ πλημελείας*, or such portion of the victim, or trespass-offering, as usually belonged to the priest, which indeed was the whole of it, except the kidneys, and the rump, and the fat upon the inwards, which were burnt upon the altar (Lev. vii. 2—5). It may not be improper here to distinguish between a trespass-offering and a sin-offering. Trespass-offerings were for sins of less note and importance, sins of ignorance or omission, through forgetfulness; as, the not observing the legal washings and purifications, &c. Sin-offerings were for great offences, for voluntary crimes, and willful violations of the law. 3. The gift of the shoulders in the peace-offerings (Exod. xxix. 27, 28. Lev. vii. 34), i. e. the wave-breast and the heave-shoulder. 4. The sacrifice of sanctification, called *mincha*, which was of things without life, as flour, cakes, wafers, &c. The Greek sometimes preserves the Hebrew name, *manaan* (see Ezek. xlv. 5, 7, 11), and often uses *θεοία* simply for it (Lev. ii. 13. vi. 14, 15. Ezek. xlv. 15. Amos v. 25). Sometimes it is called *προσηγορᾶ* (Ps. xl. 7. Heb. x. 5, 8, 10), and by this writer, *θεοία ἀγιασμοῦ*, as being the most holy of the offerings of the Lord made by fire; and, according to the Hebrew, it is *holiness of holinesses* (see Lev. ii. 3, 10. vi. 17). The remnant of this was Aaron's and his sons', and was in part for their maintenance. 5. The first-fruits of holy things; this differs from *ἀπαρχῆν* before mentioned; it seems to be the tithe of the tithes, *sanctitatum decima*, which the Levites themselves paid the priest (Neh. x. 48. Numb. xviii. 28. 2 Chron. xxxi. 6). They are called *holy things*, because all the tithe, whether of the land, or of the fruit of the trees, being the Lord's, it was holy unto him (Lev. xxvii. 30. Ecclus. xxxv. 8, 9).

Ver. 32. *And stretch thine hand unto poor,]* That nothing may be wanting to recommend thy service, join works of charity and mercy; invite the Levite and the poor to partake with you, as the law appoints, Deut. xiv. 26. 29. xvi. 11. xxvi. 11. In this general sense many understand this place; but I presume from the context, that it relates to the poor man's tithe on the third year, which year is termed the year of tithes, Deut. xxvi. 12, which the husbandman carried not to Jerusalem, but spent it at home, within his own gates, upon the Levite, father-

less, the widows, and the poor (Deut. xiv. 18); as it was paid to the poor every third year, reckoning from the sabbatical year, on which the land rested, it was called *πρωτοδεκίτην*, or the "poor man's tithe;" and in Tobit i. 8, "the third tithe," where the several sorts are enumerated, and well distinguished. I have the pleasure to find Grotius agreeing with me in this sense of the place, which the other expositors seem not to have attended to.

[*That thy blessing may be perfected.*] Some render, "That thy liberality may be complete," which is the sense of the margin; others, "That thou mayest be completely blessed" (2 Cor. ix. 19). The Vulgate has *Ut perficiatur propitiatio, et benedictio tua*, "that thy atonement may be perfected" (Ecclus. xxxi. 11. xxxv. 11). The Arabic, *Ut mendici pro te precatio exaudiat, i. e.* "that the poor man's blessing may rest upon thee, and his prayer be heard in thy behalf." Grotius by *εὐλογία* understands *riches*, in which sense it is used, Judith i. 15. 1 Sam. xxx. 26. Ecclus. xxxiv. 17. According to him the meaning is,—*Thy riches will be sanctified hereby, and blessed by God that gave them* (1 Tim. iv. 5), or made holy and acceptable to him, by thus applying them; to which Coverdale's version agrees, "Reach thine hand unto the poor, that God may bless thee with plenteousness."

Ver. 33. *A gift hath grace in the sight of every man living; and for the dead detain it not.*] Having spoken of provision and maintenance for the Levite, charity to the poor, and kind actions to be done to the living, the wise man proceeds to show his regard and concern for the dead. The sense of the place is,—*Be liberal and charitable towards all, and let even the dead have a share of thy goodness.* The Geneva version of it is clearer, "Liberality pleaseth all men living, and from the dead restrain it not." Pay thy last offices, by decently interring them, respecting their memories, and comforting their disconsolate relations, by giving the usual funeral entertainment to them, and the poor. That this was the custom among the Jews, see Jer. x. 7, and particularly Tobit iv. 17, where Tobit gives exactly the same advice; for having enjoined his son to give his bread to the hungry, and garments to them that were naked, and alms according to his abundance: it immediately follows, "Pour out thy bread on the burial of the just." The primitive Christians, many of whose customs, it is well known, were derived from the Jews, expressed in the same manner their pious regard to the saints and martyrs, by pouring wine upon their tombs, and celebrating the sepulchral feast over them. St. Austin mentions this to have been the practice of his mother Monica in particular, and that it was at length dropped, *Ne illa occasio se ingurgitandi daretur ebriosis, et quia illa quasi parentalia superstitioni Gentilium essent similima, lest they should administer to intemperance, and because they savoured of pagan superstition* (Confess. lib. vi. cap. 2). It is surprising, that both these texts should be abused by Bellarmine, and the popish writers, in favour of masses and prayers for the dead: whereas they undoubtedly relate to the sepulchral feasts usually given for the comfort of the disconsolate relations and friends of some good man deceased; and respected such as mourned and wept, rather than those who had no sense, and could not be benefited by such posthumous expressions of kindness.

Ver. 35. *Be not slow to visit the sick; for that shall make thee to be beloved.*] This is not rightly translated; the Greek is, *ἐκ τῶν τοιοῦτων*. By these, and suchlike offices of humanity and charity as are just mentioned, thou wilt gain the hearts and affections of others, especially such as you have laid under an obligation by your kindness. To visit the sick, does not mean the bare seeing of them, which may be matter of curiosity only, but inquiring into the nature of their disease, discoursing them about patience and submission, binding up their wounds; and, if our own circumstances will permit, giving them medicines (Greg. Nazianz. Orat. 27. De Cura Paup.). St. Chrysostom finely observes, That if we have nothing, by reason of our own indigence and poverty, that we can assist the sick with, we must give him our company at least, and the comforts of our conversation, imparting to him our best wishes, and the benefit of our prayers, so shall we hear at the last great day, "I was sick, and ye visited me." This advice more nearly concerns God's ministers, whose attendance upon a sick bed is the more necessary, as, besides ordinary help, they can administer spiritual relief to the disturbed conscience, and be the happy means perhaps of saving a soul from death and everlasting ruin. And nothing makes a pastor more beloved than his attendance at such a season, when the powers of darkness tempt men to despair, especially by those who have a sense of their

spiritual danger, and would hallow their last moments by the best preparation their time or condition will admit.

Ver. 36. *Whatever thou takest in hand remember the end, and thou shalt never do amiss.*] Our translators seem to have understood this, as a piece of advice never to undertake any thing but for some good end, to have that mark principally in view, and to direct all our actions and affairs accordingly; but I do not think this to be the only meaning of the place, or that it is a maxim of mere prudence only. The Greek is, *ἐν παντί τοῖς λόγῳ σου μνησκόου τὰ ἔσχατά σου*, i. e. "in all thy words and actions (for *debar*, the original word, as I presume, signifies both), remember thy latter end, and frequently meditate on death;" and so the Arabic, *Memor esto mortis in omnibus operibus tuis*; or, more fully, reflect on the quatuor novissima, the four last and most important things, as they are called, viz. death and judgment, heaven and hell; if we had always these in our eye, and attended to them with that seriousness which matters of such moment require, we should be the more careful not to offend, at least not to sin wilfully. If we considered every action as perhaps the last of our lives, and ourselves as upon the brink of appearing before the great tribunal of God, how powerful and how happy a restraint should we live under; but so long as we stifle the disagreeable thoughts of death, and consider eternity as at a vast distance, we are not much affected with so wide a prospect, nor induced to prepare ourselves for our great change. St. Jerome points out the vanity of men's hopes, and the greatness of human folly, when he says, *Quotidie morimur, quotidie commutatur, et tamen æternos nos esse credimus* (Ad Heliodor.).

CHAPTER VIII.

Ver. 1, 2. *Strive not with a mighty man, lest thou fall into his hands. Be not at variance with a rich man, lest he overweigh thee.*] As in the former chapter the author laid down several positive precepts, how we ought to act with respect to different persons and cases therein mentioned; so here he gives several negative ones, how we ought not to act. And the first is, not to fight or contend bodily with an adversary superior in strength, for fear of coming to some mischief, by falling into his hands, and suffering through them. This may likewise be understood in a forensic sense, not to go to law with, or commence any judicial process against a very rich man; lest he preponderate, or get the balance on his side by his interest, power, and great fortune, and prove too much for thee, and incline the judges to give the cause against you. Literally the Greek is, "Lest he overbalance thy weight;" the metaphor is well known and beautiful. The Vulgate accordingly renders, *Ne litiges cum homine potente, ne incidas in manus illius; ne contendas cum viro loeupleto, ne forte contra constituat litem tibi*. Calmet, too, understands the place in this latter sense. The following lines exactly agree with our author:

Ἄφρον ὅς κ' ἰσθδαί πρὸς κρείσσονος ἀντιφρῆζει,
Νίκης τε στέρεται, πρὸς ἀτάχῃσι ἄλγυα πάσχει. (Vet. Poeta.)

i. e. It is a folly to contend with one mightier than one's self, for you are sure to be vanquished; and, besides the disgrace to be exposed to injuries and evil treatment.

Ver. 3. *Strive not with a man that is of full tongue, and heap not wood upon his fire.*] It is a great instance of prudence to know how to be properly silent before one that loves to talk, and not to give occasion to him by question, or opposition, to be more troublesome. Such a loquacious person is aptly compared here to a fire, which always burns the fiercer in proportion as you put on fuel. To continue discourse with him is to furnish fresh matter for more impertinence; and to differ from him or attack him, in any matter of dispute, is to make him more fierce and outrageous. The best way to impose silence upon him, and to be easy one's self, is to let him alone, and take no notice of him; and then, like the fire which is not stirred, the flame will of course go out. And if such a one is also of an *evil tongue*, as the margin understands it, civil words and obliging things will produce the quite contrary behaviour from him, and besides being verbose and noisy, he will be abusive and scurrilous, or privately asperse and blacken thy character. The author may with great reason be supposed to allude to Prov. xxvi. 20, 21, where Solomon has the like comparison upon the same subject, "Where no wood is, there the fire goeth out, so where there is no tale-bearer, the strife ceaseth; as coals are to burning coals, and wood to fire, so is a contentious man to kindle strife."

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Ver. 4. *Jest not with a rude man, lest thy ancestors be disgraced.*] Vulg. *Non communices homini indocto; and so Coverdale's version, "Keep no company with the unlearned, lest he give thy kindred an evil report;"* i. e. Have no acquaintance, friendship, or intimacy, ἀπαύδῃσθαι, with a raw, undisciplined, uneducated person, lest it bring a reflection upon yourself and family, as if your own education had been bad or neglected, by your choice of such a companion. All acquaintance with the unlearned and uneducated is not here forbidden, for there is an ignorance that is not faulty, such as has humility and ingenuity enough to acknowledge its low state, and inclination and readiness to attend to means to alter and improve it; but such are here condemned, and their company to be avoided, whose ignorance is wilful, and who obstinately persist in it; who consider knowledge as a burden, and truth as their enemy, and hate to be set right and informed, lest their ignorance and weakness should be discovered. As we are sure, by telling such the truth, and kindly admonishing them of their mistake, to have them for our enemy, it is better to have no converse or society with them, lest by our honest freedom, either to instruct or reform them, they should think themselves affronted, and turn their spleen and malice against our family and relations, and report something to their disgrace and prejudice, which may affect and wound us through their sides. But the sense followed in our version seems preferable, and more agreeable to the Greek, *μὴ πρῶταίσι ἀπαύδῃσθαι* i. e. Joke not with a man that is rude, and wants good breeding; for if he knows any family misfortune, which persons of politeness would be tender of mentioning, he will be sure to expose it, and make their failings and infirmities to be the subject of his coarse railery.

Ver. 5. *Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.*] As it is a sign of humility and grace to turn from sin, so it is an instance of great degeneracy, to reproach or ridicule any one for becoming better. A good man will not revile a sinner, even while he continues such, nor insult over his fall, but rather show a generous pity and concern for him, and endeavour to restore such a one in the spirit of meekness. Instead of superciliously upbraiding an offending brother, he considers his fall as an instance of human frailty, and it serves to remind him how liable he himself is to miscarry every moment; to convince him, that he stands in as much need of God's help to continue him in a state of grace, as the sinner does of his mercy to restore him to it; and that if God should proceed against him with rigour and strict justice, he deserves nothing but punishment. He is therefore tender of the returning prodigal; he goes out to meet him, he embraces him with joy, and as he finds him thoroughly sensible and ashamed of his past folly, he encourages him to perseverance, quickens and invigorates his resolutions, infuses pleasing hope, by opening unto him the riches of the goodness and mercy of God.

Ver. 6. *Dishonour not a man in his old age: for even some of us wax old.*] Coverdale's version seems preferable "for we wax old also;" i. e. shall come, if we live, to the same state, and may as reasonably expect the like scorn ourselves, when the infirmities which are inseparable from that stage of life shall overtake us. And so the Arabic, *Ne derideas senem decrepitum; scito, nos, si vixerimus, grandævos ac senes futuros*. Consider also, as the Geneva version has it, "that they were as we which are now old;" were once in the prime and vigour, though now the objects of ridicule, and that we are hastening to the same period, to partake of what they suffer. Are not all men desirous of long life, and is it not looked upon as a particular favour of heaven when extended to any great term? How then can old age be dishonourable, which is not an evil in itself, and all covet to arrive at? If to be cut off in the midst of our days is a misfortune or punishment, to live to be full of days, especially if time has been well improved, must surely be a good and a blessing. According to Gellius, age was so honourable among the Romans, that neither birth nor fortune was more respected; that a kind of veneration was paid to persons advanced in years, as to so many gods and fathers; *Apud antiquissimos Romanorum, neque generi neque pecuniæ præstantior honos tribui, quam ætati solitus; majoresque natu a minoribus colebantur ad Deum prope et parentum vicem, atque in omni loco, inque omni specie honoris, priores potioresque habitū* (Noct. Attic. lib. ii. cap. 15).

Ver. 7. *Rejoice not over thy greatest enemy being dead.*] One should not rejoice at any accident or ill fortune that happens to an enemy, even in his life-time. Charity enjoins this, but humanity commands rather a concern for

him when he is dead, and it is out of his power to injure us any more; it is both decent and just to spare his ashes, and not to insult his memory. Hatred is always odious, but should never be immortal, and pursue a man into the other world. Our author probably alludes to Prov. xxiv. 17, "Rejoice not when thy enemy falleth, and let not thine heart be glad when he stumbleth." Job comforts himself that "he had never rejoiced at the destruction of him that hated him, nor lifted up himself when evil found him," οὐκ εἶπεν ἡ καρδία μου, Ἐύγε (xxx. 29). Many of the Greek copies omit τῷ ἐχθροτάτῳ σου, and read in general, "Rejoice not over a dead person;" and so the oriental versions, Ne læteris de morte ullius. According to that of Homer,

Οὐχ ὅσιον φημένοισι ἐπ' ἀνδράσι εὐχετάσθαι. (Od. x.)

Remember that we die all. i. e. Must all die; and so the oriental versions, Memento nos omnes morituros. As death is the common lot of all men, any of us may die as well as our enemy whom we triumph over; and we should be very unwilling, could we possibly foresee or know it, that others should rejoice at our death. And this I take to be the meaning of the additional clause in the Vulgate, Et in gaudium nolimus venire. The expression here is very particular and observable; it is not said that "we shall all die," in the future, but that "we die all," in the present tense, πάντες τελευτῶμεν, intimating probably the shortness of life, that death is always present with us, that in the midst of life we are in death, and may be said, without a metaphor, to die daily. St. Austin has not expressed this amiss, when he says, Vita hæc non est vita dicenda, sed mors, in qua momentis singulis morimur, per varios mutabilitatis defectus diversis generibus mortium (Meditat. cap. 21).

Ver. 8. *Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.* In all doubts and difficulties consult wise and experienced persons, and submit patiently to hear, and be informed by them. Nor let a vain conceit of your own abilities produce a contempt of their well-grounded maxims and aphorisms; for you may be assured they were not taken up and uttered at random, but were the result of a long and judicious observation, and will be found of the greatest use in life. Plato well remarks, that he that would be a learned or wise man must be φιλομαθής, φιλόκοπος, ζητητικός, "willing to learn, attentive to others, and of an inquisitive disposition" (De Rep.). And for these qualities he highly commends Socrates, in Thætet. This advice is repeated in many parts of this book. As to the skill here recommended, of knowing how to please great men, and acting in their service with credit and approbation, which Horace says is no mean accomplishment (Epist. lib. i.), nobody is so proper to advise how to behave in this respect, and to deliver maxims of just conduct, as a person long used to courts; a nice discernment of what passes there, joined to the great experience which he has had in the world, must give him in this respect a knowledge which is not to be fetched from books, nor acquired in the schools. The court is, as it were, a new world, to those especially who know little of it, and have seen it only at a distance; and therefore the direction and countenance of those who have conversed long in it, and who have the art of pleasing and recommending themselves to the great, must be of more service than the most refined speculations, or any rules of general conduct laid down by others.

Ver. 10. *Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.* There is the like metaphor upon the same occasion, xxviii. 11. The Vulgate renders, Non incendas carbones peccatorum, and then adds, by way of explanation, arguens eos, confining the sense to the reasonable reproof of a sinner. For though brotherly reproof is a most necessary duty, yet much prudence and caution must be used in giving it. The most favourable opportunities must be watched, when our reproof is likely to have the most weight; we must do it with temper, and take care not to inflame the party reproved by any indiscretion, which will serve only to draw on ourselves his abuse or resentment, without answering the end proposed. Sometimes reproof is altogether useless, as when a person is incorrigible, and upon good grounds we foresee that it will be to no purpose, or that it may provoke him to fresh offences. In such a case we may spare ourselves both the pains and hazard; it is only casting pearls before swine, who in requital will turn again and rend us. God approves of zeal in his service, but it must be regulated by prudence, and the best things cease to be so when they are done out of season. St. Jerome very wisely remarks, that neither

king Hezekiah, nor his people, gave any answer or reproof to the repeated blasphemies of Rabshaces, for fear of provoking him, and giving him a fresh occasion to utter more and greater: Ideo jusserrat blasphemanti Assyrio non responderi, ne eum ad majores blasphemias provocarent (Com. in loc.). For the same reason it is neither advisable nor always safe, to reprove a person almost in the very instant of sinning, in the hurry of his passion and folly, when he cannot attend to cool reflection or friendly admonition, nor to do it in too plain and direct terms. When Nathan was sent to reprove David for his crime with Bathsheba, he took a most prudent method to prevent that prince's resentment, which a sudden and direct charge might have occasioned. He first artfully proposes a parable to him, and brings him, by that stratagem, to condemn his own guilt, in the person of another, before he says to him explicitly, "Thou art the man." And when by this artifice he had properly prepared him, he then enlarges upon the heinousness of his offence, and imparts to him his message from the Lord. The oriental versions understand the words of keeping company with sinners, and suffering by their evil communication, as if the sense was nearly the same with Prov. vi. 27. 29, "Can a man take fire in his bosom, and not be burnt? so he that goeth in unto wicked persons shall not be innocent."

Ver. 11. *Rise not up in anger at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.* This is not accurately translated; the words in anger are added by the translators, and seem to perplex the sense. The meaning is, Oppose not to his face, nor rise up to speak to or before a perverse, captious, quarrelsome man, lest, through some artifice or evil design, he entrap thee in thy words. Instead of regarding and profiting by your advice or discourse, he will watch with an insidious intent all you say, will strive to entangle you by your talk, and draw some consequences from it to your hurt and disadvantage. Of this stamp were the scribes and pharisees, whose end in urging the blessed Jesus to speak of many things, was "to catch something out of his mouth, that they might accuse him" (Luke xi. 53, 54). Grotius and Calmet, from the term ἐξανάσθης, understand it of rising up to speak in form in a popular assembly or senate; that one should be cautious not to engage with or reply to a warm speaker, one of great interest and power, but impatient of contradiction, for fear of drawing on us his resentment, either by personal reflections, or exhibiting some charge against us: or the sense may be, contend not with a scurrilous abusive man. ἄβρυσθης; and so the Tigurine version, Ne inveharis in contumeliosum; for he will take occasion from your words to be mischievous and troublesome. Some few copies have ἵνα μὴ ἐγκαθίστη ὡς ἐνεθρον τῷ στόματι σου, instead of τῷ στόματι σου, which is the common reading, and followed in our version. And then the sense will be, "Beware of such a scurrilous person, lest he sit upon thy skirts."

Ver. 12. *Lend not unto him that is mightier than thyself: for if thou lendest him, count it but lost.* Ὡς ἀπολωλεκός γίνου, which is well rendered by Junius, Perinde esto quasi perdideris; nor will you only be in danger of losing your debt, but drawing on you a new and powerful enemy. Les Grands (says Calmet) se tiennent choqués, lorsque l'on repete ce qu'ils doivent. Great men often take it in their head to be affronted when they are asked for what they owe: and if you are necessitated to attempt to recover your own by a course of law, it is often in their power to disappoint their creditors in their attempt, through their interest, or by insisting on their privilege. Lend not therefore more than what thou canst afford or art willing to lose, for thou hast but little prospect of receiving thine own again with usury.

Ver. 13. *Be not surety above thy power: for if thou be surety, take care to pay it.* Arabic, Persuasum tibi sit quod sis solutus. Expect and be persuaded that it will fall to your share to pay it. Look upon yourself as the debtor, and consider how most effectually to disengage yourself. Use all diligence and application to make the party principally concerned discharge his own debt; quicken his indolence, lest, at the time appointed, he should not be ready or able to make the payment, for you may be assured the creditors will come upon his security, if he himself neglects to satisfy them. Solomon gives the like advice in many parts of the book of Proverbs, vi. 1. xi. 15. 17, 18. xx. 16. xxii. 26, 27. The last comes nearest this place, and expresses in the strongest manner the danger of such an engagement, "Be not thou one of them that strike hands, nor of them that are sureties for debts; if thou hast nothing to pay, they will take thy very bed from

under thee." The ancient sages have always looked upon this as a necessary piece of advice to be pursued in life, and are unanimous in their cautions on this head. Ἐγγύη, παρά δ' Ἄρη, was a maxim of such consequence as to be thought worthy to be wrote on the temple of Delphi. To be bound at all is an instance of weakness, but to be bound above one's power, or for one that is mightier than thyself, potentior, as the oriental versions here have it, is the very height of folly.

Ver. 14. *Go not to law with a judge, for they will judge for him according to his honour.*] The Vulgate renders, Non iudices contra iudicem, quoniam secundum quod rectum est iudicat; i. e. Do not rejudge a cause which the judge has determined, or presume to condemn his sentence and decree; his great experience in judicial matters should make private persons, who are not so proper judges of the merits of a cause, and are too apt to be partial in their own or friend's favour, acquiesce in the verdict given, and modestly to presume that the judge had weighty reasons for the decision which he made. But the sense of our version comes nearer the Greek, μὴ δικάσῃ κατὰ κριτοῦ, κατὰ γὰρ τὴν δόξαν αὐτοῦ κριτοῖσιν αὐτῶ, i. e. "Do not contend at law, or have any suit with a judge;" for, according to Calmet, Les autres juges soutiendront leurs collègues, ou leurs confrères, et lui donneront gain de cause, ou confirmeront son jugement; the other judges will support and countenance their colleague and brother, and give the cause for him, or confirm his decree; they will judge and determine, κατὰ τὴν δόξαν αὐτοῦ, either according to his dignity, or, as the margin has it, according to the opinion which he has given.

Ver. 19. *Open not thy heart to every man, lest he requite thee with a shrewd turn.*] i. e. We should be cautious and sparing in our intimacies, and of disclosing our affairs to every accidental acquaintance, out of prudence, and tenderness to our own interest. Our charity indeed should be universal, and extend to all mankind; but it is by no means convenient our friendship and familiarity should do so likewise. We often find that a person very little known to us, recommended to us perhaps by some accident, and whom, upon too slender an acquaintance, we have unwarily unbosomed ourselves to, when better known, has lost the good opinion we had of him before, and betrayed the confidence we reposed in him, to our great prejudice. The Vulgate renders, Ne forte inferat tibi gratiam falsam, et convicietur tibi. Not unlike that of Solomon, Prov. xxv. 9, 10, according to the Vulgate, Secretum extraneæ non reveles, ne forte insultet tibi cum audierit, et exprobrare non cesset; i. e. do not suffer yourself to be repaid with ingratitude and ill usage by the treacherous person you have opened your heart to, and intrusted with your secrets. Sacred story informs us how dear it cost Samson for discovering to the faithless Delilah the secret of his strength; and profane gives us this remarkable instance of Pompey's great fidelity and secrecy, "That being sent ambassador by the senate, he unfortunately fell into the hands of king Gentius. That prince tried to get from him the secret of his embassy, but Pompey, instead of answering, put his finger into the flame of a candle, and let it burn there without crying out. The action struck the king, and made him instantly conclude that nothing could force from such a man a secret which regarded his country" (Valer. Max. lib. iii. cap. 3).

CHAP. IX.

Ver. 1. *Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.* "Wife of one's bosom" is a familiar expression among the Hebrews (Deut. xiii. 6. xxviii. 54. Mic. vii. 5). There are some certain affairs wherein too much circumspection is dangerous; one often suggests and teaches an evil, by an ill-judged endeavour to prevent it: Quidam fallere docuerunt, dum timent falli, et illius peccati suspicando occasionem præbuerunt. Distrust often puts persons upon wicked actions, which they would never otherwise have thought of. Of this sort is the unjust suspicion of a husband, which has often raised an unclean spirit in the wife, out of mere spite and revenge, to resolve to give him reason for his suspicions, and to enjoy the pleasure of the crime, since she must undergo the ignominy. A woman of honour is affronted when she is but suspected of being capable of falsehood, and if she is one of spirit, will not fail to resent it, and often in the very manner which the jealous person so much dreaded. A good woman says a polite writer, wants no bars, and a bad one will not be confined by them; watching only serves to make her the more abandoned.

Theophrastus, as I find him quoted by St. Jerome (lib. i. cont. Jovin.), has the like remark: Quid prodest etiam diligens custodia, cum uxor servari impudica non potest, pudica non debeat, infidæ enim custos castitatis est necessitas. Such outward restraints rather provoke than do good. A generous confidence in the honour and conduct of the wife, and faithfulness and constancy on the part of the husband, are the best and most lasting security.

Ver. 2. *Give not thy soul unto a woman to set her foot upon thy substance.*] Ἐπιβήτω αὐτὴν ἐπὶ τὴν ἰσχύον σου. i. e. "Give not thyself into the power of a woman, lest she get the ascendant over thee, and become imperious." The Vulgate has, Non des mulieri potestatem animæ tuæ, ne ingrediat in virtutem tuam, et confundaris; i. e. "Do not so doat on a woman, as to part with thy just authority, lest she enter upon thy privilege, and assume that power that belongs to thee, and thou be ashamed." Cato observes of the sex, Extemplo simul at pares esse caperint, superiores erunt (Liv. lib. xxxiv.); and laments, that when, in all other places, husbands had the rule and authority over their wives; at Rome, the mistress of the world, wives ruled their husbands, Omnes homines uxoribus dominantur, nos omnibus hominibus, nobis uxores. But more seems meant here, than merely submitting to a woman, or parting with that original prerogative which God gave mankind over the sex, Gen. iii. 16. There is this farther and better meaning,—Give not thyself up to strange women to follow thy lust, which will destroy thy strength, impair thy understanding, blast thy reputation, and exhaust thy substance, or treasure; for so ισχύς is frequently taken in this book. The sense in this last acceptation with Prov. xxxi. 3. Luke xv. 30. The artifices of women of this stamp and character, and the mischievous consequences of keeping such loose company, are well described, Prov. vii. 10. xxiii. 17.

Ver. 5. *Use not much the company of a woman that is a singer, lest thou be taken with her attempts.*] Μετὰ ψαλλούσας μὴ ἐνδέλεξῃς. Thus Ovid:—

Pro facie multis vox sua læna fuit.

The margin has, "With one that playeth upon instruments;" the Vulgate, with St. Cyprian, renders, Cum saltatrice ne assiduus sis, following a copy which read, μετὰ ἀλλοσύνας, which probably may be the better reading; for Calmet observes, that the eastern dances were less modest than the modern, less decency observed, and more freedoms taken. Herodias's dancing shows the power of that entertainment upon an enamoured mind, and her bloody request the abuse of that power. The advice here given is, to avoid all occasions, opportunities, and temptations to impurity, not to indulge a wanton eye, or an itching ear, or run into danger by conversing with pleasing, but yet ensnaring objects.

Ver. 5. *Gaze not on a maid,*] Παρβέον μὴ καταμίανθαι. The verb means, to look with attention and earnestness, with a sort of wonder and amaze (see Gen. xxv. 21. Eccles. xxv. 21. xxxviii. 28. xli. 21. Susan. xxxii. Matt. vi. 28). It expresses in one word what the apocryphal Esdras describes by a long periphrasis, 1 Esdr. iv. 19. Messieurs of Port-Royal observe, that this writer lays great stress upon a prudent reservedness towards women, as he enjoins it in so many particulars, and so remarkably diversifies his discourse about it:—"Not to sit, eat, or look upon them, but according to the strictest rules of decency, even though they may be as fair in character, as in person; as such interviews are always attended with danger, open or secret. The world, indeed, esteems gazing, as both innocent and inoffensive, and that it is a faulty preciseness to confine modesty so strictly; but experience confirms the necessity of the advice, and that the remedy is no other, or greater, than what the evil requires. We are not more holy than David was, and have not received more grace from heaven, that we should have that command over us which he wanted. And what was it that ruined him, but the view of a beautiful woman, who yet was at a great distance from him? Let us be afraid of a stumbling-block, which the saints would not have fallen by, if they had been watchful as they ought, and let their fall be a warning to others that are more weak. There is not a greater delusion, than for men to imagine that they can live in the midst of flames, and not be burnt; such a persuasion is a sign, that they think the danger trifling, but it is impossible to avoid the greater irregularities, but by guarding against the less, which are the avenues and inlets to them. Discretion is as it were the barrier of chastity; these two virtues support each other, and he that neglects one cannot long keep the other" (Com. in loc.).

That thou fall not by those things that are precious in her.] Ἐν τοῖς ἐπιτιμίαις αὐτῆς; i. e. Lest you are involved in her punishment, according to some expositors; or, as St. Austin strongly expresses it, Ne cum pœrente deceptrice, et ipse perire cogaris (Meditat. cap. 21). The oriental versions understand it of falling into fornication, and paying 'the legal penalty (Deut. xxii. 29). Grotius thinks ψυδίοις to be the true reading; i. e. Gaze not curiously upon her, lest thou be ensnared by the fineness of her complexion. But I would rather read, μή ποτε σκανδαλισθῆς ἐν ταῖς ἐπιθυμίαις αὐτῆς, according to Drusus's copy; i. e. Lest thou fall by lusting after her; and then the sense will exactly correspond with the advice of Solomon, Prov. vi. 25. What necessity there is of guarding the eye, the unhappy examples of persons who have fallen through the lust of it sufficiently evince. Had the Jews forbore to look on the daughters of Midian, they had prevented the plague which consumed the chosen men in Israel; and, not to mention David, had the elders, instead of admiring the beauty of Susanna, looked another way, they had prevented their ignominious execution.

Ver. 6. *Give not thy soul unto harlots, that thou lose not thine inheritance.]* The mischief arising from these is prettily couched under the fable of the sirens, who are therefore by the poets feigned to occasion shipwreck to the mariners; because, being infamous and loose prostitutes, by their artifices they drew in people, and brought them to poverty (Serv. on Æn. v.). The Vulgate renders, Ne perdas te, et hereditatem tuam, which includes that of Solomon, Prov. vii. 22, 23, where he describes, in the most moving manner, the sad state of one led astray by them. The advice is very seasonable in the following verse, not to frequent suspected places, or wander about in quest of women of such infamous character; and is agreeable also to that of the wise man, "Let thine eyes look right on, and thine eyelids straight before thee. Ponder the path of thy feet, so shall all thy ways be ordered aright" (Prov. iv. 25, 26). It was a wise appointment of some of the ancients, to order the temple of Venus to be built out of the city, where temptations of this sort are more frequent and inviting, that no breach of decency, or offence to modesty, might be observed by the younger sort (Strad. Prolus. p. 153).

Ver. 8. *Turn away thine eye from a beautiful woman, — for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.]* One cannot conceive anything stronger to express the power of beauty, than what is mentioned concerning Holofernes's passion for Judith, "That her beauty took his mind prisoner" (xvi. 9), and his fate shows the danger of being a slave to it. In the contest at Darius's feast, the advocate for beauty finally urges, πολλοὶ ἀνευήθησαν ταῖς ἰδίαις ἰδανίαις διὰ τὰς γυναικάς καὶ σοῦλοι ἐγένοντο δι' αὐτάς; πολλοὶ ἀπ' ὀνότου καὶ ἐσβάρησαν, καὶ ἡμάρτησαν δι' αὐτάς (1 Esdr. iv. 26, 27). Alexander the Great was sensible of its power, when he denied himself the pleasure of gazing upon Darius's daughters, his pretty prisoners; alleging, with a resolution agreeable to his character, that he who had conquered so many men should not suffer himself to be overcome and captivated by women. Non committam ut cum viros vicerim, a mulieribus vincar. Musæus gives much the same account of the original of love, with our author:

Κάλλος γὰρ περίπτωτον ἀμαρτήτου γυναικὸς
Ὀξύτερον μερόπτεσι πέλει πτερόντας ὀισσοῦ.
Ὁφθαλμὸς δ' ὁδὸς ἐστίν. ἀπ' ὀφθαλμοῦ βολαῖον
Ἔλκος ὀλοσθαίνει, καὶ ἐπὶ φρένας ἀνόρος ὀλέει.
(Her. et Lean. ver. 93.)

The Vulgate understands this passage of our author of a woman finely dressed, and set off with all the ornaments that art and fancy can bestow, Averte faciem tuam a muliere compta. The primitive fathers and ancient sages are on no subject more copious than in condemning a gaudy excess of apparel, or superfluous ornaments ravished upon the person. They looked upon all affectation of this sort, not only as an instance of vanity and a low taste, but as a sign of a loose turn of mind. St. Cyriac accordingly remarks, Ornamentorum ac vestium insignia, et lenocinia fucorum, non nisi propositis et impudicis fœminis congruunt, et nullarum ferè pretiosior cultus est, quam quarum pudor vilis est (De Hab. Virg.).

Ver. 9. *Wor sit down with her in thine arms,] This sentence is wholly omitted in many Greek copies, particularly the Vatican, and is not countenanced by any of the ancient versions. Such editions as retain it, read very differently. Our translators follow the Complut. which has, μή κατακλιθῆς ἐπὶ ἀγκάλων μετ' αὐτῆς, and is but imperfectly rendered*

by them; it means rather to lie in her embraces, in amplexibus alienæ uxoris dormire, according to Grotius. And thus the Tigurine version, Nec inter ulnas ejus recumbas; and Junius is to the same effect. Theocritus has, ἐπὶ ἀγκούων ἐκλίνθη, in an impure sense. But the true reading seems to be, μή κατακλιθῆς ἐπὶ ἀγκάλων μετ' αὐτῆς; "Lie not upon the same couch or bed with her at meals;" alluding probably to the ancient posture at entertainments. Clem. Alex. whose authority Dr. Græbe follows, reads in this manner, and explains it manifestly to this sense (Pædag. lib. ii. cap. 7); and thus the Vulgate also renders, Nec accumbas cum ea super cubitum. It may be proper here to inquire, in what the indecency consisted, in sitting thus at table with a married woman. Calmet observes, that at the ancient entertainments the husband sat at the head of the table, and the wife beneath him in such a manner, that her head touched or rested upon his bosom; so that with respect to any other man placed there, her situation would be too close and familiar. Secondly, it was reckoned a sort of indecency for a man of great gravity to sit at table near a woman that was not his spouse. Thirdly, it was esteemed an instance of forwardness in a married woman, to be present at an entertainment with strangers of the other sex, her husband not being present.

Spend not thy money with her at the wine;] The Vulgate seems to understand this of something more than mere treating: Non alterceris cum illa in vino, is a prohibition not to challenge or urge a woman to drink; a contest which it is beneath a man to offer to engage in, and unseemly in a woman to accept. It is improper also, as drinking is an incentive to lust; revelling and wantonness going so often together, that the names are almost synonymous. See Prov. xxiii. 21, where μέθυσος, καὶ πορύκοπος are joined together by the LXX.

Let thine heart incline unto her, and so through thy desire thou fall into destruction.] Τῷ πνεύματι σου i. e. Through thy inordinate desire or lust, thou be brought into misery and ruin. This is a Hebraism; that language expressing any affection of the mind by *ruach*. Clem. Alex. reads, τῷ ἀίματι σου (Pæd. lib. ii. cap. 7), to which agrees the Vulgate, Ne sanguine tuo labaris in perditionem; and the Syriac is more express, Ne sanguine noxio ruas in infernum; which may either mean the loss of life in some amorous or drunken quarrel, or the punishment of death by the law for the sin of adultery (Lev. xx. 10): or, that they shall utterly perish in their own corruption, and receive hereafter the reward of their unrighteousness (2 Pet. ii. 12, 13); or, lastly, may not the word be understood in some such impure sense as that of Juvenal?—Accipiat sane mercedem sanguinis (Sat. i.).

Ver. 10. *Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.]* Friendship, the more ancient it is, the more valuable it is, as wine is meliorated and improved by a proper age. Aristotle makes use of the same comparison upon the subject of friendship; comparing new and old friends to wine of different ages: "A new friend (says he) is at first like new wine, sweet, but withal unpleasant; but when it has age, it mellows; and is in its perfection." Which is the common opinion of mankind, and represented as such, Luke v. 39, "No man having drunk old wine straightway desires new; for he says, the old is better." Cicero determines the point in his book of Friendship, pursuing the same metaphor; Existit hoc loco quedam questio subdificilis, num aliquando amici novi, digni amicitia, veteribus sint antepoenendi, ut equis vetulis teneros antepoenere solemus: indigna homine dubitatio; non enim amicitiarum debent esse, sicut aliarum rerum satietates. Veterinæ quoque, ut ea vina, quæ vetustatem ferunt, debent esse suavissimæ (see Plut. Sympos. lib. iii.)

Ver. 11. *Envy not the glory of a sinner: for thou knowest not what shall be his end.]* The Vulgate renders, Non zelus gloriam, et opes peccatoris; i. e. Envy not his outward pomp and seeming good fortune; for the state of a wicked man is rather to be pitied than envied; though the particular way and manner in which he shall be destroyed may be a secret to thee, and thou knowest not what, or how soon his overthrow shall be; yet be assured that misfortunes and ruin attend him. It is a certain truth, confirmed by the repeated voice of scripture, that sinners shall come to a fearful end. The sentiments of the psalmist upon the like subject agree exactly with this writer, "Fret not thyself because of the ungodly, neither be thou envious against the evil-doers: for they shall soon be cut down as the grass, and withered as the green herb" (Ps. xxxvii. 1, 2). The Port-Royal comment has a fine reflect-

tion on this place: "Man is too weak to guard against that which flatters his vanity: he is always fond of glory and greatness himself, and admires and envies it in others; but it is faith alone which discovers the nothingness of all that appears great below, and grace which enables him to despise and resist the temptation. It is for this reason that the wise man so often reminds us not to suffer ourselves to be dazzled with the power or glory of sinners, nor to envy their outward flourishing condition; but to assure ourselves, that their elevation portends their ruin, as it occasions a forgetfulness of God and his judgments, and serves only to draw down his wrath more heavily."

Ver. 12. *Delight not in the thing that the ungodly have pleasure in;*] *Μη εὐδοκίῃς εὐδοκίαις ἀσεβῶν.* The Vulgate renders, Non placeat tibi injuria injustorum, following a copy, probably, which read, *μη εὐδοκίῃς ἀδικίαις ἀσεβῶν.* After the advice in the former verse not to envy the glory of sinners, it follows very properly, not to delight in their customs or pleasures, as we are too easily induced to approve of the ways, and imitate the conduct of such, whose condition we admire, and whose greatness we envy. Besides the common exposition of the words, which at first offers itself, of not approving or joining in the amusements, follies, and vices, of the abandoned and profligate, the sense may be, Do not value or pride yourself in having the approbation or good word of sinners, whose praise is an injury, and their approbation a disgrace. And thus the Port-Royal comment, Ne vous réjouissez point d'avoir l'approbation des méchans.

But remember they will not go unpunished unto their graves.] *Μνησθήσεται ὁ θεὸς ἄνθρωπον οὐ μὴ δικαιοσύνην.* Drusius understands the words as our translators do, but the sense of them literally translated may either be, That they shall not be just, or esteemed such to their death; and however they may have flattered themselves, or received the false praises of others, men shall at length change their opinion of them, and be convinced of their mistake in so esteeming them, and even themselves shall find that of the wise man to be true, "That there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12). And this seems to be the meaning of the Geneva version, "Remember they shall not be found just unto their grave;" or, they shall never be justified, shall always continue wicked, and shall never repent so truly and effectually as to be converted and accepted, which is Coverdale's sense: or, lastly, that they shall be so far from being justified or acquitted, that misfortunes shall overtake them in this life, and after death God will punish them with larger vials of his wrath. See note on xviii. 22, where the senses of *δικαιοσύνην* are enumerated more particularly.

Ver. 13. *Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death.*] The advice here is to avoid the court of princes, especially of tyrants, who often abuse their power, and sport with the lives of their subjects. Their tempers are variable and uncertain, and to be in disgrace with them, is both frequent and dangerous: to keep at a distance therefore is most prudent, so shalt thou be safe, and out of any apprehension of death from them. Our version is a literal translation of the Greek, *οὐ μὴ ὑποπτεύῃς φέρον δανάτου,* and thereby obscure; nor is the Vulgate much clearer, Et non suspicaberis timorem mortis. The meaning is, that by keeping altogether away from the presence of such imperious and tyrannical persons, as have it in their power, and may have it in their inclination, to ruin us, or by being so wise and circumspect in our conduct, if we do approach them, as to give no offence, that may expose us to their censure and displeasure; we shall not only be out of the reach, but out of the fear of danger, and need have no doubt or suspicion of any. Coverdale's version is preferable here, "So needest thou not to be afraid of death;" which is agreeable to the oriental ones, Procul assiste ab eo, qui potestatem habet necis, et terrores mortis ne reformides. The philosopher seems happy in his comparison, who resembled the court to a fire, which at a distance gives a comfortable and refreshing heat, but scorches when you come too near. The images of walking in the midst of snares, and upon the battlements of a tower, are not less lively and expressive. The Vulgate changes the last simile, and renders, from what authority I know not, Super dolentium arma ambulabis, following a copy which, probably, had *ἐπὶ ἀγροῦντων πολεμικῶν περιπατεῖς.* The sense of which I presume is, Thou shalt walk amidst the arms of enraged enemies, disposed to give no quarter to those that fall into their hands.

Ver. 14. *As near as thou canst guess at thy neighbour,*]

Our translation seems here not full enough; for mere guessing is not a sufficient foundation of security in the choice of friends. The original word *αὐθάσας* expresses a great deal more. It is a metaphor taken from shooting, and the whole sentence, *κατὰ τὴν ἑσχῆν σου εὐθασάσαι,* means, to take good aim, to look steadfastly upon the mark, and to apply all one's strength and dexterity to hit it; and the direction couched under it is, that to form a right judgment of our neighbour, we must make all necessary inquiry concerning him, and try him in all possible instances; we must consider his general character, and particular qualifications, whether in all respects, such as temper, faithfulness, honour, discretion, virtue, &c., he is a proper person to make a friend or confidant of, and one whom we are satisfied we can safely trust and communicate our most secret affairs to, and be assisted in them by his wisdom and experience.

Ver. 16. *And let just men eat and drink with thee;*] This advice somewhat resembles that of our Saviour, Luke xiv. 12. not to call our rich neighbours to our feast, such as are recommended to us merely by their state and fortune, but in the choice of our acquaintance, and the disposal of our good things, to have regard chiefly to merit, and especially men's moral qualifications. To prefer a man of strict sobriety, to an intemperate and noisy companion; and one of piety and virtue to an abandoned and profligate rake. And we have the reason in the former verse for the preference here given, because when thy table is furnished with deserving and edifying guests, "thy talk will be with the wise, and all thy communication in the law of the Most High;" and indeed the Vulgate so transposes the verses. We may also apply this direction to charity in particular, which is very much recommended, and rises in its value by the prudent choice of the most worthy objects. Among such as we intend to do acts of kindness and benevolence to, we should prefer those whom we know to be of the number of the faithful; and among these such as have more eminently distinguished themselves, and merely because they have so. Thus Tobit, when he saw abundance of meat prepared, said to his son, "Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord" (ii. 1, 2). And our Saviour promises a reward to them that receive a prophet, or a just man, or shall give only a cup of cold water to a disciple of his, as such. When Elijah was sustained by the hospitable widow, the merit of her piety chiefly consisted in this, that she knew she was feeding a man of God, and it was the very motive of her doing it: *Fructu pascatur Elias a vidua, sciente, quod hominem Dei pasceret, et propter hoc pasceret* (Aug. Confess. lib. xiii. cap. 26).

Ver. 17. *For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.*] Every business and occupation has its marks and characters by which it is distinguished, and in which each artist seeks to excel: as sculpture, by representing nature in relieve; painting, by imitating it in colours; statuary, by a bold expression of life, and a familiar and agreeable attitude; that which should distinguish a prince is wisdom in his discourse, prudence in his resolves, and justice in his laws and administrations. Nothing should come from his mouth but should have some resemblance of an oracle; according to that of Solomon, "A divine sentence is in the lips of the king, *μαντεύων ἐπὶ χεῖλεσι βασιλέως,* and his mouth transgresseth not in judgment" (Prov. xvi. 10). Jansenius is of opinion, that a new chapter begins here; and indeed it appears, that this is not mere conjecture, for some copies do begin the tenth chapter at this verse.

Ver. 18. *A man of an ill tongue is dangerous in his city, and he that is rash in his talk shall be hated.*] i. e. The slanderer or spreader of false and evil reports, is a terror to the neighbourhood where he lives, and very justly too, for by sowing discord and jealousy, and fomenting differences, he sets all around him at variance. Calmet applies *ἀνὴρ γλωσσώδης* to the satirist, who spares nobody, provided he can show his witty talent, or make himself merry, at the expense of others. Nobody cares to lie under the lash of his satires, and even those who commend him most are afraid of him. Clemens Alex. instead of *ἐν πόλει αὐτοῦ,* which is the common reading, has *ἀνὴρ γλωσσώδης φοβερός ἐν ἀποδείᾳ αὐτοῦ* (Pædag. lib. ii. cap. 7), which is a good comment upon the latter part of the verse; i. e. the talkative abusive person often brings upon himself not only hatred and disgrace, but punishment likewise, and sometimes such a punishment as is terrible to himself and the beholders; which he illustrates by the correction which Thersites underwent for his insolent way of talking.

CHAP. X.

Ver. 1. *A wise judge will instruct his people; and the government of a prudent man is well ordered.*] Will be well ordered, *ἡγεμονία σωροῦ τεταγμένη ἔσται*. This is the reading in all the editions. The Vulgate renders, Principatus sensati stabilis erit, from a copy probably which had *σπερμημένη*, to which agrees the Syriac, Princeps sapiens stabiliet civitatem suam. Calmet follows one which read, *τεταγμένη ἔσται*, Le gouvernement de l'homme sensé sera étendu, son regne sera long et heureux; i. e. God shall bless the reign of a prudent prince, and make it of long continuance and vast extent. According to that of Solomon, Prov. xxix. 14, "The king that faithfully judgeth, his throne shall be established for ever."

Ver. 2, 3. *As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited.*] Good kings, such as Josiah, Hezekiah, David, &c. who have themselves a true sense of religion, and a regard for the honour of God, will be zealous in promoting the right worship of him, and encouraging it in others; but such an evil one as Jeroboam, who introduces wrong modes of worship, will occasion the Lord's people to transgress in the like instances of idolatry. We may make the like observation with respect to the Roman emperors, whether we instance in Augustus, Trajan, or Vespasian, the delight and guardians of their people; or in those monsters, Caligula, Nero, and Heliogabalus, the pests and scourges of them. Cicero has the like reflection with our author: Ut cupiditibus principum et vitii infici solet tota civitas, sic emendari et corrigi continentia, &c. Through the vices of princes the whole city commonly is infected; as, on the contrary, by their goodness and regularity, it is amended and improved; so that the vices of princes are not so much to be lamented, though this is no small evil, as that their subjects are drawn thereby to an imitation of them. One may observe in the history of all times, that such as the rulers were, such by degrees was the city itself: and every change of manners in the prince produces the same in the conduct of the people. And then he beautifully observes, Quo perniciosus de republica merentur vitiosi principes, quod non solum vitia concipiunt ipsi, sed ea infundant in civitatem, plusque exemplo, quam peccato, nocent (De Leg. lib. iii.). St. Chrysostom applies what is here said of rulers in general, to such as are vested with spiritual authority. To show how their failings influence others, he illustrates the case by comparing their miscarriages with injuries happening to the natural body. "If a hand, or foot, or any common member, is hurt by some accident, the whole welfare of the body is not thereby affected, nor its general use obstructed; but if through some casualty the eyes are blinded, or the head dangerously wounded, the whole body suffers in the calamity of so principal a part, and wants its necessary guide and direction" (Eclog. de Peccat. et Confess.).

Ver. 4. *The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.*] God, as he is the sovereign Lord of the world, disposes of the kingdoms of the earth according to his pleasure; he pulleth down one, and setteth up another (Ps. lxxv. 7. Dan. ii. 51), as shall best suit with the designs of his providence. He rejected Saul from being king over Israel, for not executing his commandments, and promoted David to the kingdom, though chosen out of the people, as the fittest and most profitable. And thus God in due time raised up Cyrus, who was prophesied of above a hundred years before his birth, to be a special instrument of his providence in restoring the Jews from their captivity, and to fulfil all his will; or, according to some learned men, the Messiah in particular may be here meant, the expectation of whom was matter of consolation to the Israelites in all their dispersions and calamities: for that there was an expectation of some great blessing or deliverance still to come, in the days of this writer, appears from many passages in this book; and the faith and hope of such righteous ones among the Israelites, as waited for the salvation of God, seems well expressed in these words (see Bishop Sherlock on Prophecy, disc. 6).

Ver. 5. *And upon the person of the scribe shall he lay his honour.*] The title of scribe belongs not merely to a copier of the law, but to those likewise who were learned in explaining it, and answering the difficulties arising concerning the sense of it. *Γραμματεῖς*, here used, signifies, in general, a wise and learned man, and so it is rendered, xxxviii. 24.

The Jews had their *Σοφοί*, *Γραμματεῖς*, and *Σωζητηαί*. *Σοφοί* were wise moralists in general; *Γραμματεῖς* were those that were skilled in the knowledge of the law, and interpreted it to the people, according to the literal sense; *Σωζητηαί* were mystical and allegorical interpreters of scripture. We meet with them all together, 1 Cor. i. 20. The sense, according to Calmet, is, That God puts upon the person or face of the wise man part of the glory with which he is encompassed, a portion of that light which shone upon the face of Moses (Exod. xxxiv. 33); or, that God gives to the wise all the light which they have occasion for, to fulfil their duty; that it is he which crowns their skill, and gives success and honour to them; that the dignity which a learned man through his merit arrives at, is from the Lord, who bestowed the wisdom, and blessed the endeavours, by which he became so eminent and useful; or if, by scribes, we understand magistrates or public officers of state, whom we read of often under the kings of Judah, both in times of war and peace; the meaning then is, that God has made persons of such a public character, in some sort the representatives of his power upon earth; that they are in this respect the images of God, and, in proportion to their dignity, claim reverence and honour. The oriental versions understand the place in a moral sense, *Dabit contentibus se gloriam suam*, i. e. "Those who honour God he will honour." The Port-Royal comment applies it to the clergy, to whom, when God calls them to the important charge of the pastoral office, he gives the spirit of wisdom and understanding at their desire, and the other requisites to discharge so weighty a trust. Or, lastly, if we understand it of the high-priest in particular, it may refer to the majesty of God upon the diadem of his head (Wisd. xviii. 24).

Ver. 6. *Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.*] The advice is like that of Pythagoras, in his Golden verses:

Μὴδ' ἔχθαρες φίλον σὺν ἀγαράδος ἕνεκα μικρῆς.

The Vulgate renders, *Omnis injuriæ proximi ne memineris*; following a copy probably which had *μνησῆς* instead of *μνησῆς*. It seems to be a repetition and enforcement of Lev. xix. 18, and forbids the treasuring up in our minds revenge, for every private injury received, and meditating an opportunity of returning the like. Calmet observes, that the duty of forgiveness is expressed here almost as clear and full a manner as in the gospel itself. The best remedy against injuries received is to forget them: *Injuriarum remedium est oblivia* (Aug. epist. 54). And Cicero records it to the honour of Cæsar, *Quod nihil oblivisci soleret, nisi injurias* (Orat. pro Ligar.). Or perhaps the true rendering and meaning may be, Express not ill-will to thy neighbour by any act of injustice, or by doing him any wrong, and act nothing in a proud and haughty way; which sense of the whole verse is greatly confirmed by the context and the oriental versions.

Ver. 7. *Pride is hateful before God and man: and by both doth one commit iniquity.*] *Καὶ ἐξ ἀποστόρων πλημμελεῖται ἀδικία*. So Vat. Drusius, Hæschelin, and Grabe, contrary to the reading of the Alex. MS. Why he preferred this, or how he understood it, we should probably have known, had he lived to publish his notes. If, with Badwell and Drusius, we refer both to what goes before, the sense will be, that by pride and injustice (for no other vices are mentioned) one commits iniquity. Grotius by conjecture reads, *καὶ εἰς ἀποστόρων πλημμελεῖ ἀδικία*, "Injustice offends against both," viz. God and man; or, which comes to the same, By injustice a man offends against both. This exposition is more agreeable to the context, and is confirmed by the oriental versions. Syriac, *Odio est apud Deum et homines superbia*, et apud utrumque (Noldius renders the particle by which the Syriac here uses often by *coram*) rapina et oppressio; and the Arabic, *Execrandus est fastus apud Deum et homines*, et apud utrumque violentia et tyrannis. The Tigrine is to the same effect, *Utrique facinus injustum aversantur*. Calmet says, the sense may be, that injustice is beyond them both, i. e. more odious to God and man than either hatred or pride, and supposes the Hebrew originally so to have read.

Ver. 8. *Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.*] i. e. Because of injustice, and contumelious (or proud) behaviour, διὰ ἀδικίας καὶ ὕβριος, and wealth, the foundation of both, a kingdom undergoes different changes, and is translated into the hands of different rulers. Our translators follow a copy which read, *χρήματα δόμα*, but most editions, as the oriental versions likewise, have only *χρήματα* singly. The pride and luxury of a na-

tion which enervate, public injuries which irritate, and riches which create envy, are temptations to their neighbours to invade such a dissolute people, and are no improbable causes of their weakness, and final overthrow. Besides the infinite power of God, who is the sovereign arbiter and disposer of kingdoms, and overturns them often for the punishment of either prince or people, one may plainly discover a natural cause of the fall of states and empires, which is no other than national iniquity, or the ambition, violence, and injustice of the great. When a public spirit is lost and destroyed, and liberty itself is no longer valued as a blessing; when ambitious and aspiring tempers seek only their own benefit, and are regardless of the public welfare, one may pronounce that that kingdom cannot long stand, but must at length sink under the weight of its burdens and oppressions. This observation is justified in the translations and fate of the four famous monarchies; luxury within themselves, and violence offered to others, self-interestedness, and a disregard to the principal things, both civil and sacred, were the occasion of their overthrow. As to the Roman empire in particular, Cato's account of that people's gradual degeneracy and fall is worth transcribing, and is a close comment upon the passage before us; *Nolite existimare majores nostros armis Remp. ex parva magnam fecisse. Alia fuerit quæ illos magnos fecerunt, quæ nobis nulla sunt. Domo industria, foris justum imperium, animus in consulendo liber, neque libidini neque delicto obnoxius. Pro his nos habemus luxuriam atque avaritiam, publice egestatem, privatim opulentiam, inter bonos et malos nullam discrimen, omnia virtutis premia ambitio possidet; neque mirum, ubi vos separatim sibi quisque consilia capitis, ubi domo voluptatibus, hic pecunie aut gratiæ servitis. Hinc impetus fit in vacuum Remp. (Aug. de Civit. Dei, lib. v. cap. 13).* Solomon assigns the like reason of the decay of states, and quick succession of princes, "For the transgressions of a land, many are the princes thereof" (Prov. xxviii. 2): Βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μεταίεται διὰ ἀδικίας καὶ ὕβριος καὶ χυήματα, is the reading in all the editions of this place: but I cannot conceal my suspicion, that it is both corrupt and faultily pointed: I propose it therefore as a conjecture whether the true reading might not have been, ver. 8. Βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μεταίεται διὰ ἀδικίας καὶ ὕβριος. Ver. 9. Διὰ χυήματα τὴ ὑπερηφανεύεται γῆ καὶ σποδὶς; φθαργῆρον μὲν γῆρ οὐδὲν ἀνομιώτερον. My reasons to support this conjecture are these: 1. In ver. 7, two vices are only mentioned, pride and injustice, as the cause of the fall of empires, and therefore it seems wrong to insert a new particular in the verse following, which is a continuation of the same subject. 2. That, according to the common reading, there seems to be no sense or connection in ver. 9, whether τὴ ὑπερηφανεύεται γῆ καὶ σποδὶς precedes φθαργῆρον, κ. τ. λ. as it does in some editions, or follows after it, as it does in others. 3. If διὰ χυήματα be carried forward, and joined to τὴ ὑπερηφανεύεται, the context is quite consistent and uniform, and a good reason is subjoined against pride upon account of riches, viz. that the φθαργῆρος, or person fond of wealth, who is resolved to get it at any rate, often sets his own soul to sale. I have the pleasure to find that Messieurs of Port-Royal confirm this conjecture in their comment on that place.

Ver. 9. *Why are earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale: because while he liveth he casteth away his bowels.*] That this verse is mangled and imperfect, appears from the different reading of it in most of the printed editions, and from all the ancient versions, none of which agree in placing the sentences, or representing the sense of the whole alike. The Syriac and Arabic says nothing of the covetous man, or his behaviour, nor are the intermediate sentences in the Vat. or Alexand. MS. Dr. Grabe, indeed, by a transposition, Ecclus. x. makes them his ninth verse, but from what authority he either transposes or inserts them, does not appear; and the Vulgate has the whole, but in different order. Our translation follows the Complut. an edition of great authority as to this book (see Grabe's Prolegom. cap. 3. sec. 1): yet here differs somewhat from the Vulgate. This great uncertainty, and the incoherence of the text itself, have induced many to think of a transposition, particularly Jansenius and Messieurs of Port-Royal; and among the sacred critics, Badwell and Castalio, which is also followed in the Geneva version. They have generally agreed it designed to fix this fine reflection, "Why are earth and ashes proud?" at the beginning of the eleventh verse, where it is followed by one no less beautiful, and well adapted to it, and which gives a convincing reason, why man, subject to so many infirmities and diseases, of short continuance here, and

whose final condition is in the dust, ought not to be proud. The consideration, that he is a composition only of animated clay, and by death resolvable into it again, when he shall be a filthy loathsome object, and inherit creeping things, *Sophia*, i. e. poisonous insects, and worms, is alone sufficient to mortify all pride, even in the best or greatest of the species. But I do not warrant this transposition, though the sense is improved and well connected by it, without some authority from MSS. or printed copies to justify it. I shall only observe with St. Chrysostom, that the prophets, to abate human pride, represent the present state of man, his highest enjoyments of life, and the final period of it, under the most diminutive terms, and the meanest resemblances and comparisons (Hom. 27. De incompreh. Dei Nat.).

Because, while he liveth, he casteth away his bowels.] The reading of this passage is very different. Our translators follow a copy which had, *ὅτι ἐν ζωῇ αὐτοῦ ἔβρισε τὰ ἐνδοθία αὐτοῦ*, which the Vulgate seems likewise to have followed. The sense of it is perplexed; the best that offers seems to be this, That the covetous man for the sake of money pawns his soul, or forfeits his salvation, because, from an immoderate love of it, he scruples not to commit any acts of injustice, fraud, or violence. And from the same principle, when he seeth his brother have need *ἔβρισε τὰ ἐνδοθία αὐτοῦ*, he casts away or shuts up his bowels of compassion from him, *Omnem humanitatis affectum*, as Castalio renders *ἐνδοθία*, answerable to *σπλάγχνα οἰκτιρῶν* (Col. iii. 12): or it may mean, that he is not good even to himself, but starves and pinches his own bowels. Calmet favours this sense, "That for the sake of getting wealth, he exposes his life, his liberty, and his repose; he, as it were, tears out his own bowels by the cruelty which he exercises towards himself, refusing himself even common necessities; and after this revenge upon himself, it is no wonder that he casts off all tenderness and natural affection towards his nearest relations, and all care of those that belong to him. The wickedness of covetousness, and the perdition it leads men into, is strongly represented in the instance of Judas, who when, for the gain of thirty pieces of silver, he sold his master, at length *ἔβρισε τὰ ἐνδοθία αὐτοῦ*, "burst asunder in the midst, and all his bowels gushed out" (Acts i. 18). Some Greek copies, with which agree Drusus and Vatابلus, have *ὅτι ἐν ζωῇ αὐτοῦ ἔβρισε τὰ ἐνδοθία αὐτοῦ*. I presume the true reading in those copies was, *ὅτι ἐν ζωῇ αὐτοῦ ἔβρισε τὰ ἐνδοθία αὐτοῦ*, i. e. "because in his life, or while he is living, his bowels are, or may be shed." To shed a man's bowels, is a Hebrew phrase for an assassination, or sudden slaughter of a man. Thus in the passage of Joab and Amasa, it is said, "He smote him under the fifth rib," a Hebraism for stabbing at the heart, and "shed his bowels to the earth," another expression likewise for stabbing him; and none so liable to be thus slain by treachery as unjust and proud kings, potent and great oppressors, of whom the context warrants us to understand this passage principally. The sense, according to this small alteration, is, *Dum vivit, intestina projiciuntur*; i. e. that such a tyrant is never safe, in the midst of life he is in death. And the reflection we should draw from it is, that the most secure state (seemingly from wealth and power) is not exempt from sudden accidents, nor more safe from violence than natural death; which seems to be a more natural sense than that of Grotius, who understands the place of chirographical operations upon the persons of the mighty.

Ver. 10. *The physician cutteth off a long disease; and he that is to day a king to morrow shall die.*] There are various readings of this passage likewise; the two principal are, *μακρὸν ἀβύσθημα κόπτεται ἰατρός*, which is followed by our translators, and approved of by Drusus and Grotius; and *μακρὸν ἀβύσθημα οὐ ὅσπετι ἰατρός*. The sense of the former is, that as a physician cureth a long and inveterate disease by the application of suitable remedies, so God often takes away suddenly, by the stroke of death, a tyrant who has been a long and sore evil and plague to the state; which seems to be the sense of the Vulgate rendering, *Omnis potentatus brevis vita*, though this probably was a marginal note, and crept into the text. The sense of the latter is, A long disease baffles or laughs at the physician; and, considered jointly with the following sentence, "he that is a king to-day, to-morrow shall die," contains two substantial reasons why mortal men should avoid pride, viz. the difficulty and uncertainty of cure in long and chronic distempers, and the sudden and unexpected despatches made by short and acute ones. Misfortunes in life, and remarkable visitations, have taught even tyrants not only a sense of their mortality, but of submission and humility. When the hand of God lay heavy upon Antiochus Epiphanes, he

who, a little before, was so exalted beyond the condition of a man, that he thought he might have "commanded the waves of the sea, and could weigh the mountains in a balance, and reach even to the stars of heaven," as it is finely expressed, 2 Macc. ix. 11, 12, began to come to a due sense and knowledge of himself, when worms rose out of his body: he then confessed his weakness, and the folly of opposing the Most High in these remarkable words:—"It is meet to be subject unto God, and that a man who is mortal should not proudly think of himself as if he was God." Matthias enforces his speech to his children, concerning that tyrant, from the like consideration, "Fear not the words of a sinful man, for his glory shall be dung and worms; to-day he shall be lifted up, and to-morrow he shall not be found, because he is returned to his dust, and his thought is come to nought" (1 Macc. ii. 62, 63).

Ver. 12. *The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.*] Ἀρχὴ ὑπερηφανίας, ἀποστῆναι ἀπὸ Κυρίου, or, as other copies have it, ἀποστῆναι ἀπὸ Κυρίου, which the Vulgate manifestly follows; i. e. to depart from God is the beginning of pride, or rather pride is the cause of a man's revolting from the Lord. Thus the Syriac, Initium delictorum hominum est ipsorum superbia, as if the reading was, ἀρχὴ ὑπερηφανία, κ. τ. λ. And so Calmet, Le premier pas que l'homme fait pour s'éloigner de Dieu, est l'orgueil; i. e. the first step which a man makes to depart from God, is through pride. According to Grotius, the sense is, that it is ἀρχὴ ὑπερηφανίας, the height of pride, fastigium superbiæ, to depart from and rebel against one's Maker; and so *rosk* if often taken in Hebrew, and ἀρχὴ in many places of this book (κί. ἀπο. τῷ. 3. xxix. 21. xxxix. 26). The following sentence, καὶ ἄνο τοῦ ποιεῖσθαι αὐτὸν ἀπίστη ἢ καρδία αὐτοῦ, should be rendered, "and whose heart is turned away from his Maker." It is a Hebrewism, as in Ps. xxvii. "Blessed is the man to whom the Lord imputeth no sin, and there is no guile in the spirit of him;" so the Heb. οὐδὲν ἐστὶ ἐν τῷ πνεύματι αὐτοῦ δόλος; so the LXX.—and yet our rendering is preferable, "and in whose spirit there is no guile;" and so our translators have done in other places. The truth of the observation itself will appear from considering the first angel and man. Lucifer was dazzled with his great beauty and perfections; he forgot that he was nothing before God made him what he was; and imagining that he could subsist by himself, independently of his Creator, he fell into a shameful apostasy and rebellion (Fulgent. de Prædest. lib. ii.). The first man in like manner became an apostate through pride, and all his children, who imitate his presumption, and make an idol of their own will, and aspire to a perfection which is incommunicable to any creature, do so far withdraw their hearts like him from their Maker, and renounce allegiance to him. Pride in both was the beginning of sin, as it follows in the next verse. In the devil it produced envy, which is inseparable from it, and by it he ruined the first man; in Cain, the eldest of Adam's children, it produced jealousy, which made Abel's virtue and good qualities insupportable to him, and that jealousy filled him with rage to kill his brother, the protomartyr of the Old Testament.

Ver. 13. *For pride is the beginning of sin,* i. e. It is the source of all or the greatest sins, or it is itself the chief of all sins; and so Grotius expounds it, Summum omnium peccatorum est superbia. Fulgentius says, Pride is properly styled here ἀρχὴ ἁμαρτίας, because sin springs from it, as from its root (De Virgin. et Humil.). And thus we may either understand, with that writer, of the sin and fall of Lucifer, for so high does he trace the original pride (De Prædest. lib. i. as does St. Austin likewise, De Civit. Dei, lib. xii. cap. 6); or, we may apply it to Adam's transgression in particular, as others do; or we may take pride in a larger sense here, to signify, in general, a contempt of God, which accompanies all manner of sin, according to that of Prosper, Nullum peccatum fieri potest, potuit, aut poterit, sine superbia; si quidem nihil aliud est omne peccatum, nisi contemptus Dei (De Vita Contemplat. lib. iii. cap. 3, 4). That pride is the root or source of sin, experience and observation confirm, for men grow more or less wicked in proportion as this vice of pride gets ground. Some degree of it is to be found in every act of disobedience; for sin, being a transgression of the law, implies a contempt of the authority which enacts it; but when pride is grown up to the height, it exalts men into so vain an opinion of themselves, that they lose the sense of duty, and of those obligations which they owe to their Maker, and the overflowings of their ungodliness are like a mighty torrent. The psalmist therefore, with great propriety, gives

this as the character of an ungodly man, "That he is so proud he careth not for God, neither is God in all his thoughts" (Ps. x. 4). And as pride was the original of sin, so is it still the promoter and continuer of it, pride being the fountain of most of the heresies and schisms which have disturbed the church. Dr. Grabe contends, that the true reading of this place is, ἀρχὴ ὑπερηφανίας ἁμαρτία (Proleg. cap. 2. tom. ult.), to make it correspond with the preceding verse. But it matters not greatly which reading is preferred, the sense being nearly the same in both.

And therefore the Lord brought upon them strange calamities.] As pride is the root of sin, so God's judgments and threatenings are particularly levelled against it. On this account the prophets frequently denounce destruction to Nineveh, Babylon, Tyre, and Jerusalem itself. And one end of the ruin brought upon a wicked people is, to stain the pride of their glory, and to revenge their contemptuous defiance of him. There are two readings of the Greek; παρόδρασι Κύριος τὰς ἐπαλαμίας, which is followed in our version; and though this expression is somewhat particular, yet is it warranted by a parallel, 1 Deut. xxviii. 59, παρόδρασι Κύριος τὰς πληγὰς σου, and in this sense ἐπαγωγή is often used in this book (see note on ii. 2). The other reading is παρόδρασι Κύριος τὰς συναγωγὰς, i. e. "God hath disgraced the assemblies or congregations of the proud;" and thus συναγωγή is used, xvi. 7, 8. upon a similar occasion. The Vulgate favours this sense, Exhonoravit conventus malorum; and the Tigurine, Agmina malorum effecit ignominia; and Coverdale's and the Geneva versions are to the same effect. In either reading there are memorable instances of the truth of the observation. Thus God brought strange calamities upon the proud builders of Babel, the old giants, the inhabitants of Sodom and Gomorrah (xvi. 7, 8), Pharaoh and the Canaanites, who are particularly referred to in the context, Shalmaneser, Sennacherib, Nebuchadnezzar, Belshazzar, and other insolent and haughty princes, whose actions are recorded in sacred and profane history—all of whom "fell away in the strength of their foolishness; and were abhorred by God for their pride."

Ver. 18. *Pride was not made for men, nor furious anger for them that are born of a woman.*] Οὐκ ἐκτίσθη ἀνθρώποις ὑπερηφανία, οὐδὲ ὀργὴ θυμοῦ γεννημασι γυναικῶν; i. e. "Pride was not created in men," as the Geneva version rightly has it, with which agree Grotius and Junius. There is not, therefore, any just reason to accuse nature, or complain of our Creator, if we are subject to pride, anger, or revenge, for these are not radical vices, nor natural to our frame, but such as we brought upon ourselves through negligence, or the malice of the devil introduced them. As God is not the author of sin, so neither hath he infused such bad habits. Pride indeed is natural to some kind of animals, and anger to others; but man came perfect out of his Maker's hands, and if pride, wrath, or cruelty, prevail over him, they are passions originally foreign to his nature. In himself he is so excellent, and his nature so far superior to that of animals, that what are perfections in them, are in man vices, and their nature and qualities are his shame and reproach. Thus St. Austin: "Tantæ excellentiæ est in comparatione pecoris homo, ut vitium humanis natura sit pecoris" (Lib. ii. de Peccat. Origin. cap. 47). The latter sentence, οὐδὲ ὀργὴ θυμοῦ γεννημασι γυναικῶν, which is well rendered in our version, and with it agree Drusius; Junius, Badwell, and Bossuet, as also the oriental and Coverdale's versions, is strangely misunderstood by Grotius, and very badly rendered by him, "nor furious anger for the female sex." Had he attended to the use of the phrase, Job xv. 14, xxv. 4. 1 Macc. iii. 45. Matt. xi. 11, he might have spared his unhandsome sneer and unjust reflection, Sunt quidem multæ mulieres iracundæ, sed non necessario. In this mistake he manifestly copies the Vulgate, Neque iracundia nationi mulierum; as do Messieurs of Port-Royal, and the Geneva version, and some other interpreters, all of whom derive their mistake from the same cause, and seem not to have consulted the Greek, which gives no handle, as there is no foundation in nature, for such an abuse. I shall only set down this caution about pride, that it is the more dangerous as it is a bosom evil. Other vices are more open, and strike a sort of horror in the commission; but pride springs from our very virtues, it grows up with them, and lies concealed under them, like a worm in some fair fruit, which spoils and corrupts all within, however beautiful the outward appearance may be.

Ver. 19. *They that fear the Lord are a sure seed, and they that love him, an honourable plant: they that regard not the law, are a dishonourable seed; they that transgress the commandments are a deceivable seed.*] Σπέρμα πλανήσιος,

Ver. 29. *Who will justify him that sinneth against his own soul?* [i. e. He that is so niggardly and covetous as to defraud and deny himself even common necessities, and fails in the duty which he owes to himself, cannot expect that others should justify him, or speak in his behalf, or that they should administer any relief to him. The latter part of the verse, "Who will honour him that dishonoureth his own life," is parallel to that of Horace,

Miraris, cum tu argento post omnia ponas,
Si nemo præstet quem non merearis honorem?

(Lib. i. sat. i.)

Ver. 31. *He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?* [He that behaves well upon a little, would shine in the management of a superior fortune; but he that cannot live upon an overgrown fortune with credit, will be laughed at and despised, when reduced almost to poverty; or the sense may be, If a poor man, by his skill and merit, acquires honour and esteem, how much more would he have been respected, and his accomplishments extolled, if he had been master of a great fortune. A poor man of real and intrinsic worth is more to be esteemed and valued than one who is simply rich, and has nothing else to recommend him; for the reputation of the former must arise from himself, and his own personal merit, which has broke through many difficulties and oppositions in its way. Whereas the honour which attends the rich, and the regard paid to him, is founded upon something foreign to him, upon the lucky chance of birth or fortune, which may be, and sometimes is, the lot of the worthless and undeserving. Diogenes and Epictetus adorned a very mean condition, as Joseph was an instance of a just conduct in both states.]

CHAP. XI.

Ver. 2. *Commend not a man for his beauty; neither abhor a man for his outward appearance.* [By which is not meant, that it is no advantage or recommendation to a man to have a good person, or an agreeable air; but the meaning is, that a man's merit or excellency is not chiefly to be placed in the size or lineaments of the body, since the mind is the true and lasting beauty, in the accomplishments of which consist the perfection of man, and the likeness and image of God. As outward beauty therefore does not confer merit, so neither should the want of it in any instances occasion ridicule or contempt. Lowness of stature, which with some passes for a sort of deformity, is no reason for sneer or reproach; for sometimes great souls inhabit little bodies, and much merit may lie concealed under a disagreeable outside. St. Paul's person and appearance was, according to tradition, but ordinary and contemptible; and yet, if we consider his great qualities and attainments, he was rather an angel than a man. Honey is here called ἀρχὴ γλυκαρμάτων, and rightly rendered, "the chief of sweet things;" and so ἀρχὴ is used in many places by this writer (see xxix. 21. xxxix. 26. Ps. cx. 3. Amos vi. 16), which the author pertinently illustrates by the example of the bee, which, though little in size and appearance, by its industry produces fruit of most admirable use and sweetness.]

Ver. 4. *Boast not of thy clothing and raiment.* [These are good indeed for the uses which God designed them to defend us from the weather, or to cover our nakedness, but it is folly to boast of that as a perfection, which owes its original to our shame, our weakness, or natural necessities (see Chrys. in cap. 3. Gen. Hom. 18), and to this sense what follows may also be explained, "Exalt not thyself in the day of honour;" for that δόξα signifies "glorious apparel," see Addit. Esther xv. 1. Luke xii. 27, where ἐν πάση τῇ δόξῃ αὐτοῦ οὐ περιβάλετο, must be taken in this sense, the same with ἱματισμὸς ἐνόβος, Luke vii. 25, and δόξα τοῦ ἱματισμοῦ, Isa. iii. 11. Or δόξα may be taken here in its usual acceptation, to signify *advancement, state, or dignity*; and then the advice is, not to be proud of these, because of God's terrible judgments, often sent to mortify and subdue pride. Thus Herod, priding himself in his royal robes, and in the flattering acclamations of the people, was immediately struck with an incurable disease from the hand of God. Thus also Nebuchadnezzar, flushed with the success of his victories, and with the superb magnificence of Babylon, which he had built for the honour of his majesty, is admonished by a voice from heaven, "Thy kingdom is departed from thee," and was so literally brought to the ground, as to gaze upon it, like one of the beasts (Dan. iv. 30). Histories are full of such revolutions, and changes of princes and mighty men, deposed, vanquished, made prisoners, and led in triumph by the conquerors. Scrip-

ture shows us Samson in the hands of the Philistines, and Zedekiah in those of the Babylonians; which instances are sufficient to show the truth of the observation in the two following verses.

Ver. 7. *Blame not before thou hast examined the truth: understand first, and then rebuke.* [To proceed with caution and deliberation, and to examine into the merits of a cause, before sentence is pronounced, is agreeable to what God himself hath done upon many occasions; for with respect to the sin of our first parents, he vouchsafes first to inquire about the offence, and to examine the fact, before he gives sentence against them. The like behaviour is observable in God with regard to the murder of Abel; he first asks Cain, "Where is thy brother?" giving him an opportunity to excuse himself, if he could, before he pronounces, "Thou art cursed from the earth." The like example we have, Gen. xi. 5, where it is said, "The Lord came down to see the tower," before he would confound their language. And again, Gen. xviii. 20, 21, speaking of Sodom and Gomorrah, he says "He will go down and see, whether they have done altogether according unto the cry which is come unto him." He, from whom no secrets are hid, even he first examines the fact, and will hear first what miserable man can say for himself, before his sentence shall pass upon him; not out of any ignorance of what was done, for how should the omniscient God, Θεὸς γνώσκων, be ignorant? but out of his wonderful clemency and unspeakable moderation towards man, and to instruct his creatures to proceed with the same caution, and not to be precipitate or rash in their censures or rebukes. This is the very inference which St. Chrysostom draws from it, τί βούλεται; καταβῆς ὄψομαι, κ. τ. λ. Docere nos vult, quod non auditu solo peccatores condemnandi sint, neque sententiæ ferendæ, nisi probatio præcedat. Audiamus hæc omnes; non enim solum ii, qui pro tribunali sedent, observare hanc legem debent, sed et nullus unquam ob nudam accusationem proximum condemnent (Com. in loc. Mede, Disc. 40). This rashness David was guilty of, when, listening to the false suggestions of Ziba, he condemned Mephibosheth, and gave away his inheritance (2 Sam. xvi. 4). It was matter of continual grief to Constantine, that he had put his son Crispus to death by a hasty credulity; and for the same reason Eusebius condemns the proceedings of Theodosius the Great, against the people of Thessalonia. "Doth our law judge any man before it hear him, and know what he doth?" was Nicodemus's wise answer to the pharisees, John vii. 51, and from hence we may explain our Saviour's answer to the woman taken in adultery, "Neither do I condemn thee" (viii. 11), which we are not to understand as if he thought her innocent, or any way approved or authorized hereby the sin of adultery, as some have falsely inferred; but that he discharged her at this time, as her accusers through self-consciousness had fled, and she had not been formally convicted of the crime.]

Ver. 8. *Answer not before thou hast heard the cause.* [By a hasty proceeding thou wilt probably mistake the matter; and if thou judgest right, it is but chance; and therefore thou wilt not escape censure, according to that of Seneca,

Qui statuit aliquid, parte inaudita altera,
Æquum licet statuerit, haud æquus erit. (In Medæâ.)

A man may perhaps think to show the readiness and quickness of his parts by a hasty determination, but he will rather make himself ridiculous, and be in danger to pervert judgment. According to that of Solomon, which this writer had certainly in view, "He that answereth a matter before he heareth it, it is shame and folly to him." Hence judges were, for their prudent deliberation in matters that came before them, called *cognitores*, as it is incumbent upon them to know, and be acquainted with, the truth and circumstances of a case before they give their sentence. For if it be a fault in ordinary discourse for a private person to determine with positiveness, before he rightly understands the case, much greater certainly is the imprudence and rashness of a magistrate, to be inconsiderate or hasty in matters of justice and judgment. It was by searching out the cause that he knew not, that Job put on righteousness, "and it clothed him, and his judgment was as a robe, and a diadem" (xxix. 11. 16). From hence also we may be instructed in private life not to judge rashly, nor to suffer ourselves to be led away by vague and uncertain reports, nor hastily credit accusations to the prejudice of our neighbour, without knowing the truth and foundation of them.]

Ver. 9. *Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.* [According to the

marginal rendering, "Sit not in the judgment of sinners." The sense may be, Sit not on the bench with corrupt judges; or, applied to private life, associate not nor consult with sinners; according to the advice of the psalmist (Ps. i. 1), "Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful." Or, Sin not by private judgment, or in matters that do not belong to thy cognisance; for nothing is more common, says Nazianzen, quoting this passage, than for men to interfere in things that have no relation to them, and to set up themselves as censors of those who are not under them, and judges of things which they are ignorant of. God commands us to judge ourselves, and not others, and we always do the contrary. We are at no trouble to know or understand ourselves, and are always determining about others, whom we know nothing of with certainty. This the wise man calls sitting in judgment with sinners, who make themselves such by an unwarrantable way of acting, full both of presumption and injustice.

Ver. 10. *My son, meddle not with many matters:* In any business or profession, a man should not undertake more than his time, condition, or the nature of such affairs to be well managed, will admit of: for either they must be performed imperfectly and in haste, or some of them be neglected. Life is too short, our minds too limited, our bodily powers too small and feeble, to execute successfully many things at once; for the surest way of doing nothing well, is to attempt a multiplicity of things together. It is a very just observation, *Impar quisque invenitur ad singula, dum confusa mente dividitur ad multa.* This advice also is proper in spiritual matters; when we are about any part of our duty, we must avoid, as much as possible, the distraction of cares and outward avocations; for as the understanding, when perplexed with several objects, is intent upon none of them as it ought, so the soul, divided between heaven and earth, and the cares of each, makes slow progress, and soars not to perfection. This is particularly true of prayer; if the spirit of a man is busied with a variety of worldly intervening cares, they will intrude themselves unseasonably, and abate the fervour of devotion. We may also hence see the danger of a hurrying life in general; the soul, through a multitude of secular business, or a continual round of pleasures succeeding thick one upon another, is apt to forget herself, and her true concerns, and grow careless about what passes within. At first she makes a faint resistance; but, by degrees, being accustomed to a life made up of trifles and pleasures, she at length becomes reconciled to it, and takes delight in it, and so is carried with the many down the stream, and makes shipwreck.

If thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing. Εἰς πλῆθυνθῆς. The advice here is not to avoid business proportionable to our strength or leisure, but employs of such a nature as require our whole time, to the injury and neglect of our ourselves, or which cannot be sufficiently managed by dividing our time; for by such sort of business one can get no good; it must be done by halves, or everything else must be neglected for it. We cannot, by undertaking such variety of business, answer at the same time the trust reposed in us by others, and the duty which we owe to our own selves. "If thou meddle much (says the wise man), thou shalt not be innocent;" rather, thou shalt not come off harmless or unhurt; the reason immediately follows, καὶ (which I would here, with the oriental versions, render etenim), for if you "follow after," i. e. attempt them, "thou shalt not obtain," i. e. thou shalt not manage them (being many), "neither shalt thou escape by fleeing," i. e. neither can you clear your hands of them: the consequence is, you can get no good, but must get trouble, and may get mischief by them; or, as the margin is, "Thou shalt not escape hurt." Bossuet's exposition is to the same effect, *Multis implicitis negotiis multa peccat, multa sectatus nihil capit, multa conatus, expedire se non potest.* The Vulgate here renders, *Et si dives fueris, non eris immunis a delicto;* following a copy which read *πλοῦτος ῥῆσος*, and with it agree the Tigurine, Geneva, and Cordale's versions. The sense of the whole verse, according to this reading is, Be not too intent upon getting riches; for as it is always dangerous to pursue them with too much eagerness, so, when gotten, they do not always satisfy, and oftentimes endeavours for obtaining them prove ineffectual. For the providence of God governs all things, and if it is not his will that a man shall be rich, in vain does he run after them, they shall flee from him. If he allots a state of poverty to a man, it shall constantly pursue him, he shall not escape from it by any art or endeavours;

but with the blessing of God, riches shall court a man, and shall come to him without his labour or seeking.

Ver. 11. *There is one that laboreth, and taketh pains, and maketh haste, and is so much the more behind.* Τὸσφ μάλλον ὑστερεῖται. The Vulgate renders, *Est homo laborans, et festinans et dolens impius, et tanto magis non abundabit.* The latter part is but indifferently rendered; for poverty is a negative term, and is better expressed, as it is in the Greek, by *want*, than by *not abounding*, and is even more proper and expressive than *πτωχία περιουσιῶν* in the following verse. Seneca well defines it, "*Paupertas non ab eo dicitur, quod habet, sed ab eo quod ei deest.*" And therefore; Luke xxi. 4, *αὐτῆ ἐκ τοῦ ὑπερήματος αὐτῆς*, is excellently well translated by the Vulgate, *Ex eo quod deest illi.* The Vulgate properly inserts *impious*, in the passage before us; for a wicked man, above all others, even though he "hastes to rise up early, and eats the bread of carefulness," and employs the most usual and probable means, shall not have the success he proposes in the world, for want of the blessing of God going along with him, which alone maketh rich (Prov. x. 22). Messieurs of Port-Royal expound this in a spiritual sense. The proud pharisee in the gospel, whose life was irrepensible, who fasted at all the stated seasons, and paid tithes with the greatest exactness, but yet through his spiritual pride was rejected, is an instance of what is mentioned in this verse, as the publican is likewise, according to them, of the verse following: that a sinner like him, under a true poverty of spirit, who has a sense of his guilt, and acknowledges his own vileness, has the best prospect of advancement; that though men despise him, as the pharisee did the publican, yet God looks favourably upon him, and will regard him the more for not daring to lift up his eyes to heaven; he will exalt him from his low estate, because by smiting his breast he testifies his true penitence, and sues for mercy in the posture and language of the greatest of sinners.

Ver. 15. *Love, and the way of good works are from him.* The wise man, after having shown that temporal goods come from the Lord, such as prosperity, riches, health, long life, proceeds to show that spiritual goods, the endowments of the mind and the affections of the heart, are from the same originals, and the gifts of his bounty and liberality. Not only the knowledge of human hearts, and proficiency in science, but all virtues and good qualities, such as love, both of God and our neighbour, good dispositions, and good works, their natural fruit, come from the Lord. This verse and the following are omitted in the Vatican, and many other Greek copies, nor do they occur in all the Latin ones. The Syriac has them, and the Complut.; and this last probably our translators follow.

Ver. 16. *Error and darkness had their beginning together with sinners; and evil shall wax old with them that glory therein.* God made man originally upright with the sense and knowledge of his duty clearly stamped upon his mind; he created him not unto error or sin, his will was as perfect as his understanding; but since the fall, he has been less able both to discern and practise his duty, and darkness and error are as it were natural to the whole species; but in sinners the sad consequences of the fall are most visible and melancholy. Vicious inclinations so early appear in them, that they may seem to be born with them, according to that of the psalmist, "The ungodly are froward even from their mother's womb, as soon as they are born they go astray and speak lies," Ps. lviii. 3. Though all men are born in sin, it is certain the wicked seem to have brought into the world with them worse dispositions than others; whether owing to their natural temperament and constitution, or to the increasing the evil leaven through their own fault, they have the habit of sin so deeply rooted, as if it was even natural; instead of growing in grace, they pride themselves in sin, and glory in their shame, and, through a long continuance in it, strengthen themselves, as the psalmist expresses it, in their wickedness; and so they grow old in it, *Consenescunt in malo*, Vulg. and die without repentance or amendment.

Ver. 17. *The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.* The gifts, favours, or graces which God gives to pious and good men, are durable and permanent, nor is he easily induced to withdraw his loving-kindness, according to that of St. Paul, "The gifts of God are without repentance" (Rom. xi. 29); i. e. he does not hastily revoke what he has granted, nor recall the favours which he has once vouchsafed, arbitrarily, and without reason. The author having before established these two great truths, that all the good things of this life come from God, and that all the evils of

it are so many punishments sent by him, he adds here, that the gifts of God to the righteous are attended with happy success, they thrive with them, and are productive of more good; but to the wicked, whom sometimes the same favours are vouchsafed to, they often prove to them the means of their ruin, and snares to take them withal. This observation is equally true, if applied to spiritual favours. The gifts of the Holy Spirit, received into a heart well disposed, like the seed which fell upon good ground, take deep root there, and bring forth fruit, which is always renewing and increasing; for the good man is daily improving the talents received, is continually adding to his virtues, and proceeding from grace to grace, till he arrives at perfection; but the wicked, by the neglect or abuse of the same proffered help, increase unto more ungodliness.

Ver. 18, 19. *There is that waxeth rich by his wariness and pinching, and this is the portion of his reward; whereas he saith, I have found rest, and now will eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.* This is not rightly translated; it should be rendered, "This is the portion of his reward;" or, "This is all he gets by his pinching;" viz. ἐν τῷ ἐπιτείνεσθαι, to say, or flatter himself, that he can now take his ease, and live upon what he has hoarded up. Μισῶς is thus used, Matt. vi. 2. Luke vi. 24. Phil. iv. 8, and by this writer, xiv. 6, upon the same subject. Horace too (epist. 16, lib. 1.), and other pure writers, use *pretium* in the like sense. The parable of the rich man, Luke xii. 19, 20, very much resembles the description of this writer, who said to himself, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." And the inference from both is nearly the same; "Thou fool, this night shall thy soul be required of thee; and then, whose shall those things be, which thou hast provided?" And it is observed of the rich miser here, that, notwithstanding his laying up great stock for futurity, he knoweth not what may happen, or how long time he shall have to live, or what opportunity of using them; nor considereth how uncertain life is, and that he may soon die, and leave his riches for others. In the Greek there is ὑστερον πρότερον; for death precedes the leaving our goods to others. We have the like inverted order, Luke xx. 15, 31. Solomon well exposes the fruitless labour of such a worldling, "There is one alone, and there is not a second (i. e. no heir); he hath neither child nor brother, yet is there no end of his labour, neither is he satisfied with riches, neither saith he, For whom do I labour, and bereave my soul of good?" (Eccles. iv. 8). The observation of the son of Sirach is a consequence of the former verse, where he says, that the gifts of God to good men are lasting, and blessed with success; here he shows, by way of contrast, that the good things which he sometimes bestows upon the wicked, who please themselves with the hopes of long enjoying them, are soon taken from them, and when they imagine themselves most at ease, and in the greatest security of the fruits of their labour, God suddenly takes from them what they so much set their hearts upon, and summons them to give an account of their stewardship.

Ver. 20. *Be steadfast in thy covenant.* In the covenant made with God, in which all the Jewish posterity were included, as well as their forefathers, and each one personally, by undergoing the rite of circumcision, the seal of the covenant. This the Israelites first entered into in the person of Abraham, the founder of their race (Gen. xv. 8); next, by that made with their fathers in the wilderness at mount Sinai (Exod. xix. 6—8); after, by the covenant with Joshua upon their entrance into the promised land (Josh. vi. 32, 33); and, lastly, at their return from the captivity under Nehemiah, when the original covenant was solemnly renewed (Neh. ix. 38. x. 1, 2). The latter part of this verse, "wax old in thy work," is rendered by the Vulgate, *In opere mandatorum tuorum veterasce*. This advice may also be applied to the Christian sacraments, to holy orders, religious vows, promissory oaths, matrimonial faith, &c., in all which, as an obligation is brought upon persons by their stipulations, so are they in conscience bound carefully to fulfil their engagements, to be conversant and steadfast in their covenant.

Ver. 21. *Marvel not at the works of sinners;—for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.* Μη θαυμάσῃς ἐν ἔργοις ἀγαπητοῦ. Θαυμάσειν is taken in a different sense here from what it is ver. 13. For besides the common sense of *wondering*, it may either be expounded, "Praise or extol not the works of sinners;" and in this sense it is used, Job xxiii. 22. Eccles. vii. 31. xxxviii. 3; or, "Do not envy or desire the riches and pros-

perity of the wicked;" or, "Be not offended at the works of sinners;" and thus it is used, Eccles. v. 8, "When thou seest the oppression of the poor, μη θαυμάσῃς, be not troubled or offended at the matter." See also John vii. 21, where πάντες θαυμάσετε is explained, ver. 23, by χολῶτε. And the reason follows immediately, why we should neither extol, envy, nor be offended at the prosperity of the ungodly; because the power of God can immediately alter the state and condition of his creatures, and deal with them as he wills, or sees proper, in an instant, ἐν ῥάουτος, ἐξάπινα; a pleonasm, to express the swiftness of his dealing. He can suddenly overturn the high estate of a rich sinner, and, as suddenly, make his blessing to flourish upon the godly. And thus God enriched the patriarchs, Abraham, Isaac, and Jacob, for their piety, with the blessings of plenty and abundance, which the law promised to the faithful and obedient.

Ver. 23. *Say not, What profit is there of my service? and what good things shall I have hereafter?* These seem to be the words of a poor man in despair, pouring forth his complaint in some such melancholy strain; What reason is there for me to desire to live? Of what use am I in life, what advantage can I propose by a longer stay, or what hopes have I of bettering my condition? After all the care I have taken to give proofs of my duty and faithfulness to God, and an inviolable attachment to his service, what good have I received from him in return? Am I the happier, or more at ease in my condition; have I received any or more comforts from his liberality than others on that account? In the like strain Job's wife tries to subdue his integrity. After all the misfortunes which are come upon thee, the loss of thy goods and children, which with such pain and danger I brought forth, and, which is a visible token of his displeasure, the fire of God falling from heaven, dost thou still retain thy integrity, and continue to serve him? What more or worse can he do to you, except taking away your life, as a return for all your fruitless services? "Curse God, and die." The speech of Job's wife is indeed but short in the English version; but the curious, by consulting the LXX., where it is continued to a great length, may see enough of her outrageous temper. Tobit's wife, too, insults the goodness of her husband in the like sneering manner. Where are thine alms, and thy righteous deeds? All thy fine hopes and expectations are plainly vanished, the charities which you have exercised all your life profit you nothing; they have not kept you from blindness, which deprives you of all comfort,—behold, thou and all thy pious works are laughed at, and every one is sensible of, and makes sport with, thy disgrace.—Imitate not, says this pious writer, such idle persons in their profane talk, entertain no such disrespectful sentiments of God, nor dare to utter any evil blasphemy against him, or to murmur at the methods of his providence. He will reward your service and faithfulness, when and in what manner he sees proper; and if in this life you fail of a reward, you may be assured of a future and better recompense. In the next verse we have a rich, insolent person described, triumphing in his imagined self-sufficiency, as above the reach and power of fortune, sporting himself in the luxury of present enjoyments, and quite indifferent and unconcerned about what may happen to him hereafter; like the worldling described in the gospel, an equal monument of weakness and folly.

Ver. 25. *In the day of prosperity there is a forgetfulness of affliction; and in the day of affliction there is no more remembrance of prosperity.* The author here replies to and reproves the faults usually attending each extreme. He begins with the last first, that the conduct of the conceited rich man is entirely owing to his forgetfulness, and want of reflection upon the uncertainty of all human happiness and greatness, which God delights to overthrow and confound, when men affect to be independent, and are regardless of his power and providence. On the other hand, the poor man who is so dispirited and dejected with his present calamitous circumstances as to think of nothing else, forgets how things were with him formerly, how he has been hitherto sustained by the bounty of indulgent Heaven, and if not by the bounty, yet with necessities, such as were most convenient for him. As if the present cloud which hangs over him could never be removed, nor his sun rise again in glory, he forgets his duty of patience and trust in God, and that it is an easy thing in the sight of the Lord on a sudden to make a poor man rich; or if he does not do it instantly, or even at all, that he can bless his latter end (ver. 26), and make his death comfortable; and, because he has in this life received his evil things, place him, with Lazarus, in Abraham's bosom. The Vulgate gives this by way of ad-

vice, and it is worthy of remembrance: In die bonorum ne immemor sis malorum, et in die malorum ne immemor sis bonorum; by thus prudently managing the two different states, by reflecting often that a change may come, we shall avoid pride, and not sink into despair.

Ver. 27. *The affliction of an hour maketh a man forget pleasure.*] Nothing shows more the vanity of worldly pleasures than the shortness of their continuance, and the weakness of the impression made by them; the sense of them is interrupted, and even effaced, by any vexation of the mind or present indisposition of the body. Any acute pain or disease shall make us disdain every thing about us; nor will the anxiety be relieved or suspended by any reflection on past delights or present amusements; even the voice of melody is then harsh and ungrateful. This observation is equally true, applied to times of public calamity, when diversions, entertainments, and the usual expressions of joy, lose all their former relish, and are as disagreeable to the inclination of all serious and considerate persons, as they are then unseasonable and misbecoming. It was a just reply of the Jewish exiles, to those who required of them melody in their heaviness, "How can we sing the Lord's song in a strange land?" (Ps. cxxxv. 3, 4.) 'To propose scenes of mirth of any kind to persons in a state of trouble, whether in captivity, or mourning some domestic evil and misfortune, is impertinence, insult, cruelty: or the meaning may be, in a moral sense, That men are apt, when evils and calamities are upon them, and they lie under the smart of present sufferings, ungratefully to overlook past instances of the divine goodness to them, and not to reflect on former mercies and blessings with that gratitude and thankfulness which they ought. Agreeably Seneca says, *Ille habet inter reliqua mala dolor, quod non supervacuum tantum, sed et ingratus est* (Epist. 99). Some, and particularly Calmet, understand by "the hour of affliction," the hour of death, which so absolutely effaces all that the world has in it which is charming and inviting, that one in those melancholy circumstances cannot in the least attend to any of its pleasures or allurements. The dying person is insensible of all that passes; every thing before him is mist and darkness, and the thought of former delights and regalements, either pleases him not at all, or, if he has been intemperate in the use of them, fills his soul with cutting remorse at the remembrance of them, and a lively apprehension of misery on that account. This sense seems favoured by the following sentence, "In his end his deeds shall be discovered;" i. e. while a man is alive he may act under a disguise, or envy may detract from him, or malice blacken him; in death only we truly view and judge of the man; their respective works discover then both the good and bad man, and follow them accordingly. Messieurs of Port-Royal understand the place also in this latter sense, and have this beautiful reflection upon it, "The prospect of death is a most necessary and useful admonition to the living; it is that which forces men at length in some sort to despise the world, and to prepare for a better. The last hour expels all those clouds which darkened and intercepted the soul; it represents to a man, in a moment, all the folly and vanity of his life past, and convinces him of the extravagance of his desires, the deceit of his pleasures, and the nothingness of his worldly hopes. It is the view of this only that gives a man a right sense of things, and enables him to form a true judgment of himself and his state, persuades him in time to provide for his future safety, and properly to bid adieu to the world, before he is forced to leave it."

Ver. 28. *Judge none blessed before his death: for a man shall be known in his children.*] St. Chrysostom very highly commends the son of Sirach for this fine reflection, in terms of great honour and respect, Hom. 51. in S. Eustath. Antioch. which he expatiates upon after his oratorical manner. The ancient sages, upon the view of the uncertainty of human happiness, have been almost unanimous in subscribing to this aphorism, That none can be pronounced happy before his death; for the most glorious and happy life may be blighted by the concluding stroke, and the last period may sully the beauty and glory of all that went before. This truth Croesus, when his boasted happiness was near expiring, by the prospect of a miserable death, was at length sensible of, and acknowledged before Cyrus the justness of Solon's judgment, who, from a sense of the frailty of human greatness, had pronounced that a man's happiness could only be determined truly by the circumstances of his death. This writer rests the verdict of a man's happiness upon the condition of his children, their state and circumstances in the world, and especially their good or evil dispositions, and moral conduct in life;

for the judgment of a man's felicity is not always to be taken singly from himself: if his children are unsuccessful, and come to misfortunes, or, which is worse, if they prove extravagant and vicious, we account such a father truly unhappy, and his grave, to which their evil conduct will the sooner hasten him, to be strewed with disgrace and sorrow. When degenerate and unworthy sons succeed to a father of distinguished merit and character, and by their misconduct or weakness sully the great name of their ancestors, the world sympathizes and weeps over the monuments of their great progenitors, and is convinced that misery and unhappiness can overtake a man even in his grave. When parents have taken all the care they can about the education of their children, and to give them, as it were, a second birth by the nurture of their souls, it must doubtless be an uncommon affliction to them, if, instead of answering their hopes and expectations, their name and family are dishonoured by their evil conduct; especially as the world is generally so ill-natured as to ascribe the miscarriage of children to the negligence of their parents, and to suspect even their virtue on that account. According to the observation of St. Ambrose upon the place, *Unusquisque in novissimis suis agnoscitur, et in filiis suis aestimatur, si bene filios suos instituit, et discipulis competentibus erudit; si quidem ad negligentiam patris refertur dissolutio filiorum* (De bono Mortis, cap. 8). Many are the instances, both in sacred and profane history, of children degenerating from the virtue and probity of ancestors peculiarly eminent in their generations, and thereby disturbing their domestic peace, and making their exit less glorious and comfortable. That Moses died upon mount Nebo, in the sight of Canaan, was not so great a trial, as that his sons were unworthy to succeed him in the priesthood: and that Eli's children proved so corrupt, such sons of Belial, as to know not the Lord, and to be set aside from officiating before him for their unworthiness, was a great alloy to his honour and comfort. The like may be said of Solomon, whose glory and happiness were much sullied by the evil conduct of Rehoboam, as Hezekiah's fame was by that of his son Manasses. Amongst the Romans, the Reputation of the brave Germanicus was eclipsed by the succession of an infamous Caligula; and Commodus, the unworthy son of the wise Antoninus, gave a check to the great name of his father. These instances are sufficient to show that the measure of our happiness is not always to be taken from ourselves, but from our descendants and relations; and he that is cursed in his children, however other things may favour him, cannot be reckoned among the fortunate. But neither the ancient philosophers, nor even this writer, have carried this matter far enough: in the delivery of this maxim they considered only the present life, and pronounced that one could not congratulate a person upon a complete happiness before his death, because so many accidents might happen to him, or to his children, which would give him uneasiness: but take this maxim in a more extended view, and apply it to another life, and then both the sense and prospect will be greatly enlarged: for scripture acquaints us, that the happiness of a good man begins, properly speaking, at his death; till that time he is subject, and perhaps more exposed to injuries than others; and from the frail condition of his nature liable to fall into sin, especially as the artifice of the devil is principally levelled against every good man, to seduce him, if possible, from his duty, and to leave that good way which he so long hopefully went on in; but when once he has finished his course, fought the good fight, and come off conqueror, we can then pronounce him completely safe and happy, he enters upon his rest, a state of present comfort and security; and when the sensual man's happiness ends, his begins.

Ver. 30. *Like as a partridge taken and kept in a cage, so is the heart that is proud;*] Πέριξ θηρευτῆς ἐν κερράλλῳ i. e. As a tame partridge, kept in a cage, by its art decoys others of the like kind into the nets spread for them, and then prides itself over them: so the proud man watches for another's fall, and insults over him in his misfortune. Bochart understands the passage in this sense, "Hominem superbum, altero in ruinam impulso, sic in illum insultare, quomodo perdx venator, sic cicer in cavea, sui generis aves, quas suis artibus in laqueum induxit" (Hieroz. lib. i. cap. 13. par. ii.). Pliny and Aristotle both take notice of the game partridge, and of its cunning to entice others; the latter calls it *πέριξ θηρευτῆς*, as this writer does (Hist. Anim. lib. ix. cap. 8. Plin. lib. x. cap. 33). St. Austin observes, that the other partridges are taken by their eagerness to fight with that in the cage (Const. Faust.). The proud man here is the same with the deceitful one mentioned in the former verse, and means a false friend who intrudes

upon families with an air of confidence and respect, but his design only is, out of an ill-natured curiosity, to pry into their secrets, and to expose them, *Scire volunt secreta domus, atque inde timeri.* Grotius thinks *ἐπεσφρίσαν* a corrupt reading, and puts instead of it *ἐπεσφρίδων*, i. e. perfidi, which indeed seems more agreeable to the context.

Ver. 31. *And in things worthy praise will lay blame upon thee.*] Most editions have *ἐν τοῖς ἀρετικαῖς*, but the true reading is either, *ἀνεροῖς*, which our translators follow, or *ἀρετοῖς*, which the Vulgate favours, *Et in electis imponit, maculam*; i. e. he will spy out some fault, or lay something to the charge of the elect: the best and most innocent persons cannot escape him, for this is applicable to persons as well as things (*οὐ* being generally omitted), though our version renders otherwise.

Ver. 34. *Receive a stranger into thy house, and he will disturb thee and turn thee out of thine own.*] *Ἀπαλλοτριώσει σε ἐκ τῶν ἰδίων σου*, either out of thine own house, or thy goods and possessions. In this latter sense the Vulgate takes it, *Abalienabit te a suis propriis*; and the Tigurine version, *Cum perturbatione subvertet, exuetque te tuis possessionibus*; *διαστρέψει σε ἐν παραχαῖς* is badly rendered by the Vulgate, *Subvertet te in turbine.* The meaning rather is, he will overturn your house, and distract the peace of it, *ἐν παραχαῖς*, by the disturbances which he will occasion. The sense is the same with ver. 29. One cannot but observe a remarkable paronomasia in the words *ἐνοίκισον ἀλλότριον*,—*καὶ ἀπαλλοτριώσει σε.* Instances of this, besides those which occur in private life daily, are Massinissa, king of Numidia, who, receiving Jugurtha into his familiarity and house, occasioned such disturbances as to prove his ruin. The like may be observed of Menelaus entertaining Paris, who, in return, stole his fair wife Helen, and kindled thereby the long war between the Greeks and the Trojans. Herod, too, coming into the family of Hyrcanus, by the marriage of Mariamne, seized their kingdom, and was the ruin of the Asmonean race (see his life in Josephus).

CHAP. XII.

Ver. 1. *When thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits.*] This is a consequence of the last verse in the former chapter, wherein we are advised not to receive a stranger into our house; for often, without knowing it, one admits a worthless, treacherous, designing person, who will either pry into and discover the secrets of the family, or may attempt improper or indecent liberties in it, and thereby give much trouble, and occasion great disturbance. The advice here in general is, to make a prudent choice of the persons to whom we do the favour of an entertainment, or other good turn, that we may have the pleasure of obliging worthy objects, and such as will have the gratitude to thank us for our kindness, and the ingenuousness to acknowledge the obligation. Or the direction here may be, that when there is a contest about disposing of a post of some trust and consequence, or of a gift and benefaction of value and worth, and there are many candidates for the same place or favour,—in such a competition to deliberate on the merit of each, and prefer one that is most worthy, or has most need, to one that is less so, or has less occasion. Or if this is extended to charity, as it is most commonly understood, and which the context seems to favour, it then points out the great discernment and caution which are necessary to be used, to know who are real and proper objects. The direction does not seem to include common and daily charities, which offer themselves continually, almost in every quarter, wherein one need not be so scrupulous as to examine strictly into the merit or the particular wants and circumstances of all that apply to us; lest, if we are too nice and exact in our inquiry, we lose frequent opportunities of exercising our liberality, and being too wary in the distribution of our alms, draw upon ourselves the murmurs and curses of the poor; but rather to be inquisitive after and assist distressed merit or persecuted piety, such as are come to poverty not through their own fault or idleness, as is the case of such as make a trade of begging, but unfortunate persons, unhappily reduced through some sudden calamity or accident, modestly concealing their misfortunes, or silently declaring their wants by a sad expressive countenance, or such as suffer for righteousness' sake, and are in bonds and afflictions for the testimony of the truth. It is of charity done to such worthy objects as these we are to understand our Saviour, when he says, "I was a-hungry and ye gave me meat;" and not "to imitate (says St. Jerome) the custom of many in the world, who are unwilling to distribute to the neces-

sities of the saints, and are regardless of the real wants of their poor neighbours, and yet lavish away the superfluity of their money, which would make many distressed families happy, upon entertainments and diversions."

Ver. 3. *There can no good come to him that is always occupied in evil, nor to him that giveth no alms.*] This does not seem rightly translated. By the disjunction it looks as if two different persons were here spoken of, whereas the fate only of the uncharitable sinner is hinted at. The sense is, that the sinner who giveth no alms cannot expect to be forgiven; charity being an appointed means of procuring God's favour and reconciliation, and an atonement that will be accepted for the multitude of sins. And so the Vulgate seems to take it, *Non est ei bene, qui assiduus est in malis, et elemosynas non danti.* Alms-giving was accounted by the Jewish doctors one of the essential parts of their religion, and the rabbins call it, as well as the sacred writers, by the name of righteousness. As by this merciful appointment God has shown his tender regard for even the meanest of his creatures, so the Jewish synagogue was very careful to execute the orders of God in this respect. We learn from their writers, that in every synagogue there were two treasury chests; one for poor strangers, and the other for their own poor. Those that were charitably inclined put their alms into these chests at their coming into the synagogue to pray, thereby to recommend their devotions, and forward the holy work they met about. Upon extraordinary occasions, when times and cases of calamity called for it, they made collections, upon which occasions the ruler of the synagogue gave orders to ask everybody for his charity. And the primitive Christians were so exemplary for their charity, that no beggars were seen among them, nor did they extend their benevolence to their own poor only, but even to those of their enemies; which behaviour was so affecting, that even Julian the Apostate proposed it as a pattern to his own subjects (*Sozom. Eccl. Hist. lib. v. cap. 16. Just. Mart. Apol. 2.*)

Ver. 4, 5. *Give to the godly man, and help not a sinner. Do well unto him that is lowly, but give not to the ungodly;* &c.] The former part is repeated, ver. 7, not by any mistake, but to inculcate, probably, that in the distribution of our charity we must make a distinction of the persons or objects on whom we bestow it. The godly and lowly man (for they are equivalent terms in scripture), as most deserving of our help, is most entitled to it; and we have this farther comfort and encouragement, that he will not abuse our kindness, but be thankful to us for all the good offices which he receives, and to God for every benefactor he raises him up. But the sinner will be so far from making any acknowledgment of our kindness, or indeed any good use of it, that probably he may strengthen himself in his wickedness thereby, or abuse our kindness, and apply the means afforded him to our prejudice and disadvantage. And therefore, in the following part of the verse, the advice is, "Hold back thy bread, lest he overmatch thee thereby." Prohibe panes illi dari, *Vulg.* Which not only seems to mean, that we should not support the sinner, or any worthless object, in his indigence, as we do others in the same condition, but that we should discourage others from being kind to him, acquaint such as are strangers to him with his character, and how unworthy he is of their favour and charity, and not suffer one of so little worth to receive what others want as much, and deserve much better. From hence it appears, that the duty of almsgiving, as it was enjoined and practised in the times of this writer, was more restrained than under the gospel. For under the latter every person, though he be as odious to us as a Jew to a Samaritan, is to be esteemed our neighbour, and as such to be relieved by us; nor are our good offices and kindness to be refused even unto sinners, as the merit of persons is to be no rule of our charity, and the doing acts of benevolence to those that least deserve it is the very method of the divine goodness, and as such is recommended in scripture to our imitation. I shall only observe, that the construction of the Greek in the latter part of the fifth verse, *ἐν πᾶσιν ἀγαθοῖς οὐκ ἔστιν ποιήσης αὐτόν*, is very singular, but agreeable to the Attic dialect. There are several instances of this syntax in the New Testament (see Mark xiii. 19. John ii. 22. iv. 50. 1 Cor. vi. 19). But Eph. ii. 10, *κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ Θεός, κ. τ. λ.* comes nearest this passage (see more instances, *Glass. Philol. Sac. lib. iii. de pronomine.*)

Ver. 6. *For the most High hateth sinners, and keepeth them against the mighty day of their punishment.*] This last sentence is omitted in the Vatican edition. The Vulgate transposes it, and joins it to the end of the fourth

verse, rendering, *Custodiens eos in diem vindictæ*, without the epithet. The "mighty day of punishment" is equivalent to *ἡμέρα κρίσεως* (2 Pet. ii. 9. iii. 7. 1 John iv. 17), and to *κρίσις μεγάλης ἡμέρας*, Jude G. *Ἐρησθεσθαι* and *φωλιττεσθαι* among the Greeks answer to *reservari* and *custodiri* among the Latins, and are all of them elegantly used of delinquents reserved and secured for future punishment. Thus Prov. xvi. 4, *φωλισσαι ὁ ἀσεβὴς εἰς ἡμέραν κινήσῃ*, an expression similar to that of this writer (see also Acts xxv. 21). Ovid too has *Pœne crucianda reservo*.

Ver. 10. *Never trust thy enemy.*] Neither thy present nor quondam enemy, because he will not soon forget former injuries received, but will revenge himself when opportunity offers. Nothing is more rare than a solid and lasting reconciliation, according to that of Horace:—

Male sarta

Gratia nequam coit, et rescinditur. (Epist. lib. i. ep. 3.)

He that is hurt and injured with difficulty forgets it, and he that hath done the wrong cannot easily persuade himself that the other has forgot it, so always suspects him; he hates him, because the injured person is a constant reproach to him whenever he meets or thinks of him; and imagining him to resent the first injury, is always ready to return a second. Mr. Pope has excellently described this,

"Forgiveness to the injured does belong,
But they ne'er pardon who have done the wrong."

For like as iron rusteth, so is his wickedness.] The ancients, speaking of envy, malice, and hatred, often make use of the comparison of rust to display their ill effects. Thus Horace:—

*Hic nigra succus loliginis, hæc est
Ærugo mera.* (Lib. i. Serm.)

And Martial:—

— *Nimisque æruginè captus
Allatras omnem, quod tibi cunque datum est.*

The sense is, that as brass (*Χαλκός* in the Greek, *æramentum* in the Vulgate), though you take never so much pains to rub it clean and polish it, will quickly again contract a green rust; so an enemy, though seemingly reconciled, will hide his evil dispositions and lurking intention for a time, but will sooner or later return to his old rancour and wickedness; for though he knows how to dissemble to advantage, yet the root of malice and bitterness being still in him, it will be sure to put forth.

Ver. 11. *Though he humble himself, and go crouching, yet take good heed, and beware of him.*] i. e. Such a designing person will put on a friendly appearance, will look humbly, and act submissively, that the person on whom he intends to seize and vent his malice may lie the more open to his premeditated assault. He is therefore the more to be suspected for this piece of artifice, and to be looked upon as concealing some design of mischief under such a cringing behaviour; he only waits an opportunity, when he may be revenged more securely, and injure you most effectually, for the disagreeable submissions he has been obliged to, so much against his inclination. The psalmist describes such a designing and dangerous person in the self-same terms, "he falleth down and humbleth himself, that the poor may fall into the hands of his captains (Ps. x. 11). Nor is such a prudent caution inconsistent with the behaviour required towards enemies, even under the gospel. For though we are commanded to love them, yet are we not commanded to make them our confidants; though it condemns hatred, and returning evil for evil, yet it allows a proper care and reasonable distrust of such as we know bear us no good will. For there is a great difference between not injuring, or even being ready to assist them, and the putting ourselves in their power, and making them our bosom friends, and lying at their mercy by too great a freedom and openheartedness. Even among our confessed friends all are not intimates, nor have we the same confidence in, or equal reliance upon all; we know and can judge how far each may be trusted and depended on, and deserves to have a greater or less share in our esteem and confidence: and with respect to our enemies, prudence does not certainly require less care and circumspection to be observed, whose pretended friendship is only for their own advantage. Ecclesiastical history furnishes us with many instances of saints and holy fathers, who, being upright and well-meaning themselves, and suspecting no harm from others' affected civility, have been deceived, imposed upon, and almost ruined, by the artifice of false and designing friends. Such was Greg. Nazianzen, whom Maximus, the cynic philosopher, having gained upon by

his complaisance, address, and insinuation, the use this subtle impostor made of the friendship indulged him was, to deery his patron and master secretly, to set himself up as his rival, and to endeavour to dispossess him of his bishopric; concealing his ambitious design under the deceitful veil of being his disciple and admirer (Cave's Lives of the Fath. 296. 7). This instance shows us the justness of our author's observation in this and the following verse, to take good heed and beware of such intriguing persons, whose friendship is self-interest, and their familiarity a view only to their own gain or promotion; who, however humble they appear, mean to stand up in thy place, to seize upon thy office or dignity, *τὴν καθέμεν σου*, and hope to rise by thy fall.

Thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.] The Vulgate and Jerome's bible wholly omit this. The present reading of the Greek, *γνωσθὲ ὅτι οὐκ εἰς τέλος κατῴωσται*, seems to be corrupt, and yet it is in all the editions: I would either read *ἀκατῴωσται*, or with Grotius, *ἄκατῴωσται*, cognosces non esse planè emaculatum. And thus Tacitus, *cavens esse flagitiis emaculatum* (Annal. lib. vi.). This writer here alludes to mirrors of metal, generally of brass, which were used in ancient times; of some of which was the laver of brass made, Exod. xxxviii. 8. The nature of these is such, that when once the rust has eaten into them, though they are wiped carefully, and all endeavours to remove it, it will be perpetually returning, and sometimes is confirmed to that degree that it can never be gotten out, and quite spoils the polish of the mirror, and by that means renders it useless. Such is the concealed hatred of a false friend, reconciled only in appearance; his resentment, which is firmly riveted, will soon break out again, and you will perceive and experience his old rancour.

Ver. 13. *Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?*] *ὄφια* may either mean wild beasts in general, or serpents and vipers, and such like venomous creatures. There was a sort of physicians among the Hebrews, Calmet calls them *enchanters*, who took upon them to charm serpents, and hinder them from stinging, or to cure those that were stung, by enchantments and spells. It does not appear there was anciently any medicine invented or found out for the cure of the bite of a venomous animal, such as modern times have discovered; and therefore these enchanters often failed of success, and their pretended charms proved ineffectual. They were, notwithstanding their boasted spells, sometimes bit by them themselves, and lost their life by their poison. Jeremiah alludes to these noxious creatures, and the supposed cure by spells, when he says, "I will send serpents and cockatrices among you, which will not be charmed" (viii. 17); as does the psalmist, who describes the adder as sometimes stopping her ears, and refusing to hear the voice of the charmer, though he charmed never so wisely (Ps. lviii. 4, 5). The sense of the author in this passage either is, that the keeping company with sinners is contracting a certain infection, and sucking in a deadly poison; that they are like so many wild beasts, slaying the souls of men; that persons warned of the danger of such evil communication, who will, notwithstanding, associate with them, and run into mischief, fall unpitied, and may thank themselves for their ruin; or from the context we may suppose the meaning rather to be, that as one does not pity those who boast of their skill to charm serpents, and have the rashness often to handle them, if they are at last bitten by them, because they voluntarily run into such danger, and vainly thought to escape that harm by art which St. Paul once did by miracle: so neither is any pity due to one who trusts to a seeming and false friend, one suddenly taken into favour from an inveterate enemy, a person that one knows not thoroughly, or has reason to know by past experience too well, ever to expect any good from him for the future; to adopt such a one, upon whom so little dependence can be fixed, either as a companion or friend, is courting danger, and betraying one's own safety.

Ver. 16. *An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, will not be satisfied with blood.*] This is a fine description of the fawning parasite, who flattereth with his lips, but imagineth mischief in his heart. The psalmist describes such, when he says, "They give good words with their lips, but dissemble in their double heart." They have honey upon

their tongue, and the poison of asps under it, which Plautus well expresses,

In melle lingue sunt sita atque orationes
Lacteque: corda felle sunt sita atque acerbo aceto.
(In Trucul.)

Believe, therefore, neither their words, looks, nor even their tears; they are false and designing, the tears of a crocodile, who aims to devour its prey the next moment; "Nullæ sunt majores, periculosioresque insidiæ, quam quæ sub nomine amicitia, et officii simulatione occultantur," says Cicero. It was by her false tears that Samson's wife deceived him, and got from him the secret of the riddle; and through her deceit, "unto the strong came forth bitterness;" and by the same artifice Delilah stole the intelligence from him wherein his mighty strength lay. Against such sort of deceivers, who have the art of moving by their tears, Ovid gives this caution,

Neve puellarum lachrymis moveare, caveto;
Ut fereat, oculos erudiere suos. (De Remed. Amor.)

It was thus that Ishmael, the son of Nethaniah, slew all those Jews that were marching to join Gedaliah, by going out in a friendly manner to meet them, by discoursing freely with them, and treacherously weeping all along as he went (Jer. xli. 6, 7). By which artful deceit he prevailed to slay numbers of them, and cast their dead bodies into the midst of a pit. Solomon gives the like description of such dangerous dissemblers, "He that hateth, dissembleth with his lips, and laveth up deceit within him; when he speaketh fair, believe him not, for there are seven abominations in his heart:" i. e. many artifices and tricks lie concealed there to surprise and ruin thee. The rendering of the LXX. is much stronger and closer to our purpose, χείρα πάντα ἐπιπέσει ἀποκαλύψουσ ἐχθρός, ἐν τῇ καρδίᾳ τεκταίνεται ἔδουλος: εἰς σου εἰρήνη ἡ ἐχθρός μεγάλη τῆ ψαυῆς. κ. τ. λ. (Prov. xxvi. 24, 25. See Ps. xii. 2. lxi. 4. Jer. ix. 8. 12. Ezek. xxxiii. 31).

Ver. 17. *If adversity come upon thee, thou shalt find him there first;* Ἰπρότερον, i. e. first before others, either to satisfy his ill-natured curiosity, and to be a witness of your disgrace, or that he may have the pleasure to insult you under your humiliation and affliction. Some editions have πρότερόν σου, i. e. first or nearest to your person. And thus Calmet and Messieurs of Port-Royal render, Vous le trouverez le premier auprès de vous. Ἰπρότερόν σου seems harsh in this sense, might not πρό ἐταίρων σου be the true reading? i. e. he will be the first officiously to intrude himself, even before your friends and acquaintance.

Ver. 18. *He will shake his head, and clap his hands, and whisper much, and change his countenance.* i. e. He will shake his head at thee by way of contempt and insult (see Eccles. xiii. 7); clap his hands, in token of his rejoicing at thy misfortunes, and spread many false reports about thee secretly, by insinuations and whispers, and be quite another person from what he appeared to be; or rather, the man will then show himself in his true colours.

CHAP. XIII.

Ver. 2. *Burden not thyself above thy power—and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.* When thou choosest a friend, choose an equal. one of the like state and condition with thyself. In friendship, as in marriage, too great a difference of circumstances, age, and condition is dangerous, and often the occasion of unhappiness. Pares amici, is the poet's advice in friendship, as nubi pari is in marriage. The friendship and confidence of great folks flatter indeed the ambition of persons of a lower rank, they think it an honour to be distinguished by them, and propose great advantage to themselves by such an acquaintance, but at length they are convinced of their folly, and have cause to repent of their intimacy. According to that of Horace,

Dulcis in expertis cultura potentis amici,
Expertus metuit.

They propose, indeed, to raise themselves, and make their fortunes by paying their court to great men; but they are often disappointed in their pursuit, sacrificing in the mean time their liberty to a prospect of grandeur, and are at best but splendid slaves. Nunquam est fidelis cum potente societas, is the motto of one of Phædrus's fables, which he illustrates also by the instance of the kettle and earthen pot. There is the like comparison, too, in Æsop, and upon the same occasion, near three hundred years before

this writer, to which probably he alludes. The man of wealth and power encourages the weaker vessel in the language of the brazen pot, Ne mutuas, curabo enim ego ne tu allidaris; but the answer of the other contains a fine moral, Collisio certe cum meo fiet periculo, decretum mihi est a te disjungi; for when either the rich and the poor, the strong and the weak, engage together, the weak are sure to be sufferers, and to lose the little they have, and sometimes their liberty and lives. Plautus illustrates the inconvenience of an unequal match by simile of an ass sinking under too great a burden,

Venit mihi in mentem, te esse hominem divitem
Factiosum: me item esse hominem hominum pauperrimum
Nunc si filiam locassem meum tibi, in mentem venit,
Te bovem esse et me esse asellum; ubi tecum conjunctus siem,
Ubi onus nequam ferre pariter, Jacam ego asinus in luto.

Where the poet, like our author, compares an unequal engagement to an over-heavy burden, and makes such a match to be no less a folly, than for a contemptible animal to vie with one of an overgrown size. We have a celebrated instance of the danger of having fellowship with one too mighty, and depending upon such a one for safety and protection, in what happened to Ahaz, king of Judah; he called in to his assistance Tiglath-Pileser, king of Assyria, and made an alliance with him; the consequence was, he secured himself against Pekah, king of Israel, and Rezin, king of Syria, but he delivered himself into the hand of a more formidable and powerful enemy, who, as the text expresses it, distressed him, but strengthened him not (2 Kings xvi. 7. 2. Chron. xxviii. 20).

Ver. 3. *The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must entreat also.* The rich man adds one injury to another, civil and abusive language to some acts of violence and oppression. He invades others' rights, and then, to justify himself, is angry as if he was the sufferer. The poor man is forced to submit to, and even ask pardon of, the rich oppressor, and to ask pardon as if he was the aggressor. This passage seems to be an imitation of Prov. xviii. 23, "The poor useth entreaties, but the rich answereth roughly." The reading of the Greek here is very different; that followed by our translators gives the best sense, and the truth of it is confirmed by history and experience. Men are often obliged, in the neighbourhood of the great, and find it to be their best way, to buy their peace by submission, and to compound for and dispense with lesser injuries, to prevent more and greater. One reads of fathers not only dissembling their grief and concern before a merciless tyrant, for the death of some of their children, but even flattering and commending him to appease his brutality, and to prevail on him to spare the rest. Thus Seneca, "Potentiorum injuriæ hilaris vultu, non patienter tantum ferendæ sunt" (Lib. ii. De Ira, cap. 33). Juvenal well describes the sad state of a poor man under the merciless power of an overgrown imperious person, in the following lines:

Libertas pauperis hæc est,
Pulsatus rogat, at pugnis concisus adorat,
Ut liceat paucis cum dentibus inde reverti.

Ver. 7. *And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn;* Though you may think it a favour to be invited often to his table, yet by the frequency or magnificence of his entertainments he will at length ruin you; for if you attempt to return his civilities, and treat him in the like manner, with the same elegance that he is used to, as perhaps he will expect two or three such treats, it will occasion much expense, and hurt your circumstances in the end, when he will laugh at your presumption for pretending to vie with men of fortune. The author seems to allude to Prov. xxiii. 1, which in the rendering of the LXX. comes near this place, ἐν καθήκτις δεῖπνῆν ἐπὶ τραπέζης δυνατοῦ, νοητὸς νόμι τὰ παρασθέντά σοι—εἰδὸς δὲ τοιαῦτα οὐ δεῖ παρασκεύασαι. Or the sense may be, He will invite you to his entertainments, and make much of you for a few visits; and when he has got what he wants from you, and drawn out of you what he has occasion for; he will afterward laugh at you and pretend not to know you.

Ver. 8. *Beware that thou be not deceived, and brought down in thy jollity.* Ἐν ἐπιρροσύνῃ σου; i. e. Take heed that thou be not reduced, or suffer in thy fortune by feasting and entertainments, for so ἐπιρροσύνη sometimes signifies (see Esth. ix. 19). Though a grateful temper, and an endeavour to show civilities to a benefactor, are to be commended; yet the ambition of entertaining the great, merely as such, for the empty pleasure of being thought considerable, or the vain eclat of having such grand acquaint-

ance, is to be condemned in one of a private fortune, and is an instance of extravagance and folly. The marginal reading, "Lest thou be brought down by thy simplicity," or imprudence, *ἐν ἀπλοσύνῃ σου*, is very proper; which the Vulgate also follows. We have in these, and some of the following verses, a lively image and representation of the behaviour of the rich and powerful towards such as are beneath them, and depend upon them. One sees the absoluteness of their will, haughtiness of their temper, the oppression and injustice, false caresses, artificial disguises, and deceitful promises, with which they impose upon their credulity and simplicity, expecting an assiduous and often expensive attendance from them, till at length they have reduced them to a state of indigence: and then they abandon them in their distress, and make them the subject of their contempt and railery. Those, therefore, says a pious writer, who truly love God, pay not their homage to such golden idols; as faith assures them, that in their state of humility they are greater than the lords of the world, and that they degenerate from the nobleness of their spirit, if their ambition carries them to aspire after any thing but heaven.

Ver. 9. *If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.*] The advice is not to refuse such invitation, which would be looked upon as rudeness and ill-breeding, but to accept it modestly, to behave decently, to go but rarely, and to withdraw discreetly. Probably this writer alludes to Prov. xxv. 17, "Withdraw thy feet from thy neighbour's house, lest he be weary of thee, and so hate thee." Where the Interlinear version has, *Rarum fac pedem*; and so the Hebrew and Greek. If such a conduct is advisable with respect to private persons, our neighbours, much more are reservedness and caution to be observed as to frequency of visits, and a proper distance and carriage towards the great, our superiors. Experience confirms this advice of the wise man, to retire from rather than run after persons of figure and distinction, because they usually despise such as press upon them too much; they grow tired of them, and though their politeness keeps them from saying so, they esteem such as officious impertinents. We should therefore approach them, says an ancient writer, as we do the fire, not too near, for fear of being scorched, nor at too great a distance, so as to receive no benefit from it. As we should not be too forward and bold in intruding, so neither should we be so negligent of our own interest, as to forego an acquaintance, which may some time or other be beneficial to us; neither offend by our constant presence, and over fondness to be remembered by them, nor yet by so long an absence, as to occasion our being forgotten and overlooked by them. We should be dutiful and respectful to them, but not servile or abject; neither too much admire nor too much fear the persons of the great, so as to betray the ease of virtue by any faulty compliance. This has been the case of many eminent persons in the church, and even some of the great lights of it, as appears from ecclesiastical history, who, having more of the innocence of the lamb, than the courage of the lion, have not been sufficiently upon their guard in treating with persons of great authority and power; but, through promises and caresses, or fear of disgrace and punishment, have abandoned the defence of the truth and been surprised or rather forced into resolutions, which they have repented afterward.

Ver. 11. *Affect not to be made equal unto him in talk.*] All the printed copies read here, *μη̄ ἐπειε ἐπισηγορεύειν*. The true reading undoubtedly is, *μη̄ ἐπειε ἐπισηγορεύσθαι* (see Grabe's Proleg. tom. iii. cap. 2). The reason for such a reservedness of speech before great persons, follows in the next verse, "Cruelly he will lay up thy words." The copy which our translators follow, I presume, had *ἀνελεθρίμων συντηρήσει λόγους σου*, but the rest have *ἀνελεθρίμων ὁ μὴ συντηρῶν λόγους*, which, if it has any sense, means, that he that guards not his tongue, watches not over his words in such company, wants pity for himself, and is unmindful of his own interest. And thus Calmet expounds it, *Celui qui ne garde pas sa langue, ou qui ne veille pas sur son discours, manque de pitié pour soi-même*. But the sense given in our version seems preferable, which is confirmed by the Vulgate, *Immitis animus illius conservabit verba tua*; i. e. If a prince or person of great power takes occasion, from your words, of jealousy, mistrust, or offence against you, though he says nothing for a time, he will afterward show you that he treasured up what was spoken, and give you a proof of his resentment. He will use you here ill, and perhaps imprison you; but whatever treatment you meet

with of this sort, ascribe it to your own imprudence, it being too open and unguarded. Thus Tiberius used to do, *Verba, vultus in erimen detorquens, recondebat*, as Tacitus observes of him. And Scjanus's temper, as described by that writer, was the same; *Odia in longum jaciebat, quæ reconderet, auctaque promeret*.

Ver. 13. *Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.*] The first sentence, as it is in our version, contains a necessary piece of advice and caution as to our general conduct, but the Vulgate confines it to hearing in particular, *Attende diligenter auditu tuo*. And indeed some Greek copies have, *εὐρησσοῦν καὶ ῥηθες ἀγέλα τοῦ ἀκοῦεν*; i. e. Listen to a great man when he is talking, with much attention and respect, and at the same time with such circumspection as not to seem inquisitive, or prying into his affairs; be as watchful and cunning in not being any ways surprised, as one that feigneth him asleep, and is awake all the time. And thus Bossuet, *Vigilem te volo, sed instar somnolenti*. As inattention betrays neglect and contempt, so too much attention in you, and too great a curiosity, may raise jealousy and suspicions in him against you. In the court of princes, and levees of great men, the grand secret of behaviour is, says Calmet, to have ears and hear not, eyes and see not, and a tongue and speak not. To hear every thing, and divulge nothing; to observe all that passes, and in appearance to be quite absent; to make just reflections on men and things, and seemingly to mind nothing, and be wholly incurious as to everybody, and their concerns. Such a conduct, if it raises not to a man friends, will be sure to create him no enemies. This masterly stroke in politics, and many others which might be mentioned, show this writer's nice discernment, his knowledge of courts and public life, and the justness of his observations made on both; and contains a higher sense, and more agreeable to the context, than the common interpretation of attending to, and meditating upon, what is delivered and spoken.

Ver. 17. *What fellowship hath the wolf with the lamb? so the sinner with the godly.*] The wise man having taken notice of the inconvenience and often danger of the poor keeping company with the rich, the weak with the powerful, the slavery of courts, and the proper carriage to be observed towards great men, he farther confirms his first thesis, that all persons ought to cultivate fellowship with those of the same rank and condition, by instancing in the godly and the sinner, who can much less than the other maintain friendship, and keep up an intimacy together, because their way of life, sentiments, inclinations, morals, and conduct, are disagreeable to each other, as dissonant as those of the wolf and the lamb: the one innocent, gentle, and amiable; the other, mischievous, outrageous, and devouring. For as a mutual resemblance of manners, likeness of views, interests, and designs, and as it were a sympathy of souls, are no less approved means of uniting persons, than equality of state and condition; so, where these are wanting, or disagree, an intimacy cannot long subsist, and extremes may as well be supposed to meet, or contraries coalesce, as a harmony subsist between the godly and the sinner, whose pursuits are so widely different. Thus, Cicero, *Ob nullam aliam causam boni improbis, improbi bonis amici esse non possunt, nisi quod tanta est inter eos, quanta maxima esse potest, morum studiorumque distantia* (De Amicit.). The comparison of the wolf and the lamb, whose union is inconsistent in nature, is often made use of by Horace, and other writers, to show the impossibility of a friendship improperly contracted. And when Isaiah, prophetically to show the blessed effects of the gospel, and the great change it should produce in men's sentiments, uses the comparison of the wolf and the lamb dwelling and feeding together, he introduces that allusion to intimate, that the true religion should reconcile, and make one, those whom the vices of heathenism had so variously distracted and divided; that persons, the most separated in interest, inclination, religion, and climate, should then happily unite, and compose one church (Isa. xi. 6). In scripture, the disagreement of God and Belial, and their respective votaries, is well represented by the metaphor of light and darkness, which are quite incompatible, and mutually destroy each other.

Ver. 18. *What agreement is there between the hyena and a dog?*] As to the fact of the natural antipathy between these two animals, it is confirmed by various testimonies. There is a remarkable one in Oppian; after having mentioned that the skin of the hyena will fright away all dogs,

he adds, that if a man make shoes of the skin, the dogs will not follow after nor bark at him :

Καί σε κύνες κεινοῦσιν ἐμβριβαδῶτα πιδόσιν
 Ἀντίον οὐχ ἴλουσι. (De Venat. lib. iii.)

Pliny mentions the like of the tongue, "Eos qui hyænae linguam in calcamento sub pede habeant, non latrari a canibus" (Lib. xviii. 8. Nat. Hist.). Ælian likewise confirms the account of this irreconcilable hatred between them; he says, that the hyena is a voracious animal, that imitates the voice and vomiting of a man, and by that artifice entices the dogs out, whom it instantly devours (Hist. Animal. lib. vii.). And with this account agree Arist. Hist. lib. viii. cap. 5. Plin. lib. viii. cap. 30. Chrysost. in S. Marc. Hom. 13. This father adds another remarkable particular, that dogs are struck instantly dumb, and cannot open, when they approach the very shadow of the hyena: others say, that it stupifies and makes them giddy, and that the flesh of it eaten is good against the bite of a mad dog. Bochart enumerates many such whims, and calls them, Magorum atque Arabum nugas (Hieroz. lib. ii. cap. 56). The Arabic version of this place changes the hyena into another animal, Quorsum versetur canis cum lacerto, which he shows to be a mistake. The Vulgate, too, wholly omits the hyena, nor does it substitute any other animal to form the comparison, Quæ communicatio sancto homini ad canem? This mistake, he thinks, arose from the transcriber not understanding what the hyena meant, and therefore changed it for *homini*, and afterward added *sancto*, to preserve the opposition between holy and impure persons, called dogs, Rev. xxii. 15. in loc. sup. citat. The Greek copies all agree in *ἄνθρωπον*, and countenance the literal, rather than a metaphorical sense; which probably was a marginal gloss, and crept into the text. However this be, the author introduces this simile to intimate, that the rich are often great oppressors, that they swallow up the needy, and "make the poor of the land to fail" (Amos viii. 4). That what a lion is in the forest, as it follows in the next verse, such is an over-wealthy, powerful person, with respect to the helpless and poor.

Ver. 22, 23. *When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely and could have no place. When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds; but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.* [If riches are wanting, the best qualifications are taken no notice of; you are on that account esteemed as a person of no consequence or worth, and instead of being befriended in a low condition, you will meet with affronts and injuries sooner. According to that of Horace,

Est animus tibi, sunt mores, et lingua, fidesque;
 Si quadringentis sex septem milia desint,
 Plebs eris. (Epist. lib. i.)

But the rich man is caressed and courted: he has instantly all endowments and qualifications, all good qualities both of body and mind. Thus the same poet:

Omnis enim res
 Divitiis paret, quas qui construxerit, ille
 Clarus erit, fortis, justus, sapiens etiam, et rex. —
 Et quicquid volet. (Sat. lib. ii.)

Thucydides well observes, *δεινὰ εὐπραγία συγκροῖται καὶ οὐκίσασι τὰ ἐκείνων ἀμαρτήματα*, that prosperity is of great advantage to hide men's failings and defects, which Sallust has imitated with great conciseness and strength, "Res secundæ mire vitii sunt obtentivi." And Theognis as beautifully expresses the disadvantage of poverty, to disparage all that a necessitous man can offer, or speak, when he says, that it makes a man tongue-tied, *γλώσσα δὲ οἱ δέεται*. But none of the sayings of the ancients exceed the beauty of our author's sentiments on the occasion, particularly in ver. 21—23, where the antitheses is elegant, and well preserved. I shall only observe, that our version has not fully expressed *οὐκ ἔδδθη αὐτῷ τόπος*, which means more than that he could have no place; viz. that he was not commended or honoured for his wise reflections: and so *τόπον δίδουσι* is to be understood in many places of this writer (see vii. 3. 14. xxxviii. 12): whereas if the rich man talks loosely or profanely, speaks *ἀσέβηρα*, things not fit to be named or repeated, the sparkling of his wit is admired, as if wit was consistent with indelicacy, or what is shocking can be pleasing.

Ver. 24. *Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.* [Ἐὰν μὴ πρόστιν ἀμαρτία in which there is no sin by the means of acquiring them, or when they are honestly got; which is a better

sense than that of our version. The author, in the observations he has made above on the different states, does not condemn riches as such, nor universally justify or approve a state of poverty. For there are rich men who do honour to their great fortunes by the good use which they make of them, and there are poor men who disgrace even their low estate, by their pitch of wickedness. To the one, riches are good when gotten lawfully, enjoyed moderately, and dispensed liberally; and when they are free from the sins of avarice, pride, luxury, and forgetfulness of God, which too commonly attend them, they are blessings. To the other, poverty is an evil when it is accompanied with impatience, murmuring, coveting other men's goods, or actually seizing upon them, which persons of a very indigent condition are often guilty of. It appears, therefore, that riches are not positively good in themselves, but it is the good or ill use of them only that denominates their worth and value: by the one they become the means of blessedness, and by the other they are made the occasion of falling. St. Bernard has wisely determined this point, *Aurum et argentum, et cætera hujusmodi, quantum ad animi bonum spectat, nec bona sunt, nec mala: usus horum bonus, abusio mala, sollicitudo peior, quæstus turpior* (Lib. iv. de Considerat.). And so St. Chrysostom, commenting on this passage, *οὐκ ἀλλῶς ἀπὸ κτημάτων, κ. τ. λ.* Non simpliciter a divitiis nascuntur mala, sed ideo quia qui illas receperunt, eis nesciunt recte uti. Quia et Abraham dives erat et Job, et non solum nihil damni eis accidit a divitiis, sed et clariores fure: quia non in usum suum tantum has possidebant, sed ut eis jurentur etiam alios, quorum succurrerent inopia (Hom. 66. in cap. 48. Gen.).

Ver. 26. *A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.* i. e. The studious and contemplative man employed in deep researches, or in writing and expounding dark and obscure parables, has not that gay brisk countenance, as one that is at ease, and whose mind is perfectly without care. Study and intense application are apt to abate a man's vivacity, to flatten the spirits, and give a serious and grave turn to the countenance. For whereas joy discovers itself by sparkling eyes, an elevated brow, a free air, and an open aspect; intense contemplation, on the contrary, is denoted by fixed eyes, a contracted brow, a composed air, a settled or stern countenance, deliberate speech, or profound silence. These are tokens of a mind deeply engaged in intricate speculations, in painful and recondite disquisitions: and so laborious and fatiguing is close application both to body and mind, that Solomon very justly pronounced, "much study to be a weariness of the flesh" (Eccles. xii. 12); and that great experience of wisdom and knowledge was, as well as other pursuits, a vexation of spirit.

CHAP. XIV.

Ver. 1. *Blessed is he that hath not slipped with his mouth, and is not pricked with the multitude of sins.* Our translators follow the Complut. edition, which reads, *ἐν πληθεὶ ἁμαρτιῶν*, but the more general reading is, *ἐν λόγῳ ἁμαρτίας*, in tristitia delicti; as the Vulgate has it. And so the marginal reading is, which does not mean, as some have interpreted, that a man is happy who is not affected with sorrow and remorse for his sins, for he that is so affected, and has a true inward compunction on that account, has the best title to, and prospect of, blessedness; but the sense of the whole verse is, that the man is happy, and highly to be commended, who, when poverty or any outward calamity lies heavy upon him, betrays no impatience, nor charges God foolishly by any murmur against him or the dispensations of his providence, nor, by a criminal dejection and sinful despondency, utters any thing reflecting upon his honour or justice.

Ver. 2. *Blessed is he whose conscience hath not condemned him.* Μακάριος οὐ οὐ κατέγνωσεν ἡ ψυχὴ αὐτοῦ. This is a Hebraism. Glassius produces many instances in the New Testament and other writings of this construction. Grotius contends, that the true reading is, *μακάριος οὐ οὐ ἀπέγνωσεν ἡ ψυχὴ αὐτοῦ*, "Blessed is he who does not despond or despair under tribulation;" which is confirmed by the next sentence, "Who is not fallen from his hope in the Lord." And this seems to be the sense of the Vulgate, *Felix qui non habuit animi sui tristitiam*. And thus Calmet, *Heureux celui dont l'ame n'est point tombée dans le découragement*. Or the sense may be, That a good conscience is the ground of a religious assurance, like that of the apostle, "Beloved, if our heart condemn us not, then we have confidence towards God."

Ver. 3. *Riches are not comely for a niggard: and what should an envious man do with money?* [i. e. Riches do not become the sordid person, are of little service to ἀνὴρ μικρολόγῳ, viro cupido et tenaci, in the Vulgate, which is hardly expressive enough: for it means one is sparing of using them even upon necessary occasions. Theophrastus well defines μικρολογία to be, φειδωλία τοῦ διαβόρου ὑπὲρ τῶν καρῶν. Βάσκανος, though it is often used in the sense of *envious*, as our translators and the Vulgate render, yet here means *covetous*: and so it is often used in this book (see ver. 6. 8 of this chapter, &c. xviii. 18. xxxvii. 11). And so Grotius and Bossuet take it. The covetous man is so far justly styled envious, as he grudges the use and enjoyment of his wealth both to himself and others. This vice of covetousness so blinds the minds and hearts of those that are possessed with it, that they do not see its folly and deformity; they are apt to give the name of prudence, frugality, economy, or of some other virtue to a detestable sordid passion, which makes them enemies to God, to mankind, and even themselves.]

Ver. 4. *He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously.* [The Vulgate rendering, qui accervat ex animo suo, probably is a mistake; it would have been better expressed by anima sua. The Greek ὁ συναγαγὼν ἀπὸ τῆς ψυχῆς αὐτοῦ, literally rendered, is, "He that gathereth from his life," i. e. by his pinching manner of living, by depriving himself of even necessities to enrich himself the more, lays up only for an extravagant heir, who will spend profusely in riot and luxury what he had been amassing with so much care and solicitude. And thus the Syriac, Qui sibi met detrahit, colligit aliis. And the Arabic is to the same effect. Our author has the same observation, xi. 18, "There is that waxeth rich by his wariness and pinching, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die" (see note on that place). Solomon has many fine thoughts upon the occasion (see Eccles. ii. 18. iv. 7. 8. vi. 2): and the poets have with great sharpness exposed this vice in their satires. Juvenal particularly takes notice of the vanity of starving a man's self to raise a family, and calls such a mean and sordid way of living, in order to die rich, folly and madness.]

Sed quò divitiis hæc per tormenta coactas?
Cum furor haud dubius, cùm sit manifesta phrenesis,
Ut locuples moriaris, egentem vivere fato. (Sat. xiv.)

But nothing can be more just than our author's reflections upon this vice, and the reasons which he gives against it, which he pursues to the end of the nineteenth verse.

Ver. 7. *If he doeth good, he doeth it unwillingly; and at last he will declare his wickedness.* [Καὶν εὐποιῶν ἐν λύθῳ ποιεῖ. If he does any good he does it ignorantly, he forgets himself, or does it by chance and accident. And thus the Syriac: Quod si casu benefecerit, imprudens, ac per errorem facit, with which the Arabic agrees. The copy which our translators follow reads, καὶ οὐ ἐπιούσῳ, οὐκ ἔκων ποιεῖ. The Vulgate, it is observable, retains both; Si bene fecerit, ignoranter et non volens facit. Nor is Drusius's conjecture to be despised, who would read, ἐν λύθῳ, καὶ οὐκ ἔκων ποιεῖ, dolens, et invitatus facit. The sense of the latter clause is, that if such a wretch stumbles upon a good action, yet the manner of his doing it in such a grudging way, as if it was extorted from him, quite spoils the grace of it, and takes off from its merit. It is, in the language of Isocrates, τὴς χάριτας ἀχαρίστως χαρίζεσθαι. Some tincture of sordidness will discover itself, and adhere to all he does. And if a good action by accident drops from him, the miser soon again stands confessed. Grotius by ἐν ἐπιούσῳ understands the end of his life; that he will maintain this niggardly temper to the last, and manifest it in some instances at his death, particularly in the ordering of his funeral, and preventing the expenses of it. Phædrus well exposes such a stingy carefulness:

Tibi dico, avaræ, gaudium hæredis tui,
Qui circumcidis omnem impensam faneris,
Libitina ne quid te tuo faciat lucræ.

Ver. 8. *The envious man hath a wicked eye; he turneth away his face, and despiseth men.* Ὑπεροφῶν Ψυχῆς; i. e. He overlooks the wants and misery of other men. The Vulgate has, Dispicienti animam suam; i. e. the covetous man overlooks himself, disregards his own soul or life, and will not allow himself necessary food to keep himself in health, nor proper and convenient help and remedies in his sickness. By a wicked, evil, and envious eye, both in this and the sacred writings, is meant, the covetous man,

and by a good eye, the liberal person. Thus, Prov. xxiii. 6, "Eat not the bread of him that hath an evil eye;" i. e. of one that is grudging and covetous. See also xxviii. 22. Tob. iv. 16. Eccles. xxxi. 13. xxxv. 10. Matt. vi. 22. Mark vii. 22. where ἀγαθὸς ὀφθαλμὸς, "the good or liberal eye," is opposed to πονηρὸς ὀφθαλμὸς, "the evil or covetous eye." The reason of applying this epithet more particularly to the eye, seems to be, because the eye is that part of the body which takes most satisfaction in wealth, in beholding, contemplating, and turning it over (Eccles. v. 11). Hence covetousness is called "the lust of the eye," 1 John ii. 16, though, more properly speaking, this should be referred to the inward mind or judgment, as envy, covetousness, evil concupiscence, and the like vices, are said in scripture to proceed from the heart.

Ver. 9. *A covetous man's eye is not satisfied with his portion: and the iniquity of the wicked drieth up his soul.* [Like an insatiable guest, he thinks he never has enough, and is not pleased with part, οὐκ ἐπιπύλαται μερῶν the ordinary portion which the master of the feast gives to each of his guests does not content him; he grasps at, and devours in his imagination and wishes, what is helped to others; and his iniquity, i. e. his envy at what others have, gnaws and consumes his soul. He is just in no other instance but in punishing himself as he deserves; he is ingenious in contriving ways to torment himself, and by denying himself the comforts and even necessities of life, condemns himself as unworthy to live. The author alludes, says Calmet, to the ancient custom of dividing the victuals among the guests by equal portions, in which sense the miser is not pleased to be put upon the level with others. Or it may mean, that he bis portion of good things in this life what it will, he still wishes for and covets more; and this is the recompense of his wickedness, that his unsatisfied desires make him continually uneasy.]

Ver. 10. *A wicked eye envieth his bread, and he is a niggard at his table.* Φθονερός ἐν ἄρτῳ, grudges himself or others their bread, and pines himself and them by his coarse food and sordid entertainment. The Vulgate renders, Oculus malus indigens, et in tristitia erit super mensam; following a copy probably which had, ἐν λῆθῳ. And indeed this circumstance is a true test likewise of the covetous man, who is generally observed to be dull, dejected, and out of humour at his own table; he is uneasy at the expense, has not the heart to help his guests plentifully, or to make them welcome, but wishes them to be gone, or forces them by his cold reception to depart the sooner. Whereas the person of an open and generous temper invites you by his very looks, thinks he can never entertain his guests enough, and is always happiest when he has his friends about him. St. Chrysostom, enumerating the several particulars set down by this writer, which make up the covetous man, adds, "Certainly this picture cannot suit any thing in the shape of human nature, it can be neither man nor beast, but a picture made up of both, the stupidity of the one with the greatest degeneracy of the other."

Ver. 11. *According to thy ability do good to thyself, and give to the Lord his due offering.* [i. e. Do not through covetousness defraud thyself of necessities and conveniences, by forhearing to make use of those good things which God has given thee richly to enjoy, nor rob God of his offerings; but give him not only in proportion to thy substance, and what is strictly due, but freely, and of the best likewise, such choice offerings as are worthy of his majesty, Deo dignas oblationes, as St. Cyprian here renders, with the Vulgate. For the offering of the blind, or lame, or sick, for sacrifice, is, according to the prophet, "making the table of the Lord contemptible" (Mal. i. 7, 8). This also may be extended to tithes and offerings, that a man should not grudge to pay them to the Levite, God's minister, according to his appointment, nor diminish from the quantity, or injure him in the quality of them, nor alter the time and manner of paying them. The author, having fully described the vice of avarice, and the folly, malignity, and injustice of it, proceeds next to propose some remedies against it—as, to use the good things of life in the manner they were designed, to be hospitable to our friends and neighbours; to be charitable to the poor and distressed; to stop the immoderate cravings of avarice, by reflecting on the certainty and often suddenness of death, which will take away all at once a man has been so long amassing (ver. 12); to give liberally, therefore, before it seizes us, to be willing and have the merit of parting with some of our beloved wealth, before it of course leaves us, and we can hold it no longer, to lay up thereby a good foundation for ourselves against the time to come, and so

far prevent the extravagance of a spendthrift heir, who perhaps will neither thank us for what we leave him, nor take care to keep it, and may expose and droll on our memory for having been so tenacious and saving for him.

Ver. 16. Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.] Deprive not thyself of the innocent mirth and pleasure which the law permits on good days, for so the Hebrews styled their festivals, and rejoice with and entertain your family and friends on such public occasions. Nor at other times deny yourself the enjoyment of such good things as God has blessed you with, and given for your present use and comfort; but use them in the manner which God approves, free from intemperance and luxury, free from covetousness, and a criminal attachment to them. This seems to be the sense of ἀγλασον τὴν ψυχὴν σου, which is the reading in many Greek copies, and of δικαιοσυνον τὴν ψυχὴν, which obtains in others. The Vatican edition has ἀπάτησον τὴν ψυχὴν σου; i. e. live an agreeable life, deceive your cares, and let innocent pleasures and amusements divert any thing that may lie heavy upon your spirits. But possibly the true reading may be ἀγάπησον τὴν ψυχὴν, hilariter excipe animam; which seems confirmed by the context, particularly from the reflection that all dainties, in the Greek τρυφή, cease in the grave. The advice here given of living freely, and at large, on account of the shortness of life, is not, says Calmet, to be extended to all persons indifferently, but should be considered as directed by this writer, either to misers in particular, as a motive to engage them to enjoy their wealth and plenty whilst they have them, or to heathens in general, whose views going no farther than this life might properly enough be admonished, from the uncertainty of it, to make the most of it. Many of the poets give the like advice, and for the same reason. Thus Phocylides:

Πλοῦτον μὴ φείδων μέγιστον ὅτι θνητὸς ἵπάρχεις.
Οὐκ ἐν' ἐς ἀθνήδλιον ἔχειν καὶ χρεῖματ' ἀγέσθαι.
Οὐ πολλὸν ἀνθρώποις ἴσμεν χρόνον, ἀλλ' ἐπίκαιρον
Σώμα γὰρ ἐκ γαίης ἔχομεν, καὶ πάντες ἐς αὐτὴν
Λυθόμενοι κόνις ἐσόμεν.

Ver. 17. For the covenant from the beginning is, Thou shalt die the death.] Θανάτου ἀποθανῆ. This refers to Gen. ii. 17, where the rendering of the Hebrew is, Dying thou shalt die; which, though spoken to Adam personally, yet included his whole posterity. The original covenant or law of mortality was, that all flesh should, by the transgression, see corruption. Πᾶσα σὰρξ θανάτου ἀποθανῆ. The Vulgate joins this to the end of the twelfth verse, where Calmet thinks it would come in better. The comparison of leaves, by which the succession and mortality of mankind are expressed in the following verse, is very ancient and natural. The writer of this book, living after many of the celebrated sages of Greece, has occasionally borrowed from them some of their sentiments, of which this among others is an instance. There is exactly the same thought in Homer,

Οἴη περ φέλλων γενεὴ, τοιήδε καὶ ἀνθρώπων.
Φέλλα τὰ μὲν τ' ἀνεμος χαμαὶ εἶσει, ἄλλα δὲ δ' ἄνη
Τηλεθόσσω φθεῖ, ἔαρος δ' ἐπιγίγνεται ὄρη·
Ἔς ἀνθρώπων γενεὴ, ἥ μὲν φθεῖ, ἥ δ' ἀποθήγει. (Il. vi.)

There is also a parallel passage in Iliad xxi., which Mr. Pope compares with that before us, and in his excellent translation runs thus,—

“For what is man? calamitous by birth,
They owe their life and nourishment to earth;
Like yearly leaves, that now, with beauty crown'd,
Smile on the sun; now, wither on the ground.”

The same comparison is likewise to be found in a fragment of Musæus, preserved by Clem. Alex. Strom. lib. vi. The ancients have contended who should describe the shortness of human life in terms most expressive of its vanity. As some of them, with this writer, compare it to the falling of a leaf, the smallest and weakest piece of a short-lived unsteady plant, so others resemble it, no less aptly, to a dream, a shadow, and smoke. St. James, who spake by a more excellent spirit, calls our life a vapour, and which is yet lighter, a fantastic one, ἀέρις φαινομένη, a mere apparition, and nothing real, and yet the expression by what follows is made still more diminutive; for this mere appearance is but for a little while, πρὸς ὀλίγον, and then the phantom instantly disappears (iv. 14). St. Austin expresses very strongly the frailty of the human state, when he calls man, Terræ filius, nihil nepos; “the son of earth, and grandchild of nothing.” I shall only observe farther, that as the best heathen writers agree in comparing life and its sensible decay to the fading of a leaf or flower, so the sacred

ones express an immortal state under the image of the never-fading tree of life.

Ver. 20. Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.] Grotius says, that κατὰ καὶ ἄγια are an addition to the text, and makes the sense barely to be,—Blessed is the man that meditates on wisdom, and can reason well with his understanding; which, though it be an accomplishment much admired, yet the sense which our version furnishes seems preferable; i. e. Blessed is he whose wisdom carries him to the study of holy things, and whose chief delight is to be employed upon good and religious subjects, who aspires after heavenly truths, and prefers the consideration and study of these to dry speculations, and science falsely so called; which, though they may amuse and entertain for a time, yet edify not, nor promote the main end of man; for, however extensive a man's knowledge may be in human learning, or whatever progress he may make in philosophical researches, yet the good man will at last be found the truly wise man, which seems confirmed by the next verse, “He that considereth his ways in his heart, shall also have understanding in her secrets;” which is the reading of one copy, and preferred by Grotius and Calmet; and the sense is the same with that in the gospel, “If any man will do his will, he shall know of the doctrine;” his obedience shall be his teacher, and as he improves in grace, he shall increase in wisdom.

Ver. 23. He that prieth in at her windows shall also hearken at her doors.] We have here, and in the context, an assemblage of images to encourage the pursuit after wisdom. In the preceding verse, all the vigilance of the hunter and the sagacity and attention of the spy are recommended for that purpose. There is the same metaphor in Plato, where Socrates, describing the inquisitive philosopher, calls him θηρευτήν, or “the hunter.” The author adds farther here, You must pursue her with all the eagerness of a passionate lover (which comparison is continued to the end of the chapter), who hangs about the house of his beloved fair, Nec vultum dulci detinet a domo, “watching and observing every thing that passes.” I think this verse not accurately translated; I would either render, after the manner of the former verse, “Go after her, like an assiduous lover, that prieth in at the windows, and hearkens at the doors of his mistress;” or rather, to go a little farther back still, “Blessed is the man that is so desirous of, and inquisitive after wisdom, as to pry in at her windows, and listen at her doors.” Solomon makes use of the same comparison; for thus wisdom speaks of herself, “Blessed is the man that heareth me, and watcheth daily at my gates, waiting at the posts of my doors” (Prov. viii. 34).

Ver. 24, 25. He that doth lodge near her house, shall also fasten a pin in her walls. He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.] The translation should rather be as before, “Blessed is the man who lodgeth near her house, and is desirous to join his habitation to hers, who will pitch his tent nigh unto her, and partake of the advantages of so commodious a situation.” By “fastening a pin in her walls” is meant, that such a one who seeks her intimacy and acquaintance shall have a constant and sure abode with her, his dwelling shall be as secure, and his tent as unmovable, as if by pins or nails fastened to the ground. We have the like expression, Ezra ix. 8, where, speaking of God's giving them a little reviving in their bondage, and an opportunity of setting up and repairing the house of God, he expresses this advantage and security, by God's giving them a nail in his holy place; which the margin expounds to the same sense (see also Isa. xxii. 23). The sense of the whole is, Blessed or happy is the man that is not content to follow after wisdom for a little time only, or to see and speak to her en passant, and as it were by accident; but is desirous of a long continuance with her, to be known to and converse often with her, for he that is ambitious to fix his abode and dwelling near her, will find there a lodging stocked with all conveniences and goods; for so advantageous is her neighbourhood, that a little hut near to the seat of wisdom is preferable to the most stately palaces, and the superb magnificence of kings. This was holy David's opinion, who says, “I had rather be a door-keeper,” even the meanest servant, “in the house of God, than to dwell in the most stately pavilions of ungodliness” (Ps. lxxxiv. 11). And speaking of the wise man, or one that feareth the Lord, he expresses himself like this writer, Τίς ἴστω δ φοβούμενος τὸν Κύριον; ἡ ψυχὴ αὐτοῦ ἐν ἀγαθοῖς ἀδυσώβηταται (Ps. xxv. 13; see also Ezek. xxxiv. 14. John x. 9).

Ver. 26, 27. He shall set his children under her shelter, and shall lodge under her branches. By her he shall be

covered from heat, and in her glory shall he dwell.] i. e. Happy is the man who will conuict his children to her care, and bring them up under her nurture and admonition; who will, with his young, lodge or repose himself under the hospitable security of her branches; for wisdom will protect him under her shade against all inconveniences, like the cloudy pillar which attended upon and sheltered the Israelites in the wilderness; she will enlighten him with her glory, which shall be reflected upon him, and by the brightness of its presence shall he be known and distinguished. By *δόξα*, the term here used, the LXX. express the Shechinah, or the radiant presence of God in the sanctuary. The representing wisdom under the image of a spreading tree, is common in this and the other sapiential books: but the prophet's description of the visionary tree whose "height reached unto heaven, and the sight thereof to all the earth, whose leaves were fair, and on it meat enough for all," Dan. iv. 20, 21, is truly applicable unto wisdom, and her fruits.

CHAP. XV.

Ver. 2. *And as a mother shall she meet him, and receive him as a wife married of a virgin.*] *ὡς γυνὴ παρθενίας.* The version of this place is very inaccurate and indeterminate, which means neither more nor less than a virgin, whether *γυνὴ* be interpreted *mulier* (as in the Latin version of the Greek in the Polyglot), or a *betrothed virgin*. If *γυνὴ* be taken for a wife, as the Syriac version has it, and as it is used, 2 Cor. xi. 2. *γυνὴ παρθενίας* probably is the same with *γυνὴ παρθένος* (see Deut. xxii. 23). Instances of this construction, which is called *apposition*, may be seen in Glass. Philol. Sac. p. 386. But in *regimine*, the genitive is also used as here (see Gen. xv. 18. Ezek. iii. 15. Amos v. 2. Matt. xii. 39. xxiv. 30. Acts viii. 5. Rom. iv. 11). I make no doubt that the original had *אִשָּׁה בְּתוּלִים* "a woman," or "a wife of virginities," according to the Hebrew phraseology, like "a wife of whoredoms," Hos. i. 2, which yet is the very same with *mulier meretrix*, Lev. xxi. 1, "a wife that is a whore" (for so it is there rendered); and then the sense of the present passage is clear enough; As a mother shall she meet him, and receive him, as a bride, or an espoused virgin, in the possession of whom he will rejoice and be made happy. There is indeed another good sense suggested in the Arabic and Syriac versions. One has it *more puella*; the other, *uxor adolescentiæ*, "a young wife," or "the wife of his youth." And if the original Hebrew included a woman of youths, a young woman, or wife, or the wife of his youth, as *נעמה*, it is certain, signifies all these, then those versions (supposing them taken from the original) may be justified, as well as *γυνὴ παρθενίας*; but the first sense is to be preferred as being the best, and most natural. Messieurs of Port-Royal observe, that this writer makes use of the image of a mother and a spouse, to denote that wisdom loves her children with the most tender affection, and that it is she that produces the fruits of justice, holiness, and understanding in them, and is the parent of all good things to them. She is represented here as going out to meet them with a sort of rapturous joy; to denote, that we do not come to God till he first comes to us, and that it is his goodness that conducts us to himself, and puts us in possession of happiness.

Ver. 3. *With the bread of understanding shall she feed him, and give him the water of wisdom to drink.*] See xxiv. 21. As divine grace is often represented under the emblem of springs and streams of water; so wisdom or divine knowledge, the food and support of the soul, is expressed by the metaphor of meat and drink, which sustains the body. Expressions very familiar to the eastern nations, and frequent in the Jewish writings. Under this image the wise man here advises to make use of those means of instruction which wisdom offers, from the certain advantages she has to bestow. Solomon uses the like, Prov. ix. 5, where wisdom calls out to every simple soul that wants understanding, "Come, eat of the bread, and drink of the wine which I have mingled." And that we may know what is meant by this metaphor, it follows, "Forsake the foolish, and live, and go in the way of understanding." There is the same comparison Isa. lv. 1; and when God in his anger threatens to deprive his people of the comfort and benefit of hearing his word, the prophet calls the withdrawing this blessedness a famine, Amos viii. 11, pursuing the same metaphor taken from the ordinary refreshment of meat and drink; because when we want the support of God's word, we want that bread which nourishes the soul unto everlasting life, and without which it dies with spiritual hunger. The gospel too uses the same comparison, and advises

to hunger and thirst after righteousness. The rabbins observe, that wherever mention is made in the book of Proverbs of eating and drinking, there is meant principally wisdom, and the keeping of the law.

Ver. 5. *She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.*] Thus the psalmist describes this happy success and advancement through wisdom, or the study and observance of God's laws, "Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me: I have more understanding than my teachers; for thy testimonies are my study: I am wiser than the aged, because I keep thy commandments" (Ps. exix. 98, 99). *Ἐκκλησία* may either signify the *church* or the *senate*; in both which, a man of superior parts and consummate wisdom (for to human learning it may also be applied) is attended to with great respect, and even admiration and applause. Unto him men give ear, as Job speaks upon another occasion, "and wait as for the rain, when his speech drops from him: they open their mouth wide to receive his instruction, and keep silence at his counsel. Before him the aged arise and stand up, and nobles hold their peace; princes also refrain talking, and lay their hands on their mouth" (ch. xxix.).

Ver. 8. *For she is far from pride; and men that are liars cannot remember her.*] This writer often inculcates that wisdom will not continue in a wicked, proud, and lying spirit, which frequently meet together in the same person, and as such are mentioned together in scripture. Thus Prov. viii. 12, 13, wisdom says, "I wisdom dwell with prudence and find out knowledge of witty inventions: pride and arrogance, and the evil way and the froward mouth do I hate;" as if true wisdom and sin were incompatible. Wisdom requires innocence of manners, humbleness of mind, and uprightness of intention. The writer of the book of Wisdom well observes, that the Holy Spirit will have no fellowship with the wicked and deceitful, "Into a malicious soul wisdom shall not enter, nor dwell in a body that is subject to sin; for the Holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in" (i. 4, 5).

Ver. 9. *Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.*] *Ὀὐκ ὀρατοῦσ' αἶνος.* It is strange that our translators should prefer a remote and secondary sense of both these words to their first and primary signification: *αἶνος* is sermo proverbialis, sententia, a parable, as the margin has it, such as these sapiential books wholly consist of: *ὀρατοῦσ'* is properly *tempestivus*, or *seasonable*. Thus, xx. 1, *ἔστιν ἔλεγχος ὅς οὐκ ἔστιν ὀρατοῦσ'*, which in the margin is properly rendered *seasonable*. I take the meaning to be, that a wise saying is out of season in the mouth of a sinner; be it never so good in itself, it comes awkwardly and without effect out of such a mouth. And this our author says expressly, xx. 19, 20, "An unseasonable tale will always be in the mouth of the unwise: a wise sentence shall be rejected when it cometh out of a fool's mouth, for he will not speak it in due season." The reason immediately follows, why this is not to be expected from such a one, because it does not proceed from its true source of wisdom; viz. "it was not sent of the Lord," from whom comes every good and profitable sentiment; or, as the margin has it, because the sinner was not sent of the Lord to deliver instructions, which will be despised and laughed at from such a teacher. Things spoken lose their excellence, and change their nature when spoken by improper persons, and at unseasonable times: but proverbs and profitable sayings must proceed from wisdom; viz. from men of wisdom, as is observed in the next verse. So the Syriac and Arabic versions render *ἐν σοφίᾳ* ore sapientum, Syr.; ex ore prudentum, Arab. Clem. Alex. reads, *ἐν ἀγαθῇ πίστει* (Strom. lib. ii.), which the Vulgate seems to confirm; "and then the Lord will prosper them:" viz. they shall have a good effect, they come seasonable *ὀρατοῦσ'*, ripe, mature, and will profit the hearer. Solomon has the same observation, and illustrates it beautifully; viz. that a fool is as unequal to a parable as a lame man is to walk, "The legs of the lame are not equal; so is a parable in the mouth of fools" (Prov. xxvi. 7). All the editions of the LXX. read here by mistake, *παρρησιάν ἐκ στόματος ἀβρόντων*, which Dr. Grabe by a happy conjecture restores to *παροίμια*, the true reading, as the Hebrew manifestly shows. See also ver. 9, and again, xvii. 7. "Excellent speech cometh not a fool." When the servant in the play affected a gravity of speech misbecoming his place and condition, and to talk sententiously; the master's reply is, condemning his pretence to wisdom, *Etenim hic carnifex sententias*

loquitur (Plaut.). There is also another sense of *αἴνος*, which our translators follow, Praise is not seemly in the mouth of a sinner; which means not praise in general, but the praise of God; *Dei laus*, as the Vulgate has it, which the Lord inspires into a wise and faithful heart, as he did into David's, Moses's, and other composers of sacred hymns and thanksgivings. Or it may refer to the performance of religious duties, which sinners disgrace, who officiate publicly, and through their evil conduct render the sacrifice of the Lord contemptible; according to that of the psalmist, "Unto the ungodly, says God, Why dost thou preach my laws, and take my covenant in thy mouth? whereas thou hatest to be reformed, and hast cast my words behind thee" (Ps. l. 16, 17).

Ver. 11. *Say not thou, It is through the Lord that I fell away:]* Some copies have, *μὴ εἶπῃς, ὅτι διὰ Κύριον ἀπέβην*. And so the Vulgate. Ne dixeris, per Deum abest; i. e. Sapiencia. Say not that God is the cause that I have not wisdom; for God is not the cause of our weakness, ignorance, or want of knowledge; nor are mere privations, such as darkness, chargeable upon him. He has given us a soul capable of learning and improvement; and we should ask of God such good qualities as we stand in need of, and have not, and be careful to increase those we have. While we are petitioning for any blessing, we should ourselves take pains to obtain it, as far as human industry and care can contribute to that end; for the goodness and grace of God do not exclude our own endeavours and co-operations. But above all things, we should take care not to commit wickedness, to deprive us of the grace of God, or that wisdom which cometh from above, "which will not abide when unrighteousness cometh in" (Wisd. i. 5). This sense Grotius favours, as most agreeable to the context, particularly ver. 7, 8. But there is another reading, *μὴ εἶπῃς, ὅτι διὰ Κυρίου ἀπίστην*, which is followed by our translators, and authorized by the greater number of copies. According to this reading, the meaning is, Say not that the Lord made me to wander from the right path, or that through him I departed from it; and thus *ἀπίστην* is used in several parts of this book, ii. 3. x. 12. xvi. 8. xix. 2. Such evil sentiments and unworthy notions of the Deity obtained in the prophet's time, and are expressly condemned by him, "Ye have wearied the Lord with your words, when ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them" (Mal. ii. 17). "The psalmist truly describes his nature when he says, "That he is a God that hath no pleasure in wickedness; neither shall any evil dwell with him" (Ps. v. 4). Our author here confutes some objectors that ascribe too much to God, even men's vices, as in the following chapter, ver. 17, he condemns those that impute too little to him.

For thou oughtest not to do the things that he hateth.] "Α γὰρ ἐμίσησεν, ὃ ποιήσεις. I think the connection between this and the former sentence not close and just; nor is this an adequate answer or reason against what is advanced in the first part. In the following verse, which is drawn up much after the same manner, the reasoning is just, and each part answers to the other with great strength and exactness. I conjecture the true reading to be, ὃ γὰρ ἐμίσησεν, ὃ ποιήσῃ i. e. what he hates, or hath expressed his abhorrence of, viz. the falling away of any man from his duty, whether Adam, or any of his descendants, he will not do, occasion, or be the author of. And thus the Syriac, Ne dicas, impulsu Dei deliqui et peccavi, quia rem turpem nunquam comisit; and if that translator had pleased, it might, by changing the points, have been as well translated "what he hates," as rem turpem, "what is hateful." The Arabic too, though it understands the former part of falling into adversity, yet agrees in applying the latter to God; for neque enim proficiscitur ab eo, seems to be the same with neque enim facit. The present reasoning indeed is just, applied to adversity, in the sense of the Arabic translator, Blame not God for any adversity that hath befallen thee: but rather blame thyself for doing those things which he hateth, and have brought his displeasure and judgments upon thee.

Ver. 12. *Say not thou, He hath caused me to err:]* "Ὅτι αὐτὸς με ἐπλάνησεν. Some copies read, ὅτι αὐτὸς με ἐπλάνησεν, that God hath created me so, or formed me such, by a temperament of body inclinable to such and such vices; which reading Grotius prefers, as most agreeable to the place. The Vulgate has, Ille me deceptit (see St. James i. 13). "Ὁ, τι ἐν κακίῳ πρῆξις (says LUCIAN) μέγιστος τοῦ σοφοῦ λόγος, ὡς θεὸς ἀνάιτος, αἴτια δ' ἄλογος (De Merc. Conduct.). The wise man here referred to is probably Plato, whose words are, Κανὼν αἴτιον φῖναι θεῷ τινι γίγνεσθαι, ἀγαθὸν ὄντα

παντὶ πρόσω διαμαχητόν (De Rep. lib. ii.). i. e. Since God is good, we must by no means allow any to say, that he is the cause of any evil that is done, but must reject such a wild opinion. All the ancient sages held, that neither prophecies, nor prescience, or the decrees of God, lay any necessity upon the will of man; they who assert this, says Origen in Genes., absolve the sinner from all guilt, and lay it upon God, as if by his decree of foreknowledge he laid such men under an unavoidable necessity of acting wickedly. And so Prosper, Non casus ruentium, nec cupiditates peccantium predestinatio Dei aut excitavit, aut suavit, aut impulit (Ad Vincent. Object.). St. Austin blames such as pretend in their own excuse; Venus hoc fecit, aut Saturnus, aut Mars; scilicet ut homo sine culpa sit, culpandum autem sit cæli ac siderum creator (Confess. lib. iv. cap. 3). And Maximus Tyrius has much the same thought, Τὸ φῶμα δὲ τὸ ἕρωσ μοιχείαν ἀνάπτει, κ. τ. λ. To say that love forced a man into adultery, and to charge that, or any such wicked transgression upon the Deity, is very shocking and profane (Dissert. xi.). Tully also pronounces the same concerning the Amours of Paris, &c., which, says he, are not chargeable upon God, but upon their own lusts and passions (De Nat. Deor. lib. iii.).

He hath no need of the sinful man.] i. e. He can have no motive to deceive any of his creatures, or to oblige them to commit any sin. For what glory, profit, or advantage, can he possibly reap from wickedness or injustice, the two things which he principally hateth, and are most contrary to his nature? Does he do this out of hatred to his creatures, or can we suppose him hereby to intend to vex and torment himself? Or the sense may be, That God hath no need of sinners to execute the determined ends of his providence; for though it be necessary that God should permit men to do that which he hath foretold, yet he does not incline or force the sinful man to accomplish his designs, but rather, foreseeing that he will do so, he lets him follow his own wicked inclination and temper, and so accidentally makes him his instrument; which was the case of Judas in the crucifixion of our Lord. The same may be said of the oppression of the Hebrews by the Assyrians and Babylonians, which is mentioned as God's doing; God, to chastise the ingratitude and wickedness of his own people, permitted the rage and fury of these tyrants to have its full swing; he did not think it proper, by any secret motions or open judgments, to turn the hearts of those conquerors, or to stop the progress of their arms—but he neither forced nor compelled them to the evil, nor necessarily determined them to act in that manner. St. Austin's words are a complete comment upon this whole verse: "We ought never to make God the author of any fault we have, nor charge him for the want of any grace which we have not. He is not the cause of any man's irregularity or falling; but he that is wicked, is so only through his own fault, and he that is good, is so only by his grace. Neither sinners, nor even good men, are any other ways necessary to him, than as the wilful wickedness of the one serves to exemplify his power and justice, and the grace which he bestows upon the other to display his mercy. So that no one can in the least impeach the equity of his conduct; nor, under his government, which is altogether just, suffer the least hardship, without having really deserved it. If he punishes, it is exactly only what is his due; and if he spares and forgives, it is remitting what he might justly have required and inflicted."

Ver. 14. *He himself made man from the beginning, and left him in the hand of his counsel:]* This may either refer to the state of our first parent in Paradise, whom God endowed with a full sense of his duty, yet laid him not under an unavoidable necessity of being good; he may be considered as under a perfect equilibrium with respect to good and evil; he was neither determined to evil by the superior weight of his concupiscence; nor was the attraction to goodness so forcible and strong as not to be resisted; so that it was absolutely in his power, to have made himself either happy or miserable. Or it may mean, that when God gave his law to the Israelites in particular, by the disposition of angels, and with such pomp and terror, though his will was declared therein in the strongest and most affecting manner, yet he imposed upon them no such necessity of keeping it, as that it was impossible for them to act otherwise, but left it to their own choice and counsel, whether they would live according to the precepts of it, and be happy, or forfeit the glorious promises of the covenant by transgression, and incur the punishment denounced. This God proposes to them in the most solemn manner, Deut. xxx. 19. Or it may relate to mankind in general, that God does neither compel any to do evil, nor necessitate them to

do good, though he is always ready with his preventing grace to assist them towards doing well. In the business of religion, and matters of salvation, free-will is as evidently exercised, as in any thing else, wherein one man covenants or contracts with another; and the evils of the soul are not the fault of nature, but of the will, which, being free, uses its liberty to choose either good or evil. The author's design here is to take from the wicked all the excuses and pretences which they make use of to cast upon God their vices and irregularities, pretending, that God has given them strong and even invincible inclinations towards sin; that they find in themselves the seeds of natural corruption, of which they are not the cause or authors. To this plea the wise man replies, that God cannot be justly charged with the heaven of wickedness, because he abhors it, forbids, and even punishes it: that it was not God that originally placed in men such evil inclinations; neither is such a corruption invincible, as he has created men free, and at their own disposal, capable of either following what is good, and affording them his assisting grace for that purpose, in order to make them happy; or of choosing evil, through the sway of their own corrupt will, and thereby making themselves miserable. St. Chrysostom, as if he had been directly commenting upon the place, hath well observed, *Τὰ ἐν ἡμῶν κατὰ οὐ Θεὸν ἔχει τὸν αἴτιον, κ. τ. λ.* Deus non est autor malorum apud inferos, sed nos ipsi. Radix enim peccati est arbitrium nostrum, et voluntatis nostræ libertas.

Ver. 15. *If thou wilt, to keep the commandments, and to perform acceptable faithfulness.* The reading in all the Greek copies is, *ἂν θέλῃς, συντηρήσῃς ἐντολάς, καὶ πίστιν ποιῆσαι εὐδοκίας.* But would not the reading be better, *ἂν θέλῃ, συντηρήσῃ ἐντολάς, καὶ πίστιν ποιῆσαι εὐδοκίας;* i. e. He originally made man, and left him from the beginning *ἐν χειρὶ διαβολοῦ αὐτοῦ*, which is a Hebraism; i. e. in his own power, and to his own choice, to keep God's commandments, and to perform *πίστιν εὐδοκίας*, faithfulness of acceptance, or acceptable faithfulness, as the Hebraism is rightly rendered in our version; i. e. faithfully to discharge his duty, if it be not his fault; *ἂν θέλῃ*, if he wills, or pleases. A farther proof of man's free agency may be drawn from hence, viz. from God's giving commandments to mankind to follow and obey; which necessarily supposes a choice, and indeed the very nature of a covenant between God and man implies it, nor without it can the neglect of the conditions of it be justly punishable. A right direction of the will is indeed to be asked of God, whose grace is compatible with human liberty. Certum est (says St. Austin, commenting upon this place) nos servare mandata, si volumus, sed quia præparatur voluntas a Domino, ab illo petendum est, ut tantum velimus, quantum sufficit ut volendo faciamus. Certum est nos velle cum volumus; sed ille facit ut velimus bonum. Certum est nos facere cum facimus, sed ille facit ut faciamus bonum, præbendo vires efficacissimas voluntati" (De Grat. et Lib. Arbitr. cap. 16).

Ver. 16. *He hath set fire and water before thee.* Some hereby understand, that God hath given man the free use of the things of this life, and hath placed him as a sort of sovereign in the world, entirely free himself, and lord of the elements, and possessed of every convenience, denoted by the two principal ones, that may make life happy and easy, which God has put in his power, and under his command; as earth and water were wont to be given to the kings of Persia anciently (Judith ii. 7), to acknowledge that they were lords of land and sea. But more seems here intended than barely man's prerogative and dominion; it contains the test of man's obedience, a proposal of happiness or misery to him, according to a wise or indiscreet choice. It is observable, that the Vulgate changes the order here, and puts water first, appositum tibi aquam et ignem, and so indeed the opposition is in the following verse, "Before man are life and death," giving the precedence to what is best and most useful, and so water is here manifestly taken in contradistinction to fire, which is generally more dangerous and destructive. But in xxxix. 26, this writer places them both among the principal necessities of life. Grotius says, by these elements is denoted a state of lusts and passions, and a state of innocence; the former by fire, the latter by water.

Ver. 18—20. *For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things: He hath commanded no man to do wickedly, neither hath he given any man license to sin.* Ἰσχυρὸς ἐν δυναστείᾳ. This is a strong and vigorous expression: the Hellenists often style God ὁ ἰσχυρὸς simply; see Job xxiii. 13. And in another passage of that writer we have *ταῦτα πάντα ἐργάται οὗ ἰσχυροῦ*, God is also called ὁ δυναστεύς, 2 Macc. xv. 3. and δυναστεύς

μέγας τοῦ κέρου and δυναστεύς τῶν οὐρανῶν. This writer also has, ὁ δυναστεύς, ἔψιατος δυναστεύς and ὁ κίριος δυναστεύς, all in xvi. 6. 19. But ἰσχυρὸς ἐν δυναστείᾳ, exceeds all these, and must express the superlativeness of God's power. The sense of this and the following verses is—God, by his infinite wisdom, has given man every thing that will make him happy, if he does not obstruct his own happiness; and by his almighty power is able also to render him as completely miserable, if he disobeys him. He likewise, as our sovereign judge, examines every work of man, and will make a proportionable difference in their state according to their respective merit. He hates, he forbids, he threatens, he punishes, all wilful sin; the sinner therefore cannot with reason promise himself impunity, or think to excuse himself by any pretended necessity laid on him to commit sin; he cannot plead that he wants freedom and liberty to act otherwise, or that God has given him or others any license or indulgence for committing evil.

CHAP. XVI.

Ver. 1, 2. *Desire not a multitude of unprofitable children, neither delight in ungodly sons. Though they multiply, rejoice not in them, except the fear of the Lord be with them.* The Vulgate joins the first verse to the former chapter, and renders, Non enim concupiscit multitudinem filiorum infidelium et inutilium; applying it to God, in the sense of the latter part of ver. 12 of that chapter. In the second verse, the wise man teaches parents the great importance of a good education, to bring them up, and settle them in the way wherein they should go; that neither the great number of children, nor their beauty, shape, or strength, or any bodily accomplishment, can give any true delight or satisfaction to a parent, but their good dispositions and moral conduct only; that it is better to have only one that is virtuous and well inclined, than a number of loose and profligate ones, who will bring certain ruin and disgrace into the family, and that even the having none at all is far preferable to bad ones. Aristotle, therefore, with great judgment requires *εὐτεκνία*, as well as *πολυτεκνία*, i. e. "a virtuous, and not a numerous race only," towards a parent's content and happiness. For one child of bad morals and scandalous behaviour is enough to take away all satisfaction from a parent, however happy he may be in the rest of his children; such a one will give more real plague and vexation than the others can administer comfort, and few families are there, where there is a number of children, but have some domestic evil of this sort. Messieurs of Port-Royal apply what is here said, and in the context, to the children of our spiritual mother, the church, the governors whereof ought not to rejoice at merely seeing great numbers making profession of the faith, except they are in reality what they appear to be, and their life answers to the holiness of their calling. If they truly fear God, and make a visible progress in the ways of godliness, they are then a pastor's glory and joy; but if, through their bad conduct and wickedness of life, some of her members dishonour God, and disgrace their profession, they are then the occasion of much real concern and affliction to him, which increase in proportion to the number of such bad disciples, and the power which they have to seduce others also. St. Chrysostom, therefore, wishes that such as dishonour God by their immoralities, would in earnest leave the church, and those only who devoutly serve him, and are a credit to their religion, would continue in it; that a few so disposed are more to be valued than a vast mixed multitude of nominal professors only, whose affection is not right, and their attachment to her service indifferent and insincere.

Ver. 3. *Trust not thou in their life, neither respect their multitude.* i. e. Flatter not thyself that children of such vicious dispositions shall live long, and carry thy name to any distant time, for life at best is uncertain, its continuance depends upon God's blessing, which the wicked have the least reason to expect, and by their own immoralities they often shorten its period, and hasten their miserable end. Nor boast thyself in a numerous issue, as if that was a security to thy race, that it shall not be extinct. Ahab had seventy sons, and none of them succeeded him, but Jehu put them all to death (2 Kings x. 1). Gideon had the like number, and Abimelech slew them all but Jotham the youngest, who hid himself (Judg. ix. 5). Abraham, on the contrary, had but one son, and his posterity was as numerous as the stars of heaven for multitude. The Vatican edition reads, *καὶ μὴ ἔσπεχε ἐπὶ τῶν τόπων αὐτῶν*, which may either mean, Depend not upon their place, or continuance, for, according to that of the psalmist, "Thou shalt look after

their place, and they shall be away." Or, Depend not on the rank and dignity in which they may be placed, for they shall suddenly be overthrown; and thus *τόπος* is used by this writer, xiii. 22. xvi. 14. xxxviii. 12.

Ver. 4. *For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate.*] i. e. By wise men cities and empires were founded, as anciently Rome and Athens, and owed their greatness to the policy and counsels of good legislators. Such by their knowledge of learning were meet for the people, and being wise and eloquent, profited them by their instructions; "Their seed stood fast, and their children for their sakes" (xliv. 4. 12). In such sons, either a family or kingdom may glory, for they will adorn both public and private life. But degenerate and profligate children add affliction to an aged parent, and, instead of being serviceable to the public good and welfare, often contribute to their country's ruin: thus Priam, through the ill conduct of his son Paris, saw his capital and numerous family in the utmost circumstances of distress, and fell himself a victim to the merciless enemy. By *φιλῆ ἀσέβων* we may not only understand the company or society, the kindred or tribe, of the wicked, as the margin has it, but the very place or land where they dwell, which shall suffer for their sakes. And so Calmet understands it, *Le pays de mechans deviendra desert*, according to the observation of the psalmist, "A fruitful land maketh he barren, for the wickedness of those that dwell therein." And so, in scripture history, the people of the Jews, which sprang from one, even Abraham, increased so incredibly as to be at least six hundred thousand at their going out of Egypt; and on the other hand, the Canaanites, though so numerous and powerful, were destroyed and overthrown, and their land, the type of heaven, given to God's own people. Many such instances, the author says, he had both seen and heard of; of multitudes springing from one good and pious root, and large and rich families dwindling through their wickedness, and in time entirely forgot.

Ver. 6. *In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.*] There is much the same sentiment, xxi. 9, "The congregation of the wicked is like tow wrapped together, and the end of them is a flame of fire to destroy them." By fire we may understand the divine vengeance, as when God says, "A fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase;" it afterward follows, by way of explanation, "I will heap mischief upon them, they shall be burned with hunger, and devoured with bitter destruction" (Deut. xxxii. 22—24). Or fire may be understood literally, as it is sometimes the effect of God's displeasure: thus it was when the company raised by Korah were smitten with lightning, "The fire was kindled among them, and the flame burnt up the ungodly" (Ps. cvi. 18). Lightning particularly is called the fire of the Lord, as being a known instrument of his vengeance. By fire also is sometimes meant war, and so the sense may be,—"That war or sedition shall break forth, burn, and destroy the families and territories of a wicked and disobedient people; that God will permit the enemy from without, or civil discord and division to ruin and overthrow them. The author now seems to return to the subject at the end of the last chapter; viz. to show that God will certainly punish the wicked, and is not backward to proceed against them with severity, upon account of their number or power, which he proves by many memorable instances in the following verses.

Ver. 7. *He was not pacified toward the old giants, who fell away in the strength of their foolishness.*] Our translators follow a copy which had of *ἀπεστήσαν ἐν τῇ ἰσχύϊ τῆς ἀφροσύνης αὐτῶν*, though the generality of editions omit the latter words. It is a Hebraism, and means rather that they fell away, or rebelled, through a foolish conceit of their own strength, and a vain dependence upon it. And thus Calmet, *Qui se sont revoltés par une folle confiance en leur force*. These mighty giants of the old world trusting in their great number and extraordinary strength, God exterminated them for their insolence, and drowned them in the waters of the deluge (Gen. vi. 4. Wisd. xiv. 6). They were, says Macrobius, a wicked generation of men, who defied the gods, and renounced their government, and for that reason were represented as attempting to invade heaven, and to depose the gods from their heavenly thrones (Saturnal. lib. i. cap. 20). But how would it have adorned his subject, if this writer had instanced in what he could not be unacquainted with, and his design naturally led him to the apostasy and punishment of the rebel angels? The prophet's description of it is truly sublime, "How art thou

fallen from heaven, O Lucifer, son of the morning! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will ascend above the clouds, I will be like the Most High. Yet thou shalt be brought down to hell" (Isa. xiv. 12. 15). And the inference which might have been drawn from it, would exactly have suited this place,—If God spared not the angels of heaven, how much less will he spare us, the low inhabitants of earth? What this writer mentions about the pride of Sodom, in the next verse, Ezekiel confirms, "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness; these occasioned those abominations for which the Lord took them away" (xvi. 49, 50). The same prophet's description of the downfall of the Assyrian and Egyptian pride, under the image of a cedar in Lebanon with fair branches (ch. xxxi.), can never be sufficiently admired, and the beauty of it cannot but entertain every judicious reader.

Ver. 9. *He perished not the people of perdition, who were taken away in their sins.*] *Οὐκ ἠλέησεν ἔθνος ἀπωλείας, τοὺς ἐξηρημένους ἐν ἁμαρτίαις αὐτῶν.* Ἐθνος ἀπωλείας means "a nation devoted to destruction, or fit to be destroyed; so Judas, by the evangelists, is called ὁ υἱὸς τῆς ἀπωλείας, "the son of perdition," and antichrist is so called, 2 Thess. ii. 3; "a son of death," 2 Sam. xii. 5, is one worthy of it; and the like may be observed of *υἱὸς γέεννης*, Matt. xxiii. 15. Almost all the interpreters understand by the "people of perdition" here the Sodomites, and think the subject of the former verse is continued in this, and herein they are warranted by the Vulgate, nor does it suit amiss with the character of that people. There is also another reading in some copies, viz. *τοὺς ἐξηρημένους ἐν ἁμαρτίαις αὐτῶν*, *Qui egrediebantur*, or, as Junius has it, *Qui procedebant cum peccatis suis*, which some understand of the destruction of many of the Israelites in their journey through the wilderness, for their obstinacy, but more of the Egyptians pursuing after them in their departure from Egypt, and perishing in their wicked attempt. The Syriac version furnishes still another sense, *Non est misertus super populo anathematizato*. This is favoured by Corn. a Lapide, who understands by "the people of perdition" the inhabitants of Jericho, which was an accursed city, and all that were therein (Josh. vi. 17). Whom then are we to understand at last by the people of perdition? Shall we fix on the Sodomites, or Israelites, or Egyptians, or the people of Jericho? For all these have their advocates. As to the Sodomites, they, I think, must be excluded from being intended here, because they are mentioned just before, and as the two former verses relate to two different subjects, it is natural this third should too. The Israelites who were cut off in the wilderness, were not properly *ἔθνος ἀπωλείας*, nor would a Jew call them so; but *γενεὰ ἀπωλείας* only, and besides they are mentioned afterward, and are distinguished by *καὶ οὗτος*, from those spoken of here. The Egyptians come best in order of time; but though Pharaoh and his host, and perhaps the body of his people, were *υἱὸς ἀπωλείας*, yet the nation was not destroyed, and therefore not so properly to be called *ἔθνος ἀπωλείας*; and as to Jericho, though it had indeed a separate king, yet was it not counted a separate *ἔθνος*. If I may offer my conjecture among the rest, I think it most probable, that the Canaanites in general are here meant, who were a nation worthy of destruction, were also devoted to it, and at length *ἐξηρημένοι*, actually taken away in their sins, as our translation rightly has it; or, if we render *τοὺς ἐξηρημένους*, proud, or elated, as both Grotius and Drusius translate it, agreeably to the Vulgate and Tigrine versions (which avoids something of a tautology, and answers better to the latter part of the next verse), this sense, too, suits the Canaanites, for they defied the Lord, persecuted his chosen, were an idolatrous and savage people, were at the very height of wickedness, and gloried in their shame (Wisd. xii. 4—6), and though their punishment, which was inadequate to their brutal vices, came after that of the Jews in the next verse, and therefore may seem less proper to be mentioned before it; yet probably the writer chose to finish his gentile examples, before he proceeded to one of his own nation.

Ver. 11. *And if there be one stiffnecked among the people, it is marvel if he escape unpunished.*] The argument proceeds a majori ad minus; thus, If God overthrow whole nations for their iniquity, as the Sodomites, the Canaanites, &c., if he spared not even his own people, but slew six hundred thousand of his favourite peculium, who were gathered together in the hardness of their hearts, nor even the old world itself for its universal corruption, how shall any private person, any single sinner, inconsiderable in all respects, in comparison of the former examples, dare to

rebel against his Maker, or promise himself impunity, either for his greatness or his meanness? or hope, because he is as one to infinity, to lie concealed, and escape unpunished, amongst so many thousand transgressors? It is proper and pleasing to observe, in what strong terms the mercy and forgiveness of God are expressed in the latter part of the verse; he is represented there not only as placable, but as mighty to forgive; an expression very singular, and raising comfort from an attribute that usually carries terror in it. And to invigorate this the more, *δυσάχως* is added in some copies, that he is speedy and impatient, ready and desirous, to forgive upon the first motion of a real change and conversion in the sinner; as it is expressed, Jer. xviii. 7, "At what instant I shall speak concerning a nation or kingdom, to pull down and to destroy it, if that nation, against whom I have pronounced, turn from their evil, I will (at that instant) repent of the evil that I thought to do unto them." Nor is this quickness of God favourably to alter his resolutions and change his manner of acting, less strongly expressed in some copies, which have *μαστιγών, δεινόν, τόπτων, άδύμειος*, where the preceding seems instantaneous, and to be expressed, as it were, in a breath.

Ver. 12. *As his mercy is great, so is his correction also: he judgeth a man according to his works.*] This follows very properly after what was said of his mercy in the foregoing verse, lest any should be encouraged to sin by a reliance on mercy, and presuming too much upon pardon. For God is infinitely just, as well as good; he neither sacrifices his justice to his goodness, nor his goodness to his justice; these attributes are so compatible in the Deity, as harmoniously to meet together, and lovingly to kiss each other. He pardons those who are truly contrite and penitent, as he is a sincere lover of souls; but he deals not so graciously with the obstinate, and such as will not be reformed: in them he punishes the odiousness of sin with rigour, because he detests their continuance in it, and is as inflexible in the execution of his judgments, as they were in pursuing their evil courses, and will proceed against such sinners, not according to the notions which they fondly conceive of God's acting, or the methods which they sometimes presume to point out to him, but according to the real demerit of their works. Our translators follow a copy which had *κρίνει*, but more correct ones have *κρινεί*, in the future. And so Clem. Alexand. reads, quoting this passage, which seems confirmed from the parallel sentence, ver. 14, and indeed from the whole context. The union of these two attributes was never more truly displayed than in the case of our first parent; how severe, how dreadful, is his sentence; and yet how mild, how mixed with mercy, in comparison to what Adam might reasonably and probably did expect from his offended God? while infinite justice demanded satisfaction and the death of the offenders, infinite mercy intercedes for their pardon, and comforts them under the present evidence of his indignation, with the promise of a Redeemer, who, by his victory, should recover what they had lost.

Ver. 14. *Make way for every work of mercy: for every man shall find according to his works.*] Our translators follow the Complut. which reads, *πάση έλεημοσύνη πόησον τόπον*, but the other editions have, *πάση έλεημοσύνη ποιήσαι τόπον ποιείν τόπον*, in the acceptation of this author, often signifies "to do honour to," or "to treat with respect and distinction" (see xiii. 22. xvi. 3. xxxviii. 12). And so the sense here may be, that God will respect and have a regard to every work of mercy that a man does, and will abundantly recompense it (see xvii. 22. 23). A very learned writer offers a different reading, *πάσα έλεημοσύνη ποιήσει τόπον*; i. e. "Every work of mercy shall make or prepare a place (viz. in heaven) for the merciful," which seems confirmed by the next sentence: and then the sense will be the same with that of St. Luke, That charity shall prepare a place for the righteous, and when they die, "they shall be received into everlasting habitations," xvi. 9 (Hammond in loc.). This reading, it must be confessed, has some countenance too from that of the Vulgate, *Omnis misericordia faciet locum unicuique, secundum meritum operum suorum*. As Bel-larmine has abused this passage in favour of the Romish doctrine of merit, it may be proper to observe upon the Vulgate rendering, 1. That it has here confounded two distinct sentences and made one of them. 2. It has inserted *meritum operum*, which has nothing to answer it in the Greek. 3. The words *κατά τὰ έργα* are indefinite, and may respect either good or bad works, and if understood of good works, mean only that a reward is promised to them; not that any is due to the merit of good works, as

such, or that they are in themselves strictly meritorious (see Chamier's Panstrat. de Vulg. edit.).

Ver. 15. *The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.*] See Exod. vii. 13, from whence this seems to be taken, where our translators render, "He hardened Pharaoh's heart;" which, according to the Hebrew, should have been, "Pharaoh's heart became firm, or was hardened," as the same Hebrew words are rendered, ver. 22 of that chapter. And so the LXX. render *καί καρτέρωσεν ή καρδία Φαραώ*: and ver. 22, *εσκληρώθη ή καρδία Φαραώ*, and by Ar. Mont. Corroboravit se cor Pharaoh; and by the Vulgate, *Induratum est cor Pharaonis*; and so the Chaldee. The same reason which is here assigned for the hardening Pharaoh's heart, we likewise meet with, Exod. ix. 17. Rom. ix. 16, "For this cause have I raised thee up," or, according to the LXX. "preserved thee, that I might show (not my mercy, but) my power in thee, and that my name might be declared throughout all the earth." For the re-hardening of Pharaoh's heart upon the removal of any plague, occasioned the showing so many more signs and wonders to God's greater glory; each respite renewed his obstinacy, whereas the continuance of any one plague would have made him relent and dismiss the Israelites.

Ver. 16. *He hath separated his light from the darkness with an adamant.*] The meaning either is, that the ways, counsels, and decrees of God are above our understanding and comprehension, so that to pretend to penetrate into his secrets is presumption; or, that God dwells in a light which no man can approach unto (1 Tim. vi. 16); or the sense may be, that God has placed a strong partition, as the margin has it, a great chaos, between heaven and hell; or, as the scripture expresses it, he has fixed a great gulf (Luke xvi. 26), between the seat of the blessed and the wretched abode of the wicked, at such an infinite distance from each other, as to render all approach inaccessible, all communication impossible; or, according to others, that he has made the vicissitudes of day and night constant and unalterable, *εμείσε άδάμαντι*, he has divided them by such a law as shall not be broken; accordingly *άδάμαντιν αίσμα* mean, "fetters which cannot be broken;" and to express something unalterable, the epigrammist says, *τούτ' άδάμαντε μένει*. I shall only observe, that this and the foregoing verses seem to have no relation to the context; "Revera huc non pertinent," says Grotius. And indeed they are wholly omitted in the Vulg. Rom. Ald. Bas. and most of the Greek editions.

Ver. 17. *Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?*] *Quantula est anima mea inter spiritus omnium hominum!* Syr. It is strange to observe, how vain man, who, when fired with ambition, and puffed up with self-conceit, will allow none above him, and durst even aspire to an equality with his maker, can degrade and depreciate himself upon occasion, when fear of punishment is in the case, and comfort himself in his meanness, as of no worth or consequence in the vast creation, lost among the infinity of creatures, and too incon-siderable to be looked upon, or even remembered, and is happy if he can deceive himself and others with some suchlike false reasoning: Does God take cognisance of every thing that passes below? can he enter into an examination of all the thoughts, words, and actions of each man in particular throughout the world? He extends his care indeed over the fortune of the great, determines the fate of princes, and the revolutions of states and empires; he directs and guides the particular eras and occurrences of remote time; but it is below his grandeur to descend to mean persons, and to extend his care to trifling matters, and the infinity of human concerns; kings do not condescend to take account or cognisance themselves of petty and diminutive transactions that pass in their kingdom; these would disturb their quiet, and detract from the sovereign dignity. We meet with a like instance of a wicked and shallow reasoner, Job xxii. 12-14, "Is not God in the height of heaven? and behold the height of the stars, how high they are! and thou sayest therefore, How doth God know? Can he judge through the dark cloud? The thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven." Juvenal introduces an old sinner talking in the like manner:

Ut sit magna, tamen certe lenta ira Deorum est;
Si curant igitur cunctos punita nocentes,
Quando ad me venient! sed et exorable nomen
Fortasse experiat: solent his ignoscere. (Sat. xiii.)

Such were the subtrefuges of sinners, and the objections

of the liberties of old, for want of a clear and right notion of God's attributes, his omniscience and immensity, in particular. For if God be, as even some of the heathen have acknowledged, totus sensus, totus auditus, totus visus (Plin. lib. ii. cap. 7), the vast number of objects can give no distraction to a being of such perfection; nor the infinite variety of their actions any ways disturb his repose, or escape his notice. For what is the whole earth in his eyes, or all nations in his presence, but, in the language of the prophet, "as a drop of a bucket, as the small dust of the balance?" (Isa. xl. 15.) Nor is the other scruple of giving God too degrading an office, by humbling himself to observe and take care of what passes below, better founded; for none of his creatures are either unworthy of or below his notice. It is the proper business of the builder and maker of all things to superintend his work; man, in particular, is by his nature an accountable creature; and a being that styles himself supreme, and either cannot or will not take account of men's behaviour, is no God. To take away all such low conceptions and sentiments of the Deity, the author probably soars on purpose in the two following verses, and excels himself in the lofty description of God's majesty, the effects of his mighty power, and the dreadful consequences of his very looks; nor unlike that of the psalmist, Ps. civ. 7. 32 (see also Nahum i. 5).

Ver. 21. *It is a tempest which no man can see: for the most part of his works are hid.*] See Nahum i. 3. Καταγίς signifies a violent shock of wind, not improperly rendered a tempest, and might perhaps be used here in allusion to, and in concurrence with, the expressions of God's power in the eighteenth and nineteenth verses foregoing, which mention the foundations of the earth, and rocks shaking and trembling when the Lord visits them, or looketh upon them. If by it are metaphorically meant the works of his justice, mentioned in the next verse, it will then resemble ver. 6 of the same prophet, "Who can stand before his indignation, and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." If it relates to God's judgments, or the secret dispensations of his providence, the meaning then is, that clouds and darkness are round about him, so that one cannot trace out the hidden path of them; that they are, like the great deep, as the psalmist speaks of them, unfathomable, unattemptsable, as when a mighty tempest darkens the face of it. These are the common and most received interpretations of this obscure passage; but, amidst the variety of senses affixed to this place, it is no improbable conjecture, that this, with the foregoing and following verses, contain the answer of the sceptic, to what was said of God's almighty power and all-searching eye in ver. 18, 19. This may be collected, 1. from ver. 23, *ἐλαττοῦμνος; καρθία διανοῦσαι ταῦτα*; i. e. "the man of a contracted, sordid heart, or narrow soul," or, as our version has it, "the man that wants understanding," thinketh in this manner, fancies, and dwells on μάταια, such idle vain notions as these, as some copies and the Vulgate have it, which our translators here follow. 2. The Syriac and Arabic versions understand it as the foolish reasoning of those that are *excordes*: *Excordes talia dicunt, et scelerati hæc cogitant*. 3. An answer seems to be given to these foolish surmises, beginning at the next verse, "My son, hearken unto me, and learn knowledge," i. e. sound knowledge; and is continued in form, and with great closeness of reasoning, through the rest of this chapter, and to the end of the twenty-first verse of the next, as will appear more fully by consulting the objection and answers, placed column-wise for greater clearness, at ver. 6. 4. This is agreeable to the method pursued in the former chapter, where an objection is raised ver. 11, 12, and the answer is continued to ver. 15 of the next, except the first five verses, which seem not to belong to that place or argument.

Ver. 26. *The works of the Lord are done in judgment from the beginning:*] The Epicureans held that the world was made by a fortuitous concourse of atoms. Against the mistake of these philosophers in so important a point, the author here maintains that the creation was not the effect of chance, or any blind and insensible principle, but all things were at first made with judgment and wisdom, and the several parts which compose the world not so placed by accident, or at random, but a wise and all-powerful hand placed them in the beautiful order wherein we now see them disposed, with the greatest fitness, and exact in all respects, in number, weight, and measure (Wisd. xi. 20).

Ver. 27. *He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither la-*

bour nor are weary, nor cease from their works.] Ἐδούμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ, καὶ τὸς ἀρχαῖς αὐτῶν εἰς γενεάς αὐτῶν. It should seem, according to our translation, that all God's works were not equally in his hand, and under his care and protection, but only the chief or principal of them. Grotius and some few others understand by ἀρχαῖς, the heavenly bodies, Astra, quæ rebus inferioribus præsent, in Dei potestate sunt in omnia sæcula; and of these he understands what follows to the twenty-ninth verse. And indeed these, from their presumed power and influence, in the opinion of the ancients, over all things below, especially the sun and moon, which presided over the rest, were esteemed ἀρχαῖ, principalities, powers, or dominions; and they rejoice to run their appointed course, continuing through all ages to perform their settled functions, without any fatigue, hindrance, or confusion; contrary to the opinion of some of the ancient philosophers, who imagined that some parts of the world grew old and decayed, through the disunion and separation of the atoms; and other parts were fashioned anew, and attained more perfection by some lucky jumble. But the following seems a more perfect rendering of the Greek, and to give the truest sense; viz. *ἐδούμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ*, "he beautifully prepared his works for ever," or *to last for ages, καὶ τὸς ἀρχαῖς αὐτῶν εἰς γενεάς αὐτῶν*, and their principles in their generations, or according to their kinds, per genera sua; meaning the established and unalterable principles of natural bodies, and alluding perhaps to the seed that every thing hath in itself according to its kind. How consistent with this interpretation is the Mosaic history (Gen. i. 11, 12), and how doth the wonderful reproduction of every thing in this congenial manner confirm it! which harmony and regularity in God's works are owing to the principles he has established in them, which we call their nature. Calmet concurs in this sense, and gives the like interpretation, Il a formé ses ouvrages pour durer toujours, ou fort long-tems, et il a mis dans eux des principes pour se reproduire dans la suite de tous les siècles. Depuis la création du monde jusqu' aujourd'hui, et jusqu' à la consommation des tems, ses ouvrages subsistent, et se perpetuent, les uns par la génération, et les autres par d'autres voyes que le créateur leur a ouvertes (Com. in loc.).

CHAP. XVII.

Ver. 2. *He gave them few days, and a short time.*] The author having briefly described the inanimate, vegetative, and brute creation, in the conclusion of the former chapter, in this proceeds to speak to the formation of man, and to describe the faculties and powers wherewith God had endowed him, his original from the ground, and his short continuance upon earth, before his return into it again, even a few days comparatively, *ἡμέρας ἀριθμῶς*, which is a Hebraism. Instances of this manner of expression occur Gen. xxiv. 30. Dent. iv. 27, where *virum numerum* means few in number. Isa. x. 19, "The trees of his forest shall be (according to the Hebrew) number," i. e. "few, so few that a child may write them," which the LXX. have exactly expressed, *ὁ καταλεψθέντες ἀπ' αὐτῶν ἀριθμῶς ἔσονται*. But there is a passage in Job parallel to this, both in the sense and manner of expression, "When a few years are come, then shall I go the way whence I shall not return," where the Hebrew has "years of number," and the LXX. *ἔτη ἀριθμητὰ*, xvi. 22. Or it may mean, that the days of man's life were numbered, and a certain time and length of life fixed and determined for the species (Job xiv. 5), which they should not exceed; about nine hundred years before the flood, but after contracted to four hundred, two hundred, one hundred, and seventy, which was the term in the time of the writer of the ninetieth psalm, whether David or Moses. And thus the Tigrine version, *Attribuit dies numeratos statumque tempus hominibus*. Or it may be applied to Adam personally, as the Vulgate seems to take it; that though originally intended to be immortal, yet, on account of his transgression, God pronounced the sentence of mortality upon him, and fixed a period to his days.

Ver. 3. *He endued them with strength by themselves.*] Καθ' ἑαυτοῦς. According to themselves, suitable to their nature, a force proportionée à sa nature, as Calmet expounds it. At first God gave them an absolute empire or dominion over the creatures, and after the fall, though it was somewhat diminished, yet he left sufficient authority in them for the state and condition in which he placed them, sufficient for their preservation and defence against injuries, for the procuring the necessary supports of life, and accomplishing their other designs. The Vulgate has, *Secundum se vestivit illum virtute*, following a copy which

read καὶ ἐαυτῶν; i. e. God gave him a sovereignty resembling his own, Imperium quale suum, says Grotius, and so the Tigurine version, Innuit ipsos virtute sua. And in this dominion, as well as in the perfection of his intellectual nature, his likeness to God consisted: the subjection of the brute creation to man was a consequence of his authority, or of a dread impressed upon them from their great Creator. Seneca has well expressed man's great prerogative in this particular, Quisquis es, iniquus æstimator sortis humanæ, cogita quanta nobis tribuerit parens noster, quantum valentiora animalia sub jugum miserimus, quantum velociora consequamur; quàm nihil sit mortale non sub icu nostro positum (De Benefic. ii. 20). And after it follows (which will serve to illustrate the sixth verse), tot virtutes accepimus, tot artes, animum denique, cui nihil non, eodem quo intendit momento, pervium est, &c. Ita bene æstimatâ naturæ indulgentiâ, confitearis necesse est, te illi in deliciis fuisse.

Ver. 5. *They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.* Many editions have not this verse at all, and some few only the latter part. It may properly be inquired what are "the five operations," as they are here called. Are we to understand by them the five senses, πέντε αἰσθήσεις? the Arabic so takes it, enumerating them severally. Philo resembles this writer upon the subject; αἱ ἐν ἡμῶν ἐνοήσεις, κ. τ. λ. Potentiarum, quæ nobis insunt, sex indesinenter terra marique bella occitant, quinque sensus, et sermo qui proferitur: illi desiderio sensibilium, quibus se non potiri ægre ferunt, hic per os infræne multa silenda effutians. At septima potentia est Mens Rector, quæ, quando in potestate sex illas retinet, vitam serenam tranquillamque amplectitur (De Abrahamo). And in another place he has the like division, only instead of the *understanding* he inserts *generation*, and makes the whole seven, which he calls ἐπτά ἐνοήσεις τοῦ ἀλόγου, "the seven faculties of the sensitive soul," to serve and act under the τὸ ἡγεμονικόν, or "the understanding." Grotius also intimates as much; but thinks this latter part to be a gloss crept into the text from the margin, by some favourer of the stoic notions; who, besides the five ordinary senses, acknowledged three other, viz. τὸ σπέρματικόν, or "generation, speech, and understanding;" but the first of these is now dropped and omitted. Corn. a Lapide and Calnet reckon the five ἐνεργήματα here to be the powers or privileges given to man at the creation, which are mentioned in the foregoing verses, viz. 1. Life. 2. Sovereignty

over the earth. 3. Force or strength suitable and proportionate to his nature. 4. Likeness to God's image. 5. Dominion over all manner of living things. Others transpose this verse, or rather the sixth and seventh operations, and put them after the particulars mentioned in the verse following, where indeed they seem to come in better. Thus the Tigurine version ranges them, Judicium, linguam, oculos, aures, et eor dedit eis ad cogitandum, sexto quoque loco mentem donavit, et septimo sermonem operibus suis explicandis. But as the two last are omitted in some Greek editions, the Vulgate and Syriac versions, it is probable they were added by way of explanation, and inserted by mistake.

Speech, an interpreter of the cogitations thereof. Many have been the conjectures of learned men about the original of speech; a very ingenious writer supposes its origin to be from God, "and that the first man was instructed by him to speak, and that his descendants learnt to speak by imitation from their predecessors. Not that God put into Adam's mouth the very sounds which he designed he should use as the names of things, but gave him the use of an understanding to form notions in his mind of the things about him, and a power to utter sounds, which should be to himself the names of things, according as he might think fit to call them. These he might teach Eve, and in time both of them teach their children, and thus begin and spread the first language of the world. The account which Moses gives of Adam's first use of speech, Gen. ii. 19, 20, is entirely agreeable to this, where God sets before Adam the creatures to put him upon using the power he had of making sounds to stand for names of them, and he had only to fix to himself what sound was to stand for the name of each creature, and what he so fixed, that was the name of it" (Shuckford's Connex. vol. i. p. 3). Tully dwells upon the privilege of speech in men, and places the difference not only between them and brutes in it, but also between men themselves, according to the degrees of the perfection of it. Hoc uno præstamus maximè feris, quod colloquimur inter nos, et quod exprimere dicendo sensa possumus. Quamobrem quis hoc non jure miretur, summeque in eo laborandum esse arbitretur, ut quo uno homines maxime bestiis præstant, in hoc hominibus ipsis antecellant? (De Orator).

Ver. 6. The wise man, to inspire his pupil, whom he addressed himself to, xvi. 24, with worthy sentiments of the Deity, proceeds now to answer the loose suggestions made in the twentieth, twenty-first, and twenty-second verses of that chapter. If the reply be set against the objection it will best illustrate the argument.

CHAP. XVI.

Ver. 20. Καὶ ἐν' αὐτοῖς οὐ δυνάσθησεται καρδία. *No heart* (here begin the sentiments of ἀκατοῦμενος καρδίᾳ of whom it is said, ver. 23, that he δυνάσεται τὰτα) *no heart can think upon these things;*

Καὶ τίς ὄψει αὐτοῦ τίς ἐπινοήσεται; *Who shall be able to understand or conceive his ways?*

Ver. 21. Καὶ καταγίγῃ, ὅν οὐκ ὄψεται ἄνθρωπος. *It is even like a sudden gust of wind* (Drusus and Junius both understand it comparatively), *which a man cannot see or know whence it cometh, and whither it goeth.*

Τὰ ἐκ πλείονα τῶν ἔργων αὐτοῦ ἐν ἀποκρύφῳ. *The most part of his works are hid.*

Omnes pæne veteres nihil cognosci, nihil percipi, nihil sciri posse dicunt, in profundo veritatem demersam, nihil veritati relinqui, omnia tenebris circumfusa esse dixerunt (Cit. Acad. Quæst. lib. i.).

This then, it is manifest, was an old objection; and why might not Jesus in Egypt learn this objection from the gentile philosophers?

Ver. 22. Ἔργα δικαιοσύνης τίς ἀπαγγελεῖ; *Who shall declare the works of his righteousness?* Who can find, or who can set forth and prove, any moral rectitude or beauty in his ways or proceedings?

CHAP. XVII.

Ver. 6. Καρδίαν ἔθηκε δυνάσεται αὐτοῖς. *He hath given them a heart to think.* Men may think on these things, it is their prerogative, their business.

Ver. 7. Ἐπιστήμην ἐπέθηκεν ἐπινοῦν αὐτοῖς. *He filled them with the knowledge of understanding;* he hath given them enough to understand and conceive his ways.

Καὶ ἀγαθὰ καὶ κακὰ ἐπέδειξεν αὐτοῖς; viz. Though the men be not able to discover all the operations of nature, yet they are endowed with a better knowledge, the principles of morality. Thus in Micah vi. 8, we have a parallel passage, "He that showed thee, O man, what is good, and what doth the Lord require," &c., which is always understood of the natural principles of religion.

Ver. 8. Ἐθηκε τὸν ὀφθαλμὸν αὐτοῦ ἐπὶ τὰς καρδίας αὐτῶν, δεῖξαι αὐτοῖς τὰ μεγαλεῖα τῶν ἔργων αὐτοῦ. Though men with their bodily eyes cannot discover all the operations of nature, yet God has imparted to them the light of reason, ὀφθαλμὸν αὐτοῦ, a perception like his own, intellectual, intuitive, whereby they may discover the true beauty of his works, viz. the moral design of them; or if we read ὀφθαλμὸν αὐτοῦ here (as below in ver. 15. ὀφθαλμὸν αὐτοῦ, in the Alexandrian MS. is αὐτῶν), it will give another, and not a disagreeable sense to the passage. It had been objected, that "the most part of his works were hid, and that no man could see them;" but the wise man answers, that God had placed the eyes wherewith these things are seen in men's hearts; they see with the eyes of their understanding. It is in this sense our Saviour says, ὁ λόγος τοῦ σφραγίστην ὁ ὀφθαλμῶς. Matt. vi. 22. Either of these senses will answer the objection.

Ver. 9. 10. Καὶ ὄνομα ἀγιασμοῦ ἀνέουσιν, ἵνα ἐξηγοῦνται τὰ μεγαλεῖα τῶν ἔργων αὐτοῦ. They to whom he hath imparted the perception above mentioned, will praise his holy name, and by their praise most effectually declare and set forth the excellency of his works and ways; and in particular

Ἡ τίς ὑπομείνῃ; Or who shall wait for the declaration or proof of his righteousness in his works? μακρῶν γὰρ ἡ διαθήκη, for his covenant is afar off. If there be any such thing as a covenant of righteousness and mercy with man, there appear no tokens of it, and why should we wait in expectation of its being fulfilled?

Here end the objections; for ἐξέτασις ἀπάντων ἐν τελειῇ, i. e. "The trial of all things is in the end," according to our version, is not in the Vatican, and some other editions. And it is observable in both columns, that in the order of sentiments (and phrases too) there is a likeness and relation between the verses cited from the former chapter, and those produced as corresponding with them in this; and therefore, though this author's manner of writing in general is rather sententious than argumentative, yet it is no improbable conjecture, that a formal answer is here designed to some sceptical objections before advanced, and it is continued under a little difference of expression, ver. 15, 19, 20, &c. of ch. xvii. where the discipline that the Israelites were under is more plainly spoken of.

Ver. 13, 14. *Their eyes saw the majesty of his glory, and their ears heard his glorious voice. And he said unto them, Beware of all unrighteousness, and he gave every man commandment concerning his neighbour.* God manifested his glory, when he appeared on mount Sinai at the delivery of his law, when his people saw the lightnings and heard the thunders, called here "his glorious voice," as the Hebrews ordinarily expressed it, Ps. xxix. 4. By giving the law, God did not only provide for the establishment of his own worship and the decent performance of it, but it was promulgated likewise for the good of man and of society in general. He therein orders every man to love his neighbour, to live in peace and on terms of friendship with him, to abstain from theft, and do no act of violence and injustice; to be tender of his reputation, to beware of slander and false witness, and to be aiding and assisting to him under any calamity or distress, as may be seen at large, Exod. xx.—xxiii. By *unrighteousness*, Grotius thinks not any of the instances of wrong, here enumerated, to be meant; but the worship of false gods, and the sin of perjury in defiance of the true one, which the Israelites expressly engaged to avoid, Josh. xxiv. 16. If this last sense be admitted, the author may be supposed here to refer to both tables of the decalogue.

Ver. 15. *Their ways are ever before him, and shall not be hid from his eyes.* This observation is true with regard to the actions of all mankind, but it rather respects the Israelites in particular, who are spoken of before and after, and means, that as God gave them a law, so he took notice how they observed it; his eyes were over them for that purpose. He took cognisance of their whole conduct, as a legislator tender of his rights and jealous of his honour, in order to punish or reward them, as they should respectively deserve. His eye was not so intent upon the behaviour of other nations, who were not favoured with a like knowledge of his laws, nor bound by any positive covenant to the observance of them, nor were under his government so immediately; or, the meaning may be that during the long march of the Israelites in the wilderness, God went along with them, directed their ways, and conducted them as their guide, in the daytime by a cloudy pillar, and all the night by a light of fire. This sense Grotius prefers; the next verse is not in the Vatican, nor in the Vulgate, it is manifestly taken from Ezek. xxxvi. 26.

Ver. 17. *For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion;*] Ἐκείτω εἶνευ καρίτησιν ἡγούμενον. When God distributed the earth among the several nations, and appointed kings and rulers over the principal parts of it, the people of Israel he reserved for his own peculium; he chose the heritage of Jacob out of all nations to be under his more especial care and to enjoy great and singular

ἐκλεκτοί, Israel his *elect*, his peculiar people are most engaged to do this, as they received and were taught by his law, and were witnesses of so many miracles in Egypt, and in the wilderness. And thus Calmet, Il les a remplis de ses lumieres et de ses connoissances pour le louer, et l'adorer dans la consideration de ses ouvrages.

Ver. 11, 12. *Προσέθηκεν αὐτοῖς ἐπιτήρησιν, καὶ νόμον ζωῆς ἐκλήροσθησαν αὐτοῖς. Διαθήκην αἰώνιος ἔστησε μετ' αὐτῶν, καὶ τὰ κρίματα αὐτοῦ ἐπέδειξεν αὐτοῖς,* viz. To the knowledge which he imparted to them by nature, προσέθηκε, he hath superadded ἐπιτήρησιν (*disciplinam*, as the versions have it), a rule of holy living, viz. by the law of Moses, and has put them in present possession of a law of life (or that promises life to them that observe it; Lev. x. 5. Ezek. xx. 11. Rom. x. 5). He hath established an everlasting covenant with them, and showed them κρίματα αὐτοῦ, his commands and precepts of righteousness and mercy. And this he did principally with regard to his own people, to whom belonged the law, and the adoption, and the covenant, preferred to all others.

privileges: for he not only put them into possession of a fruitful Canaan, but did them the particular honour of being their king; by him they were directed in all cases which concerned their state, and by him were led forth to battle, so that their form of government was properly a theocracy, till the time of Saul. When, like other nations, they would have a temporal king over them, to their great detriment and disgrace. Josephus gives the like account of the original form of the Jewish polity; that while other nations preferred, some monarchy, others aristocracy or democracy, their legislator overlooked all these, and appointed Θεοκρατίαν τὸ πολίτευμα, Θεὸν ἡν ἀρχὴν καὶ τὸ κράτος ἀναλλεῖς, καὶ πείσας εἰς ἐκεῖνον ἰπταντας ἄλλοθι, ὡς αἰῶνα ἰπτανταιν ὄντα πῶν ἀγαθῶν, κ. τ. λ. (Cont. Ap. lib. ii.). Our author here alludes to Deut. xxxii. 8, 9, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bound of the people according to the number of the children of Israel; for the Lord's portion is his people; Jacob is the lot of his inheritance." Both ancient and modern interpreters have thought, that the son of Sirach here, and also the passage just cited, refer to an opinion, which was pretty common, that every nation has its tutelar angel, an ἡγούμενος, or ministering angel, to preside over it, but that God himself was such in a more eminent degree to the people of Israel. The version of the LXX. seems to have given rise to this opinion, for the rendering of Deut. xxxii. 8. is ὅτε ἐμερίσεν ὁ θεὸς τὰ ἔθνη . . . ἔστησεν ὄντα ἐθνῶν κατ' ἀριθμῶν ἀγγέλων θεοῦ. And accordingly, by the *prince of Persia* and of *Greece*, mentioned in the book of Daniel, some understand particular angels which presided over those people, as others have asserted, that the care of the Jewish people was committed to the archangel Michael (see Theod. and Jer. Com. in Dan.). Indeed, this opinion of the kingdoms of the world being subject to the government of angels, was maintained by many of the primitive, especially the Greek, fathers; but it is now plain from whence these, who followed the Septuagint translation, borrowed their notion. Bochart and De Muis agree, that those interpreters themselves were mistaken through a bad copy, and that the omission of some letters therein led them into this error (Phaleg, lib. i. cap. 15).

Ver. 18. *Whom being his first-born, he nourisheth with discipline, and giving him the light of his love doth not forsake him;*] Φῶς ἀγαπήσεως is a particular expression; there is a parallel one, ver. 26, φωτισμὸς ἡγέτας. Out of the whole race of mankind did God select the Jews, among whom he dwelt in a particular and extraordinary manner, the divine majesty residing over the mercy-seat. These he singled out to be a holy nation, and marked them as his own people by circumcision, which was a character of genealogical sanctity, and by instituting the passover, which federally united them to him, and among one another. This seed of Jacob, so dear and beloved by God, was as much blessed by him above all other people, as the first-born commonly is above the rest of the children. And so, when God calls David his first-born, it follows immediately, "I will make him higher than the kings of the earth" (Ps. lxxxix. 28). God always regarded Israel with a favourable eye, and though he suffered other nations to walk in their own ways (Acts xiv. 16), and looked upon them with a sort of indifference in comparison, yet to Israel he afforded the light of his countenance, and of his saving truth. He gave signal proofs of his affection for them, by continually watching over them for good; he intended their happiness in all his dealings with them, and pursued it even in his corrections and severest dispensations towards them, re-

calling them to their duty, and inviting them, in the tenderest manner, to return into the right way, and receiving them to mercy and favour upon their repentance and amendment. This whole verse is omitted in the Vatican and in the Vulgate.

Ver. 21. *But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.*] As the sense of the foregoing verse is well expressed by the psalmist, "He set their misdeeds before him, and their secret sins in the light of his countenance" (Ps. xc. 8); so this seems to allude to Ps. lxxviii. 37—39, where, speaking of the same Israelites, he says, "That though their heart was not whole with God, neither continued they steadfast in his covenant, yet he was so merciful, that he forgave their misdeeds, and destroyed them not; yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise, for he considered that they were but flesh." Ἐμνήσθη ὅτι σάρξ εἶσι, which is more fully expressed, Ps. ciii. 13, 14, of the faithful in general: "As a father pitieth his own children, even so hath the Lord mercy on them that fear him, for he knoweth whereof they are made, he remembereth that we are but dust." Ἀδρός ἔγωγὸ τὸ πλάσμα ἡμῶν, the very expression used by this writer.

Ver. 22. *The alms of a man is as a signet with him, and he will keep the good deeds of a man as the apple of the eye.*] By alms we may here understand all the good which a man does his neighbour, every action of piety and mercy performed by him, which God will favourably receive, and keep in remembrance, and lay it among his precious treasures, to reward and recompense it to the beneficent man and his posterity. The value God sets upon acts of mercy and kindness, is expressed here by the metaphor of "the apple of the eye," and the "signet on the right hand;" see Jer. xxii. 24. Haggai i. 23. Cant. viii. 6, where the seal or signet denotes what is near and dear to a man, and, as such, is preserved, and always under his eye and care. Messieurs of Port-Royal, from this latter comparison, apply what is here said of alms to acts of charity done in secret, which are as a valuable thing sealed up, till they are laid open by God, and by him publicly rewarded. The connection of this verse with what precedes is not very clear; Calmet and Bossuet give the following.—That as men's unrighteous deeds are always before the Lord, so are their good deeds likewise, and particularly acts of charity and loving-kindness, which, though unobserved of others, and for a time perhaps unanswered to the giver, yet are not fruitless or lost; God deposits them among his treasures, and when he maketh up his precious jewels will remember them.

Ver. 23. *Afterwards he will rise up and reward them, and render their recompense upon their heads.*] If we join the words in the latter end of the former verse, viz., "He will give repentance to his sons and daughters." to this verse, the sense will then be,—That God will not strike or punish a sinner immediately, or in the act and instant of committing the sin, but will give time to repent, and an opportunity to return to him; but if, after allowing him time, he defers his amendment, and shows no sign of sorrow or conversion, God, who seemingly connived at his sins, will then rouse himself in his anger and punish him the more severely; for so the phrase of "rendering a recompense upon men's heads" is more generally taken. But if we omit that sentence, which is neither in the Vat. nor Ald. edition, nor in the Vulgate, then this verse will admit of another sense, as connected with the foregoing; viz. That God keeps the remembrance of alms and good works as precious as a signet, and as dear as the apple of an eye; and though for the present he may not distinguish the donors, yet the time will come when he will arise to reward them, and fill such beneficent souls with peculiar marks of his favour: like a kind master, who recompenses the faithfulness of his servants, or a general, who heaps upon his soldiers such marks of honour as are proportionate to their merit. And this God will do either in this life, by outward blessings and prosperity, or hereafter, by receiving them into everlasting habitations.

Ver. 24. *But unto them that repent, he granted them return, and comforted those that failed in patience.*] This is but inaccurately rendered; it should either be, "Unto them that will repent, he giveth them grace to return," as the Geneva version has it; or, Unto them that repented, he granted them a return into his favour, was willing to receive every penitent, and to comfort the broken-hearted. In the former acceptation the sense is, That sinners cannot with reason blame God who uses all methods to reclaim them; he illuminates them by his grace, he instructs them by his word, he admonishes, he threatens, he cor-

rects, he recalls, such as wander from their duty, he waits their return with patience, and receives them upon their repentance, and thereby comforts such as would otherwise be discouraged, and despair. But if we take it in the latter sense, we may then, with Grotius, understand this and the foregoing verse of the persons mentioned ver. 20, whose sins being before the Lord, and obstinately continued in, he will, after waiting some time for their amendment, proceed to punish them; and then it follows, by way of antithesis, But to such as repented, and whose sins were thereby done away from before the Lord, whether Israelites or others, he was disposed to be merciful and gracious, and to bestow his grace upon them, to keep them again from falling.

Ver. 27. *Who shall praise the most High in the grave, instead of them which live and give thanks?*] i. e. The living only can pay their devotions to God, and therefore repentance should not be deferred till the time of death, when it will be too late to think of it. In this author's time *ἀλῆς* was used by the Jews, as it was also among the Greeks, to signify the grave or death; and death and *hades* are frequently joined as synonymous. See 3 Sam. xxii. 6. Eccles. xlviii. 5, and particularly Isa. xxxviii. 18, 19, where *οἱ ἐν ᾧ* and *οἱ ἀποθνήσκοντες* are the same, and opposed to the living, the living, who alone have the ability to praise God; for, as the same inspired writer goes on, such as go down into the pit cannot hope for his truth, τὴν ἐλεησάντων, "his mercy." "In death (says the psalmist, vi. 5), there is no remembrance of thee, and who shall give thee thanks in the grave or pit?" And so the Ps. cxv. 17, "The dead praise not thee, O Lord, neither all they that go down into silence, but we will praise the Lord;" which the LXX. render more explicitly, *οὐκ οἱ νεκροὶ αἰκούσι σε, κύριε. . . ἀλλ' ἡμεῖς οἱ ζῶντες εὐλογοῦμεν τὸν Κύριον*, κ. τ. λ. Thus also, Ps. lxxxviii. 10. "Dost thou show wonders among the dead, or shall the dead rise up again and praise thee?" where the rendering of the LXX. is surprisingly faulty, *μη τοῖς νεκροῖς ποιήσεις θαύματα, ἢ ταῖς οἱ ἀναστήσουσι καὶ ἐξυμολογήσουσι σοι*: the Hebrew word is *גִּיגָוִים*, and signifies *gi-gantcs* or *mortui*: they fell into this error by mistaking the radix, and deriving the word from *נָפַר*, *sanatus fuit*. The Vulgate, too, implicitly following that version, retains the same mistake.

Ver. 28. *Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.*] i. e. The duties of religion cannot be performed by one who is not in a state of existence, nor by one that is taken away from the land of the living. *Νεκρός* or *μη ζῶν*, means not one that is annihilated, or quite ceased to be, or is become as nothing, as is the Vulgate exceptionable rendering, *Ante mortem confitetur, a mortuo quasi nihil, petit confessio*. Josephus, in the very chapter in which he asserts the immortality of the soul, says, We have received from God our being, καὶ τὸ μηκέτι εἶναι πάλιν ἐκείνους δίδωμεν i. e. to him we render again, or owe our not being, by the return of that soul which he had given us (De Bell. Jud. lib. iii. cap. 25). By "the living and sound in heart," we are not to understand such only as are alive and in health, or who are easy in their minds, and flourishing in their circumstances; but such as are alive unto righteousness, and turn unto the Lord in holiness; who are contrite, and even broken-hearted, who have experienced, or hope to taste of God's mercy to them under a lively sense of their guilt, or the smart of some great calamity and affliction; and so the sense will be nearly the same with Baruch, ii. 17. "The dead who are in their graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness; but the soul that is greatly vexed, which goeth stooping and feeble, shall give thee praise and righteousness, O Lord."

Ver. 30. *For all things cannot be in men, because the son of man is not immortal.*] Great reason is there that God should be so merciful to his creatures, and condescend to pardon their weakness and follies, for men are neither impeccable nor immortal; they are so encompassed about with infirmities, that perfection is not to be expected from them; they are, as Abraham in great humility says of himself, sinful dust and ashes, and their days are few, as well as strictly and literally evil, and therefore is the Lord gracious, knowing his workmanship, of what perishable, corrupt, and frail materials it is made. The author enlarges here upon God's mercy, as a farther argument to invite men to repentance, and upon the shortness of life, as a powerful motive to set about it speedily.

Ver. 31. *What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.*]

Our translators seem to have understood the sentiment expressed here, by their reference to a parallel passage in the margin (Job xxv. 4, 5, which is to the very same sense in other words), but they have not rendered it so accurately as they might have done. "What is brighter than the sun?" καὶ τούτο ἐκλείπει, yet it hath its eclipses. If it be said that τούτο cannot be referred to ἥλιος, I answer, neither is it necessary that it should, but may be referred to τὴ φωτεινότερον immediately preceding. If among God's works there be any thing brighter than the sun, yet even that is not without its defects. And thus Bossuet, Quid lucidius sole? et tamen hoc (lucidissimum) eclipsin patitur: much less can human nature be accounted perfect, for flesh and blood will imagine evil. I prefer this reading, not only because it is confirmed by the Alexandrian copy, but because the other ποιητὴς ἐπιθυμηθεῖσθαι ἀστέρα καὶ αἶμα, is limited only to bad men, whereas the passage seems rather to relate to the whole species, which is naturally more subject to failings than the sun is to eclipses, and the defects of both cannot be concealed.

Ver. 32. *He vieweth the power of the height of heaven; and all men are but earth and ashes?* Δύναμιν ὕψους οὐρανοῦ αὐτὸς ἐπισκέπτεται. It should rather be rendered here, "he visiteth, chideth, finding fault with the powers of heaven." Syriac, Virtutes cœli judicat; as before, xvi. 18. "Behold the heaven, and the heaven of heavens shall be moved," ἐν τῇ ἐπισκοπῇ αὐτοῦ, when he shall visit or animadvert upon them. Δύναμιν ὕψους οὐρανοῦ is either the sun mentioned just before, who is represented as going forth in his strength like a giant, &c., or the whole host of heaven; viz., the stars, the powers of heaven that shall be shaken at his coming. Δύναμιν ὕψους is only a Hebraism for the high powers. "And all men are but dust and ashes;" viz. greatly abased in God's sight, in comparison of some of his other works. So in Job, "The stars are not pure in his sight, how much less man that is a worm?" These, which shine so bright to our view, are but as darkness to his all-piercing eye, and in comparison of the infinite purity of his nature; whom, if God considers and looks down upon as infinitely beneath him, of how small consequence and account is the race of men who are earth in their principle, and ashes at their dissolution? When our author thus beautifully sets forth the greatness of God, and the meanness of man, how affecting is the comparison, and how just the contrast! How does it enlarge our ideas, and exalt our sentiments of the Deity, and at the same time shame and confound all human pride and greatness! The sense given of this passage is confirmed by the true rendering of the first verse of the next chapter.

CHAP. XVII.

Ver. 1. *He that liveth for ever created all things in general.* Ἐκτίσας τὰ πάντα κοινῶν. Creavit omnia sinul, Vulgate, which means, according to some, that without him was not any thing made that was made, in opposition to such, as would have God to be an idle spectator, not minding or concerning himself with the world, especially the lesser, and seemingly more insignificant parts of it; or such, especially the Manichees, who held, that part only of the world were created by God, and not the whole. Others, and particularly St. Austin, have from hence maintained, that all things were created by God, not in the interval of six days, as is the Mosaic account, but in "eodem momento, seu in eodem nunc," that the heavens, and the earth, and the future seeds from whence all other things were to be produced, were all created in the same individual instant. Others have held, that God created at once all the matter of the universe, a chaos, to serve as the basis upon which all things were to be built, and from whence all things to be produced, in the successive work of the six days, were to have their rise and materials. But none of these opinions give so just an account of the creation as that of Moses, for neither were all things created together, nor the shapeless mass of matter by itself, nor were they all made at once in point of time. Κοινῶν in this place does not respect the time of the creation, but rather the universality of it (see Possel. Præfat. ad Syntax.), viz. that all things in general were made by God without exception or distinction; that they were created by him, not merely set in order by intervals, and degrees of time, and particularly that the cosmogony was the successive work of six days. Junius understands by κοινῶν that God created all things upon a level, communi lege, subject to one common law, both of production and dissolution (Com. in loc.). See Jackson's works, tom. ii. p. 132, where this passage is very fully and learnedly discussed. But though

the sense of our version is a good interpretation of κοινῶν, yet I conceive it is not the true one; for undoubtedly the original, which is rendered κοινῶν, was ἅν commune, in the sense of profanum. Κοινῶς is the same as ἀκάθαρτος, and by it the LXX. generally, if not always express it. It occurs in this sense, 1 Macc. i. 50—69. So κοινῶν ἢ ἀκάθαρτος, in St. Peter's vision, is common or unclean; and ἔκτισας τὰ πάντα κοινῶν κτῆρας ἠέως, ἀκαταύφεται, therefore, means here, that God hath created all things (comparatively) unclean, and the Lord alone will be justified, or found just, when he is judged (Ps. li.). The Arabic version hath glanced upon this sense, totus mundus corrumpitur. But indeed our translators have themselves confirmed it (ver. 3), "He is king of all, by his power dividing holy things among them from the profane." The opposition between ἅν and κτῆρ is well known; the latter is proper to God alone, in comparison of whom all things besides are common and unclean. From hence to ver. 15 is a continuation of the subject of the last chapter; viz. the majesty and power of God and the weakness and frailty of man. And in the sense which is now offered, the connection is certainly more visible, and the comparison or contrast better preserved (see the last note).

Ver. 3. *Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.* Almost all the editions have οὐκίσων τὸν κόσμον, which Junius and most of the Latin interpreters here follow; but the true reading undoubtedly is διακίσειν τὸν κόσμον, as Hoeschelius and Grabe have it. Our translators have wrongly placed the comma after "king of all," it should be—"he is the king of all by his power," which is agreeable to all the Greek copies, which read, αὐτὸς βασιλεύς πάντων ἐν κράτει αὐτοῦ. And indeed it suits this better than the following sentence, "dividing holy things among them from profane," which was rather an act of wisdom than of power, for he made some days and places for weighty reasons more holy than others, as some parts of the sacrifices also were more so than the rest: the like may be observed with respect to persons, for he separated the people of Israel from the whole gentile world, to be a holy nation to him, and, among these, the tribe of Levi to be in a more peculiar manner his own. And in general it may be said, that he has put an essential difference between holy and profane, and hath commanded all mankind to be holy, and to touch not the unclean thing. The Vatican wholly omits this verse, as does the Vulgate.

Ver. 5. *Who shall number the strength of his majesty? and who shall also tell out his mercies?* As his majesty is, so is his mercy infinite (Eccles. ii. 18), and cannot be sufficiently displayed. According to Calmet the sense is, that though a man should be able to speak of and describe the might of his marvellous acts, δύναμιν τῶν φοβερῶν αὐτοῦ (Ps. cxlv. 6), or, according to this writer, κράτος μεγαλοσύνης αὐτοῦ, yet who could be able to declare and publish the many instances of his mercy? which are the most surprising of all his other works, and far beyond them. Et quand on pourroit annoncer ses grandeurs et ses merveilles, qui pourroit publier ses miséricordes? Car sa miséricorde est au-dessus de toutes ses œuvres. And in this sense he understands Ps. cxlv. 9, where the psalmist, after having given this remarkable character of God, "that he is gracious and merciful, long-suffering, and of great goodness," adds immediately, Miserationes ejus super omnia opera ejus, which, De Muis says, many expound,—that his mercy is above all his (other) works. But this is not countenanced by the rendering of the LXX., which is not ὑπὲρ, ἐπὶ πάντα τὰ ἔργα αὐτοῦ, which expresses his very great regard for all his works, but gives no preference to his mercy: Ps. xl. 5, 6 best expresses the sense of this place.

Ver. 6. 7. *As for the wondrous works of the Lord, there may be nothing taken from them, neither may any thing be put unto them, neither can the ground of them be found out. When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.* Τότε ἀρχεται "then he is to begin again;" or perhaps the true reading may be, τότε ἀρχεται, "then he must begin again," he is as far off as ever, and when he has finished his inquiry or search, he will be doubtful, or rather, as the word is used 1 Macc. iii. 31, he will be perplexed and confounded. The sense of the whole is, Though a man should exert himself to the utmost, to penetrate into and fathom the depth of God's greatness, to explain his nature, or unravel the mysteries of his providence, or should exhaust his whole store of grateful cloquence to praise him for his noble acts, yet he will find, nevertheless, that he can neither conceive nor speak high enough of his perfections, nor invent any thing

that can come near or resemble what he is. And when he thinks that he has made a good progress towards a discovery, he will acknowledge, with profound astonishment, that more remains to be added than is hitherto done. One is not properly convinced that he is ignorant of God, that he cannot understand all or any of his secrets, the causes of his will, or the design of his operations, till he has well considered and studied him: the more he meditates and thinks upon him, the more he will find him out of reach, that his counsels are deep, his dispensations mysterious, and his nature as impenetrable as his glory is inaccessible. Each person will find himself in the condition of Simonides, who, being asked what God was, demanded first two days, then four, afterwards a longer time, to deliberate, and at length was obliged to confess, that the more he studied, the less he found himself able to satisfy the inquiry. The attempt to comprehend God, and to account for all his works and proceedings, is, to use the comparison of an ancient writer, like that of numbering the sand of the sea; by going about it, you are confounded, and by doing something of it, you find it impossible to do the rest (Nazianz. Orat. i.). Our author speaks of God in the same sublime manner, xlii. 21.

Ver. 8. *What is man, and whereto screech he? what is his good, and what is his evil?* [Grotius understands this in a sense different from our translators; i. e. What profit is there to God from man, what is his (God's) good or advantage from him, and what is his evil or hurt that can come from man? What can he do or render to God by any good or evil which he does? If he is evil, what can he attempt against God; if he is good, what can he do for him, that is of any great moment? see Ps. xvi. 2, where the old translation has, "My goodness is nothing unto thee" (see De Muis in loc.). God indeed requires us to be good, but it is for our profit not his own, that he requires it; according to that of Eliphaz, Job xxii. 2, 3, "Can a man be profitable unto God, as he that is wise may be profitable unto himself? is it any pleasure to the Almighty that thou art righteous, or is it gain to him, that thou makest thy ways perfect?" And again, xxxv. 6—8, "If thou sinnest, what doest thou against him; or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him; or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man." St. Austin, conscious of human imperfection, and the nothingness of our best service to profit God, very justly inquires, Quid tibi sum, ut amari te jubeas à me, et nisi faciam, irascaris mihi, et minoris ingentes miseras? (Confess. lib. i. cap. 5.)

Ver. 9. *The number of man's days at the most are an hundred years.* [The author of the ninetieth Psalm, composed, as it should seem, in the time of the captivity, fixes the ordinary term of man's life at seventy, or at most eighty years; in this writer's time men sometimes lived to a hundred, but that was the longest term. Macrobius agrees with the former, when he says of his time. Cum septies deni computantur anni, hoc à phycis creditur meta vendi, et hoc vitæ humanæ perfectum spatium terminatur: and Seneca with the latter, Pervenisse te ad ultimum humanæ ætatis videmus, ecciesimus tibi. vel supra premitur annus (De Brevit. Vitæ, cap. 3). Some Greek copies point the verse thus, ἀριθμὸς ἡμερῶν ἀνθρώπου, πολλὰ ἔτη, ἑκατὸν; i. e. the number of man's days are many years, even a hundred. But this seems not to agree with what this writer says, xvii. 2, and πολλά should rather be taken here adverbially, as our translators and the Vulgate understand it: in some copies also at the end of the verse is added, ἀλόγιστος δὲ ἑκάστου πάντων ἡ κοίμησις, i. e. the time of each man's death is unknown, and cannot certainly be fixed; or, as the Geneva version has it, "No man hath certain knowledge of his death;" i. e. of the time or manner of his death, which cannot by art or calculation be determined. Cuique profinitum obdormendi tempus, ratiocinio non potest computari, as Junius renders.

Ver. 10. *As a drop of water unto the sea, and a gravel stone in comparison of the sand, so are a thousand years to the days of eternity.* [The sense of this verse, as connected with the former, seems to be this,—that even though a man should live a thousand years, yet is that term nothing to eternity. The psalmist has a thought not unlike this, "A thousand years in thy sight are but as yesterday, seeing that is past, as a watch in the night" (Ps. xc. 4). And St. Peter, "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8). And to this latter the oriental versions undoubtedly refer, Mille anni in sæculo præsentī non sunt comparandi nisi diei sæculo justorum. Αἰῶν is used in the sense it is here taken

by Philo, who distinguishes between αἰὼν and χρόνος; the former belongs to incorporeal beings, as the latter is the measure of all sublunary things and persons. Nazianzen hath well noted the difference, ὅπερ ἡμῖν ὁ χρόνος, ἡλίον φάρα μετρούμενος, τοῦτο τοῖς αἰῶσις ὁ αἰὼν (Orat. xxxviii.). The Vatican omits χλίδια and reads ἀθῆνας ἄλλα ἐτη ἐν ἡμέρᾳ αἰῶνος, which very much weakens the comparison. Possibly both might have been in the original text to the following sense, That a thousand years are but as a few, compared unto the days of eternity. The author endeavours to illustrate this difference by the diminutive proportion which a drop of water bears to the sea, or a gravel-stone to the sand on its shore; but these images do but faintly represent it, for there is a greater disproportion between time and eternity, than between the extremes of any assignable finite quantity whatsoever. But if a thousand years are as nothing with respect to eternity, how short must we account the longest term of a man's life, if compared to it? And by what diminutive name shall we call it, when we reflect upon a duration that shall never end? Or what comparison shall we be able to make, between the ages of the world itself, from its first creation to its final dissolution, and eternity, which was from everlasting, and shall be to everlasting?

Ver. 11, 12. *Therefore is God patient with them, and poureth forth his mercy upon them. He saw and perceived their end to be evil; therefore he multiplied his compassion.* [As God knows the weakness of man, and his propensity to evil, the shortness of his life, and the many infirmities which encompass him, therefore he does not proceed against him upon every offence, but bears with him for a time, waits for his amendment, and shows his great tenderness towards him, by giving him many gracious calls and reasonable warnings, to raise in him a sense of his danger, and to put him upon a speedy repentance, in order to prevent his ruin. Καταστρωθὴ is thus taken, ix. 11. 2 Tim. ii. 14. 2 Pet. ii. 6. Instead of proceeding against him with extreme rigour, he makes man's misery and infirmities rather a motive for his mercy towards him. Hence mercy is said to rejoice over judgment, and by Philo to be older than justice, and by the psalmist, to reach unto the heavens, in comparison to the other, which reacheth but to the clouds (Ps. lvii. 11).

Ver. 13. *The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.* [The compassion which a man shows his neighbour, and the inclination which carries him to do good to one like himself, differs in many respects from the mercy of God. The compassion of man has too often a tincture of self-interest in it: a man expects, if not a return, at least some sort of acknowledgment from the person he obliges; and as God has promised to reward acts of charity and benevolence done to others, he may have a respect unto the recompense of the reward. Besides, the liberal man may be induced thus to act from a motive of prudence, considering himself as subject to accidents, and under the like power of fortune with others, and therefore may one day fall into misfortunes, and stand in like need of assistance, which a readiness to serve others may be the most likely means to procure. But the love and compassion of God is entirely gratuitous, and free from any selfish views: he neither needs nor requires any return, but of duty: he has no view of providing against a day of calamity, as not being liable to be affected by any change or vicissitude of things: he is superior to all accidents, and out of the reach and power of them. Philo has very justly observed of the bounty of God, that he alone gives freely, μόνος ὁ θεὸς οὐ μὴ πωλητῶν ἔσται, whilst all his creatures are to one another no better than cunning hucksters, Εὐθέσεις ὑπαντας καὶ τοῖς λεγομένοις χαρίζεσθαι, περὶ δόκτας μάλλον, ἢ δομομένους . . . εὐπρεπέως ἀνήμερι κέρως πρᾶσιν ἐργάζονται (Περὶ Χερουβίμ). The wise man here extols God's mercy from the universality of it, that it extends in general to all creatures, to them that serve him, and them that serve him not: nay, these last seem to have a greater share of it, as indeed they stand more in need of it. These he admonishes, reproves, chastises, and instructs; and such as improve under his kind and wholesome corrections, that receive and profit by his discipline, he hath mercy on them, and receiveth as his own again after their wandering, and, like a true shepherd, bringeth them home on his shoulders rejoicing. Here the author finishes his answer to the objections brought, xv. 11. 12. xvi. 17. 20—22.

Ver. 15. *Blemish not thy good deeds: neither use uncomfortable words when thou givest any thing.* [Δόνην λόγων. Non des tristitiam verbi mali, Vulg. The author begins

here a new subject, which regards principally the manner of doing a kindness: he recommends not only doing good to our neighbour, but the doing it with a good grace, to give willingly and cheerfully, without delay or excuses, with kind words, and affectionate and winning looks: for the manner of doing a kindness is often beyond the act itself, and gives as much or more satisfaction to the receiver. Seneca has a most apposite passage to this purpose: *Lætus facit [beneficus], et induit sibi animi sui vultum. Ingentia quorundam beneficia silentium aut loquendi tarditas, imitata gravitatem et tristitiam, corrupti, cum promitterent vultu negantium. Quanto melius addicere bona verba rebus bonis, et prædicatione benigna commendare quæ præstes? Sic efficiat, ut animum tuum pluris æstimet, quam illud, quicquid est, ad quod petendum venerat. Tunc est summa virtus tributantis, ubi ille qui discessit dicit sibi, magnum hodie lucrum feci. Malo quod illum talem inveniri, quam si multiplicatum hoc ad me alia via pervenisset, huic enim animo nunquam parem referam gratiam* (lib. ii. De Beneficiis, cap. 3).

Ver. 16. *Shall not the dew assuage the heat? so is a word better than a gift.]* The sense may either be, as the heat is refreshed by the coming dew, so a gift pleases more, accompanied with kind expressions: or the comparison may perhaps be made out thus, that as the dew, a gentle thing, and of small force in appearance, assuages the heat, or lays the hot wind (for so I think *καύσων* always signifies in the LXX., and may signify in the places where it is used by this writer), so a word, especially a mild one (which is compared to the dew, Deut. xxxii. 2), produces a more powerful effect than a gift; which may either mean a gift from the same person (which agrees best with the preceding verse), or one offered by another person by way of bribe, *ἀγορίων δώματαί μετὰ δόλον*, according to the LXX. Prov. xvi. 23, so I apprehend the Syriac understood it, translating it, "A word will turn back a gift." Or may not the sense be, As the cooling dew is more agreeable than the scorching air, so is a (kind) word than a gift? i. e. such a gift as that of the envious and churlish upbraider, ver. 18. Lastly, which seems the best and closest, As the dew moderates and assuages the heat, so a word, or soft answer, turneth away wrath (Prov. xv. 1), sooner than a gift.

Ver. 17. *Lo, is not a word better than a gift?] Οὐκ ἴσθι λόγος ἔτιρ δόμα ἀγαθόν;* Is not the sense of this exactly the same, according to the present reading, with the end of the former verse, and does *ἴσθι* any way alter or enlarge the sense? What then is the use of it here, or to what does it particularly point? I suspect the reading to be corrupt, and that the true one is, *οὐ καὶ ἴσθι λόγος ἔτιρ δόμα ἀγαθόν*, and then the sense of the whole will be, As the cooling, refreshing dew is preferable to the scorching heat, so is a word to some sort of gifts: nay, is not sweet obliging speech even above a good gift itself, which loses its value when given churlishly, and is enhanced when accompanied with kind expressions? As *ἀγαθόν* is added to invigorate the expression, so *ἴσθι*, or some such word, seems necessary to help forward the comparison. This may seem confirmed by the Syriac, which has, *Est sermo bonus qui dono præstantior est*; and by St. Chrysostom's comment upon this passage, *Sæpe sermonis obsequium, ἴσθι; λόγος, magis recreat accipientem, quam donum ipsum. Proinde scientes hæc, ne simus difficiles erga eos qui ad nos accedunt. Quòd si poterimus eorum inopiam sublevare, hoc faciamus cum gaudio; quòd si non possumus, ne simus asperi in eos, sed vel verbis eorum curam agamus, et in mansuetudine respondeamus eis, &c.* (Hom. 41. in cap. 18. Gen.)

But both are with a gracious man.] Ἀμφοτέρω παρὰ ἀνθρώπου κεχαριστημένα i. e. Both gifts and good words come from a kind, beneficent person. Such a one will add comfortable words to the good deeds he does: he will not content himself with kind salutations, with saying, Go in peace, be thou warm or filled, but will likewise give what is wanted; nor will he barely give, but in such an obliging manner as to double the gift. *Κεχαριστημένος* signifies an acceptable person, or one possessed of the qualities that make persons so. Thus Symmachus uses it, Ps. xviii. 25; see also Luke i. 28. Capellus prefers *κεχαριστημένα* here (Spicileg. p. 52); i. e. Both gifts and kind speeches are agreeable to men. But had this been the true reading, which the Syriac and Vulgate both oppose, I think *ἀνθρώπου* would have been *ἀνθρώποις* or *ἀνθρώποις*: for the plural seems fittest to express all men, or mankind. Besides, I think the common reading gives the stronger sense: it scarce need be said that men love both good words and gifts. But that one who would be acceptable must be ready to give both, is an observation

of some importance; because there may be persons apt to think either that liberality without affability, or affability without liberality, will answer the purpose of being agreeable and popular. The Port-Royal comment has a fine reflection here: "There are some who give liberally to the poor, and at the same time speak roughly or reproachfully to them; and there are others who speak to them with great humanity and tenderness, but give them nothing. True charity does not consist in either the one or the other of these; for the liberality of the former is spoiled by his churlishness, and the affability of the other by his covetousness; but both these meet in a truly good man. He gives liberally to the poor, and is so far from exalting himself above him through pride, by speaking haughtily or contemptuously to him, that he learns humility from such an object."

Ver. 18. *A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.]* i. e. The gift of a covetous man, who grudges and even seems to envy what others receive from him, is the occasion of great grief and concern to the poor, who is rebuked and reproached by him for what he cannot help. A civil denial would be preferable to charity so extorted and ill-conditioned. The advice here to give in an obliging manner, not only respects our behaviour to such as are poor, but, according to St. Austin, to all others whom at any time we do kind offices to. To give in a taunting and contemptuous manner is sure to give offence; instead of obliging, it grieves the eyes of the receiver. A reproachful answer to a supplicant is changing liberality into a sort of tyranny; and he that upbraids others with favours done them, and expects a servile compliance in return, makes his gifts as so many chains to entangle another's liberty, and which they had better have refused than to have bought them so dearly. It is therefore a wise remark of an ancient philosopher, that he that receives a favour should never forget it; and he that confers it should never remember it. A polite person is admired and commended for the complaisant and obliging manner in which he does a favour, which gains more upon the hearts of men than the favour itself (see xx. 13—15. xli. 22).

Ver. 19. *Learn before thou speak, and use physic or ever thou be sick.]* This advice respects the body, and includes diet, exercise, evacuations, and other suchlike preservatives of health; but, as it stands connected with the context, it regards the soul likewise, and its diseases, which, with care, may as easily be prevented as those of the body; for the latter are generally unknown to us, and unforeseen by us, and often attack us in a way and manner that we could not be aware of; whereas the diseases of the soul are in some sense voluntary, and the danger of falling into them well known, and might easily be prevented, either by avoiding such inviting occasions and temptations as betray us into sin, or resisting and subduing the evil before it be grown too strong, and is become a habit; or by following the caution and advice of friends, or listening to the directions of an able spiritual guide; or, lastly, by preventing grace added to all these, to be obtained by earnest prayer. Messieurs of Port-Royal apply the former part of the verse to the pastors of the church, who should be well instructed and grounded themselves before they attempt to teach others. A maxim often inculcated in the sapiential books, and of the last importance towards the right discharge of the ministerial office, as upon their knowledge and skill in the respective offices of their function the good and improvement of others in a great measure depends; who can neither be fit guides, if they either wander or are not well acquainted with the right way of salvation, nor proper physicians to superintend the cure of others, if they themselves are often out of order, and want to be reminded, "Physician, heal thyself."

Ver. 21. *Humble thyself before thou be sick, and in the time of sins shew repentance.]* The advice in this and the foregoing and following verses is nearly the same, viz. to begin in time. As applied to the body the sense is, use abstinence before you are sick; for so we may understand humility here. The Hebrews express fasting by *ταπεινωθῆναι* (Lev. xvi. 29. 31. xxiii. 29), as fasting brings the body low; and this is confirmed by *ἐγκρατεία* being joined to it in some copies. As applied to the soul, the direction is, that a man should often examine his conscience, even in the pride of health; should review his past life in order to be acquainted thoroughly with the state of his soul; should not wait till the last gasp before he asks God pardon for his sins, nor defer to alter an evil course of life till sickness, as it were, compels him. The meaning of the whole is, if when you perceive any symptoms of an approaching illness, you prudently endeavour to prevent its coming to a dangerous

height by diet and abstinence, use the like circumspection and care as to the diseases of your soul; let an early application prevent all danger, that so you may find favour before the great Judge, *ἐν ἡμέρᾳ ἐπισκοπῆς*, in the day of his visitation. If pride be the sin that most easily besets thee, learn to practise humility; if intemperance, subdue thyself by fasting; lie in sackcloth and ashes, and take away the fuel that inflames thy passions, and feeds thy distemper. And if thou hast at any time fallen into sin, restore thyself by a speedy repentance, and let a thorough reformation effect the cure.

Ver. 23. *Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.*] Before we presume to address ourselves to God in prayer, we should remove the impressions of all sensible objects, all earthly cares, and wandering thoughts; we should purify our hearts by faith, contrition, and repentance, and endeavour to possess our souls with the idea of the presence and infinite majesty of the great God. To approach him rudely, without any preparation or respect, without fear and trembling, with a soul taken up with trifles and impertinences, is an affront to him, and betrays a mean opinion of him, as if God was obliged to hear our prayers, and to grant what we ask of him with so much carelessness and indifference. God expects that we should prepare our own hearts, and also pray to him to assist us in that holy work. There may also another sense be given of this place, viz. engage not lightly or rashly in vows, consider first whether you are resolved, and are likely to be able to fulfil them; for God looks upon such promises and engagements as an insult, where there is no intention of making them good. This seems to be countenanced by the foregoing verse.

Ver. 27. *A wise man will fear in every thing, and in the day of sinning he will be aware of offence.*] *Ἐν παντί εὐλαβήσεται* will be careful to keep from sinning in every thing he says or does, or will in all times and places be upon his guard; and so it will be parallel to that of Solomon, "Happy is the man that feareth always" (Prov. xxviii. 14). And especially in times of general corruption and degeneracy, and when evil examples are many and powerful, he will be more watchful and circumspect, that he be not led away with the multitude to do evil, nor be infected with the reigning and popular contagion. As connected with the former verse the sense may be, that a wise man, considering the state of the world as variable and uncertain, will in every condition of life expect and prepare for a change; he will not be dejected in adversity, nor too elate in prosperity, but will demean himself agreeably under either state of fortune, as a change of condition can soon easily be effected by God; but a fool, who attends not to such revolutions, provides not against accidents, nor in any respect consults his safety.

Ver. 28. *Every man of understanding knoweth wisdom, and will give praise unto him that found her.*] To understand mankind, is a piece of useful knowledge, but the most valuable and important part is to find out, and be well acquainted with, persons of the most worth; and after having discovered true merit, to do justice to it, to set it in the most advantageous light, to commend and speak of it without jealousy, envy, or detraction, and upon all occasions to give it its due praise, and the testimony of our acknowledgment and approbation, *ἐξομολόγησιν ἡμῶν*.

Ver. 29. *They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables.*] *Συνετοὶ ἐν λόγοις καὶ αὐτοὶ σοφίσαντο*. There may be several senses given of this passage; viz. Men of understanding are wise in their talk, they know when and what to speak: this is Drusus's exposition, who points the Greek thus, *συνετοὶ ἐν λόγοις καὶ αὐτοὶ σοφίσαντο*. Or the meaning may be, Persons wise in their talk and of understanding in discourse, will themselves be prudent also in their conduct, for wisdom is best displayed by an exactness in both; and, according to this sense, the Greek should thus be pointed, *συνετοὶ ἐν λόγοις, καὶ αὐτοὶ σοφίσαντο*. And thus the Syriac understands it, *Scientes doctrinam, ipsi quoque sapienter se gerent*. There may be also a third sense, That such as have attained unto great skill and experience, made just observations upon men and things, and have formed upon them useful maxims for the conduct of life, will not only be beneficial to themselves, but improve others by communicating sound rules of economy and morality for the use and convenience of life, *παιδείας ἀκριβέως εἰς ὄψιν*. And thus *σοφίσανθαι* is used in the sense of teaching, Ps. xix. 7. cv. 22.

Ver. 32. *Take not pleasure in much good cheer, neither be tied to the expense thereof.*] In the foregoing verse the wise man observes, that luxury or voluptuousness will ex-

pose a man to the censure of the world, and particularly that his enemies, *βαρκανοῖσι*, will reproach him for it; here he takes notice of the inconvenience arising from it, and the damage it does to men's circumstances. It may also be a prohibition not to keep disorderly and extravagant company, not to link one's self with libertines and spendthrifts, nor lavish away a fortune by high living and expensive entertainments. The Vulgate renders, *Ne oblecteris in turbis, assidua est enim commissio illorum*; i. e. "Delight not in crowds and assemblies, which are full of irregularities and temptations to sin," following a copy which read, *μὴ εὐφραίνων ἐπὶ πολλῇ τύρβῃ, μὴδὲ προσέδεξις συμβουλή αὐτῆς*, but the true reading is, *μὴ εὐφραίνων ἐπὶ πολλῇ τρυφῇ, μὴδὲ προσέδεξις συμβουλή αὐτῆς*, which our translation follows. The Geneva seems to comprise both these, "Take not pleasure in great voluptuousness, and entangle not thyself with such company."

Ver. 33. *Be not made a beggar by banquetting upon borrowing, when thou hast nothing in thy purse; for thou shalt lie in wait for thine own life, and be talked on.*] Profuseness is a reproach to men's discretion, and a reflection upon their judgment; for they that suffer their expenses to swallow up their revenues, are sure to be stigmatized with folly as well as beggary, and the weight of their calamity has sometimes been so heavy and intolerable, that men have chose to force themselves out of life in a violent manner, rather than endure the smart and anguish of poverty, and others' severe reflections upon them. The civil law, which is the result of the wisdom of many ages, ranks prodigals in the class of children and madmen, and appoints curates for the management of their concerns; but to be made a beggar by banquetting, and to borrow and take up money to supply such extravagance, is still a higher instance of folly; it is purchasing superfluities at the hazard of wanting necessaries, for the tedious remainder of a misspent life. And they who lend to such extravagants, supply them with no other view, but to undo them, and could not afford to trust them in the manner they do, if they did not propose excessive gain by them. If men contracted debts for the necessaries of life which they could not otherwise procure, they were excusable; but to purchase niceties, and furnish out needless entertainments, at the expense of character, fortune, and liberty, at the hazard of every thing that is dear and valuable in life, is folly past forgiveness. How far do such men outdo the folly of Esau. He sold his birthright to satisfy a real and craving want, and yet he sinned in selling it; but these spendthrifts sacrifice theirs to such wants as are false and fantastical, to fashion and affectation, to pride and emulation, and their healths to appetites that will not be satisfied, and ought not to be indulged, even to wantonness, and fulness, a nice palate and fondness for rarities (see Delany's Social Duties, p. 282, &c.).

CHAP. XIX.

Ver. 1. *A labouring man that is given to drunkenness shall not be rich.*] At the end of the last chapter the wise man advises not to take pleasure in much good cheer, nor to frequent meetings, assemblies, or entertainments, where great expenses are incurred, especially if a man's circumstances are but indifferent, and his business or way of life does not comport with such extravagance. It is spending money foolishly, in fashionable, perhaps, but not good company, and is the ruin of private persons especially, without any real necessity or obligation. What this writer says of the labourer, is applicable to all other artificers and mechanics who are fond of company, and neglect their occupation and business, through debauchery and excess. Their intemperance disqualifies them for their work, and squanders away all the former gains by their labour; as their expense is too great for their income, every sun that goes out unnecessarily, the want of it, and of what might have been industriously gotten in the mean time, will be felt in their families; and it is generally seen, that poverty is the lot of such as neglect business, and the advantages of a good calling, to pursue diversions and join in the revels of disorderly and loose company. Solomon hath expressed the same thought in more general terms, "He that loveth pleasure shall be a poor man, and he that loveth wine and oil shall not be rich" (Prov. xxi. 17).

He that contemneth small things shall fall by little and little.] This maxim, which is of consequence in economy and politics, is more so when applied to morality. A man should be careless and negligent in no part of his conduct, should continually make a fresh progress in goodness; not to advance is to go back. One should carefully avoid

the very least faults, for fear of falling into greater; and what the world calls venial sins are perhaps more carefully to be guarded against, than what it calls mortal ones, as the latter are more shocking in their own nature, and inspire a sort of horror in the committing them; but the other, through their smallness, are generally overlooked, and being thought of no consequence are not attended to, questioned, or startled at: as a man is shocked at jumping down a precipice, but scruples not to attempt the same by gentle approaches, and to descend insensibly by small steps and degrees (see Chrysost. Hom. 87. in Matt.). It is a just observation of an ancient writer, *μικρὸν ὄντων εἰς μέγα ἐκέρσας*, a small sin ceases to be so when it leads to a greater; and besides, they are so many, and so often returning, that these little indiscretions, to say no worse of them, combine and cluster to such a degree, that, like the grapes mentioned Numb. xii. 23, they become too great a load for one man to carry.

Ver. 2. *Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.* The prophet Hosea accordingly observes that "whoredom and wine take away the heart" (iv. 11), i. e. from God; they incline men to renounce him, to rebel against him, and even turn apostates. These are the two rocks upon which there is so much danger of splitting, that few approach them but make shipwreck. Solomon has the like observation in some of his writings, and was himself a melancholy instance of the truth of one part; and to him we may add Samson, and the whole people of Israel, whose defection was occasioned by the seducement of the Midianitish women. The consequence of such company is here very justly observed to be effrontery and impudence. Some copies read *τὸ ἀπορόντος*, which improves the sense, and is more proper; for he that cleaveth to harlots, is not only in danger of becoming impudent, but has already given proofs of his boldness and want of modesty; it means that such loose company will make a man grow more hardened and profligate, and will strip him of all sense of decency; the abandoned rake in time scruples no vice, and often out of an air adopts some which he was never guilty of, and blushes at modesty, as persons of a better disposition do at wickedness.

Ver. 3. *Moths and worms shall have him to heritage, and a bold man shall be taken away.* i. e. His lewdness and intemperance will throw him into many diseases; corruption and rottenness, and all the dreadful consequences of a vicious life, appear upon his body; he is emaciated and consumptive; the very shadow of himself, and the abhorrence of others, he dies a sad spectacle, and a dreadful monument and warning to men of pleasure; *ἐξαιθροῦται ἐν παρδείγματι τοῦ μέλλοντος*, as some copies have it, his death shall be in the most scandalous and ignominious manner. Solomon, speaking of the strange woman, lays open her artifices, and the dangers which attend the company of such an enchantress, Prov. v. 3—5. 8. 11. "Her lips drop as a honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword; her feet go down to death, and her steps take hold of hell. Remove thy way far from her, and come not nigh the door of her house; lest thou mourn at the last, when thy flesh and thy body are consumed."

Ver. 4. *He that is hasty to give credit is light-minded;* Some interpreters understand this of credulity in general, as a sign of a weak mind; Drusus takes the place in this sense, and refers to Prov. xiv. 15, "The simple believeth every word," as a parallel passage; and so the oriental versions. Others expound it of a faulty proneness both to believe and speak ill of our neighbour, the crediting and spreading evil reports to his disadvantage, instead of acting the good man, who is cautious, and suspends his assent, and neither believes all he hears, nor officiously reports even what he knows or believes to be true, to the prejudice of another. But Calmet says, the author is here speaking, de ceux qui se livrent inconsidérément aux plaisirs honteux, of such who give themselves up to shameful and forbidden pleasures, who rashly go after and weakly listen to women of infamous characters, and are drawn into ruin by trusting to their artful insinuations. And Grotius prefers this sense, and indeed the context manifestly leads to it. It follows "He that sinneth," by acts of uncleanness, "offends against his own soul," i. e. sinneth against himself, as well as God; which may either respect his soul, and then the sense will be the same with Prov. vi. 32, "Whoso committeth adultery, lacketh understanding, he that doeth it destroys his own soul;" or it may refer to his body, that he ruins his health and constitution by such irregularities, and offers a sort of violence

to himself; like that of St. Paul, "Flee fornication: every sin that a man doth is without the body; but he that committeth fornication sinneth against his own body" (1 Cor. vi. 18).

Ver. 5. *Whoso taketh pleasure in wickedness shall be condemned:* There are two senses given of this place from the different pointing of the Greek; the first is that followed by our translators, *ὁ ἐπιβραυόμενος ἐπὶ κακοῦ, καταγγυώσθεται*, the other is, *ὁ εὐβραυόμενος, ἐπὶ κακοῦ καταγγυώσθεται* i. e. The man of pleasure shall be punished with the loss of his health, shall be condemned by God to a bad habit of body: *κακοῦ*, in this sense, means what the physicians call *κακοῦ* technically. But the virtuous and chaste man, that resisteth such unlawful (veneral) pleasures, as it follows in the next sentence, "crowneth his life," maketh his life sound and healthful. *Ἄνθρωπος δαμῶν ἡρώατος*, is a most beautiful figurative expression, which the versions but faintly reach. We meet with the like expression in Josephus, *παθήσασιν ἀντιβλέψαι* (Antiq. lib. vi.), and in Lucretius. "Cupidinibus responsare," in Horace, comes not very short of it (see Acts xxvii. 15).

Ver. 6. *He that can rule his tongue shall live without strife: and he that hateth babbling shall have less evil.* The first part of this is clear enough, reading *ἀπάγχος ἐν βραυώσεται*, and not *ἀπάγχος*, as most copies have it. The latter has two readings, *καρδία* and *κακία*; the preference of either of which depends upon the construction of *λαλία*, which if it be understood properly of speech or discourse, then he who hateth it, *ἐλαττοῦσται καρδία*, wanteth understanding. But if *λαλία* be taken in that other worse and less common sense, for *loquacity* or *babbling*, as our translators render it, then he that hateth it, *ἐλαττοῦσται κακία*, is devoid of malice; *molitia* as the Vulgate has it: *ἐλαττοῦσθαι καρδία* seems to mean in this writer, what St. Paul means by *παιδεία ταῖς φρεσίν*, children in understanding, and *ἐλαττοῦσθαι κακία* what he means by *τῇ κακίᾳ νήπιος* (1 Cor. xiv. 20). And this seems to be a better sense of *ἐλαττοῦσθαι κακία*, than that which our translators give, "He shall have less evil;" for *κακία* is more properly a vice, a personal fault, than an evil, or misfortune. After the first sentence, "He that ruleth his tongue shall live without strife," it very naturally follows, "and he that hateth babbling," shows he hath not a malicious or contentious disposition, though that followed by our translators is good sense, and *κακία* is so used, Matt. vi. 34, and by the LXX. sometimes.

Ver. 7. *Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.* *Δενερέψαι λόγον* signifies in general to use repetitions, as it is taken, vii. 14, and then the sense is, Be not troublesome by tedious and unnecessary repetitions, which will not make you better understood, nor get you any credit or advantage. Or it sometimes signifies to reply, contest, or dispute a matter with any one, with averberation and positiveness, which exchanging of words begets quarrels, and often ends in real hurt and mischief. The Latins use *commutare verba* in this sense. It has also a third meaning; viz. to repeat what one hears, which is the sense of our translators here, and xli. 23, and of the Tigurine version. The Vulgate rendering, *Ne iteres verbum nequam et durum*, furnishes yet a fourth sense; i. e. If you have said any hard, rash, or unjust thing of any man, do not stand in it, or repeat it, and so make the fault worse: but be silent for the future on that head, or rather endeavour to recall it, and take pains to excuse it. Or it may mean, lastly, If you have heard any thing to the disadvantage of your neighbour, do not repeat it again, or spread the report, and you will gain esteem; *Nemo te criminabitur*, Syr., and have the character of a discreet and friendly person. He that is thus cautious of his conduct with respect to others, taketh the surest way to live peaceably with all men, and not to offend through breach of charity.

Ver. 8. *Whether it be to a friend or foe, talk not of other men's lives;* Inquire not into other persons' affairs, which no ways concern thee, for such a curiosity is impertinent, and often ends in censure and detraction; or spread not an ill report of any man, neither friend nor foe, as the margin has it, nor say any thing to affect his character, unless you are under a necessity to do it, to save your own, as Junius understands it: for however we may please or satisfy our ill-nature, by publishing the faults of others, yet such a liberty is neither commendable nor allowable, nor should their failings be the subject of our conversation or railery, either before friends or enemies. The Vulgate renders *A amico et inimico noli narrare sensum tuum*, which may furnish another sense; viz. not to reveal or trust with any body our personal faults, or secrets of importance respecting ourselves or those of others, which have been imparted

to us in confidence. These even our friends have no right to know, much less our enemies, who will make an ill use of such intelligence, and turn the discovery we have made to our damage and disadvantage.

And if thou canst without offence, reveal them not. [The Geneva version has, "If the sin appertain not unto thee, reveal it not;" and Coverdale's, "If thou hast offended, tell it not out." The Greek is *καὶ εἰ* (probably for *εἰ καὶ* etiamsi) *μη̄ ἴσθι σὺ ἀσάρτα*; i. e. Though there be no sin in thee, reveal not the sins of others, on account of the consequences after-mentioned; or, talk not of nor censure other men's faults, unless you be free from faults yourself, in the same sense that our Savinur said, "He that is without sin among you, let him throw the first stone" (John viii. 7).

Ver. 10. *If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.* i. e. Says St. Chrysostom, suppress it, forget, extinguish, bury it, be as though thou hadst not heard it, or as one that doth not remember (Hom. 3. ad Pop.). Some copies have *ἔναποθανέντος σου*, "let it die in thee." The Vulgate properly adds, *Audisti sermonem adversus proximum tuum?* which makes the sense more determinate and clear. The suppressing or concealing within our breasts what we have heard of moment, the wise man elegantly compares to liquor in a cask without any vent. There is a like comparison applied to speech, Job xxxii. 17—20, where Elihu, when about to answer and show his opinion, says, "I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine which hath no vent, it is ready to burst like new bottles; I will speak that I may be refreshed," &c. On the contrary, such as are too open and communicative, are compared to sieves, or vessels full of holes. *Plenus rimarum sum, hæc et illac perfluo* (Ter.). Or the comparison may perhaps be taken from poison, which a person unhappily swallowing, is in danger of swelling to that degree, as to be even burst, unless it be speedily drawn off: this may seem to suit best with the venom of detraction.

Ver. 11. *A fool travaileth with a word, as a woman in labour of a child.* [Ἀπὸ προσώπου λόγου is a Hebrewism. The sense is, That an idle person, or a busybody, when he has been told a secret, or has picked up a piece of scandal, is so big with it, that he has no ease or quiet, through a certain levity of mind, or malignancy of spirit, till he has brought it to light; is as impatient to be delivered of it, as a woman of the burden of her child. This too is an elegant comparison, we find it often applied to what passes in the mind, whose thoughts at their birth, and during their continuance, are styled conceptions; when brought forth, and communicated, they are its offspring, and the formation of them is the labour of the brain. Hence Clemens Alex. describes the wise man, who knows when to speak, and when to be silent, as bringing forth at the full time; and a careless and indiscreet person, as one that suffers abortion (Strom. lib. vi.). It is also applicable to evil schemes, and clandestine mischief: thus the psalmist, describing the wicked man, says, "He travaileth with mischief, he hath conceived sorrow, and brought forth ungodliness" (Ps. vii. 14). In the following verse, a secret in a fool's breast is compared to an arrow sticking in a man's flesh, which frets and galls him till it is drawn forth. So neither has the other any ease or quiet till he publishes what he knows or has heard, and discharges his arrow at his neighbour. The comparison of detraction to an arrow, is very apposite and beautiful. St. Bernard very frequently uses it; and the psalmist, speaking of malicious and ill-designed persons, says, "That their teeth are spears and arrows, and their tongue a sharp sword" (Ps. lvii. 5. see also Prov. xxv. 18. Jer. ix. 8).

Ver. 13—15. *Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more. Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. Admonish a friend: for many times it is a slander, and believe not every tale.* i. e. Have an explanation, or éclaircissement with your friend, when any one acquaints you that he has said or done something contrary to the friendship betwixt you; for such reports are either false or true: if they are absolutely false, you owe him that justice not to condemn him without hearing him; this is due even to an enemy, and much more to a friend. If they are true, it is, however, just and reasonable, that he should have an opportunity to clear himself, and to state his account of the matter. For often an expression, which was innocent in itself, has appeared harsh and unkind by the particular turn which the relater gave to it, and, through the addition of some ill-natured circumstances, and a partial representation, has had a con-

trary effect to the intention of the speaker. On such an occasion one should remember and observe the advice of an ancient writer, Not to judge of the person by the words, but of the words by the person; if he is a true friend, and proved himself always such before, you may either conclude he has not said or done what he is charged with; or, if the fact is past doubt, you should inform him of it, that you may know from what cause it proceeds, which you will find rather to be owing to some inadvertence, than to any baseness of heart or alienation of affection. All that the wise man says or means in these verses is briefly this: Remember that almost all reports are false, and therefore you should not make yourself uneasy about uncertain rumours; remember that your friend loves you, and has given upon different occasions many proofs of his sincerity, and therefore you should not easily be induced to suspect his fidelity; remember that your friend is a man, and you should not be surprised, if now and then he does or says an indiscreet thing; remember that you yourself too are a man, and you will easily excuse in another what you would desire to be pardoned in yourself; remember that it was an accidental slip, and would it be just to take offence, or break friendship, for what may happen to the best of men, and in common almost to all? (Com. Port-Royal.)

Ver. 17. *Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the Most High.* [Ἐλεγχόν τον πλησίον. This and the foregoing verses are to be understood of reproof; but before reproof, first know if what your friend is accused of be true, and whether it be not misrepresented, through the adding or omission of some circumstances, which would quite alter the case. If he shows no signs of repentance or concern for what he has done, nor offers to make any excuse or reparation, do not instantly exasperate him by any violent methods, or rough usage; if you would take the likeliest way to soften and recover him, speak to him mildly, and improve him gently; if he hears thee, and shows signs of amendment, attempt not any thing farther against him. But if he justifies his fault, you may then proceed with more severity, and make him sensible of his obstinacy in a more public manner. And so the law is with respect to a stubborn and rebellious son, Deut. xxi. 18. This is exactly agreeable to what our Saviour appoints upon the like occasion, "If thy brother trespass against thee, tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more; and if he shall neglect to hear them, tell it unto the church; and if he neglect to hear the church, let him be unto thee as a heathen and a publican" (Matt. xviii. 15—17. see Lev. xix. 17. Gal. vi. 1. Ambr. lib. iii. de Offic. Senec. de Ira i. 16). Cicero prescribes the like method of proceeding from a son to a father, *Quid si tyrannidem occupare, si patriam prodere conabitur pater? silebitne filius? Imo vero obsecrabit patrem, ne id faciat; si nihil profecerit, accusabit, minabitur etiam* (De Offic.). Where *accusare* means private admonition or reproof; *minari* a public charge or process, *delatin publica*. This the climax seems necessarily to require. The same writer makes mutual brotherly reproof essential to true friendship. *Monere et moneri proprium est vere amicitiae* (De Amicit.). The Port-Royal comment applies this advice to the rulers of the church, whose office as it is to reprove, to exhort, and to admonish, so they should be careful to do it with all long-suffering, not giving ear to every report, nor carried away by uncertain suspicions, but to inquire first with all the caution and circumspection which wisdom directs; and then to censure or reprove according to the merits of the case. For want of observing such caution and rules with respect to reproof, friendship has been often dissolved, and the law of God, which enjoins brotherly love, forgiveness, and peace, slighted and disregarded; *δοῦναι τόπον*, besides the sense given in our version, signifies to esteem and respect (see xiii. 22. xvi. 14. xxxviii. 12).

Ver. 18. *The fear of the Lord is the first step to be accepted of him, and wisdom obtaineth his love.* [Φόβος Κυρίου ἀρχὴ προσηλίας, σοφία δὲ παρ' αὐτοῦ ἀγάπην περρισιεῖ. I presume *προσηλίας* is the true reading, and *τὸ προσηλθῆναι* σε ἢτ' αὐτοῦ (xxxiii. 38), seems the right interpretation of it. Our translators manifestly understand this of obtaining God's love; Junius, of the love of our neighbour, and that the fear of the Lord is the root or cause of charity towards him; Grotius, that the fear of the Lord is the recommendation and cause of the intimacy and friendship that are among good men. According to Calmet, the sense is. The wisdom which is from above, which comes from him, *σοφία παρ' αὐτοῦ*

is amiable, and procures men's favour and love; La sagesse qui vient de lui, gagne l'amitié, gagne les cœurs. Some copies for *σοφία* have *σφόδρα*, which Grabe prefers, and makes it good sense as well as the other. It should be observed, that this and the following verse, for the sense of which see 2 Esd. vii. 53. Rev. ii. 7. xxii. 2. are not in the Alexandrian, Vatican, nor Vulgate. The twenty-first verse too is generally rejected, as being in very few editions, and having no relation to the context.

Ver. 20. *The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.* Few copies have this last sentence. The sense of the whole is, The fear of the Lord is complete wisdom, which consists in obedience to God's laws, and contains likewise the knowledge of God and his attributes, and so is both speculative and practical.

Ver. 22. *The knowledge of wickedness is not wisdom.* All the art and invention, cunning and attainments, of the wicked deserve not the name of wisdom. It is the abuse of men's faculties (which were given them for noble purposes, to lead them to good, and to point out their duty), to be employed in evil arts or schemes of iniquity. To understand the several ways and sorts of wickedness; to know the most effectual and securest method of acting it; to be acquainted with the vices of past ages, and to improve upon them by inventing new ones; to be ingenious in finding out fresh schemes for luxury and expense, and to stand distinguished for an elegant taste in debauchery and wickedness; in short, to have such a knowledge which a man ought to be ashamed of, and which is a disgrace to his nature,—is far below native simplicity, or ignorance attended with innocence.

Ver. 23. *There is a wickedness, and the same is on abomination; and there is a fool wanting in wisdom.* Learning and parts do not always command esteem, nor is the want of wisdom always to be ridiculed or despised. There is a wisdom falsely so called, which is often more dangerous than useful; a man of great talents and abilities, or a busy enterprising spirit, and at the same time of a corrupt heart, is infinitely more to be dreaded than one who is simply evil, and from whose mean capacity no great harm can be apprehended. A person of such a genius is not to be compared with one whose only misfortune is the want of a more improved and better understanding, especially if he is, though weak, a virtuous and good man. Fine parts are to a man just as he uses them; they are blessings to a man, if employed to right purposes, to the real good of the owner, and to the glory and in the service of the Giver. But if they administer only to pride and self-opinion; if they serve only to give a man a light turn of mind, and, instead of opening to him a clearer insight into his duty, make him think himself above it; if they are made use of to expose what is serious, or burlesque what is sacred, instead of being more worthily employed in the defence of religion and truth,—they are then a curse to him, and enable him to do the greater mischief; as Satan's superior parts qualified him after his fall to be a more effectual seducer of the brethren, and to be the chief among the devils. Some copies, instead of *πουνρία*, read *ἐστὶ πανουργία, καὶ αὐτὴ βδέλυγμα*, which is confirmed by the Syriac version, *Est calliditas quæ generat peccata*. Messieurs of Port-Royal prefer this reading, and follow it in their comment, and indeed some such word seems necessary to preserve the antithesis. It seems also, from the other reading, as if there were some sorts of wickedness which were not abominations. By *πανουργία*, which must necessarily be taken in a bad sense here, I would understand that false cunning which, in the esteem of the world, passes for wisdom, and is founded upon self-interest. Its ingenuity lies in doing evil with artifice, and covering its wickedness with the superficial and plausible mask of virtue, though it no otherwise regards virtue than as a veil which may serve to cover its odious and criminal designs, which, not being restrained by any fear of God, or checks of conscience, thinks all means good and allowable, which may promote what it hath in view. This, in the opinion of the world, is often mistaken for prudence and economy, but, as it is devoid of justice, should rather be called knavery, or craft; for, according to Plato, Tully, and other moralists, *Scientia quæ remota est a justitia, calliditas potius quam sapientia, appellanda est*.

Ver. 25. *There is an exquisite subtlety, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise man that justifieth in judgment.* There is such a variety and disagreement in the versions here, that the same Greek text could never have produced them; nor is there any passage about the

sense of which the interpreters are more at a loss: *Ἔστι πανουργία ἀκριβὴς, καὶ αὐτὴ ἴδικος, καὶ ἐστὶ διαστρέφον χάριν τοῦ ἐκβαίνει κρίμα*, is the reading of almost all the copies. *Πανουργία* is used in scripture in a good sense, particularly in the book of Proverbs; and by this writer, xxi. 12. xxxvii. 15, and may seem to be so taken here by the epithet added to it, *ἀκριβὴς*, accurate, and in that sense just, yet in another sense is unjust. A man of art and exquisite subtlety may keep within the distinctions of the law, nay, and even within truth, and yet plead a bad cause, or may even in a good cause stick too much to the letter and rigour of the law, and offend against equity. There is also a cunning which does evil, or seems to do so, that good may come of it. There is an art of perverting and confounding right and truth in appearance, in order to do justice, and make truth appear: an instance of which we have in Solomon, when he commanded the child to be slain, with an artful design only, that he might discover the true mother. It is one species of art and finesse, says the wise man, to do injustice under the strict forms of law: and another to do strict justice, by seeming to break through the fences of right; but there is a third person, who is wisest of all, who does only what is right, and by rightful means only. Drusius and Junius among the Latin interpreters, understand *χάριν*, not adverbially, as our translators do, but render it by gratiam, *Est qui pervertat gratiam in proferendo judicio*; joining *διαστρέφον χάριν*, it may be translated, There is one that turneth aside, disregardeth favour and private friendship, to show forth judgment. The phrase *διαστρέφον κρίμα* (Exod. xxxiii. 6. Heb. i. 4), might perhaps lead the author to say in opposition to it, *διαστρέφον χάριν, τοῦ ἐκβαίνει κρίμα*. Calmet understands the place of craft, or unjust subtlety, of a faulty exactness, and oppressing the innocent, by adhering too rigidly to strict justice; of tempering the severity of the law by mildness and equity, and moderating the summum jus, to prevent hardships and injuries. Mr. Pope well expresses the former part,

"In vain thy reason finer webs shall draw
Entangle justice in her net of law,
And right too rigid harden into wrong."—(Essay on Man.)

The rendering of the last part of the verse is not very accurate; Grotius translates it much better, "He that acteth righteously in judgment is wise," though I should observe, that neither the Roman edition, nor that of Hæschelius, nor the Vulgate, has this sentence.

Ver. 26. *There is a wicked man that hangeth down his head sadly, but inwardly he is full of deceit.* *Ἔστι πονηρόβουλος*, There is one that is meditating and contriving evil, *συγκεκρυφῶς μελανία*. Grotius says this is a mistake, arising either from affinity of sound, or *συγκεκρυφῶς* in the next verse. He contends that the true reading is, *συγκεκρυφῶς μελανία*, and justifies his conjecture from Horace,—

"Pulchra Laverna,
Da mihi fallere, da justo sanctoque videri;
Noctem peccatis, et fraudibus objice nubem." (Epist. lib. i.)

Where *nox*, he says, answers to *μελανία* and indeed there seems to be a necessity for an alteration either here, or at the beginning of the next verse, to prevent tautology. Humility is itself so amiable a quality, that even such as are the farthest from it will assume it, to carry on some sinister end. Pride itself can upon occasion condescend to wear this garb, to serve some vile purpose, and will stoop and cringe where it can gain anything considerable by it. But excessive complaisance, affected civilities, and studied artifices, are always to be suspected, as carrying some latent design of mischief. The psalmist accordingly describes the wicked, as "falling down and humbling himself, that the congregation of the poor may fall into the hands of his captives" (Ps. x. 11. see Prov. xxvi. 24. in the LXX.).

Ver. 29. *A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.* This observation is true in general, though one sometimes sees some with an unpromising look and heavy countenance, who are known to be persons of fine understanding and great abilities. Their vivacity is lost in contemplation, and the man appears lifeless and absent, while he retires into himself. There are others who carry modesty and ingenuity in their very aspect, and others whose looks betray a weak intellect, or a loose turn of mind. Socrates acknowledged, that his body testified against him for the deformity of his soul, and that the evidence it gave was naturally true, but that by study he had corrected what was amiss, and by the benefit of a good education had altered and improved his mind. St. Ambrose hath well expressed our author's meaning, *Vultus est quidam cogitationis arbiter, et tacitus cordis interpres: facies index*

plerumque est conscientie, et tacitus sermo mentis (De Elia, cap. 10).

Ver. 30. *A man's attire, and excessive laughter, and gait, show what he is.*] If a man's attire be odd and singular, foppish or slovenly, it shows the taste of the man. One may form a pretty true judgment of persons' wisdom and prudence, of their folly and vanity, of their modesty or levity, by the nature of their dress, and their more or less fondness for fine clothes and costly apparel. The like may be said of immoderate laughter, which is no recommendation of a man, nor any sign of his wisdom. That this is the meaning we are assured from xxi. 20, where it is observed of the fool, that "he lifteth up his voice with laughter, but a wise man doth scarce smile a little." "Seriousness (says a very judicious writer), if it be not a virtue itself, is at least the soil wherein it naturally grows, and the most visible mark whereby to know those that have it. This is that whereby a man is chiefly distinguished from a child, and a wise man from a fool" (Norris's Miscell.). Pliny observes of Socrates, *Clarum sapientiã, eodem semper visum vultu, nec aut hilari magis, aut turbato.* And of a greater it is recorded, that he never laughed. The discipline of silence was a great part of the Pythagoric institution; and therefore loudness and noise, expressed by excessive laughter, were of course banished his school. St. Chrysostom condemns it, on account of its attendants; *Orta ex immoderato risu paulisper scurrilitas, a scurrilitate turpiloquium, a turpiloquio $\rho\acute{\alpha}\pi\tau\eta\varsigma$ $\alpha\iota\lambda\chi\rho\acute{\alpha}$ profecta est* (Hom. 87. in Matt.). To make it innocent and allowable, the moralists insist upon the degree of it, as well as upon the time, the place, the person, and the occasion. Seneca has a pertinent observation, which includes all the particulars here mentioned; *Argumentum morum ex minimis licet capere. Impudicum et incessus ostendit, et manus mota, et unum interdum responsum, et relatus ad caput digitus, et flexus oculorum. Improbium risus, insanum vultus habitusque demonstrant* (Epist. 52). As religion and goodness do not consist in outward appearance, it may be thought that a judgment cannot be formed of men's morals, or inward qualities, by the outside; but if what is good or evil, faulty or commendable, in outward appearance, has its denomination from the regularity or corruption within, a judgment then may be formed this way. A person, for instance, would not love finery in clothes, or superfluity of dress, if vanity was not in the heart. One would not be excessive or immoderate in fits of laughter, without a certain levity of spirit; and indecent gestures or motions come only from an unsteady or a wanton disposition. *Removeatur ergo* (says Tully, whose sentiments often agree with those of this writer) *et à forma omnis viro non dignus ornatus, et huic simile vitium in gestu motuque caveatur.* Adhibenda est munditia non odiosa, neque exquisita, nimis. tantum quæ fugiat agrestem et inhumanam negligentiam. Eadem ratio habenda est vestitibus, in quo, sicut in plerisque rebus, mediocritas optima est. Cavendum autem est, ne aut tarditatibus utamur in gressu mollioribus, aut suspiciamus nimias celeritates: ex quibus magna significatio fit non adesse constantiam (De Offic. lib. i.).

CHAP. XX.

Ver. 1. *There is a reproof that is not comely:*] *Ὅς οὐκ ἔστιν ὀρατός*, i. e. Which is not well-timed, or seasonable, as the margin has it, and is often attended with bad consequences. The Vulgate confines this to the time when a man is in a passion, when reproof is neither comely, nor like to have any good effect. St. Austin properly compares the reprover to a surgeon, who is about to perform some incision upon a distempred or maimed body, which cannot be well executed without great coolness and composure in the operator. Probably this father borrowed the thought from Tully, who says, *Oburgationes etiam nonnunquam incidunt necessarie; . . . id agendum, ut ne eas facere videamur irati: sed ut ad urendum et secandum, sic et ad hoc genus castigandi raro invitque veniamus.* Nec unquam, nisi necessario, si nulla reperietur alia medicina. Sed tamen ira procul absit. cum qua nihil recte fieri, nihil considerate potest (De Offic. lib. i.). St. Austin adds a necessary piece of advice upon the occasion,—that when we are about to reprove any one, if we perceive passion arising, or any sudden or violent emotion within us, to be then altogether silent, and suspend our intention, and rather think of calming and composing our own spirit, than pretend to meddle with the case of another, when we are not fit for it. This verse, in the Vulgate and many editions, is added to the end of the last chapter, and with

some following verses concludes our author's observations on brotherly reproof, begun ver. 13 of the former chapter. The subject seems to end with ver. 3, which seems more properly placed there than after the fourth verse, or in the seventh, as some copies have it: the Vatican and Syriac wholly omit it.

Ver. 4. *As is the lust of a eunuch to deflower a virgin; so is he that executeth judgment with violence.*] Justice is, by this writer, as it is also by the poets and philosophers, compared to a chaste and beautiful virgin; and a corrupt judge, who perverts justice, to a eunuch attempting her chastity, though he has the charge of her, and has engaged to watch over her with strictness, and to preserve her with faithfulness. If a judge has sinister inclinations, is covetous, and, like the other, insatiable in his desires; if he is encouraged to make an attempt upon her from a presumed secrecy, and the little or no danger of a discovery; or if he is only disposed to violate her, though impotent perhaps from some accident to effect it,—all the mischief that is done, and even that which was only meditated, is chargeable upon him. The instance of an attempt, in itself the most base and unnatural, is with great judgment applied to discountenance any attack upon equity in judicial proceedings. We meet with the like simile in Tully, who styles Clodius's perverting judgment by corruption, *Empium constupratumque iudicium* (Ep. ad Att. lib. i.). Instead of *ἐν βία*, Grotius prefers *ἐν βίω*, which is countenanced only by one copy, As is the impotent desire of a eunuch, so fruitless is the judgment which is made of men's happiness or misery, *ἐν βίω*, in their lifetime: and refers to xi. 28, as a confirmation of this sense. But the former seems preferable.

Ver. 8. *He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.*] *Ὁ ἐνεθροισάμενος.* Which means one who assumes such a sway in company and conversation, as is attended with an overbearing tyranny, with a contempt of others, and a prescribing to, and lording it over them. This affected superiority is contrary to that equality and freedom which are the life of conversation, and the right of each person engaged in it. Cicero has well determined this point, *Sit sermo lenis, minimeque pertinax; nec vero, tanquam in possessionem suam venerit, excludat alios; sed cum in reliquis rebus, tum in sermone communi, vicissitudinem non iniquam putet* (De Offic. lib. i.).

Ver. 9. *There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.*] *Ἔστιν εὐδοκία ἐν κακοῖς ἀνδρὶ ἀμαρτωλῷ, καὶ ἔστιν εὐρημα εἰς ἐλάττωσιν.* Besides that of our version the meaning may be, There is a prosperity which happens to a wicked man which may be numbered among evils. Like that of Solomon, "The prosperity of fools shall destroy them" (Prov. i. 32). Some editions omit *ἀμαρτωλῷ*, and thus Bossuet renders, *Est felix successus qui malo vertat; and Grotius, Interdum in malis homini prosperitas sita est: and the Vulgate, Prosperantur provehunturque nonnulli, at in malum et perniciem suam; following a copy probably which had *εἰς κακία*, agreeably to *εἰς ἐλάττωσιν*, which immediately follows; but there needs no alteration, as the Greeks often put *ἐν* for *εἰς*. Instances of this observation are Haman, Jehu, Ahab, &c., who made a miserable exit. See Ps. xxxvii. 20, where the Septuagint translation is very full in this purpose. Other copies have *ἔστιν εὐδοκία ἐν κακοῖς ἀνδρὶ*: i. e. "There are some men, sinners particularly, that take pleasure in evil, or wickedness." And thus Junius, *Placent mala viro peccatori; εὐρημα* is badly rendered by the Vulgate and other interpreters, *inventio*. It signifies gain, as it is well translated here, and the antithesis is better preserved. And so *εὐρημα* is taken by the LXX. But our translators, though they happily succeeded here, yet have generally mistaken the sense of this word. See Eccles. xxix. 4. 6. Jer. xxxviii. 2. xxxix. 18. xlv. 5, in all which places our version is faulty, and even contrary to the sense of the context.*

Ver. 10. *There is a gift that shall not profit thee; and there is a gift whose recompense is double.*] There are some services and favours done by a man, which are lost and signify nothing, which gain him neither credit nor advantage, and others which turn to a good account. Sometimes this is owing to the ingratitude and other ill qualities of the receiver; and sometimes to the manner of bestowing them by the giver himself. For it is a useful piece of knowledge to understand how to give, where, and in what manner to place our favours best, and to do them in a winning and engaging manner. Drusius, by the "gift that does not profit," understands that which is given to the rich, according to that of Solomon, "He that giveth to the rich shall surely want" (Prov. xxii. 16): and by the "gift whose

recompense is double," that which is given to the poor (Prov. xxviii. 27).

Ver. 11. *There is an abasement because of glory; and there is that lifteth up his head from a low estate.*] There are posts of honour sought after with great eagerness by the ambitious, which have in the end proved their ruin; through tyranny, pride, oppression, or some mismanagement, they have been deprived of their power and dignity, and sometimes even of life itself. Sometimes a man's advancement to some piece of good fortune or preferment turns to his disgrace, as his elevation makes his faults more discernible, which in a private station were not so easily discovered. Galba, before he succeeded to the empire, was thought the most worthy of it, Omnium consensu capax imperii, si non imperasset (Tac. Hist. lib. i.): but upon his promotion he soon forfeited the high opinion which they had conceived of him. Every man before he aspires to a dignity ought to consider what he is, and how far his capacity and abilities will reach; but few are impartial to themselves in the estimate of their own merit, which they are apt to think is greater than it really is, and thereby deceive themselves and disappoint the expectation of others. Haman and Nebuchadnezzar are instances of abasement from a high station, as Joseph, David, Job, are of as remarkable an elevation from a mean one. In like manner, he who affected to seat himself in the highest place at the wedding, is threatened to be removed with shame to the lowest; and to him whose modesty is content with the meanest room, the reward is, "Friend, go up higher" (Luke xiv. 10).

Ver. 12. *There is that buyeth much for a little, and repayeth it sevenfold.*] The covetous man is here meant, who always purchaseth what is cheapest, and generally what is worst, and therefore is never a gainer by his bargains. He thinks indeed that he has acted cunningly because of the lowness of the price, but in effect he is a loser, because that which is worth little or nothing must always be bought too dear. We see the truth of this observation in those that buy bad goods through cheapness, or unwholesome meat, for the same reason; in those likewise who purchase houses badly built, or estates with bad titles, contenting themselves with the thought of having bought them at a lower and easier rate on that account. But in the end they prove dear bargains to them: the house is crazy, and must be speedily rebuilt; and the estate must be parted with at a still lower rate, to pay the expences in clearing and defending the title.

Ver. 13. *A wise man by his words maketh himself beloved: but the graces of fools shall be poured out.*] Χάριτες rather means graces or merry conceits, as the margin has it, which do not suit with the character of a fool (see xxi. 16). In the next verse it is more plainly expressed, and called the "gift of a fool;" and so χάρις is used xvii. 22, and xl. 17, it is rendered *bountifulness*, and so it is often used in the New Testament, particularly in St. Paul's writings. The sense is, A wise man recommends his kindness by his words, and the agreeable manner in which he does a favour; but a fool, when he does a good turn, loses all the merit of it, by his disobliging way and improper behaviour. His benevolence is lost and disregarded, ἐκκευθίσσεται, it shall fall to the ground, like water that runneth apace. What is here said of the fool, may also be observed of the envious or covetous man mentioned in the next verse, who gives unwillingly, ἢ ἀνάγκην αὐτοῦ, as it were through force, or a necessity laid upon him, and expects to receive as much or more in return, πολλὰ ἢ θ' ἑνός. Some copies read ὀφθαλμοὶ αὐτοῦ πολλοὶ as the margin also has it. The Vulgate well expresses his greediness, when it renders oculi ejus septemplexes sunt; i. e. he looketh to receive seven times as much from thee.

Ver. 15. *He giveth little, and upbraideth much; he openeth his mouth like a crier;*] See xvii. 18. This is a farther description of the fool mentioned in the former verse, who spoils all his favours by his impertinent behaviour and discourse. If he makes you a present, he is sure to reproach you with it; so that all the merit, if there be any in so small an act of kindness, as is here mentioned, is taken away by his upbraiding temper. Isthæ commemoratio est quasi exprobratio immemoris beneficii. It is a wise observation, that we should forget the kindnesses which we ourselves do, and never forget those which we receive. Seneca observes, that it took off from the grace of Dido's hospitality, when she reproachfully told Eneas,

Ejectum littore, egentem
Excepi, et regni demens in parte locavi.

How contrary is such a selfish, churlish temper, to that of

the all-sufficient and bountiful God, whose peculiar character it is, that "he giveth liberally and upbraideth not:" he has nothing in view but the good and happiness of his creatures, and neither wants nor expects any return, but that of a dutiful and grateful heart. He is, as Philo describes him, δωρητικὸς τῶν ἀνάγκων ἀροιβῆς οὐκ ἐφιέμενος (De Cherubim). Another character of the covetous man we have in the latter part of the verse,—that if he lendeth his money, his temper is so uncertain and suspicious that he presently calls it in again, his covetousness not suffering him to be long without the sight of his beloved idol. Such a sudden and hasty demand of the loan is rather insulting him to whom he pretended to do a kindness; it is suspecting his credit, honesty, or circumstances; it is depriving him of the advantage which he proposed by longer use of it, and, by distressing him on a sudden, does him more injury than he received kindness from first advancing it.

Ver. 17. *He knoweth not aright what it is to have, and it is all one unto him as if he had it not.*] This is not in the Roman edition, οὐτε γὰρ τὸ ἔχειν ἐν ὀφθ' αἰσθησεῖ εἰδῆσε; i. e. He has not the art, or gift, or blessing, of using what he has well, and it is the same thing to a fool, or a covetous person, to be poor or rich, as to any use of their good things; for neither the one nor the other knows what it is to have, i. e. to enjoy or employ their riches. The Vulgate gives another sense of the place, that the fool knows not either to give or to keep his goods; he gives improperly that which he ought to keep, and he reserves that which he ought to give: he gives to such as ought to have no share of his favours, and refuses to give to such as he ought to distribute them to with liberality and abundance; Neque enim quod habendum, aut quod non habendum, directo sensu distribuit; i. e. he doth both without discretion or judgment; following a copy which read διεδώκε.

Ver. 18. *To slip upon a pavement is better than to slip with the tongue; so the fall of the wicked shall come speedily.*] i. e. It is less dangerous to make a false step in walking, and thereby to stumble upon the ground, than to offend or slip with the tongue, for one unguarded word may be a man's ruin, so great and sudden is the mischief arising from an ungoverned tongue. And as falls of this nature happen more frequently through the abuse of speech, so the danger must consequently be greater. The Vulgate understands this of a false, evil, and malicious tongue, which creates trouble to itself, as well as others. Some copies have instead of ἀπὸ ἐδάφους, ἀπὸ ὀφθῆτος. Drusius renders according to this reading, Lapsus de tecto tolerabilior est quam linguæ. In the next verse ἀσθροπος ἄχαρις, in all the editions, makes a part of the text, though undoubtedly it was either some marginal annotation, or, which seems more probable, the title only to what follows, of which there are many instances in this book; and in some copies they are in larger letters, to distinguish them. Our translators seem to have been of this opinion by flinging the words into the margin.

Ver. 21. *There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled.*] There are many who are regular only through necessity, who would have done as others did, and taken the same liberties, if they had had the means, the opportunity, and power. Such persons are not to be applauded for their self-denial or moderation, since their virtue is wholly involuntary. A man who, through a bad constitution, or a weak habit of body, is hindered from intemperance, debauchery, or wantonness, has no merit on that account, since not the will was wanting, but the power of sinning.

Ihæ si neque ego, neque tu fecimus,
Non sivit egestas facere nos: tu neque tibi
Id laudi ducis, quod tum fecisti inopia.
Injurius est: nam si esset unde fieret,
Faceremus. (Ter. in Adolph. v. 104.)

There is, however, this advantage in wanting a power or opportunity to commit a sin, that there is no remorse of conscience attending it. If a man has no merit on that account, he has likewise no after-reflections to torment him; though the will indeed cannot be pronounced innocent if the inclinations were consenting, and nothing wanting but the opportunity.

Ver. 22. *There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.*] Two senses may be given of this place, according as we understand ψυχή either of the soul strictly, or of life, and its conveniences only (see note on iv. 20). In the former sense it may mean, one who is afraid to show his zeal, and to appear in behalf of virtue and religion, and to do or commend any good action openly and in public, from some motives of fear or interest: or of one who dares not refuse

to do or oppose any evil action pressed upon, or recommended to him, for fear of disobliging company, or being thought precise and singular; whereas, in the exercise of religious duties, or where the cause of truth calls for our testimony and defence, we should rather despise and laugh at any offence of this nature, which shall be taken at us on that account; nothing being a greater impediment to a progress in piety than an attachment to secular interest, and a fantastical concern about pleasing or displeasing others. If $\Psi\upsilon\chi\eta$ be taken in the latter acceptation, the sense may be, That there are some who hurt their circumstances, and expose themselves to great inconveniences, either in not daring to ask or demand what is necessary for them, or in their due, or in not having resolution enough to refuse what another unreasonably asks of them. One should know both how to ask when there is occasion, and how to refuse when asked improperly. For there is a civil and complaisant way of denying, of which a person cannot justly complain; but if through bashfulness, as it follows in the next verse, or fear of disobliging, we rashly engage our word to do or grant something which we afterwards repent of, and find reason not to do; such a breach of our promise will betray our levity, and create us enemy.

Ver. 25. *A thief is better than a man that is accustomed to lie:*] The preference here given may perhaps seem singular, but we may state the comparison thus: The thief only takes away a man's money; the liar attacks his reputation and character, which are more valuable than riches. The thief steals perhaps through necessity (Prov. vi. 30); the liar often does an injury without any reason or occasion. The thief may possibly make restitution when taken, he may restore sevenfold (Prov. vi. 31); but the malicious liar cannot, his poison has reached too far. The thief can occasionally keep his word; but the liar is always an enemy to truth. The thief attacks openly; the lying slander is more secret and dangerous. The author does not mean to excuse or justify the thief, but would expose the liar through the odiousness of the comparison.

Ver. 29. *Presents and gifts blind the eyes of the wise and stop up his mouth that he cannot reprove.*] This seems to relate to magistrates, who sit in judgment, and take cognisance of civil causes, who, if they show themselves mercenary, and their right hand is full of gifts, will not be disposed to examine into the merits of the cause, nor to determine it impartially; Male verum examinat omnis corruptus iudex (Hor.). Or it may be applied to persons in authority in the church, and to the ministers and pastors of it, as Messieurs of Port-Royal understand it, who, if moved by flattery or favour, interest, or filthy lucre, will palliate or pass over offences, and neither exhort nor reprove, as their station and occasions shall require. Thus, when the prophet complains, that "the heads of the house of Jacob abhor judgment and pervert equity," he immediately adds, they "judge for reward, the priests thereof teach for hire, and the prophets thereof divine for money" (Micah iii. 11). The Egyptians represent their judges without hands, and the chief, or president, with his eyes closed, to intimate, that judges should receive no gifts, and that the chief should pronounce his decree and sentence without any respect of persons.

Ver. 30. *Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?*] We are here advised not to bury or suppress the powers and abilities which God has given us, nor to render useless the means which he has bestowed, not for our own service only, but for the benefit and advantage of others. Wisdom, without the manifestation of it, confined to a man's own breast, is here well compared to valuable treasure hid in the ground, which nobody is the better for. Our Saviour would have our light shine before men, and not be concealed under a bushel; not to imitate the man who, having received a considerable sum from his master to improve, and make the best of, wrapped it in a napkin, and hid it in the earth, without circulating it among the exchangers, or returning any interest or profit to his master (Matt. xxv. 25). A wise man should not secrete himself, not be wrapped up in contemplation only, but communicate the word of wisdom and knowledge liberally (Wisd. vii. 13), and bring forth out of his treasures, for the convenience and improvement of others, things both new and old. Such as, through pride, or, which may be the case, through an ill-judged humility, will not serve their neighbour with the talents they are possessed of, are not improperly compared by an ancient writer to one who in a time of scarcity and want shuts up his granary, and lets his corn, which he has in great quantity, rot and be spoiled. Tully therefore well determines,

Pudeat illos qui ita in studiis se addiderunt, ut ad vitam communem nullum fructum proferre possint (Pro Arch.).

Ver. 31. *Better is he that hideth his folly than a man that hideth his wisdom.*] The first doth it out of a principle of humility, as conscious of his own weakness and insufficiency; the other hides that which was given for the advantage of others, as well as of himself, through a false modesty. The man who knows how to be silent, and to hide his ignorance and defects, so far gives an instance of his prudence and judgment; but he that ingloriously buries his parts in sullenness or retirement, and deprives his neighbours, or the public, of the advantages which they might hope to receive from so exalted a genius, offends God, in not employing that gift which was given him for the use of edifying and assisting others; and disobliges men for want of kindness, and a public spirit. Here the Vulgate, oriental versions, Vatican, and some other editions, conclude the chapter; but others add, which our translators follow, "Necessary patience in seeking the Lord, is better than he that leadeth his life without a guide." The sense of which seems to be, That it is far better for a man to live in a humble dependence upon God, in a painful and conscientious search to know his will, and a constant submission and obedience to it, than to be guided by himself only, and be under his own conduct, without any farther help than the feeble light of his own reason. The Greek of this place is pretty remarkable, ἀδύνατος προσηλάτης τῆς βίβας ζωῆς, which either means, Propria vite gubernator absque Domino, one who lives without God in the world, and seeks not the guidance of his Spirit, nor values and regards the light of his revelation, but sets up for his own ruler; or, in general, an uncontrolled director of his own life and actions, driving furiously and madly, without any check or restraint. A life led without the fear of the Lord, or a regard to his precepts, and which consists rather in licentiousness than true liberty, is very properly here compared to a chariot run away with by unruly horses, without a skillful driver to manage them. Such ungovernable things are men's unruly lusts and passions; so helpless is reason itself unassisted!

CHAP. XXI.

Ver. 1. *Hasst thou sinned? do so no more, but ask pardon for thy former sins.*] The most wise and cautious find themselves frail, and are often falling into sin, but they do not persevere or continue long in it, they rise again by confessing their faults, repenting sincerely of them, and avoiding them for the future. Whereas the wicked are continually relapsing, and by repeated acts strengthen themselves in their iniquities. They are rolling down, as it were, from one precipice to another, and have neither grace nor strength to recover themselves. St. Chrysostom well observes, οὐκ οὐδὲ τὸ ἁμαρτῆν χαλεπὸν ὡς τὸ ἁμαρτῆμα ἐπιμένειν, that it is not so bad to fall into sin as to continue in it, and illustrates this from the instance of Noah, whom we may infer, from the silence of scripture, to have fallen into the sin of drunkenness but once, and that this was recorded in scripture, that if we should offend in the like particular, we should be more cautious for the future, and not wallow again in the mire (Rom. 29. in ix. Gen.). The advice of a most learned writer is very reasonable and pertinent: "Let not sin enter the first door of sense, either eye or ear, nor the second of fancy, nor the third of understanding, nor the fourth of will, lest it break out into act; and one act will produce more, and so it will increase infinitely, till the heart is made hard and insensible, and the very principles of nature and grace are obliterated" (Jackson's Works, tom. iii.).

Ver. 2. *Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee:*] The Vulgate renders, Si accesseris ad illa, suscipient te, following a faulty copy, probably, which had δέξεται instead of δέξεται. Sin is what men bring upon themselves, it does not attack them till they go in search of it; like a serpent indeed it is always ready to bite, but it does not seize upon any but those who rashly come too near it. Solomon uses this comparison with regard to the sin of drunkenness in particular, Prov. xxiii. 31. Our author very probably uses this simile, and mentions it in the first place, as our first parents were deluded under this form, and the effects of its sting are yet felt. And as sin has the venom of the serpent, so it has likewise the fierceness of the lion; but this lion does not prey at random, it fastens upon those only who either imprudently throw themselves into its paws, or whom it finds asleep, and off their guard. It is also well compared in the next verse to a two-edged sword, as it attacks both God and man; the majesty of the former, and the safety of the

latter; and its wounds are mortal, and only the sovereign Physician can cure them. The wise man did not without reason make use of so many comparisons, because if we join together all the ideas that can any ways create fear, they are few, and little enough to possess a man with that dread and horror which he ought to have of sin.

Ver. 4. *To terrify and do wrong will waste riches; thus the house of proud men shall be made desolate.* The proud and insolent oppress the weak for a time, but by such imperious usage they create themselves enemies, and the great number of those whom they have insulted and injured will at length join together, and prove their overthrow. Rehoboam by the advice and instigation of the young men returned the people, who sued for a removal of some grievances, a haughty and threatening answer, "My father chastised you with whips, but I will chastise you with scorpions," and thereby alienated the hearts of ten tribes from him (1 Kings xiii.). Pride and oppression were the cause of the expulsion of the Tarquins from Rome. And it appears from the annals of almost all histories, that tyranny and arbitrary power have been of short continuance.

Ver. 5. *A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.* [Δέσις πτωχῶν ἐκ σθῆματος ἕως ὠτίων αὐτῶν.] The generality of interpreters, and the oriental versions, understand this of God's care for the poor; that he listens to their cry, is always ready to help them in their affliction, and to revenge the injuries done them. So Coverdale's and the Geneva versions. This, indeed, is a truth confessed by all, and confirmed by numberless passages of scripture, which may be the reason of its being so expressed here. But the words of God are not in any Greek copy, nor in the Vulgate, and, therefore, another sense of this place has been offered: That the prayer of the poor reacheth to the ears of the proud man, mentioned in the former verse, and is neglected and disregarded by him, and toucheth not his heart. Ad aures solum illius, according to Junius, as the humble supplications of Lazarus were by the rich man in the gospel (Luke xvi. 20); and therefore his judgment, i. e. the proud man's punishment, shall not slumber. This is Grotius and Badwell's sense. Castalio is particular in rendering the latter part; viz. "that the poor man ought to be answered speedily, because his case will not admit of delay." But either of the former seems preferable.

Ver. 6. *He that hateth to be reproved is in the way of sinners: but he that feareth the Lord will repent from his heart.* i. e. He treads in his steps, and will go on in the way of sinners, and become incorrigible: for if he will not listen to the seasonable advice given him for his good, how shall he reform? If he is angry at the attendance of the physician, and rejects his salutary prescriptions, how shall he be cured? If he throws aside or breaks the mirror which shows him his deformity, how shall he know to remove or correct it? But he that feareth the Lord, ἐπιστρέψει ἐν καρδίᾳ, will sincerely repent, or be converted thoroughly. Clemens Alexandrinus reads, ἐπιστρέψει ἐπὶ καρδίαν αὐτοῦ. And so the Vulgate and Jerome's bible, Convertetur ad cor suum, i. e. will return to himself, like the penitent prodigal, will change his way of life, acknowledge with contrition his past faults, and keep his heart with all diligence for the future.

Ver. 7. *An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.* If by δυνατός ἐν γλώσσῃ we understand, with our translators, the eloquent man, who harangues plausibly on any subject, and recommends himself to the notice and admiration of others, by his ready and artful manner of talking, the sense then is, That though one of such talents does not often offend by a mistake, nor is easily detected in a fault, if he occasionally slips, through the art he has to conceal it, or an evasive way of excusing it; yet the man of understanding, who coolly attends to and weighs the strength of his arguments, and is not easily carried away or imposed upon by flourish and artifice, soon finds out the fallacy or misrepresentation, and detects the weakness or inconclusion of his reasoning; or if with the Vulgate we apply this to the bold, rash, and talkative man, Potens lingua audaci; the meaning then may be, That a man of a great flow of words, who attempts to speak on all occasions, is subject to a number of mistakes, and to give offence by the liberties which he takes; but a man of sound sense and understanding is more cautious and reserved, and less liable to displease or make a false step; he sees the faults of the talkative and bold person, and

prudently avoids them, and forms his conduct with judgment and discretion from the observation of the other's rashness and miscarriage.

Ver. 8. *He that buildeth his house with other men's money, is like one that gathereth stones for the tomb of his burial.* i. e. Is heaping up ruin to himself. Calmet thinks this relates to the ancient custom of heaping up stones over the graves or dead bodies of persons remarkable for some crime (see Josh. vii. 26. 2 Sam. xviii. 17, 18). This they did to perpetuate the infamy of the person, and to show the public abhorrence of such crimes. In like manner, he that builds his house at the cost and expense of another, or by making use of his money, and defrauding him, or by running in debt to raise the fabric, labours to his own hurt and shame, and erects a monument to his folly and injustice, as long as it is in being, and, instead of being a house to shelter him in, will bury him under its ruins. Jeremiah boldly rebukes Jehoiakim, king of Judah, for building his house by unrighteousness, and his chambers by wrong; and acquaints him, that by his oppression he was hastening his own ruin, and instead of long enjoying his stately palace, built with the wages of the poor and hireling, he should be "buried with the burial of an ass, and be cast forth in the most indecent and contemptible manner," xxii. 13 (see Lev. xix. 13. Deut. xxiv. 14, 15. Isa. v. 8. Hab. ii. 9—11). Some copies have ὡς ἀνάγων λατῶν τοῦ ἀδούτου εἰς χειρῶνα, is as him that gathereth stones against winter, which is the Vulgate and Coverdale's rendering. This seems to be a proverbial saying, for doing something useless, "Lapides pro inutilibus" (see Erasm. Adag.). And in this sense we may understand that of our Saviour, "If thy son ask thee bread, wilt thou give him a stone?" (Matt. vii. 9) i. e. what will do him no good. And so to lay up stones against winter, instead of food and provision, is to be a fool to one's own destruction; it is, in effect, building one's own sepulchre. Or perhaps the meaning may be, That he who runs in debt by building, or defrauds the workmen of their just pay, is like him that lays in stones and materials to build in winter. The creditors will seize upon his house, and not permit him long to enjoy the fruits of his extravagance and injustice: no more than a builder, at so improper a season as winter is, can expect a long continuance or firm foundation of his house, which the winds and the rain, as well as the imperfection of the work, conspire to overthrow.

Ver. 9. *The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.* All their eclat and splendour, their state and magnificence, their prosperity and overgrown fortunes, their tyranny and haughtiness, and the terror which they scatter round them, shall be as nothing, or rather shall prove so many combustibles to consume them. Thus the psalmist speaks of God's dealing with the wicked, "All thine enemies shall feel thy hand, thy right hand shall find out them that hate thee; thou shalt make them like a fiery oven in the time of thy wrath; the Lord shall destroy them in his displeasure, and the fire shall consume them" (Ps. xxi. 8, 9). And the prophet Malachi, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch" (iv. 1); and in the gospel, they are compared to a bundle of tares intended to be burnt (Matt. xiii. 30).

Ver. 10. *The way of sinners is made plain with stones, but at the end thereof is the pit of hell.* See note on iv. 17. The author probably alludes to Prov. xiv. 12, "There is a way which seemeth right or straight to man, but the end thereof are the ways of death." Our Saviour teaches us the same truth in the gospel, when he says, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: but strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 13, 14). Virgil describes the entrance to Tartarus almost after the same manner,

"Mœnia lata videt triplici circumdata muro,
Quæ rapidus flammis ambit torrentibus amnis.
Tartareus Phlegæon." (Æn. vi.)

Where Servius remarks, that *lata* means the broad way of the wicked, frequented by the many, leading to destruction. But this is not the only particular in which that poet's description of the other world agrees with scripture; his placing the wicked on the left hand, and

the godly on the right, is too observable to be passed over.

Hic locus est, partes ubi se via findit in ambas.
Dextera, quæ Ditis magni sub mœnia tendit:
Hæc iter Elysium nobis; at lava malarum
Exeret pœnas, et ad impia Tartara mittit. (Ibid.)

The Pythagoreans, whose manner of teaching was symbolical, marked out these two ways by the Greek letter Y. One of the branches denotes the way to perfection, narrow at the entrance, but afterward more open and large; the other the way of perdition, large and spacious at the first, but in the end, leading those that follow it into an abyss of misery (see Epigr. in Y inter Op. Virgil.). Βόθρος ἄδου is well rendered "the pit of hell," the place of souls condemned to punishment and pain for their bad lives on earth. The writer of the Book of Wisdom calls these subterraneous caverns, μυστῆρα ἄδου, and such they seem to be according to the parable of the rich man, who being ἐν τῷ ἄδῳ is said to lift up his eyes from thence, and behold Lazarus afar off in Abraham's bosom. The learned Barrow observes, that the Hebrew word בְּרִסְתָּ (upon the true notion of which the sense of the word ἄδου must depend) does originally, most properly, and most frequently, design the whole region protended downwards, from the surface of the earth to a depth indefinite and unconceivable, vastly capacious in extension, very darksome, and dungeon-like in quality; whence it is called the pit, the lowest pit, the abyss, the depths of the earth, the darkness, the depths of hell, &c. (vol. ii. p. 399). The Vulgate renders it by *inferi, tenebræ, pœna*. Grotius thinks this too full and explicit for the times of this writer, and hints as if it was an interpolation by some Christian hand. By Βόθρος ἄδου he only understands that the sinner shall come to a bad end, by punishment inflicted on him either by the magistrate or the parties whom he has injured, or the vengeance of God.

Ver. 11. *He that keepeth the law of the Lord getteth the understanding thereof.*] Κατακτερεῖ τοῦ νοῦν ἡμάρτος ἀδ-ου. Some expound this, That he that keepeth the law subdues and governs his appetites, and passions, and thoughts. Thus the Tigurine version, Qui servat legem Domini, cogitationibus suis imperat; and the Syriac, Qui custodit legem, subigit appetitum suum. But the sense given by our translators seems preferable; viz. that the understanding and knowledge of God's laws is better learnt by obedience, than by inquiry; "Obey and ye shall understand," says the prophet. And our Saviour assures us, that if we continue in his word, then we shall know the truth; and "if any man will do his will, he shall know of the doctrine, whether it be of God" (John vii. 17). For the love of God, as this wise man observes, "passeth all things for illumination" (xxv. 11. See Dan. ix. 13). There are some sciences purely speculative, which require only study; these one learns by consulting proper masters, and by making reflections within one's self, on what has been communicated and taught; but justice, temperance, and other virtues of practice are not to be got or attained by speculation, but by exercise and use. Non enim hos (says St. Bernard) lectio docet, sed unctio; non litera, sed spiritus; non eruditio, sed exercitatio in mandatis Domini (Epist. 108). Calmet illustrates this by the instance of painting; Let a man have the finest notions and speculations, let him be acquainted with the most material and important rules of art, let him have the most just taste, and nice discernment of beauty and proportion, yet if he has not practice and experience added to this, he will after all not be able to give any finished piece; whereas one with much less of the theory part and more practice and application, shall succeed to admiration. And the like may be observed of all other arts and graces, a perfection in any one of which depends principally upon use and habit. The latter part of the verse is exegetical of the former; viz. that the greater any man's obedience is, and the more progress he makes in virtue and piety, so much greater is his wisdom, and the more is his understanding in the way of ungodliness enlarged (Ps. xxv. 11. 13).

Ver. 12. *He that is not wise will not be taught; but there is a wisdom which multiplieth bitterness.*] In the former verse the wise man observes, that true wisdom consists in obedience, or the observance of the laws of God; here he adds that he that is not wise, i. e. towards God, sapiens in bono, as the Vulgate has it, is not capable of true wisdom. As piety then is the perfection of wisdom, so there is a counterfeit or false wisdom, called here πανουργία, which consists in knavery and wickedness; for so πικρία, which is here rendered *bitterness*, often means. See Acts viii.

23, where "the gall of bitterness" and "the bond of inquiry" are synonymous; and Jer. iv. 18. Heb. xii. 15. where falling from the grace of God, and the root of bitterness by which many are defiled, are joined together. See also Deut. xxix. 18, where "turning away from the Lord" is expressed by a "root that beareth gall and wormwood." The rendering of the Vulgate confirms likewise this sense, Est autem sapientia quæ abundat in malo. Such a sort of wisdom which is displayed only in schemes of wickedness, or in the mischief which it does to others, is sensual, earthly, devilish. The prophet describes such as delight in it, when he says, "They are wise to do evil, but to do good they have no knowledge" (Jer. iv. 22). Such shall multiply *bitterness*, properly so called, and shall inherit misery and sorrow.

Ver. 16—18. *The talking of a fool is like a burden in the way; but grace shall be found in the lips of the wise. As is a house that is destroyed, so is wisdom to a fool; and the knowledge of the unwise is as talk without sense.*] There is such an engaging sweetness in the discourse and conversation of a truly good and wise man, and so much useful knowledge is to be learned from him, that such as are desirous of improvement listen to him with eagerness and pleasure, and treasure up his observations for their own use and conduct. Job beautifully describes this, speaking of himself, "When the ear heard me, then it blessed me. Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. They waited for me as for rain; and they opened their mouth as for the latter rain" (xxix. 11. 21—23). This happy talent of pleasing and profiting others by discourse, the wise man expresses by *grace or sweetness*. Thus it is said of our Saviour ἰθαυμάζον ἐπὶ τοῖς λόγοις τῆς χάριτος; i. e. by an hypallage, or a rhetorical change of words, "they wondered, ἐπὶ τῇ τῶν λόγων χάριτι, at the sweetness of his speech and words" (Luke iv. 22). This by Plutarch is styled ἡ τῶν λόγων αἰσθήνη, and by this writer is said to be more agreeable than music (xl. 21). Hence the ancients feigned Mercury, their god of eloquence, to be attended by the Graces. But the person who is devoid of wisdom, or who has a smattering in knowledge, and a small tincture of learning, is here aptly compared to a heap of rubbish, a chaos of ruins. In his ideas, discourse, and the whole conduct of his understanding, there is nothing but confusion; neither order, grace, regularity, nor connection.

Ver. 19. *Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.*] The fool hates discipline and instruction, he considers them as fetters and shackles. He looks upon learning and study as a weariness of the flesh, as an intricate, troublesome thing, a hinderance to the pursuit of his inclinations, and an obstacle to his pleasures. Whereas learning adds a grace to the wise man and is as an ornament of gold about his neck; he looks upon wisdom, prudence, regularity, moderation of lusts and passions, and the observance of strict rules of morality, as the glory and improvement of his nature; he takes pleasure in acting up to the dignity of it, and thinks himself not abridged of true liberty, by being forbid licentiousness, or denying himself sinful enjoyments. This and the twenty-first verse should be joined and connected together, they set off one another; placed thus by way of contrast, the intermediate verse spoils the connection and beauty, and agrees in sense with xix. 30 (see note on that place).

Ver. 22. *A foolish man's foot is soon in his neighbour's house; but a man of experience is ashamed of him.*] Of whom? of the fool, or his neighbour? Gr. αἰσχυροθήσεται ἀπὸ προσώπου, will reverence his neighbour's presence, will pay a regard to him when he is before him. כַּנְיָ in Hebrew, from which ἀπὸ προσώπου, is no more than *coram*. I presume the meaning is, That as a fool rusheth without regard into other men's presence, and even into their houses, to see what is doing there, so a discreet man will not be guilty of such rudeness; he will not intermeddle nor concern himself with the affairs of others, he will observe a more wary and reserved conduct, and will pay to others a ceremonious respect, both without and within doors. Junius renders, Peritus multarum rerum pudore à domo se continebit; with which agrees the Geneva version, "A man of experience will be ashamed to look in." The Vulgate understands this of a proper carriage towards a great and powerful man, Hoino peritus confundetur à persona potentis; i. e. He will be backward and reserved in coming before or visiting a person of such distinction. Est forte reservè à visiter une personne puissante, says Calmet; and according to him the sense is, That as a wise man will be ashamed to go

to or enter in a disrespectful manner another's house, especially one that is a stranger, without a real necessity or occasion, without an invitation, and the observance of a proper distance; so a fool rusheth in at all times, at the hazard of being ill received, of being impertinent and troublesome to others, of being evil treated, and perhaps turned out of doors. Solomon gives the like advice, "Withdraw thy foot from thy neighbour's house;" or, as the margin more properly has it, "Let thy foot be seldom in thy neighbour's house, lest he be weary of thee, and hate thee" (Prov. xxv. 17).

Ver. 27. *When the ungodly curseth Satan, he curseth his own soul.* i. e. Whenever an ungodly man condemneth ungodliness, he condemneth himself: or, whenever the wicked blame Satan, as the author of their failings, when they accuse him as their tempter and betrayer, when they complain of his snares and wiles, they ought rather to blame themselves. The devil indeed invites and solicits, but he compels none to sin, he hurts none but those who come too near him, and voluntarily engage in his service. The Jews always looked upon wicked men as related to the devil; and the scripture says expressly of them, that "they are of their father the devil," i. e. sons of Belial. And therefore they act inconsistently, they do a wrong or injury to accuse or curse the master they have chosen, and whom their conduct so much resembles. If they curse their father, they in effect curse also themselves, as the blessings and cursings, according to the Jewish notions, affected also the children, and descended to posterity. In this light the proverb might be used, That whoever, being a child of Satan, cursed his father, in effect cursed also himself. Or if we understand Satan in the sense of *εὐκόλος*, to mean an adversary, an accuser, a calumniator; and the context is not averse to this sense; the meaning then may be, That when a wicked man, or slanderer, blames or curses another for censoriousness, he condemns himself, for his listening to and acting like the devil, in being an accuser of the brethren, and by the imputation cast upon others, he reflects guilt upon his own soul. Coverdale's version favours this sense, and so does the Port-Royal comment, Lorsque le méchant maudit le calomnieux, il se deshonne lui-même. Cotelerius also so expounds it; and says, πᾶς ὁ μᾶλλον λοιδόρων, ταῦταν ἀρᾶται, in the Apostolical Constitutions is equivalent to it (see note on lib. iii. cap. 15). St. Cyprian seems to have had this passage in view, when he says, "Turpes turpis infamant, alios, qui talis est, increpat, et evasisse se conscium credit, quasi conscientia satis non sit. Idem in publico accusatores, in occulto rei. In semet ipsos censores pariter et nocentes: Damnant foris, quod intus operantur, et quod libenter admiserunt, criminantur" (Ad Donat.).

CHAP. XXII.

Ver. 1. *A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.* According to the Vulgate, the sense is—That a slothful person is so despicable, that men pursue him with stones and dirt, as a shame to the species, or with reproachful language and speeches, according to Bossuet, as so many filthy stones, Omnium scommatis, velut, injectis lapidibus lutosi, conspurcabitur. But that followed by our translators seems better: by a slothful man we are here to understand, one who will apply himself to nothing, who has neither industry, application, capacity, nor understanding, who will not vouchsafe to stir, or exert himself, either for his friends, or even himself. He is like to a stone which falls into the dirt, nobody will foul his hands to draw it from thence: and if this slothful person comes to disgrace or misfortune, as is natural to expect, nobody will interpose to help or vindicate him, but rather laugh at and expose him, *ἐκτινάξει ἐπὶ τῇ ἀτιμίᾳ αὐτοῦ*, will hiss at his disgrace. Whoever comes near him will hasten from him, as from some disagreeable filth or infection; he that has served him once, will wash his hands of him, and have nothing more to do with him. Such a sluggard is so offensive, that, according to Solomon, "He is as vinegar to the teeth, and as smoke to the eyes" (Prov. x. 26).

Ver. 3. *And a foolish daughter is born to his loss.* The Greek has only θυγάτηρ δὲ ἐν ἑλαττώσει γίνεται, i. e. a daughter is to loss. Some copies have γενναία, is born to loss, or to the damage and detriment of the father. But this seems to bear hard upon the sex without reason; and therefore the Geneva version of this place is much less to be admitted, "And the daughter is least to be esteemed." Our translators have added foolish, to make the sense more complete. Ἀπαίδευτος, or some such epithet, seems to be

understood, for a wise daughter follows, by way of antithesis, in the next verse. We have an instance of the like omission, xxxvi. 24, "He that getteth a wife, beginneth a possession," &c. where the sense is—He that findeth a good wife. This author often observes, that as good and hopeful children are the glory and happiness of their parents, so those that are vicious and ill-disposed are a plague and shame to them. It is recorded of Augustus, who was unhappy in his daughters, that he would often cry out,

Αἰὶθ' ὄφελον γ' ἄγαθὸς τ' ἔμεναι, ἄγούβης τ' ἀπολοῦσθαι.

And so may every parent, with reason, who has the great misfortune of un dutiful or wicked children, whether they be sons or daughters.

Ver. 4. *A wise daughter shall bring an inheritance to her husband.* Κληρονομίαι ἡνέρα αὐτῆς; i. e. She shall enrich him by her good economy and prudent conduct. *Locupletabit*, says Grotius. What the Hebrews express by the conjugation *hiphil*, the Hellenists and others express actively; and so κληρονομεῖν is used Prov. xii. 22. Solomon, in the picture which he has drawn of a good wife, one who openeth her mouth with wisdom, and in whose tongue is the law of kindness, represents her as wholly employed in household cares and business, as looking well to the ways of her household, and eating not the bread of idleness. She not only divides a portion to her maidens, but worketh willingly with her own hands: "She layeth her hands to the spindle, and her hands hold the distaff" (Prov. xxxi.). Among the Hebrews, daughters did not inherit, when they had brothers; the wise man therefore observes here, that a prudent daughter brings a rich portion to her spouse, by her economy and wisdom, and the good qualities she is possessed of; that she is a fortune of herself, and will improve that of her husband. The Tigurine version accordingly has, *Filia prudens viro est vice hereditatis*. There is also another sense given of this place, That a discreet and virtuous woman shall have for her lot and inheritance a good husband, and shall so recommend herself to his affections, as to be the heir of his fortunes.

Ver. 6. *A tale out of season is as music in mourning.* As the use of instruments of music in a time of lamentation, is mentioned here among the *ἄκαιρα*, or unseasonable things, one may conclude that they were not anciently used by the Jews at funerals. This was of heathen extraction, and came in but late among the Jews. Music at such a time is as unseasonable as that request, or rather insult, of the Babylonians over the captive Jews, "to sing one of the songs of Zion in their heaviness;" as improper as "in epulo cum toga pulla accumbere;" to appear at a feast in weeds; which Tully mentions as a thing unusual, "Quis unquam cenavit atratus?" (Epist. ad Attic.) Equally absurd, says the wise man, is conversation, or even instruction, when misapplied, or unseasonable with respect to time, place, or persons. Thus *ἀλόγησις* is used, xxxviii. 25. And so Calmet, Un discours à contre tems est comme une musique pendant le deuil. It is not sufficient only to tell men the truth, but there is also a time to be observed in speaking. He that would succeed most effectually, must do it à propos, at such a time, and in such a manner, as wisdom shall direct. The like may be observed of reproof, which is then chiefly to be applied, when souls are so worked upon and disposed by the Spirit of God, as to be made sensible of their bad estate, and of the want of such remedies as at first may be disagreeable to sense, but are necessary to be used to bring men out of that profound lethargy, under which they have languished in a forgetfulness of God, and a disregard of their own happiness.

But stripes and correction of wisdom are never out of time. Μίστριες καὶ παιδεία ἐν παντὶ καιρῷ σοφίας. Here our version seems not accurate. Besides the sense given by our translators, which is a good, though perhaps not the true one, there is another favoured by some interpreters, viz. Music is an entertainment unseasonably and improper in the time of mourning; but correction and discipline are always proper to teach children wisdom, in the time or season of learning, ἐν καιρῷ σοφίας. The Arabic may seem to favour this, *Correctio et disciplina sapientiam conciliant*. But others understand the place very differently,—that stripes and correction are *ἄκαιρα*, improper to be used to persons generally reputed wise, who, if they accidentally offend, are reformed sooner by discourse with them, than by any correction that can be used. According to that of Ben Sira in his alphabet, *Sapientem nutū, et stultum fuste*. But both these expositions seem forced; nor are our translators to be justified for joining *σοφίας* with a word so distant from it. There may be, I think, another sense given of this passage, which none of the commentators have

touched upon, which to me seems preferable, viz. Music is unseasonable in the time of mourning, and an instance of impertinence and indiscretion; but correction and stripes, properly and seasonably applied, are the effect of wisdom, and instances of it, and bring forth its fruits; and none but a wise and discreet man knows how to apply these in season, and to advantage. Accordingly the Geneva version has, "Wisdom knoweth the seasons of correction and doctrine." And the Syriac, *Erudiuo ac disciplina quovis tempore sunt sapientia.* And the Vulgate, *Flagella et doctrina in omni tempore sapientia.* I would point the place thus, *μίστριες και παιδεία ἐν παντί καρῶ, σοφίας; i. e. sunt sapientia.* *Sapientie congrunt,* according to Bossuet. Some few copies omit *παντί*, and it may perhaps seem too harsh; but there is greater authority for retaining than omitting *παντί*; and it agrees with our author's doctrine (xxx. 1), but it is not to be understood with the utmost strictness. And therefore though *ἐνδελχθῆς*, there used, means continual, yet the translation in this last (often) is right. At least, if continual be put, a due abatement must be made or understood.

Ver. 7. *Whoso that teacheth a fool, is as one that glieth a potsherd together,]* After these words, Dr. Grabe inserts the two following sentences, *εἰς αἰσθητῶν ἄγων τῆν ψῆν, καὶ τὸν ἀπλησιμῶν εἰς σύνεσιν ὄρων,* which is exactly the reading of Clemens Alex. Pædag. lib. i. cap. 8. By a fool we may understand one that wants both understanding and parts, and hath also a corrupt heart (see ver. 12, 13); for there are hopes of reclaiming or instructing such as have sense and capacity, though they be ignorant, or even vicious and irregular. In these, passion is not always uppermost, nor equally strong and domineering, and the profligate may have sometimes seasons of recollection, or may happily be reclaimed by some seasonable and well-timed admonition of others; but it is lost labour to hope for or attempt the reclaiming of a vicious fool, in whom obstinacy and ignorance meet, and passions prevail without any control. To attempt to teach a fool is supposed by this writer to be a natural impossibility; and the comparison here used, is an excellent emblem, according to Messieurs of Port-Royal, of the fall of the soul: God at baptism made it a precious vessel, and filled it with his grace and Holy Spirit, but when this vessel is broken and ruined, by falling into mortal sins, it will be difficult, if not impossible, by mere discourse or instruction, to restore such a lapse, and to set all right again. The glory of that work belongs to God only; it is he that must make anew the soul, and restore it to its first perfection, by the same power which at first created it.

Ver. 8. *He that telleth a tale to a fool speaketh to one in a slumber; when he hath told his tale, he will say, What is the matter?] Τί ἴσταν; i. e. He knows not what he hath been talking of, and is never the wiser.* The Vulgate renders, *Cum dormiente loquitur, qui enarrat stulto sapientiam, et in fine narrationis dicit, Quis est hic?* applying it to the person of the speaker, as if the reading was *τίς ἴσταν ὄντος*; we have an instance of the like rudeness, Acts xvii. 18, when St. Paul preached Jesus and the resurrection, the Epicurean and stoic philosophers (foolish and blind guides) encountered him, and said, *τί ἂν εἰδῶς ὁ περιμολύβος ὄντος λέγειν;* all that one gets by addressing a discourse to such as either do not understand it, or through prepossession do not relish it, is to be reckoned disordered perhaps, or one that is out of the way. Thus when the same St. Paul before Festus spoke the words of soberness and truth, Festus's reply only was, *Μαίνῃ, Παῖδες τὰ πολλὰ σε γράμματα εἰς μάτιον περιτρέπει* (Acts xxvi. 24). A proper disposition in the hearer is necessary to make what is delivered to have its due effect; hence such as are led away by their lusts, and have an affection for sin, are represented in scripture as in a fast sleep, as blind, as deaf, and even as dead in trespasses and sins; and the advice given to such is, to awake to righteousness, and be alive again unto God. Nor does our Saviour mean any thing more than a suitable disposition in the hearers, when he says, "He that hath ears to hear, let him hear."

Ver. 9. 10. *If children live honestly, and have wherewithal, they shall cover the baseness of their parents. But children, being taught, through disdain and want of nurture, do stain the nobility of their kindred.]* These verses are not in the Vatican, nor Vulgate, nor Syriac. The Greek copies, which our translators follow, read *τίκνα ἐν ἀγαθῇ ζωῇ τὴν τράφην ἔχοντα, κ. τ. λ.* but they are generally inserted immediately after the sixth verse. Others have *τίκνα ἐν ἀγαθῇ ζωῇ τὴν τρέφον ἔχοντα*, which is the marginal reading; but if *τρέφον* be read, the sense of the ninth verse, and its contrast with the next, will be much the same with x. 27.

Nor will the difference be great if *τράφην* be read; for such a man's *τρέφον* is his *τράφῃ*. The sense of the two verses taken together is, briefly, Virtue with a sufficient competency makes amends for a descent from a mean and low parentage; whereas, pride, ignorance, or wickedness, disgraces a noble birth. Or thus, that the good life of one in ordinary circumstances is more honourable than a high extraction or great fortune with a bad and scandalous life.

Ver. 11, 12. *Weep for the dead, for he hath lost the light; and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest; but the life of a fool is worse than death. Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life.]* Abraham lamented his dead, and mourned for his beloved Sarah, and so did Christ sorrow for his friend Lazarus. We too are permitted, and laudable custom hath ever allowed it, to pay a decent tribute of tears, observing always a proper moderation. As for the precise time, it is nowhere pre-emptorily fixed; the scriptures sometimes say that such a one was mourned for many days, without particularizing always the number; but that this of seven days was the most usual time of mourning among the Jews appears from many instances. The solemn public mourning for Jacob was seven days (Gen. l. 10). The seventy days, mentioned ver. 3, were preparatory to the funeral, and while the body was embalming (see also 1 Sam. xxxi. 13. 1 Kings xxxi. Judith xvi. 24); and just so long their joy lasted at solemn weddings. This was so settled and fixed among them, that it was a common proverb, *Septem dies ad convivium, et septem ad luctum.* It is an observation of St. Austin, that though the ancients had their *novendialia*, or solemn sacrifices in honour of the dead, nine days, yet there is no instance of above seven days' mourning for any of the holy men in scripture: as the novendial was of heathen extraction, so the number seven probably, he thinks, might be pitched upon in allusion to the sabbath, which was a time of rest, and therefore was applied to the dead, as being at rest from all their labours (Quæst. in Gen.). Josephus, speaking of Archelaus appointing seven days' mourning in honour of his father, adds, *τοσούτος γὰρ διαγορεύει τὸ νόμιμον τοῦ πατρῷου, κ. τ. λ.* (De Bell. Jud. lib. ii. cap. 1. Antiq. lib. xvii. cap. 8.) But though the usual time for mourning was seven days, yet they seem sometimes to have shortened it, see Eccles. xxxviii. 17, where a day or two only is mentioned; and sometimes occasionally they enlarged the time for great persons, as for Aaron (Numb. xx. 29), and Moses (Deut. xxxiv. 8), both of whom the children of Israel mourned for thirty days, though a week sufficed for private ones. The wise man (ver. 8) compares a fool to one in a slumber: here he compares him to a dead man, and shows that his condition is indeed worse than one that is no more; that a week is the usual time of mourning for the dead, but that for the foolish and ungodly man, the whole term of life is little enough. Thus Samuel lamented Saul all the days of his life, because he saw in him no sign of repentance, though often reproved (1 Sam. xv. 35); and the reason of this difference is, because death finishes and puts an end to all the evils and miseries of life, and is the entrance upon a better state; but the life of a sinner is worse than death, because he goes on continually ruining himself, and hugs his enemy and destroyer; and unless God touches his heart his life will be an endless death, if I may use the expression, a source of eternal and infinite misery to him. We are sensibly affected at the death of friends and relations, and pay a decent respect to their memory; but are not sorry as men without hope; but comfort ourselves that, if they depart hence in the Lord, they are in joy and felicity. But the death of the soul is without hope or remedy: it is only spiritually discerned, and we want tears to lament sufficiently the loss and misery. By fools the author understands such as are absolutely so, who give no prospect or hope of ever arriving at sense or understanding: of these, and the incorrigible sinner, there is little or no hope; but such whom some violent temptation has hurried into sin, one should indeed lament their fall, but not despair of their recovery and reformation. The pious Monica for many years lamented the failings of her son, St. Austin, and at length prevailed for his conversion by the power of her many tears. *Fieri non potest ut filius tantarum lacrymarum pereat, sounded to her like a voice from heaven; and she never ceased her importunity till she had gained her son* (Confess. lib. iii. cap. ult.).

Ver. 13. *Talk not much with a fool,—and thou shalt never be defiled with his fooleries,—and never be disquieted with madness.] Ἦνα ἂν μὴ μολυθῆς ἐν τῷ ἔκτραγαμῷ αὐτοῦ. Sputo ejus, "with his spittle, or opprobrious language," as Grotius*

understands it. *Καὶ οὐ μὴ ἀκρίβους ἐν τῇ ἀνομίᾳ αὐτοῦ*, "with instances of his folly and madness." Stultitia illius. The Vulgate understands it of the contagion of sin, through his evil communication or example, *Coinquinaberis peccato illius*. Castello renders, *Cave ne eo excusso contaminceris*. "Beware lest he defile thee by shaking himself, like a sow after wallowing in the mire;" and thus the Syriac, *Cum sue ne abeas in viâ, ne te conspueret. cum sese excusserit*, which is likewise the marginal reading.

Ver. 15—18.] The first of these verses seems an imitation of Prov. xxvii. 3, "A stone is heavy, and the sand weighty, but a fool's wrath is heavier than them both" (see Ecclus. xxi. 16). The several comparisons here made use of are intended to show the difference between the actions of a wise man and a fool, and the issue and event which attend them. The scripture in like manner compares the wise man, whose thoughts, and the actions proceeding them, are well grounded, to a house founded on a rock, against which neither wind nor rain had any power. A fool, on the contrary, is like a house built on high without a good foundation, exposed to every assault of weather. The Vulgate compares him to a wall built without mortar, which wants cement to keep it together, or to one daubed with untempered mortar (Ezek. xiii. 10). As he acts without any fixed principle, nothing but uncertainty and irresolution can proceed from him: for want of a right heart, a heart well established on a proper basis, he yields to the first impressions of fear, and is overthrown for want of a support and foundation. But the psalmist describes the good man, who acts upon a religious principle, and is influenced by the fear of God, and a firm trust in his word, as one who shall never be moved, whose heart is established and shall not shrink, as one who shall not be afraid of any evil tidings, "for his heart standeth fast, and believeth in the Lord" (Ps. cxii. 6, 7).

Ver. 19. *He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to show her knowledge.* [*Ἐκβαλεῖ αἰσθησιον*, "displays its sense and feeling;" i. e. when one provokes another, especially his friend, by injuries, abuse, or ill language, he raises his indignation, and awakens his resentment. Or the meaning may be, when a person reproves another in a home manner, and touches him to the quick, he gives him the knowledge of himself, or a lively sense of his faults; and by his affectionate admonition teaches him wisdom, or a better conduct for the future, as Bossuet explains it. This simile is brought to illustrate the damage done to friendship through misconduct, some instances of which are mentioned in the following verses; and from the known tenderness of the eye, which cannot bear the least stroke, the wise man inculcates the like caution to be observed with respect to friendship, which too may be wounded in a sensible part. The Syriac so applies it; and this sense is more agreeable to the context.

Ver. 21, 22. *Though thou drewst a sword at thy friend, yet despair not: for there may be a returning [to favour]. If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for these things every friend will depart.* Injuries done to a friend by word or deed may be passed over which are occasioned by passion, or some sudden or violent emotion, as a hasty word or rash expression, which comes from a man in a heat, vented perhaps in the warmth of a debate, and arising from a contrariety of sentiments on the subject, nay, threats, and even an assault upon a friend in a fit of anger, may be forgiven; for these, though they indeed provoke, and may occasion a shyness, or even a rupture between friends for a time, yet are not always attended with that bad consequence as wholly to dissolve friendship. For if the injured friend be a wise man, he will consider that he himself is subject likewise to frailties; that the fit of passion might be sudden and transient, and proceeded not from any settled rancour in the heart; and therefore, upon a submissive acknowledgment of the offence, he will be disposed to pass it over, and receive his penitent friend into his bosom and confidence again. But such injuries as are done on purpose, premeditatedly, and upon deliberation, and offered as it were in cold blood, these proceeding rather from malice and an ill-disposed heart, than from surprise or passion, are not so easily forgot or forgiven by a friend or brother (see Prov. xviii. 19). Of these the wise man reckons four sorts: *ἀνεπίστος*, malicious slander, the speaking things to the detriment or disparagement of a friend's credit and character—as reflecting upon his birth, his parts, or capacity: or, which is more inflaming, upon his honesty; or upbraiding a friend with favours received,

accusing him of baseness and ingratitude on that account, or for not making any or unsuitable returns. 2. *Υπερηβανία*, *pride or insolence*, which is so much the more improper and disagreeable, as friendship is a union founded upon equality, likeness of sentiments, inclinations, interests, and even of state and condition. And though friendship may sometimes be between persons of different rank and condition, yet in that case, he that is superior in point of state and fortune must condescend and abate something, to proportion himself to the level and standard of his friend, without which there can be no sweet union, agreeable familiarity, sincere confidence, true friendship, nor even a show of liberty itself, kept up and preserved. St. Ambrose therefore well advises, *Defer amico ut æquali, amicitia enim nescit superiorem* (De Offic. lib. iii. cap. 16). 3. *Μυστηριῶν ἀποκάλυψις*, the "revealing of secrets," which is an instance of perfidiousness. He that is capable of such baseness, especially if he does it coolly and with deliberation, is unfit for friendship and unworthy of any confidence. It is possible indeed a man, through inadvertence, heedlessness, levity, or weakness, may by accident drop a secret, without any thought or intention to injure his friend; but in general it may be affirmed, that nothing should be kept more inviolable, as it is as dear to a man as his honour, and cannot be disclosed for the most part without a sensible injury done to it (see xxvii. 17. 21. Prov. xi. 13). 4. *Πληγὴ δόλια*, "a treacherous wound or stroke," which is the last and worst species of unfaithfulness that can happen in friendship; the rights of which it not only infringes, but even those of humanity and charity: such a one is not only unworthy of our confidence, but unfit for human society. He is a public enemy, will attempt the like against any other, and all the world should be aware of such an assassin. When these instances happen, they show the affections to be alienated, and that the injuries are wilful and premeditated. Mr. Norris has a fine reflection upon this passage: "It is with the union of two friends as with the union of soul and body: there are some degrees of distemperature, that, although they weaken and disturb the union, yet however are consistent with it; but then there are others again that quite destroy the vital congruity, and then follows a separation. As to the cause that may justify a dissolution of friendship, it can be no other than something that is directly contrary to the very design and essence of friendship, such as notorious perfidiousness, deliberate malice, and a desperate and resolved continuance in them. For as long as there is any hopes of amendment, the man is rather to be advised than deserted; but if hopeless and irreclaimable, we may and must desert him; but let it be with all the tenderness imaginable, with as much unwillingness and reluctance as the soul leaves her over-distempered body. In such a situation our greatest care must be that our former dearness turn not to inveterate hatred: for though the friend be gone, yet still the man remains; and though he has forfeited my friendship, yet still I owe him common charity" (Theory of Love, p. 132, &c.).

Ver. 24. *As the vapour and smoke of a furnace goeth before the fire, so reviling before blood.* The observation of Messieurs of Port-Royal upon this place is well worth inserting; "To keep out of danger and mischief it is necessary to shun the least approach to it, for there are some small and inconsiderable things in appearance, which nevertheless are as so many sparks, to occasion in the end a great fire and combustion. As man is naturally proud, so he is of course fond of his own opinion, even in things the most indifferent: not because his is the best or truest, but because it is his own. Another equally loves his own sentiments too for the same reason, and is much attached to them. From this contrariety arise jealousy and disputes, which are inflamed by the heat of words, and the warmth of jarring expressions: from words they proceed to affronts, from affronts to injuries, from injuries to threats, which often terminate in bloodshed and murder. The tongue executes what pride of heart dictates, and the hand at length finishes what the tongue first began (Com. in loc.).

Ver. 25, 26. *I will not be ashamed to defend a friend; neither will I hide myself from him. And if any evil happen unto me by him, every one that heareth it will beware of him.* Ver. 23, the wise man advises to abide steadfastly by a friend in the time of his troubles, *ἐπαμένειν αὐτῷ*, which is a very significant word (see Luke xx. 28. 2 Tim. ii. 12), that upon any change of condition we may share in his good fortune, or the inheritance that falls to him. This he resolves to do when such an opportunity to serve a friend shall offer: nothing shall hinder me from succouring my friend, I will not fly from his presence, though for his sake I may suffer inconveniences or evils. I will not be in-

fluenced by the example of others who may keep from him, nor so far consult my own repose as not to assist him with my presence, my advice, my interest, and even my goods; nay, for his sake, will expose myself, if necessary, to hardships, ill-will, detraction, and the opposition of such as would oppress his innocence. And thus the Vulgate takes it, Amicum salutare non confundam, a facie illius non me abscondam, et si mala mihi per illum evenerint, sustinebo: καὶ εἰ here is the same as Kāṽ: and so the Geneva version understands it. Horace well observes,—

“ Absentem qui rodit amicum,
Qui non defendit alio culpante, hic niger est.” (Sat. lib. i.)

And accordingly he defends the character of Virgil, to whom some trifling objections had been made in point of dress and carriage, in the kindest manner,

“ At est bonus, ut melior vir
Non alius quisquam . . . at ingenium ingens
Inculto latet hoc sub corpore.”

Ver. 27. *Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them?* Calmet refers this to the last sentence of the foregoing verse, and makes the sense to be, He that hears another speaking, may guard against any thing evil or disagreeable in his discourse, by stopping his ears, or flying from him, φεύγετε ἀπ' αὐτοῦ, for so some copies read. But who will give me a proper guard for my own mouth, a seal of prudence and discretion as a security to my lips, that I offend not with my tongue? Or perhaps it may be an introduction to the prayer immediately following, like that of Ps. cxli. 3. “ Set a watch, O Lord, before my mouth, and keep the door of my lips.”

CHAP. XXIII.

Ver. 1. *O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.* If this is connected with the last verse of the former chapter, which seems proper and necessary, and indeed some copies begin this chapter with it, the sense will be,— O thou Father of my life, and ruler of it; or, as some copies have it, which is still more lofty, O thou Father of all that have life, of all living, ἀπάσης ζωῆς, give me not up to the indiscretion of my own lips, permit me not to be carried away by their rashness and volubility of talking, so that they shall prove the occasion of my falling; and so Bosuet, “ Ne me derelinquas in consilio linguæ et laborum.” The generality of interpreters suppose sinners, or fools, or adversaries, or some worthless and dangerous persons, to be understood, to the mischief of whose counsels the wise man here prays not be abandoned; but the former sense seems preferable. If we consider well that Solomon says, “ Life and death are in the power of the tongue;” that St. James calls it a fire, a world of iniquity (iii. 6); we shall not wonder that the wise man here asks of God the guidance of his Spirit, to keep him from this evil, that he would watch over him to prevent any intemperate sallies of his tongue, or the multiplying transgressions by a habit of evil speaking, or speaking too much.

Ver. 2. *Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins.* The variety of readings of this place show it to be corrupt; our version of it is obscure, to say no worse of it. As the wise man before begs of God a bridle for his tongue, he here asks the like for his thoughts and heart, that they may not wander nor betray him into wickedness, that God would enlighten his mind and purify his heart by his preventing grace; that he would keep him in his duty by proper correction, and that his conscience may be such a faithful monitor, as truly to represent to him his state and condition, and set before him his sins in so full a light and proportion, as to fill him with sincere compunction of spirit, and engage him to condemn himself without partiality or unwillingness; lest God should enter into judgment with him, and spare him not for his sins. By ignorances we are here to understand sins, and so the oriental versions take it here, and in the following verse; and thus ἀγνοῦμα is used often by the Hellenists (see Numb. xii. 11. Judith v. 20. 1 Esd. viii. 77).

Ver. 3. *Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemies rejoice over me, whose hope is far from thy mercy.* i. e. Lest the abuse of speech should make me fall into sin frequently, and my sins should draw upon me the wrath of God, and he should deliver me over into the

will of mine enemies. There is a tincture of Judaism, says Calmet, in this reason; for we ought to avoid sin, not because it is attended with punishment, but because it is displeasing to God. But though conscience, and the sincere love of God are, it must be confessed, more noble and disinterested motives, yet the wise man may be thought to speak here ἀβρωσιποθαδῶς, as the reasons which act upon our hopes and fears make the liveliest impressions, and affect the mind most powerfully. The latter part, “ whose hope is far from thy mercy,” is not in the Vatican nor Vulgate, and has indeed a strong tincture of Jewish prejudice in it, for they were a nation full of spiritual presumption, and looked upon all others with the utmost contempt, imagining themselves to be the only righteous and accepted, and that salvation belonged to them only; that, as God had showed a particular kindness to them, in choosing them for his people, he would never reject them; all other nations they supposed were disregarded by him, and had no ground to hope for his favour and mercy (see Wisd. x. 15. xix. 22).

Ver. 4. *Give me not a proud look, but turn away from thy servants always a haughty mind.* Μετρωμασμέν ὀφθαλμῶν μὴ δόξ μοι, καὶ γιγαντωδῆ ψυχῆ ἀπόστρεψον. The first seems to be a metaphor taken from navigation; ships are said μετρωρίζεσθαι, or in μετρεῖσθαι εἶναι, when they are lifted up, or carried on high, by wind and waves. Here it means pride or the resembling those that are so lifted up. It is so used Luke xii. 29, μὴ μετρωρίζεσθε, which the Vulgate well renders, Nolite in sublime tolli. Γιγαντωδῆς ψυχῆ means a conceited boldness, an affected self-sufficiency, whereby men dare to brave and defy even heaven itself, such as was that of the old giants, who were swept away for their insolence and presumption. It is quite necessary to translate here with the margin, “ giant-like mind,” instead of *haughty*, for the better understanding what follows; for what the wise man prays against in these verses, was the very temper of the Cyclops, Polyphemus. See Hom. Odys. lib. ix.

Ὁ γὰρ Κύκλωπες Διὸς αἰγύχων ἀλέγροντι,
Ὁδῆ δ' αὖτ' ἑοῦν μακάρων· ἐπεί ποδῶ φέρτεροι εἰμῦν.

But his picture, as Enripides has drawn it, is much closer to the passage before us; for he paints him priding in his brutal appetites, proclaiming his belly to be the only or the greatest god, to whom, by way of sacrifice, the fruits and increase of the earth were due by a title so sovereign, that neither heaven nor earth could withdraw or dare detain them; an overgrown monster, compounded of lust and gluttony, those sister sins, and twins of hell (In Cyclop.).

Ver. 8. *The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.* i. e. The sinner, whether he indulges himself in a criminal liberty of speaking proud and profane things against God, or evil and malicious ones against his neighbour, shall be taken by the foolishness of his lips, and punished for transgressing by them. Καταλεφθήσεταί is not rightly rendered in our version; the Vulgate is preferable. In vanitate sua apprehendetur peccator. And thus Calmet, Le pecheur sera pris; and so the Syriac. Some copies prefix παδεία σώματος to the seventh verse, as a title to what follows.

Ver. 9. *Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.* God is called the Holy One, κατ' ἕξοχον, in several places of scripture (see Isa. xxx. 12. 15. Ezek. xxxix. 7). The prohibition here is not to swear lightly upon frivolous or no occasions, without any necessity, reason, or authority, requiring it. We cannot have the name of God too often in our mouths, provided it be with respect and reverence; but such as accustom themselves to swearing must have a little regard to, or fall off from, that reverence which is due to that adorable name, which makes angels and devils tremble. The rendering of the Vulgate here is very particular, Nominatio Dei non sit assidua in ore tuo, et nominibus sanctorum non admiscearis; referring, probably, to the superstition of swearing by angels. The joining them in the same verse with God without any authority, and the tenderness therein directed to be shown to their names, seems artful, and was probably inserted to procure reverence to the saints or angels, and to favour some latent design. The wise man well illustrates the mischiefs arising from this vice, and the stains it leaves upon the soul from the frequent commission of it, by the instance of the marks upon a slave's body, who is often beaten, ἐξεραζόμενος, or examined by torture and scourging, for some crime which he obstinately persists in. And we may from the comparison, without violence infer that he that acts against his Mas-

ter's will, and makes light of his sacred name, shall be beaten with many stripes. St. Austin's observation, if rightly taken, is very just. Falsa juratio exitiosa est, vera juratio periculosa est, nulla juratio secunda est; i. e. No swearing is secure and safe; a false oath is mischievous and destructive, and even a true one is attended with danger, i. e. when it is used frequently and inconsiderately, without being called or compelled to it. Such a rash forwardness many of the wiser heathens thought was not unpunished by the gods. It has been observed by the learned, that swearing is by the Hebrews expressed passively, *to be sworn*, as if no swearing was allowable but what is in a judicial way, and when authority requires it.

Ver. 11. *A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain he shall not be innocent, but his house shall be full of calamities.* This is direct tautology, if nothing more is meant than what the words seem to carry in them in our version, but by considering and examining well the Greek we shall be furnished with a proper distinction. For what our translators render in general and indeterminately *offend*, is *ἐὰν πλημμελήσῃ*; if he swear any rash oath, and sin inadvertently, not rightly understanding, or considering the thing about which he swears, whether it was in his power, for instance, to do it, or whether he could lawfully do it, he shall then be guilty; and thus the Syriac, *Si per errorem dejerat, peccatum ejus in ipsum recidet.*—"His sin shall be upon him." This phrase often occurs in the book of Leviticus (see v. 1. x. 17. xvii. 16, xix. 8. xx. 17. &c.), and means, that he shall be punished either by the judges, if he is convicted, or by God, if he escapes the hands of justice. It follows, *ἐὰν ὑπερίσῃ*, "if he acknowledge not his sin," which would be better rendered, If, through forgetfulness, he omits to do what he might have done, and swore he would actually do, he is guilty of a double fault. *Εἰ διακνήσῃ ὄμοσεν*, means, "if he swears *ἐπι ματαίῳ*, *ἐπὶ φαιδῷ*, to vanity, a lie, or falsehood," and be guilty of the heinous sin of perjury. And thus the oriental version, *Qui mentiens jurat, culpam non vacabit.* This explication is confirmed in part by the reading of St. Cyprian, *Vir multum jurans repletur iniquitate; et si vane juraverit, non justificabitur; ne si frustra juraverit, dupliciter punietur* (Test. lib. iii. cont. Jud.). Bossuet makes the three species to be, 1. Swearing to a thing, and not doing it afterward. 2. Swearing originally with an evil intention of not fulfilling it. 3. Light and common swearing. Grotius makes them to be, 1. Swearing, and not remembering it; the Hebrew word being capable of being rendered by both *ἀγορεύειν* and *πλημμελεῖν*. 2. Remembering the oath, and yet being careless and unconcerned about fulfilling it. 3. Swearing in jest, without any serious intention of making it good, or thinking to escape by some mental equivocation, like "*Juravi lingua, mentem injuratum tenet.*" That God is the avenger of all such as have no regard to the solemnity and sacredness of an oath, see Deut. xxviii. 59. Zech. v. 4. Herod. lib. iii.

Ver. 12. *There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.* The crime, which the wise man does not mention here, and which he wishes may not be found in the heritage of Jacob, I presume, is blasphemy, which was so odious, that it shocked him even to mention it, but he has distinguished it sufficiently by saying, that it was clothed about with death, i. e. that this sin was punished with death among the Jews; for, according to the law of Moyses, the blasphemer was ordered to be stoned (Lev. xxiv. 16. John x. 31) instantly by those that heard the blasphemy, without any formal process of law. Others understand here by the words, "clothed with death," such discourses as tended to seduce the people to apostasy and idolatry: for this crime was likewise punished with death. The Vulgate renders, *Est et alia loquela contraria morti, from a copy probably which has ἀντιπαραβλήμενη, and not ἀντιπεριβεβλημένη, which is the better reading, and followed in our version. There is this material difference between blasphemy and common swearing, and the one is so far contrary to the other, that, in swearing, the name of God, as being the most holy name, is made use of to give some weight to the words, by the authority which it carries with it; but blasphemy attacks the dreadful majesty of God, and the impious wretch only makes use of his adorable name to revile and abuse it. This crime was anciently had in such detestation, that, as Messieurs of Port-*

Royal observe, even Job's wife said to him, according to the original, כָּרַךְ אֱלֹהִים, *bless God*; though she meant to persuade him to curse him, she durst not mention the thing, even though it was what she intended.

Ver. 13. *Use not thy mouth to intemperate swearing, for therein is the word of sin.* Our version seems to have followed a copy which had ἀκολασία ὄρκου, but the reading in all others is ἀπαύσινος ἄσρη. As the one or other reading is followed, this verse will either end or begin a subject. Bossuet understands this place as distinct from what went before, viz. swearing and blasphemy, and explains it of calumny and opprobrious words, which seems confirmed by the Vulgate, and from Lev. xix. where, after the prohibition against swearing (ver. 12), it follows, "Thou shalt not go about as a talebearer among thy people;" and some other instances of calumny are mentioned, so that the rendering here probably should be, "Use not thy mouth to intemperate reproach or rudeness," ἀπαύσινος ἄσρη, for so it should be read. See ver. 15, where the same verb is with a dative case, Indisciplinatæ loquæ. Vulgate, and so the Port-Royal comment takes it. Grotius understands the passage of obscene talk; that as ἀπαύσινος is a general term for every thing that offends against decorum, so the addition of ἄσρη, which is equivalent to βέλινός, or ἀκάθαρτος, confines it to indecency in talk. However this be understood, whether of lying, swearing, filthy communication, or slander, in all which is λόγος ἁμαρτίας, which is a Hebraism, and signifies the sin itself, it is certain that a person so accustomed is with great difficulty reformed, according to the observation ver. 15; for by custom men become so wedded to their favourite vices, that they will not be persuaded that they tend to their destruction.

Ver. 14. *Remember thy father and thy mother, when thou sittest among great men.* Ἀνάμνησον γὰρ μεγιστάνων σπυδρείους: for thou sittest amongst great people. And thus the Vulgate, *In medio enim magnatorum consistis; intimating, perhaps, that father and mother are to be revered as such, whose instructions are to be remembered* (Prov. i. 8. vi. 20), of which the government of the tongue may well be supposed one. γ signifies either *for or when*; our version follows the latter, and so does Castalio. According to Bossuet the sense is, "Remember thy father and mother, and speak no evil of them, for thou wilt be in danger of the judgment;" following the Vulgate Latin too closely and securely, he seems to have understood *consistis* of a consistory court, which is not at all necessary. Some suppose the persons here counselled to be of low degree, and that the advice is, Remember thine own original when thou art with great men, affect not to be their equal, nor put thyself upon the level with them. Or if, with some copies, we read *σπυδρείους*, the sense may then be, Remember who thou art, and whence thou sprangest, and know what belongeth to thee, and how to behave thyself always, for thou wilt or mayest at one time or other have occasion to be among great persons. According to Grotius the sense of the whole verse is, Remember thy father and mother with respect and reverence; though thou be admitted to and intimate with great persons, and be thyself also in a high station, do not thou, in thy dignity and elevation, forget them, or speak of them as though thou wert ashamed of them, and wish that thou wert born of other parents, and curse the place of thy nativity, and by such a behaviour or usage τῷ ἰθυσμῷ σου be reckoned a fool or a madman. Καὶ δελήσεις εἰ μὴ ἐγενήθης: εἰ is often used for *est*, and so it is to be taken here: it is the same as δελήσεις μὴ γενήθηναι, which way of expressing it by the infinite is more usual and clear. The Vulgate so renders, *Mahisses non nasci*: the Syriac understands *εἰ* in the sense of *utinam*, *Et dicas, utinam creatus non fuisset.* And so indeed it is sometimes taken as in Homer:

Εἰ γὰρ ἔμοι πόσσην ἐστὶ δῶτι ἕναμι ποσειδέεν. (Odys. γ.)

And that of Virgil,

Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto. (Æn. vi.)

Ver. 16. *Two sorts of men multiply sin, and a third will bring wrath:* Many instances of the like manner of expression are to be found in this book (see xxv. 1, 2, 7). It is a way of speaking, common even to scripture, to use a definite common number for an indefinite one (see Prov. xxx. 15. 18. 21. 24. 29. Isa. xix. 15). The Hebrews use it in comparing different things together. But it may be more material to inquire, what particular persons are here referred to, and which are the three? Bossuet makes them to be the swearer, calumniator, and lustful person. Calmet and Messieurs of Port-Royal, to be the hot or

passionate person, the fornicator, and the adulterer. But some by *ψυχή θερμή* understand the ambitious or covetous, as Vatablus in particular; but the context seems rather to determine it to the lustful person. As what went before regarded the vices of the tongue, so what follows respects those of the flesh.

A fornicator in the body of his flesh will never cease till he hath kindled a fire.] The Vulgate renders, *Homo nequam in ore carnis suæ*; following a corrupt copy which had *ποιησὴν* instead of *πόρνος*, and *σώματι* instead of *σώματι*. I am inclined to suspect the words *ἐν σώματι σαρκὸς αὐτοῦ*, to be transposed; and if I might attempt an alteration without the alteration of MSS. would place the words thus, *ἄθροιστος πόρνος οὐ μὴ παύσεται, ἕως ἂν ἐν σώματι σαρκὸς αὐτοῦ ἔκκαυσῃ πῦρ* i. e. a fornicator will not cease from sinning, till he has kindled a fire in the body of his flesh; which seems confirmed from Prov. v. 11, "Remove thy way far from her [the strange woman], and come not nigh the door of her house, least thou mourn at the last, when thy flesh and thy body (*σάρκες σώματός σου*, the flesh of thy body) is consumed." Calmet too countenances this conjecture, *Celui qui se livre à cette passion brutale, ne s'en tirera pas, qu'il n'ait allumé dans son corps un feu qui le consumera* (in loc.). And by this bodily punishment they receive in themselves, *ἐν εἰμασίαις*, that recompense of their error which was meet (see Job xxxi. 12); as St. Paul speaks of another species of defilers of the flesh. And indeed some of the fathers understand here, by "the fornicator in the body of his flesh," an abuser of himself with mankind, *ἀρεσκοκίτης*, who dishonours his body by unnatural lusts.

Ver. 17. *All bread is sweet to a whoremonger, he will not leave off till he die.* i. e. He will not only go on sinning in the like libidinous manner till he die, for enjoyment rather provokes than extinguishes his fire, adding fresh combustible matter, as it were, to his passions; but lust shall be the occasion of his death, and hasten it. Solomon has the same comparison upon the occasion, "Stolen waters are sweet, and bread eaten in secret is pleasant, but he knoweth not that the dead are there, and that her guests are in the depths of hell." The Greek is much stronger, and concludes with a fine piece of instruction, "Ὁ δὲ οὐκ οἶδεν ὅτι γηγενεὶς παρ' αὐτῆς ἄλλυται, καὶ ἐπὶ πέταρον αὐτοῦ σπανάται· ἀλλὰ ἀποτήθησεν, μὴ χροιάσας ἐν τῷ τόπῳ, μηδὲ ἐπιτήρησας τὸν σὺν ὅματι πρὸς αὐτήν, οὐτως γὰρ διαβήσῃ ἕως ἄλλοτριον ἀπὸ δὲ ὕδατος ἄλλοτριον ἀπόσχοι, καὶ ἀπὸ πηγῆς ἄλλοτρίας μὴ πίης, ἵνα πολλὸν ζήσῃ χρόνον, προστεθῆ δὲ σοὶ ἐπὶ ζωῆς" (Prov. ix. 18).

Ver. 18. *A man that breaketh wedlock, saying—Who seeth me? I am compassed about with darkness, the walls cover me, what need I to fear? the most High will not remember my sins:* *Ἀνθρώπος παραζάτων ἀπὸ τῆς κλίτης αὐτοῦ* i. e. literally, "the man that violates the faith of the marriage-bed, and passes from his own to that of another's." The Vulgate adds, *Contemmens animam suam*; which may mean, that by such a loose behaviour he exposes himself to all the consequences of adultery to disgrace, and the loss of his own honour, to the resentment of the injured party, and to death itself, which among the Hebrews was the punishment of this crime (Lev. xx. 10). What the wise man here observes of the adulterer, that he comforts, or rather deceives himself with groundless reasons and fruitless pretences, to lull his conscience, is very just and true of sinners in general (see xvi. 17). After a course of wickedness they take up and entertain a set of new principles, apply their minds and often force them to believe a lie, and begin to argue with themselves in the following, or some suchlike manner,—Opportunity invites, the object is alluring, no eye seeth me, I shall go undiscovered, or, however, unpunished; the man of taste, and my betters, scruple not to commit it, what need I be so severe and mortified in my life, as to deny myself the gratification of my passions? this sin is necessary and constitutional to me, and I cannot avoid it; it is questionable whether it be a sin, or one of so deep a dye as is pretended, and flesh and blood are always present with me, and I cannot shake it off. There have been good men, as they have been reckoned, who have justified the practice by their example; the bulk of mankind allow such actions, and declare them easily pardonable, and reconcilable with the hopes of heaven; the scriptures are not rightly understood in their pretended condemnations. When I am old, this sin will leave me, it is my infirmity, and God is very pitiful to the infirmities of mankind.—Thus sinners please themselves with such false reasoning; they resolve to act the crime, and seek excuses for it afterward, and if happily they can find out a fig-leaf, or some cover for their eyes that they may not see their own nakedness and de-

formity, they fortify themselves in their error, and hug the pleasing delusion.

Ver. 19. *Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men.*] It is an instance of great blindness and folly to be afraid of the eyes of men, to dread their sentence, to avoid their presence and sight, and to flee to obscurity and darkness, and at the same time not to fear or regard the eyes of God, before whom all things are naked and open, and darkness is of no significance; according to that fine sentiment of the psalmist, "If I say, peradventure the darkness shall cover me, then shall my night be turned into day: for the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike" (Ps. cxxxix. 10, 11). Solomon argues in the like manner upon a parallel occasion: "And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? for the ways of man are before the eyes of the Lord, and he pondereth all his goings" (Prov. v. 20, 21). Some of the ancient poets have complimented the sun so far as to say, *ἡλιος δὲ πάντ' ἑφορῆ, καὶ πάντ' ἰτακούει*, but how far is this exceeded by the grandeur and majesty of our author's expression; and how is the idea of the omniscience of God enlarged, when he says of him, that his eye is ten thousand times brighter than the sun, which is only a faint resemblance of his perfections! St. Austin exceeds himself in description of this attribute, or rather, God's immensity. *Qui ubique præsens es, et inveniri vix potes; qui tenes omnia, imples omnia, circumplecteris omnia, superexcellis omnia, sustines omnia* (In Spec. cap. 9).

Ver. 20. *He knew all things ere ever they were created; so also after they were perfected he looked upon them all.* i. e. Before they were made, or existed, all things were known to him; and so are they in like manner known and remembered by him now that they are finished, and are in their perfection and glory, *μετὰ τὸ συντελεσθῆναι*. This seems an answer to the false reasoning of the adulterer, ver. 18. Dr. Grabe, with great judgment, puts this verse in a parenthesis, which makes the connection clearer.

Ver. 21. *This man shall be punished in the streets of the city.*] The adulterer thinks to escape God's all-seeing eye; he skulks in and loves the darkness, because his deeds are evil; but God's justice will drag him forth into open daylight, and not suffer his crime to go undiscovered, or unpunished. And because he thought so meanly of his infinite knowledge, as to entertain hopes to deceive him, and of the perfection of his nature, that he could wink at such a crime, his punishment shall be in the most exemplary manner; he shall be stoned in the public streets, as the nature of his offence required (Lev. xv. 10). And thus the Arabic, in *isdem rebus* propter quas homo non putet se puniendum neque condemnandum, pro his in quibus deprehensus fuerit, diffamabitur in plateis urbis. In like manner the adulterer, which departs from her conjugal faith, shall be either stoned (John viii. 5), or burnt, as Judah determined in the case of Tamar, Gen. xxxviii. 24. In the following verses the wise man enlarges upon the crime of the woman, and shows how the guilt of it is inflamed by the consequence attending it, especially the bringing in a spurious issue to inherit, which, however, shall not prosper, nor continue long; "for the children of adulterers shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out" (Wisd. iii. 16), instead of being "brought out into the congregation" (ver. 24). The oriental versions have, *hujusmodi ejiciatur ab ecclesiâ*. And the law determines in like manner with respect to bastard children (Deut. xxxiii. 2).

Ver. 27. *And they that remain shall know that there is nothing better than the fear of the Lord.*] Her posterity, or those that come after, seeing God's judgments, or the exemplary punishments exercised upon sinners, shall confess the evil and mischief of sin, and shall take warning by their fate and example; they shall confess that the fear of the Lord is the most honourable service, and the keeping of his commandments the source of true happiness. And thus the psalmist, "Because he hath set his love upon me, therefore will I deliver him; I will set him up because he hath known my name; with long life will I satisfy him, and show him my salvation" (Ps. xci. 14, 16). Or if, with the oriental versions, we take it in a more general sense, that all mankind and especially such as have happily escaped from some common and wasting calamity, must confess, that the fear of the Lord is the best safeguard and security, the reflection is equally beautiful: what follows in the next verse is omitted in some Greek copies, and in the Arabic and Syriac.

CHAP. XXIV.

Ver. 1.] Most of the commentators agree in interpreting this chapter of the Logos personally, though it will be difficult, if we pursue this application quite through, to make all the particulars in the description suit with the Logos, in all its characters and relations, though here and there a verse may seem to favour and countenance it. Some few understand it of wisdom derivatively, as displayed in God's works at the creation. Calmet says, that the wise man here opposes the wisdom of the Hebrews, or the study, knowledge, and practice of the Jewish law, to the pagan learning, and gives the preference to the former, as more ancient, exalted, and noble, than the Greek philosophy, or any branch of profane science: that God communicated wisdom, or the knowledge of his law, more particularly to Moses, their great lawgiver, and afterward to David, Solomon, the prophets, &c.; that this favour was not vouchsafed to all people indifferently, but he chose Jacob for his heritage and Jerusalem for her habitation; that its temple was her palace, its ark her throne, from whence were issued out her laws, ordinances, and statutes. And no wonder that this writer, who has on many occasions shown a tincture of Jewish prejudice, should be strongly attached to the law of Moses, and say very excellent things in commendation of it, by representing the law like a true schoolmaster (as St. Paul calls it on another occasion), preferring his own learning and wisdom to that of all others. How-ever Christians may now look upon the law as beggarly elements in comparison of the light of the gospel, yet every zealous disciple of Moses was big with the praises of it, and gloried in the pentateuch, as the chief book of wisdom in the world. If this chapter is an imitation of Prov. viii. or Wisd. vii. or of both, as some would have it, and its intent to show the eternity, excellence, power, use, and desirableness of wisdom, it is so far in a new dress as to differ in circumstances, and is not applicable altogether in the same way that those other descriptions are. Upon the whole, though I did not exclude any application that can be fairly made of this chapter to the Logos under any characters and relations, in which he stood to the Jews in the time of this writer, and which the Jews at that time may be supposed to have understood, or to have had any probable notions of, yet I must own, though it be a quite novel exposition, that there is a strong appearance that the principal thing represented in this chapter, under the personage and character of wisdom, is God's covenant with the Israelites, or the law of Moses. And though some things in the progress of the description are justly enough applicable to the Son as angel of the covenant, and to the Spirit, as dictator of it, yet the fixed object of the author seems to be the law, or covenant itself.

The reasons inducing me to think so are these:

1. The wisdom here extolled is confined to the Jewish nation as its proper inheritance; as taking up its rest with them, and with them alone, as distinguished from the rest of mankind, ver. 1, 2, 8, 10—12.

2. The author seems to say as much himself, at the end of wisdom's encomium, at ver. 23, which is a key to the whole, in my judgment: "All these things (says he) are the book of the covenant, even the law which Moses commanded," &c. And when he adds immediately, "Faint not to be strong in the Lord," &c. (ver. 24), he seems only to paraphrase on the words דָּוֶק, or sometimes דְּרָוֶק, דָּוֶק, which were commonly put at the end or foot of the copies of the law by the Jewish transcribers of it, and likewise are in all the printed editions.

3. All the other versions concur in this interpretation, *Hæc omnia liber vitæ, &c.* Vulgate. *Res istæ omnes scriptæ sunt in libro Testamenti Dei, Lege scilicet, quam præcepit nobis Moses hæreditariam, &c.* Arabic. *Hæc omnia in libro Fœderis Domini scripta sunt. Lex quam præcepit Moses—plena quasi flumen Phison sapientiæ, &c.* Syriac. Now how are these passages to be understood otherwise than that the books of Moses, the כְּפַר תּוֹרָה, or the pentateuch, is, or contains the whole of the wisdom extolled in the foregoing description? The twenty-third verse, therefore, seems to me just such another explication of the foregoing prosopopeia, as that of St. Paul, in Gal. iv. 24, who, after representing the different states of Hagar and Sarah, resolves the allegory thus, *Αἱ δὲ αἰ γὰρ εἰς τὸ αἰ δὸο διαθηκῆς* or that, Rom. vii. 9, which is a key likewise to the difficulties of that chapter.

So that as vii. Sap. Sol. wisdom is described as essential in God, and derivative in mankind in general, she is here described as essential indeed in him; but derivative in a

peculiar manner by the law of Moses to the Israelites as their proper inheritance or possession.

Thus much being premised, it will be easier to point out how the whole description lies in this view of its principal drift. But I would first observe, that I prefer the title *Σοφίας Αἰωνίας* to the other *Αἰωνίας Σοφίας*, because he introduces her as her own encomiast.

Ver. 1. *Wisdom shall praise herself,]* This she properly doth in a written law, by which the spirit of God reveals his will or his knowledge to man.

Herself, ψυχὴ αὐτῆς. May not this be understood of the spirit of the law, as distinguished from the letter or body of it? Much hath been said of its spiritual sense, in which indeed its true wisdom lay.

And shall glory in the midst of her people.] What people could a Jewish writer suppose the peculiarity of wisdom, but those of his own nation? The law indeed could glory nowhere else but among them: but wisdom, in any other construction of it, might glory elsewhere, as well as among them.

Ver. 2. *In the congregation of the most High shall she open her mouth,]* By Moses being read in the synagogues every Sabbath day; or, if we understand *ecclesia*, or *concilium*, of larger and more solemn assemblies at Jerusalem, the place may still be well interpreted of the law read and expounded in them (see Deut. xxxi. 10, 11). "And triumph before his power," *ἐναντὶ δυνάμεως αὐτοῦ*. Syriac. *In medio exercituum ejus, his hosts, i. e. congregation of Israelites; Ab omnibus amicis ejus, Arabic.*

The Vulgate indeed hath it, *In conspectu virtutis ejus*. But then this is immediately explained into the same sense the other versions give; viz. *In medio populi exaltabitur*. *In plenitudine sanctâ admirabitur, et in multitudine electorum habebit laudem, &c.*

It is worth nothing however that *my robur, εὐνομία*, doth also signify (taken without points) *congregari, coire*; and, after all, why may not *my* signify the ark of the covenant, called otherwise "the ark of his strength?" Ps. cxxxii. 8. Chron. vi. 41. Without doubt the law never triumphed so conspicuously, as in the presence of the ark at the passage over Jordan, the siege of Jericho, and on other occasions, whence it might be called אָרוֹן "the ark of his strength;" or on more ordinary occasions, at the great assemblies of the tabernacle and temple, when all the congregations appeared before the Lord.

Ver. 3. *I came out of the mouth of the most High,]* This, though generally understood of the almighty fiat (see Bishop Bull's Defens. Fid. Nic. cap. 9), yet is also true of the Logos or angel of the covenant, who, as the Vulgate adds, was *primogenitus ante omnem creaturam*; true of the Holy Spirit, and with great propriety, from his being *Πνεῦμα*; but most literally true of the law given at mount Sinai, "God spake these words and said." And indeed all the law was delivered to Moses orally, "God spake to him face to face as a man speaketh to his friend;" Exod. xxxiii. 9—11. and elsewhere.

And covered the earth as a cloud,] viz. When God uttered the law, either at mount Sinai, which was covered with thick clouds and darkness for forty days together, while the law was delivering to Moses, or afterward to Moses from the pillar of the cloud, from whence God always spake to him.

Ver. 4. *I dwelt in high places, and my throne (was may as well be supplied as) is in the cloudy pillar,]* True of the angel of the covenant, but true of the covenant itself too. The law was *σπράνθθην*, ministered by angels in the hands of a mediator. Not only the morality of it is eternal and immutable, but even the external apparatus of it had its "pattern in the mount;" which being the example and shadow, as St. Paul says, of heavenly things, the whole law of the tabernacle was exhibited in the mount.

And possibly in *ἐν ψηλοῖς κατακείμενος*, may relate principally to the divine model, and be taken in this sense, "I pitched my tabernacle in the mount."

My throne is in the cloudy pillar,] Or, with the cloudy pillar, viz. the ark of the testimony, wherein first, "the two tables of stone, then the whole written law," were deposited, over which, so deposited, the cloud rested or sat. It is expressly called *θρόνος* by Josephus, agreeably to the scripture expression of God's "sitting between the cherubims." He also calls it *θρονα*, the *chariot*, from his "riding upon the cherubims;" and it is called in scripture כְּבוֹד the *glory*, from the Shechinah residing over it.

It is true, it hath been much doubted whether the whole law, as well as the tables of the covenant, were included in the ark. But it is enough for the interpretation of this

writer that the Jews held it was, viz. an entire copy of the pentateuch and an autograph of their lawgiver Moses himself.

Ver. 5. *I alone compassed the circuit of heaven.*] *Ἐγὼ οὐρανὸν ἐκύκλωσα μόνη.* It is said of Solomon (Wisd. vii.) that God granted him "the certain knowledge of the alterations of the turning [of the sun], the change of seasons, the circuit of the years, and the positions of the stars:" so here it is said of the writings of Moses, with greater truth, that the true knowledge of the creation, course, or revolution of the heavenly bodies, for days and for nights, for months, and seasons, and years, was first delivered and explained in them; and in them only, with any authority and certainty.

The *circuit* here, *Ἐγὼ οὐρανὸν*, and the *turning* in Wisd. vii. 18, was most probably in the original of both places *ἕν* an Arabic root for *circuit*, *gyravit*, which, though rendered in Job ix. 9, and xxxviii. 32, *Arcturus*, probably means no more than the revolutions of the heavens for the distinctions of times and seasons, according to Moses's account.

And walked in the bottom of the deep.] I alone discovered the nature and uses of the great abyss; viz. when it was covered with darkness (Gen. i. 2), when its waters were separated (ver. 7), when the fountains of it were broken up (Gen. vii. 11).

Ver. 6. *In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.*] I gained the first knowledge, and gave the only authentic account by revelation, of the formation of seas and dry land, of the prolific qualities of both; and of the overwhelming the earth by the waters at the general deluge; of all the nations and generations of men in succession, from the creation to the dispersion of them throughout the earth. Whatever knowledge is extant of these things is collected together, and is only to be found originally in the *ספר הורה*, the only true source and foundation both of natural philosophy and history of the knowledge of things and men.

This perhaps may look forced; but what interpretation can be given that will not equally look so? To say, for instance, of the Logos, the Creator himself, that "he got a possession in his works" (*κτήσασθαι* is the word), that he did *acquirere*, vel *comparare*, in all these things, which were originally and naturally *his own*, seems as harsh. The author of the book of Wisdom allows to Solomon's borrowed character all which is here contended for, the law in the borrowed character of *wisdom*. Nor is it improper to interpret all that the writer ascribes there to the personage of Solomon, of sacred history, or the law, or pentateuch in particular (see Com. on Wisd. vii.). It may therefore be as justly applied to and predicated of the one as the other.

Ver. 7. *With all these I sought rest:*] Rich with all this treasure of recondite knowledge, I saw where to deposit, preserve, and improve my gains, and in whose inheritance I should abide; viz. I sought in whose, &c. without an interrogation point. *Κληρονομία τῆς* is a Hebraism, where the *cujus* expressed by *τῆς* is the suffix; *אבנר לבי* et in sorte *cujus*, viz. in *cujus* sorte.

Ver. 8. *So the Creator of all things (Κτίστης in the proper sense of creation, or Dominus, as the Syr. and Arab. have it) gave me commandment, and he that made me (or who instituted me, κτίσας με' so κτίσεν τέχνην, artem instituire, so jura condere) caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.]* Can this be said properly of wisdom in any other sense than in that above given?

Ver. 9. *He created me from the beginning before the world.*] The decalogue, and all the purely moral precepts of the law, are everlasting commandments. God ordained them from the beginning, and established them as the immutable eternal rules of righteousness. And this seems to me to be that branch of true wisdom, of which "the root hath never been revealed" (i. 6); not farther at least than that it is in and from God; and that this is so, appears from men's disputing about the true foundation of morality, even to this very day.

Ἐκτίσας is not well rendered here by *created*, which can in no proper sense be applied either to wisdom, the Logos, or Holy Spirit, or any thing uncreate. The same Greek word is found in Prov. viii. 22, to be the rendering of *קני* *he possessed me*. By which discovery St. Jerome rescued the strongest weapon the Arians fought with out of their hands. And therefore, if we interpret this present text of the Logos, we must either presume that the same word was the original here that is in the Hebrew, *proverbs*, or at least some other word not properly signifying, or not only signifying *creation*.

In the first chapter of this book *κτίσας* is twice used in speaking of wisdom, yet in neither place, to my apprehension, in the sense of *creating*, as our translators have rendered it.

The first place is this. *Προτέρα πάντων ἔκτισται Σοφία*, which probably means no more than *προστίθειν ἐν πᾶσι*, she is preferable to all things in point of excellence.—Primacy is *ordained* to her, she is *appointed* or *constituted* first of things. It is true the Arabic gives it, Plus omnibus rebus multiplicata est sapientia. The Syriac, Omnibus his abundantior est sapientia. Hence I conjecture the original word might be *קרי*, which signifies both *excellens* effectit (as in Gen. xlix. 4), and *abundantem* effectit (as in Exod. xxxvi. 7), by which means all the versions may be accounted for.

Again, i. 9, "He created her," *Αὐτὸς ἔκτισεν αὐτὴν* Syriac, *patrefecit*. Arabic, *rexitit eam*. Probably the Hebrew gave it *קרי*, which signifies both *nudari*, to answer the two last-named versions, and *effundi* for the Greek *ἐκτίσας*; viz. he *produced*, *brought forth*, *exhibited* her, as a law to his creatures. And in this sense I take *ἐκτίσας* in the text in hand; viz. he exhibited the laws of morality, which were eternally in his own mind, as the public rule of his own, and all his creatures' actions.

And I shall never fail.] Though this was not true of the ceremonial law, as it was of the moral precepts, yet the Jews thought both eternal, and to abide for ever.

Ver. 10. *In his holy tabernacle I served before him:*] As having appointed all the service to be performed in it, and being fulfilled in the punctual observance of the same. *λατρεία*, or the *acceptable service* (Rom. ix. 4), as well as *προσθεσία*, was only among the Jews. And the public service in the place where God should choose, containing the laws of sacrifice, expiation, &c. was the principal branch of the ritual law, (and in reality fuller of wisdom than the Jews imagined); and in this text, by a common mode of speech, the law is said to *do*, what he who duly executes it *doth*.

And so was I established in Zion.] Fixed there at last, as being the appointed seat of worship. If the interpretation of *λατρουργεῖν* here appears something strained, what construction is there that will suit this place that is not so?

The reference in the margin to Exod. xxxi. 3, sends us to the divinely-gifted operators that made the tabernacle. And the same gift may be said or supposed to be restored and exercised more conspicuously at the building of the temple of Solomon, and so to be *established in Zion*. But though I readily admit this kind of wisdom to be a part of the description vii. Sap. Sol. yet how such a talent in workmanship can be said to serve *λατρουργεῖν*, before him, I cannot readily see. As I take it, the spirit of wisdom given to the workers of the tabernacle served only the tabernacle itself, to make it the perfect copy of the pattern in the mount, and therefore was necessarily inspired for that end, and has no just relation to the subject that we are now upon.

Neither do I see how we can suppose the Logos *λατρουργεῖν*; for he is rather the person to whom the service was made, as being supposed the object of worship in the Shechinah. I greatly mistake, if the tabernacle and first temple-service was not all supposed addressed to the divine glory resident there; and therefore the service itself could not be performed, but only in that place where the visible presence dwelt, which likewise made the Jews pray towards the temple from all quarters of the world. I say, if the Logos was in the pillar of cloud and glory, the service of the tabernacle cannot be ascribed to him as agent, but as recipient.

Ver. 11. *Likewise in the beloved city he gave me rest.*] When Solomon dedicated his temple, he said, "Arise, O God, into thy resting-place, thou and the ark of thy strength." The written law, after many peregrinations and removes, rested at Jerusalem; there also the service was established without removal to any other place, "And in Jerusalem was my power;" *imperium meum*, Syriac and Arabic. There the law reigned, and there only, as in its proper capital; with regard to God it served, it ministered; with regard to men, it reigned.

Ver. 12. *And I took root in an honourable people.*] *Δεδοξασμένῳ*, a people honoured with God's visible residence among them, by the Shechinah, *ἐν ἡ δόξῃ* (Rom. ix.).

Even in the portion of the Lord's inheritance.] True of the people, and true of their land. Canaan, in that and in them the law took root, and nowhere else; being the national religion of no country or people but their own. I shall only add, that from this figure of taking root in the above verse, the author proceeds poetically in wisdom's personage, to compare her to the most stately trees, bearing choicest fruits; which still bears a better construction

from the law and books of Moses, than from any thing else that occurs to me at present. Ver. 20, doth particularly accord with what the psalmist writes of the תורה (Ps. xix. 7—11).

Ver. 15. *Like aspalathus.*] The Vulgate translates it, *balsamum aromatizans*, i. e. *balm*, but it is not in the Greek text, which reads in many copies, *ὡς πάλαθος ἀρωματῶν*, i. e. *as a collection of spices*; one cannot well determine what *πάλαθος* is, or what spicy shrub it means. The author seems to allude to the different sorts of perfume mentioned Exod. xxx. 34, when he says, "I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh." This probably respects the composition of the first perfume mentioned there, which was made of myrrh, cinnamon, the aromatic cane, and cassia, mixed with oil. The Vulgate speaks here of balm and of storax only, but the Greek has neither of these, but mentions in general a collection of spices. The words which follow, "I have perfumed my house like galbanum, onyx, and stacte, and as the drop of frankincense which fell of itself," according to the Vulgate rendering, respects the composition of the second perfume. The Greek has it, "As the fume of the frankincense which is burnt in the tabernacle." It is certain, the incense, or second sort, was compounded of all these spices, and this perfume was to be used by burning it upon the altar, which the Greek version and Vulgate often call the altar of perfumes, or of *thymiama*. The Vulgate here calls that *ungula*, which is called *onyx* in Exodus, and what is there called *stacte* is here called *gulto*. For *stacte* are those drops of myrrh which come naturally from the tree without cutting it; so that both these words signify the same thing (see Lamy's Appar. Bibl. vol. ii. p. 283).

Ver. 18. *I am the mother of fair love, and fear and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him.*] This is not in the Alex. MS. or Vatican, nor in the oriental versions. Such copies as have it vary greatly, and in the most correct it is much perplexed. From whence the latter part, as it stands in the Vulgate, came, does not appear, as it is uncertain what copy they followed, and of what authority that copy was; but it is remarkable that St. Cyprian is said by Fl. Nob. to have one half of it. The sense of the former part of the verse seems to be, Those that possess me are loved of God, they shall be filled with his love and fear, and with the knowledge of his truths and mysteries, and have the pleasing hope of being happy with him, and enjoying him perfectly. As to the latter part, which indeed seems corrupt, Hæschelius and Grabe agree with our translators. Grotius conjectures the true reading to be, *δίδωμι δὲ σὺνπασι τοῖς τέκνοις μου αἰὶ γενέσθαι, ἐκλογεμένους ἀπ' αὐτοῦ*, "I give to all my children, who are his elect, immortality." Calmet reads, with a slight alteration, *δίδωμι δὲ σὺνπασι τοῖς τέκνοις μου αἰὶ γενέσθαι, τοῖς λεγομένοις ἀπ' αὐτοῦ*, sc. καρπῷ (ver. 17), connecting it with the foregoing verse to the following sense—*I am as the vine, whose flowers produce rich and precious fruit, and give immortality to all my children, who gather of this fruit; alluding to the tree of life planted in paradise.* And then it follows very naturally, ver. 19, "Come unto me all ye that be desirous of me, and fill yourselves with my fruit."

Ver. 20. *For my memorial is sweeter than honey, and mine inheritance than the honeycomb.*] *Υμῖν μέλιτος κηροῦ* Other copies have *κέρου, κλήρου, κηρίου*, and some *κηρίου*. Boehart conjectures the true reading to be in one word, *μελικήρου*, and in this sense *μελικήρου, favus*, occurs in Theocritus,

Ἐκ σπορίων δὲ
Ἐρθεῖ μοι φωνὰ γλυκεριστέρα ἢ μελικήρω. (Idyll. 20.)

And possibly the son of Sirach might borrow the word from him, for he lived not many years after him, and both wrote in Egypt (Hieroz. lib. iv. cap. 12). The Syriac and Arabic, which have *favus* only, favour this conjecture. The rendering would be better and clearer, "The remembrance of me is sweeter than honey, and the possession of me than the honeycomb." And thus Calmet, *Il est plus doux de se souvenir de moi, et de me posséder, que de goûter le miel le plus délicieux.* The pleasures of wisdom are chaste and innocent, far above the surfeiting and guilty ones which the world offers, which have a sting accompanying their sweetness. The scriptures, to recommend the study of the law, and the practice of the commandments of God, use the same comparison, Ps. xix. 11. exix. 103.

Ver. 21. *They that eat me shall yet be hungry, and they that drink me shall yet be thirstij.* The entertainment arising from wisdom is often set forth under the notion of a

feast; whereby is expressed the high satisfaction, joy, and pleasure, which the principles of wisdom and virtue fill the heart with. Its entertainment is such, that a most plentiful provision is made for all hungry and thirsty souls, who shall find life, vigour, strength, and joy, communicated to them from her sacred instructions, as from a perpetual spring; and the appetite for her delicacies shall be continually renewing, growing, and increasing upon them. The following is a beautiful contrast, and truly states the difference: *Hoc distare inter delicias corporis et cordis solet, quod corporales deliciae, cum non habentur, grave in se desiderium accendunt; cum vero avide eduntur, comedentem protinus in fastidium per satietatem vertunt. At contra spirituales deliciae cum non habentur, in fastidio sunt; cum vero habentur, in desiderio; tantoque amplius a comedente esuriunt, quanto et ab esuriente amplius comeduntur. In illis appetitus placet, experientia displicet; in istis appetitus satietatem, saturitas fastidium generat; in istis autem appetitus satietatem, saturitas appetitum parit. Augent enim spirituales deliciae desiderium in mente, dum satiant (Greg. Hom. 36. in Evang.).* The metaphor of eating and drinking, applied to the pursuit of wisdom, is very familiar to the eastern nations, and frequent in the Jewish writings. Hence Philo represents wisdom, prudence, virtue, &c. as the food of the soul, or that spiritual meat and drink which nourish to life eternal. In scripture too it often occurs (see Ps. xlii. 3. Prov. ix. 5. Isa. lv. 1, 2. Matt. v. 6. John vi. 27. 35).

Ver. 22. *He that obeyeth me shall never be confounded; and they that work by me shall not do amiss.*] The Vulgate renders, *Qui audit me, non confundetur*, following a faulty copy which had *ὁ ἑπακούων μου*. *Οἱ ἐπακούοντες ἐν ἐμοὶ* would be better rendered, "They that labour for me, or to obtain me, shall not miscarry and lose their labour, οὐκ ἀμαρτηροῦσι, or shall not sin," i. e. fall into any wilful and deliberate sins, or shall not err from God's commandments through the light which wisdom holds forth. The verses which follow from hence are not part of wisdom's speech or eulogy, but spoken by the author as from himself.

Ver. 25. *He filleth all things with his wisdom, as Phison.*] Phison, according to the mystical theology of the Jews, is constantly interpreted *wisdom*. It is derived from a radix, which signifies "to fill, to increase, to spread, and diffuse itself as from a centre;" for the most of the Hebrew lexicographers agree in deriving it, either from the verb פיש, which signifies "to run out, to be full, or increase;" or from פשה, which signifies "to spread itself;" because tides are so violent and so high at the end of the Persian Gulf, that trenches were not a sufficient defence against their irruptions in the neighbouring grounds, so that all that coast is full of lakes, marshy places, and sands, as Strabo observes (lib. xvi.). Nothing, therefore, could be more proper than an illusion to this river Phison, Gen. ii. 11, which implies overflowing in its very name (see Gen. xxi. 13).

Ver. 26. *As Jordan in the time of harvest.*] The river Jordan was remarkable for overflowing all its banks annually about the time of the barley harvest (see Josh. iii. 15). It was occasioned probably by the melting of the snow of Lebanon, and the neighbouring mountains. This happened about March, or in the first month, as it is expressed, 1 Chron. xii. 15. At present it has lost its ancient greatness, whether it be because the rapidity of its current hath worked its channel deeper than it was formerly, or because its waters are diverted some other way. Mr. Maundrell says, he could discern no sign or probability of such overflowing when he was at it, which was the 30th of March, and the proper time for it; and that the river was so far from overflowing, that it ran at least two yards below the brink of its channel (Journey from Aleppo, p. 82). By Geon in the next verse, we are to understand the Nile, the overflowing of which rendered Egypt exceedingly fruitful; and by the time of vintage, the gathering in of the summer fruits, as those of the vine and olive: and the word harvest, mentioned just before, is sometimes taken in the same extensive sense, to include these as well as corn.

Ver. 30, 31. *I also came out as a brook from a river, and as a conduit into a garden. I said, I will water my best garden—And lo, my brook became a river, and my river became a sea.*] If this be a continuation of wisdom's speech—as Calmet supposes, it will rather confirm the sense given in the former part of the chapter, for thus she proceeds:—*I am a never-failing source, a fountain of living waters: I am an emanation from, or as one of the four rivers which watered Paradise; as their streams enriched*

the ground, and make it fruitful, the same I do likewise in the hearts of men. I distribute my influence universally, and am assisting to all by the light of nature; but my favour is bestowed most liberally to my chosen in Judea, to whom I vouchsafed a more particular knowledge of my laws. Jerusalem is my garden and my fruitful field, "my vineyard is the house of Israel, and the men of Judah my pleasant plant" (Isa. v. 7); from whence my waters flowed to the rest of the world (Isa. ii. 3), which increasing continually in their course, at length became a great sea, spreading itself far and wide.

CHAP. XXV.

Ver. 1. *In three things I was beautified, and stood up beautiful both before God and men.*] Rather, "I was delighted and pleased with them;" for so the Greek will admit, and the other versions render. What follows next, "and stood up beautiful both before God and man," is countenanced by none of the versions, is very obscure, and scarce intelligible. The present Greek text seems to be faulty here; probably the true reading is, *καὶ ἐπὶ θεῷ καὶ ἀνθρώποις*, which the Vulgate seems to have followed, *In tribus placitum est spiritui meo, quæ sunt probata coram Deo et hominibus*; i. e. "Three things I delighted in and found worthy of my esteem, and they are agreeable to and approved of both by God and men;" or as Coverdale has it, "which he also allowed before God and men." And thus the Syriac and Arabic take it.

A man and a wife that agree together.] *Συμπεριφέρμενοι*, i. e. "equally yoked." Hence marriage is called *coniugium* (see Prov. xi. 29), in the LXX. where *συμπεριφέρμενοι* is so used. The metaphor is taken from drawing; for when two persons meet together alike in their tempers and behaviour, they are then rightly paired *ισοφόροι*, i. e. *ἰσος φέροντες*, according to the scholiast on Homer. Such as disagree, and through a contrariety of inclinations draw different ways, are, in the language of the apostle, *ἐτεροζυγῶντες* (2 Cor. vi. 14), and an evil wife is by our author, pursuing the same comparison, called "a yoke shaken to and fro," xxvi. 7. The Syriac and Arabic rendering of ver. 8 of this chapter, describes a happy couple, by not drawing aratrum cum bove et asino simul. A very strong and particular expression, referring to Dent. xx. 10, which forbids the ploughing with an ox and an ass, or the joining together two creatures so different in their tempers, motions, and strength, to draw in the same yoke. Homer agrees exactly with this writer when he says,

— Ὅθ' μὲν γὰρ τοῦτε κρείσσον καὶ ἦρον,
Ἥ δὲ ἴσοι φρονέοντες νοῦμασι οἶκον ἔχρον
Ἀνήρ ἢδ' ἑνὴ. (Odys. vi.)

Ver. 2. *A rich man that is a liar.*] Poverty often puts men upon lying, and some of the ancients say it is a vice peculiar to slaves; what should then entice a rich man to be guilty of it, but a base soul, or a long-contracted habit? Rich men are often lavish of their large promises, and think no more of them afterward, which is particularly true of one that is avaricious and covetous, and values his money more than his credit or honour.

An old adulterer that doth.] Adultery in extreme old age is the more scandalous as it disgraces what is so venerable in itself, and is a bad example to the younger sort. Cicero has the like sentiment: *Cum omni ætati fœda sit libido, tum senectuti multo fœdissima. Sin autem libidini intemperantia accesserit, duplex malum est; quod et ipsa senectus concipit dedecus, et facit adolescentium impudentiore intemperantiam* (Lib. i. de Offic.). A fond old man is a bad character, but a vicious one is much worse. Age generally brings prudence and maturity of judgment, and either lessens or extinguishes the fire of impure lust. An old man therefore that is given to uncleanness and criminal passions, shows, that his past life has been irregular and misspent, and that he has made an ill use of his reason. The attempt therefore upon Susannah by the two ancients of the people, was the more scandalous and flagrant, from their station and character. But may not this be a false reading; for there is no mention of an *old adulterer* in any of the versions; and why an old adulterer particularly? Is not an adulterer at all times to be abhorred and hated; and a young man that is so inclined to be more dreaded, as being more dangerous, though the other be more ridiculous? I think the true reading is, *γέροντα μέγρον*; i. e. "a silly old man," who acts imprudently or lightly, who might have been expected through a long term of life to have gained much prudence and experience. This conjecture is confirmed by the Vulgate, and Syriac, and Arabic versions,

which have, *senex fatuus et insensatus*; and by the context very strongly.

Ver. 3. *If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?*] Some understand this as an advice to lay up riches in the time of youth, which is the most proper season, as the body is then in the greatest vigour; but it seems better to understand it of seeking after wisdom, and laying up a stock of useful knowledge early in life, that a man may not be greatly deficient, or want it in his old age, when he will have great occasion for it, and it will be too late to obtain it. And thus the oriental version, *Si in juventute tua sapientiam non congestisti, quomodo reperies eam in senectute tua?* The like advice Bias the philosopher gives, *ἐφθόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλαμβάνει σοφίαν . . . βεβαιότερον γὰρ τοῦτο τῶν ἄλλων κτημάτων* (Ap. Laert.). *Ἐπίροντες* in the following verses does not signify old men strictly so called, but is to be taken as *senatus* among the Latins, and *πρεσβύτεροι* sometimes by the Greeks, which are rather terms of dignity than real marks of age. This seems necessary to avoid tautology, and is confirmed by the ancient versions. The Syriac has, *Quam decens est magnitibus sapientia, est honestis sensus atque consilium.* And the Arabic, *Quam pulchra est sapientia nobilibus, et honoratis ratio ac iudicium?* Junius likewise understands it of dignified persons, or such as are in authority.

Ver. 7. *There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue.*] The very learned bishop Chandler says (Vindication of Christianity, p. 80), that there is a verse, or a sentence at least, wanting in all the Greek copies, as the context manifestly shows; for whereas ten particulars are referred to by the wise man, neither the Greek, Latin, nor English seems to contain more than nine; but as the Latin and Greek mention different particulars, there is a greater probability by that means of making out the number. For if we add with the Vulgate, *Beatus ille, qui invenit amicum verum, the whole will be complete; nor can we pitch upon any particular as a more necessary ingredient to happiness, nor is any one more commended by our author in various parts of this book; or we may add from the Syriac, *Beatus vir, quem non fregit paupertas, to supply the defect.* Badwell calls the fear of the Lord, the tenth; and Grotius says, the love of the Lord must be the particular wanting, unless prudence and a friend (ver. 9) be both taken in. But not to insist that the fear and love of God were not so nicely distinguished in the Old Testament times, as by St. John in his first epistle; since Syriac and Arabic, as well as Complut. have this distinction here: it may however be observed, that after saying, ver. 10, there is none above him that feareth the Lord, it seems strange (ver. 11) to make the love of the Lord above all things, meaning somewhat different from his fear. And it seems yet stranger to do this without some particle of connection. Our translation indeed adds *but*, which should be put in italics; the doing this is much neglected in the apocryphal books.*

And he that liveth to see the fall of his enemy.] This is according to the narrowness of the Jewish notions. The Jews thought hatred and revenge were permitted, or however tolerated, under that dispensation (see Macc. v. 43); but this was an abuse and corruption of the law. When we read of saints under it wishing for or rejoicing over the fall of their enemies, or the death of the wicked, or uttering imprecations against them, this is not to be resolved into any principle of revenge or rancour against them, but proceeds rather from a commendable zeal, and a thirst for God's glory, which is displayed by such instances of his justice.

Ver. 11. *The love of the Lord passeth all things for illumination.*] i. e. He that desires to enter farthest into the secrets of wisdom, and to make greater progress in the school of knowledge and virtue, will sooner learn and improve by the love of God, than by his own study or inquiry; God's blessing will best forward his endeavours, and his obedience is the most promising means of illumination. To the same purpose is that passage, xxi. 11, "He that keepeth the law of the Lord, getteth the understanding thereof;" and that of Solomon, "They that seek the Lord understand all things" (Prov. xxviii. 5, see Ps. cxix. 100. Wisd. i. 4). And our Saviour assures us, that if "any man will do his will, he shall know of the doctrine whether it be of God" (John vii. 17. viii. 31, 32). Some make the sense to be, that the love of God excels all the former instances of happiness, and is more glorious than any of them; and thus the Tigrine version, *Religio Domini claritate superat omnia.* Without it the rest lose

their perfection; neither dutiful children, a prudent wife, a sincere friend, nor even wisdom itself, can make a man happy, but he that hath it is rather an angel than a man. St. Paul has the like eulogium upon charity, or the love of God, 1 Cor. xiii. Drusius and some others think the words εἰς φωςαίον to be an interpolation; and indeed they are not in some Greek copies, nor in the Vulgate. The following verse too is wanting in many editions; the sense of which seems to be, The fear of the Lord is ἀρετή, the cause or principle of the love of him, and faith is the cause of a holy trust and confidence in him.

Ver. 13. *Give me any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman.*] The Greek is elliptical here, which our translators have supplied. We may insert εὐόκω from ver. 16, or some such verb; as Calmet, Grotius, and Junius, help this defect. The sense of the first part is like that of Solomon, "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" (Prov. xviii. 14.) This author hath been condemned for his moroseness to children, and his reflections upon the female sex; as to the former, I have shown that his precepts of correction are to be taken in a restrained sense; and with respect to the latter, Jansenius and other writers observe, that he is no professed enemy to the sex, nor intends any reflection upon them in general, as being the most beautiful part of the species, and designed, in their formation, as helpmeets and comforts to man. He fails not to give merit its due praise, and where an opportunity offers, as in the beginning of the next chapter, of extolling a virtuous and deserving woman, he does it in terms of the highest respect. What is said to the disadvantage of them in this and the next chapter, is only to expose the failings of some few degenerate and perverse ones, but with a design to recommend, by the contrast, the worthy part of the sex the more. And though he may not seem quite complaisant, his intention is honest and commendable; viz. to instruct youth what circumspection and prudence are necessary in the choice of a wife, and the conduct to be observed to prevent feuds and differences in the married state. Phœylides, among the fragments which are preserved, has some very remarkable verses upon the sex. What is particular and worth observing is, that he derives their good and ill qualities from some animals which partake of them, and whom in that respect they resemble. I shall mention only the two following:

Ἡ δὲ κυνὸς χαλεπή τε καὶ ἄγριος· ἡ δὲ μελίττις,
Οἰκονόμος τ' ἀγαθὴ καὶ ἐπίσταται ἐργάζεσθαι.

i. e. She that is cross and snarling hath something of the nature and temper of the dog; but the good housewife, the prudent economist, the careful manager, resembles the laborious bee, with her collection of sweets.

Ver. 14. *And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.*] The sense of the whole seems to be,—I would have any affliction or misfortune rather than that which my enemy wishes me. Or, I will compound for any suffering so my enemy knows nothing of it, and has not the ill-natured pleasure of triumphing over me in it, and rejoicing at what has happened to me: for this reason it is said of Saul's death, "Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph" (2 Sam. i. 20). A piece of ill news an enemy hugs inwardly, and would purchase at any rate, Hoc Ithæus velit, et magno merentur Atridæ. Or the sense may be that of holy David, "Deliver me not over unto the will of mine enemies," which often made a part of his prayer. In the next verse it is said, "There is no wrath above the wrath of an enemy," ἔπιρ θυμῷ ἐχθροῦ, which differs from the former; for it seems more agreeable to the context to read, There is no wrath above the wrath of a woman, or at least above the wrath of a she-enemy. Accordingly the Syriac renders, Non est inimicitia amarior ea quæ mulieris est. And St. Chrysostom reads in like manner. And so the Vulgate has it, and the margin of the Geneva bible. Juvenal confirms the observation, Vindicta nemo magis gaudet, quam fœmina (Sat. xiii.).

Ver. 15. *There is no head above the head of a serpent.*] The Hebrew word ראש principally signifies the head, and is properly used for poison, because the venom of those pernicious creatures, asps, vipers, and serpents, lies chiefly in their head and teeth. Thus Hosea x. 4, what our version renders *hemlock*, is ראש in the Hebrew. The Interlinear version has here indeed *caput*; but Pagnin has ex-

plained it well, by inserting *venenum* in the margin. For what shall we understand by *caput*, or a head simply, except something be understood or supplied, as in the Chaldee paraphrase it is, in which, both in this place and some others, the reading is—As the head of hurtful serpents, denoting thereby either poison, or some noxious poisonous thing. As ראש doth primarily signify a head, so it is no less manifest that it is often used, written in the same manner, for poison itself, probably deduced from the first signification, as the serpent's poison is in its head. There are many instances in which it is used in such a sense, as Deut. xxix. 18, "A root that beareth gall and wormwood," ראש ורענה, i. e. according to the margin, "a poisonous herb." The like occurs Deut. xxxii. 32, and ראש פתניס, ver. 33, is expressly translated, "venom of serpents;" and so Jer. viii. 14, ראש גל "water of gall," is, in the margin, poison, and Amos vi. 12, "Ye have turned judgment," לרש in *venenum*, according to the interlinear version: see Jer. ix. 15. xxxiii. 15. Lam. iii. 5. 19, in all which places, it is manifest, that ראש signifies something distinct from head, though Ar. Montanus, in some of them, gives no plain sense or meaning. But though, according to the scope of the place where it occurs, and as the words with which it is joined suggest, it has different significations, yet for the most part they tend to, or are derived from, one notion; viz. poison, and the qualities of noxiousness and bitterness usually ascribed to it. And thus Calmet understands this place, and Bochart, Hieroz. lib. i. cap. 28, and Pocock, in Hos. tom. ii. Θμῆς too is often taken in the sense of poison (see not. on Wisd. xvi. 5).

Ver. 16. *I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.*] After what the scripture has informed us of Eve, the first woman, by whom sin entered into the world; of Potiphar's wife, who tempted the chastity of Joseph, and because she could not seduce him, was the occasion of his being cast into prison; of Delilah, who was the cause of Samson's death; of Solomon's fall, through the power of beauty; of Jezebel, who took off righteous Naboth; of Athaliah, who put to death the whole race of Judah, to place herself upon the throne; of Job's wife, who was such a scourge to him, and herself the greatest of his plagues and misfortunes; and many others known and infamous in sacred and profane history, for their resentment and cruelty, which Calmet furnishes us with,—one wonders the less at what the author here says against the sex, I should rather say, the bad and abandoned part of it, for it is of these only he is to be understood. Though he seems concerned at the fall and misconduct of part of a species, lovely in itself, and expresses himself in terms of sharpness and reproach, where a serpent lies concealed under an angel's face, yet let it be remembered for his vindication, that some of the ancient poets far exceed him in their invectives and have as odious comparisons, but I shall not retail their venom, as Grotius does.

Ver. 17. *The wickedness of a woman changeth her face.*] As a good conscience gives life and vigour to the body, and has that pleasing satisfaction going along with it, as to display itself even in the face of a good man, as was particularly verified in the glory of Moscs's countenance, and the angelic face of St. Stephen, so inward guilt is gloomy and melancholy, and gives a sort of horror and deadness to the countenance; and so strong is the impression, that one may sometimes read guilt in a person's face. Calmet understands this of a churlish, passionate woman in particular, whose anger appears in her face, and spoils and disfigures her countenance, and when it comes to any outrageous excess gives her a resemblance to one of the furies. And indeed our translators do render *πονηρία*, the word here used, *charlousness*, xlii. 4.

And darkeneth her countenance like sackcloth.] Ὡς σάκκος. The Syriac and Arabic versions apply this, and indeed the whole verse, to the unhappy husband of such a woman, and make the change and gloominess to appear in his countenance, who from the relation that is betwixt them cannot help being greatly concerned for her misconduct, and betraying uneasiness in his looks at her behaviour: Male mulieris improbitas pallidam reddit faciem mariti, eamque nigram efficit, quasi nigredinem cilicij. Besides this, which seems to suit best with the husband's mournful countenance, there is another simile in the margin, as a bear, ὡς ἄρκτος, which Bochart prefers (Hieroz. lib. iii. cap. 9), and thinks the other to be formed from; and that the sullenness and sternness of look in one out of temper, is well expressed by the παναμείδιτον πρόσωπον of a bear. Both these readings have their advocates, and are supported by

the authority of good copies; and it is very observable and particular, that the Vulgate and Jerome's bible have both these comparisons together, *Obsecrabit vultum tanquam ursus, et tanquam saccum ostendet.*

Ver. 18. *Her husband shall sit among his neighbours;*] Ἀνασσεύεται. If we understand this sense of *discomfort* or sitting at table, the sense then is, That her husband shall be continually uneasy, even in places and among company where he might expect to have been agreeably entertained and merry; or perhaps a better sense may be, Her husband, ἀνασσεύεται, animo cœcidet, shall appear dejected among his neighbours and acquaintance: and thus the Vulgate, *In medio proximorum ejus ingemuit vir ejus.*

And when he heareth it shall sigh bitterly.] I suppose the sense of our translators is, When her husband heareth what is said of his wife, and the complaints made against her, entendant ce qu'on dit de sa femme, says Calmet, it will be a great grief and concern to him, and he will sigh bitterly; which seems much more proper than suspirabit modicum in the Vulgate, which arose from a corrupt copy, which had *μυρία*, and probably was inserted from the beginning of the next verse. The Syriac and Arabic render, *invitus longa trahit suspiria*, from a copy which had ἀκούσιος, instead of ἀκούσιος, which Camerarius also follows. This reading too is capable of a good sense, viz. though her husband in company would gladly conceal his grief, for fear of being taken notice of, or perhaps laughed at, which is the way of the world, yet his sighs break from him unwillingly, when he perceives them not, and steal from him unawares. And thus the Geneva version, "Because of her he sigheth sore, or he beware."

Ver. 19. *All wickedness is but little to the wickedness of a woman; let the portion of a sinner fall upon her:*] See xlii. 13, 14, and particularly Eccles. vii. 2, 8, where Solomon, speaking on this subject, says, "One (good) man among a thousand, but a woman among all these have I not found." Which a learned writer well observes, is not to be looked upon as the just character of women in general in all ages and countries, but of such loose ones as Solomon was once acquainted with, or some of that stamp in that and the neighbouring nations (Bishop Patriek, in loc.). The sense of the latter part is, Let a woman of such bad qualities fall to the share of a sinner; for one cannot wish a greater plague to any man, even an enemy, than a worthless and profligate woman. And thus Calmet, *Qu'elle tombe en partage au pecheur, and Junius, Sorte peccator accidit illi; which seems also the sense of the Vulgate.* Such wishes were not unusual; there is an instance of the like in Virgil:—

Dii meliora piis, erroremque hostibus illum!
(Georg. lib. iii.)

This sense seems confirmed from xxvi. 23, "A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord." To which that of Solomon is parallel: "The woman, whose heart is snares and nets, and her hands as bands, I find more bitter than death: whose pleaseth God shall escape from her; but the sinner shall be taken by her" (Eccles. vii. 26). The sense, according to some is: May God deal with her as the greatest of sinners! and, according to others, May God give her such a husband, as may either tame or reform her.

Ver. 20. *As the climbing of a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.*] i. e. She is a constant clog and plague to him. Matrimony hath formerly been the common-place for railery, as well as now. Ovid and Juvenal make very free with it; the latter takes a more than poetical license, when he makes all matches unhappy, and wrangling to be the entertainment of even the marriage-bed:

Semper habet lites, alternaque jurgia lectus
In quo nupta jacet. (Sat. vi.)

This probably is true, where a person has the misfortune of a scold, as the margin here has it, for his partner; one who will fill his house with rage and clamour, and his bed with cares and restlessness; and especially if she has a submissive and tame husband, she will be the more insolent and imperious, she will take advantage of his meekness to make herself absolute, and her husband ridiculous. But a loving and silent woman (xxvi. 14), i. e. one who knows how to guide her words with discretion, is a gift that cometh of the Lord; her character is amiable, and her person desirable. She will not cross her husband's inclinations through perverseness, nor set up her own through haughtiness. The more easy and obliging he is, the greater reason does she give him to continue so. Ec-

tween such a pair all things go on smoothly, without any rubs or reproaches, and the happiness in paradise seems again revived.

Ver. 21. *Stumble not at the beauty of a woman,*] Some understand it thus: Cast not thyself down at the feet of a beautiful woman, being captivated with her charms; and then the advice will be like that ix. 8, "Turn away thine eye from a beautiful woman, for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire." Or the meaning may be like that in ver. 5, "Gaze not on a maid, that thou fall not by those things that are precious in her." If, with the Syriac and Arabic versions, we understand it of an evil and loose woman, it will then be the same with ver. 6, "Give not thy soul unto harlots, that thou lose not thine inheritance."

And desire her not for pleasure.] Βίς τρυφήν. The Geneva version has, "for thy pleasure:" but many copies omit this. The sense of the whole either is, Admire not the beauty of a woman, lest it kindle a criminal passion in thee, and thou be tempted to lust after her; or it may be considered as matter of advice to a lover, not to choose a wife merely for her beauty, or for any sensual satisfaction proposed, but rather for her good qualities and accomplishments. As a wise man principally aims at society in a wife, he ought to choose one with such good sense as to form the agreeable companion, and with such a temper as not only to share his good or evil fortune with equanimity, but with sufficiency and credit; one not merely likely to increase, but capable and willing to govern his family, bring up his children, and to manage in all things for him to the best advantage. Euripides has exactly the same sentiment with our author (Priestley's edition, vol. vii. p. 637):—

Νῶν χυρὴ θεᾶσ' ὀδὸν τι τῆς εὐφορίας
Ὀρέοις, ὅταν τις μὴ φρένας καλῶς ἔχη.

Ver. 22. *A woman, if she maintain her husband, is full of anger, impudence, and much reproach.*] The wise man having given his sentiments about beauty, proceeds next to show that a fortune, as such, should not be chosen, because such a one is apt to be assuming, and to reproach her husband with what she brought him, and that his subsistence and the figure which he makes are through her. Imperiousness is misbecoming and insupportable, even in a person of worth and merit, and much more so where only a family or riches is the pretence. What Juvenal has observed, is, I believe, the sentiment of most people:—

Malo Venusiam, quam te, Cornelia, mater
Græchorum, si cum magnis virtutibus ædifici
Grande supercilium. (Sat. vi.)

There may also another sense be given of this place; if a woman rule her husband, *Mulier si primatum habeat, contraria est viro suo, Vulgate;* which Calmet expounds, *Si la femme a la principale autorité, elle s'élève contre son mari.* The rendering of the oriental versions is remarkable, *Servitus dura, et ignominia pessima est, mulier ferociens in maritum suum.* The poor man in Plautus made but an indifferent bargain, who says, *Uxorem accipi, dote imperium vendidi.* Phœtylides strongly dissuades from such a match, wherein money is the only ingredient:—

Μηδὲ γυναῖκα κακῆν πολυκρημάτων οἶκαδ' ἄγεισθαι,
Λατρεῖεν δ' ἀλόχῃ λογιῆς χάριν εἶνκα φερῆς.

Ver. 23. *A woman that will not comfort her husband in distress, maketh weak hands and feeble knees.*] Χεῖρες παρεμύνας, καὶ γόνατα παραδεδυμένα, ἥτις οἶ, κ. τ. λ. Besides the sense of our version, there is another favoured by Grotius: that the woman who contributes not all in her power to make her husband happy, who will not be assisting in his distress, and is indifferent about his welfare, as that of a stranger; who will neither take pains herself, nor strive to gain others to promote his interest, is lazy, brutish, and good for nothing. Or rather, says Calmet, the meaning is, that an idle indolent woman, who, through sloth or delicacy, will not stir herself to look into her family affairs, nor contribute to the management of the common interest, can never make a husband truly happy, or be a proper mistress of a family.

Ver. 24. *Give the water no passage; neither a wicked woman liberty to gad abroad.*] Some Greek copies have only *ἐξοστῶν*, power simply, which a wicked woman is sure to abuse everywhere, both at home and abroad. It is as necessary to curb and restrain a designing, heady, aspiring woman, as to confine a swelling water within its banks. Power in bad hands is dangerous, and, if not watched and prevented, will overturn every thing like an inundation: and the more strength it gains, the wider will be the deso-

lation and ruin. Other copies have ἐξουσίαν ἐξέδωκεν, which our translation follows (see xxvi. 10). This seems to refer to a custom among the eastern nations, of confining their women, and keeping them closely shut up. The apostle, among other directions given to young women, particularly advises them to "be discreet, chaste, keepers at home, good, and obedient to their own husbands" (Tit. ii. 5). Calmet says the sense of this place is the same with that of Solomon; "Drink water out of thine own cistern, and running water out of thine own well" (Prov. v. 15): and that the advice is directed to married men not to follow after strange women, nor to covet the sweets of stolen waters: see xxvi. 12, where the like simile is applied to a loose and wicked woman.

Ver. 26. *If she go not as thou wouldst have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.* Εἰ μὴ πορεύεται κατὰ χεῖρά σου i. e. If she does not behave according to thy liking, or rather, if she refuses to obey thy authority, and to be subject to thy power; for power is frequently meant and expressed by the hand. Xenophon calls a good wife, one who is ready and willing to oblige her husband, χειροθήρη. By some a wife has been considered as a man's right hand; and then the sense will be, "if thy right hand offend thee, cut it off;" though our Saviour by that expression intended not to authorize any such liberty of divorce. A wife, however, has always been esteemed as part of a man's own flesh; for by matrimony they become εἰς σάρκα μίαν, and to this the wise man seems here to allude. No sooner was man created, but God divided him into two; and no sooner were there two, but he united them into one: so that marriage is almost as old as nature, and its union the most close and intimate. Grotius thinks the last clause, δίδόναι καὶ ἀποδύοναι, to be only a marginal explanation of the former sentence, and at length crept into the text; and indeed it is omitted in many copies. By δίδόναι some understand, besides the sense of giving a bill of divorce, the restoring of her fortune, or the giving her back what she brought. Drusus infers from this place, that Ben Sira and Sirachides were not the same person, as has been the general notion. For the former's axiom, Os, quod eecidit in sorte tua, rode; i. e. according to the scholiast, that a man must sit down contented with his wife, whether she prove good or bad, seems inconsistent with the advice here given, of parting from her if her behaviour is not according to a man's liking. Either, says he, they are different persons, or our author changed his sentiments (Com. in loc. see Bartoloccii Biblioth. Rabbin. vol. i. p. 349).

CHAP. XXVI.

Ver. 3. *A good wife is a good portion, which shall be given in the portion of them that fear the Lord.* By γυνή ἀγαθή or ἀνδρεία here, and Prov. xii. 4. xxxi. 10, is meant one that is notable, managing, and diligent, whose character Solomon describes, Prov. xxxi. 10, &c. In the former chapter, ver. 19, a wicked woman is mentioned as the portion of a sinner; here it is said, that a good and virtuous woman shall fall to the lot of the righteous, as a reward of his goodness: and thus the Syriac, Mulier bona dabitur viro timent Dominum, propter bona ipsius opera (see ver. 23. Prov. xix. 14. Tob. vii. 12). As a prudent wife is from the Lord, holy men in scripture accordingly begged the direction of God and his blessing in the choice of a wife: for as God first instituted marriage, so he still presides over it, and all marriages ought to be concluded in his fear, and entered upon with a petition for his blessing. Abraham comforts himself that the Lord God of heaven would send his angel to choose a wife for his son Isaac (Gen. xxiv. 7): and his servant prays unto the Lord God of his master Abraham to send him good success in the undertaking he went about, and to show kindness unto his master Abraham in a particular which so nearly concerned the welfare of his family (ver. 12). Drusus and some other expositors, differing herein from our translators, make the next verse a continuation of the same subject; viz. that he that is so highly favoured as to have the blessing of a good wife, whether he be poor or rich, is completely happy, and his satisfaction will appear in his very countenance: for where the married parties are happy in and pleased with each other, and love and harmony are triumphant, as is the case of every well chosen match, joy will of course succeed, and a never-failing spring of delights. The Syriac and Arabic connect the verses in the same manner.

Ver. 5. *There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city,*

the gathering together of an unruly multitude, and a false accusation: all these are worse than death.] Διαβολή πόλεως is badly rendered here "the slander of a city;" διαβολή means rather *envy*, as Grotius observes it signifies xxviii. 9, and so it occurs often in the LXX. And hence εὐάβολος answers to *Satan, an adversary*, in the Hebrew. Διαβολή πόλεως would be better rendered, "the ill-will of one's country, the incurring the displeasure of the public, or of an extensive neighbourhood." History furnishes us with many examples of persons who have been fined, exiled, and put to death through popular discontent, and fell a sacrifice to the hatred and caprice of an inconstant people. Grotius seems to take it in the sense of *treason*, and the Geneva version expressly renders so. Ἐκκλησία sometimes signifies a promiscuous assembly of the people; here it is taken in a bad sense, and properly rendered the gathering together of an unruly multitude. Such was that which was raised by Demetrius against St. Paul, (Acts xix. 32). Καταφανερός not only means a false accusation, but probably refers to the false accusation which this author was in danger of his life from, mentioned at large, li. 6, and on account of which he says, ver. 9, ὑπὲρ θανάτου ῥύσσεαι ἐξέσθην; which suggests to me, that ἐξέσθην is the true reading here, and not ἐπιβόηθη, as most copies have; and that καταφανερός is the fourth particular in order, for the event of which he was so sore afraid, that he even prayed to the Lord for deliverance from it: and what may seem to confirm this is, that some few editions read καταφανερόν ὑπὲρ θανάτου. We shall the less wonder at the vehemence of this expression, if we consider what this author says, ch. xviii. of the deadly venom of the tongue, and of the false tongue in particular, "that the death thereof is an evil death, and the grave better than it" (ver. 21), nor disapprove the joining these together without the intervening comma. Thus there are three particulars very distinct, but how shall we make out all the four? our translators seem to have marked out the jealous woman for the fourth, by inserting the particle *but* in the beginning of the next verse, though the Greek, Latin, Arabic, Syriac, all omit this particle: and this indeed is the general way of solving this difficulty. But is there any more reason to fix upon this for the fourth evil, than either of the two plagues which are mentioned immediately after? which will as much then exceed the number as it now falls short. I suspect the place to be mutilated, and that some sentences, or at least words, are wanting; and the reasons for my conjecture are these:—1. There is a chasm, or hiatus, here of three whole verses in the oriental versions. 2. The construction of the Greek seems to require some addition. 3. Πάντα, or τὰ πάντα, as the copy, which our translators follow, read, must refer to more or larger particulars than are at present mentioned. 4. Ὑπὲρ θανάτου πάντα μοχθηρὰ, contains the author's reflection upon all the particulars. And, indeed, after mentioning that all the foregoing instances were worse than death, what could be found of weight enough after to insert or carry with it so much dread? Jealousy, the instance most insisted on, may make life indeed very uneasy, and occasion great grief and sorrow of heart; but the most affecting description of that passion will be but faint, after the enumeration of evils said to be worse than death; and we cannot but observe the climax to sink considerably, instead of rising more vigorously as it ought.

Ver. 6. *A scourge of the tongue which communicateth with all.]* Πᾶσαν ἐπικοινωνοῦσα, i. e. which by its clamour and evil effects makes itself known to all; or rather, according to Grotius, which is common to and generally goes along with the four evils before mentioned. If we understand this of the jealous woman in particular, and μίστις γλώσσης is so used, Job v. 21, upon the like occasion, the sense then is, that she is a shrew, or a scold, vexing herself and others, through distrust and impatience of temper. Jealousy was more frequent among the Hebrews; as polygamy was tolerated among them, the peace of families was often disturbed by the resentment and suspicions of one rival wife against another, as was the case of Hannah and Peninnah, the two wives of Elkanah, Sarah and Hagar, Rachel and Leah, &c. And as jealousy is a most raging passion, it was often cruel and bloody, and would be satisfied with nothing less than poison or the dagger.

Ver. 7. *An evil wife is a yoke shaken to and fro:]* Βοσζύγιον αἰδνεύμενον. According to Bochart, the sense is, That an evil wife is as troublesome and wearisome to a man as a yoke that is put upon the neck of oxen (Hieroz. lib. ii. cap. 41). But the generality of interpreters lay more stress upon αἰδνεύμενον, and think it implies, that an unhappy

marriage, or the uneasy state of a man with a wife, is like the disagreement of oxen under the same yoke, who draw different ways, and without doing any good, are a clog, hinderance, and vexation to each other, instead of being assisting like true yokfellows, by concurrent endeavours and joint labour. The comparing such a wife to a scorpion, in the sentence following, is parallel to xxv. 15, and strongly expresses the danger of such a union; and that the very touch of her is deadly, and her embraces fatal; "Man and wife (says a very pious writer) should resemble the two kine that carried the ark of the Lord; they should lovingly keep one path, and turn neither to the right hand nor the left (1 Sam. vi.). Or they may be considered like the two eyes of the same body: if both go together and look one way, be it upwards or downwards, to the right or to the left, all is well and comely in the face; but if they be cross-eyed, and one eye looks one way, and the other another, there is then a manifest blemish and a disagreeable distortion" (Bishop Babington's Works, p. 316).

Ver. 8. *A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.* A woman that is addicted to drinking inflames her passions thereby, and has little or no regard to modesty and decorum. Ἀσχημοσύνη αὐτῆς οὐ συγκαλύψει. Ἀσχημοσύνη is a modest way among the Hebrews of expressing nakedness, and what nature and decency command to be concealed. As her reason is impaired, and for a time lost, she is frequently off of her guard, and forgets what is due to her sex and character. Omnis mulier quæ violenta et comesatrix est, eadem quoque meretrix est (Auth. Oper. imperf. in Matth.). Though this may seem too positive and general, yet thus much may be said, that she that is often thus disguised has great luck if she escape being debauched. Her talk, looks, and motions encourage an attempt, and there are libertines always ready to improve the opportunity. Curtius's description of the Babylonish women will suit all such (and such, I hope, are but few) who drown their reason, and endanger their virtue, by intemperance and debauch; Fœminarum convivia ineuntium principio modestus est habitus, deinde summa quæque amulica exuunt, paulatimque pudorem profanant: ad ultimum (honos auribus habitus sit) ima corporum velamenta projiciunt. Romulus enacted, that the woman who was overtaken with wine should be punished as an adulteress; and he acquitted a person who put his wife to death upon such an occasion (Plin. lib. xiv. Val. Max. lib. vi.). Faunus, king of Latium, punished his wife to be whipped to death, according to Arnobius, for her intemperance. Many copies have not the words, "gadder abroad;" nor do the oriental versions or Vulgate take any notice of them. But it may justly be observed of such as are fond of company, and go in quest of revels and entertainments, that they are liable to be overtaken both the ways here mentioned. They run themselves into temptation and danger through an eager pursuit of pleasures, and lay themselves open to the opportunities of sin and folly. Dinah's curiosity and gadding temper are mentioned as the cause of the loss of her virtue (Gen. xxiv. 1). The description of the harlot, Prov. vii. 11, 12, is, "Her feet abide not in her house, now she is without, now in the streets, and lieth in wait in every corner."

Ver. 9. *The whoredom of a woman may be known in her haughty looks and eyelids.* These may be thought rather signs of pride than of unchastity, and to be more likely to keep all impure advances at a distance than any way encourage them; and yet this circumstance seems to be made a part of the description of an immodest woman. For thus I understand the words of Isaiah, "Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes (ἐν νεύματι ὀφθαλμῶν, with winking eyes), mincing as they go," i. e. walking with a lascivious air, "therefore the Lord will smite them" (iii. 16). Μεταρσιβόσαι signifies, primarily, to be carried up high in the air, as birds or clouds flying there, which, because they are light and have no foundation, are tossed and driven about with great uncertainty: hence μεταρσιβῶς ὀφθαλμῶν, by a metaphor, signifies a wanton rolling of the eye, a swimming motion of it, and an amorous cast or leer (see Hammond on Luke xii. 29). The meaning, probably, is the same with that of Jer. iii. 3, "that a whore may be known by her forehead;" i. e. by a bold and confident look. The ὀφθαλμοὶ πόρνης will sufficiently betray her, and show her evil inclination as much as wandering in suspicious places, or sitting in the public ways for lovers. Modesty, on the contrary, is discernible by a downcast look, a modest air, rising blushes, reserved carriage, and prudent retirement. Aristotle's description seems to agree with that of our author: Inverecundi signa sunt, oculus apertus et

splendidus, palpebræ sanguinæ et crassæ, humeri sursum elevati, &c. (Physiolog. cap. 5). St. Basil's observation upon this passage is too pertinent to be omitted: Quæ in animo constituit captare multos, ac venari laqueo suæ elegantis formæ, collo necedit in sublime correcto; in nutibus item oculorum probatio redditur mulieris fornicariæ et procacis, ad opera ipsa anhelantis, fascino ac noxio aspectu ipso enim intuitu obscœnam demonstrat animæ impuritatem. Dum enim suaviter et blandis arridet oculis, prolicit ad explendam libidinem. Jactu enim oculorum sagittam plane exitalem emittit.

Ver. 10. *If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.* Ἐπὶ θυγατρὶ ἀνατρέτω. Syr. Super inverecunda, multiplica custodes. Vulg. In filia non avertente firma custodiam. i. e. Mistrust and watch over a bold daughter, who gives encouragement to men's rude advances by her forward looks and carriage; there is great reason to fear such a one has a corrupt heart, and waits only an opportunity to do evil. Other Latin copies have. In filia non advertente firma custodiam: i. e. Watch over a careless daughter, one that does not think of the sad consequences which attend the breach of chastity, and a life led without sober reflection and a modest restraint. But there is another reading which I prefer, ἐπὶ θυγατρὶ ἀνατρέτω στερήσων φυλάκην. For if a daughter be so bad as to be shameless, the caution here given comes almost too late; the restraint of liberty would have been more necessary and advisable before she became notorious: the advice, therefore, is more seasonable, to keep an early and constant guard over a daughter, lest too much liberty and indulgence prove her ruin. Or, as the Vulgate has it, Ne inventa occasione, utatur se; i. e. Lest she abuse herself the first opportunity that offers. Grotius points the place thus: ἵνα μὴ ευνοῖσα ἀνατρέτω, χυθῆται, i. e. lest finding herself, by some artifice and cunning, an opportunity of escaping and sinning, she should make use of it. See xlii. 11, where there is the same advice, and in the same words.

Ver. 11. *Watch over an impudent eye: and marvel not if she trespass against thee.* Ὄριον ἀνατόνδς ὀφθαλμοῦ φελάσαι, καὶ μὴ θαυμάσις; i. e. Watch close, or at the heels of such a one as has a wanton eye or an immodest look. The Syriac expresses this very strongly: Post eam quæ impudentibus est oculis curæ, nec moram interponas, ne te decipiat. Which seems to intimate that such a one is of subtle intriguing temper, and that the danger is imminent of her doing amiss if not narrowly watched. Grotius says καὶ is here to be taken in the sense of aut; Watch over such a one, or (do) be not surprised if she be too cunning for you and deceibe thee, and by transgressing lose her honour and stain the credit of your family. And thus the Tigurine version: Oculum impudicum asserva, aut ne mireris, si in te deliquerit. As this organ is the greatest inlet to love, and by its motions betrays the inward disposition, the eyes being as it were the windows of the soul, the wise man properly directs the sentinel to be placed there.

Ver. 13. *The groce of a wife delighteth her husband, and her discretion will fat his bones.* By χάρις I would understand sweetness of temper, and by ἐπιστήμη, discretion and skill, chiefly in household affairs, in doing and ordering the necessary works for her family (see ver. 16), and prudent management and economy in providing for it; both which qualities must be agreeable to the person who has the happiness of such a partner. Thus Solomon describes a good wife, Prov. xxxi. "She openeth her mouth with wisdom, and in her tongue is the law of kindness; she looketh well to the ways of her household, and eateth not the bread of idleness. The heart of her husband doth safely trust in her, and she will do him good, and not evil, all the days of her life" (ver. 11, &c.). Not that I would hereby so far confine discretion, as to exclude prudence in other affairs, which is necessary towards a regular and just conduct, much less good sense and an improved understanding (see ver. 14), to form the agreeable companion for life, and to divert the cares incident to the married state. He that hath a wife so well accomplished and amiable will be easy both in his condition and circumstances; and the satisfaction arising from his inward content, will show itself upon his very countenance. The LXX. rendering of Prov. xviii. 22, somewhat resembles this place, Ὅς εἶπε γυναῖκα ἀγαθὴν εἶπε χάριτας, ἔλαβε δὲ παρὰ Θεοῦ διαβόητα, where the Hebrew expresses only a wife indefinitely, and our translation follows it here. See instances of such omissions in Glass. Philol. Sac. de nomine, can. 11. et Mercer, in loc.

Ver. 15. *A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued.* Shame

faceness may either mean bashfulness or modesty, and so may regard both virgins and married women; both of which should avoid a forwardness of showing themselves, and not take a pride in being followed and admired, and appearing in places of the most public resort; for, according to Tertulian, ejusdem libidinis est videri et videre; and in the same work he says, Tam sancti viri est suffundi, si virginem viderit, quam sanctæ virginis, si a viro visa sit (De Vel. Virgin. cap. 2). By faithfulness we are not only to understand that fidelity which she owes to her husband, but that religious service and constancy which she owes to her God. Goodness in both these respects is *χρίσις ἐπὶ χάριτι*, the sum of perfection. It is in the union of these excellent qualities, that true beauty and agreeableness consist; for as the wise man observes, "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised" (Prov. xxxi. 30). The like may be observed of continence in the latter part of the verse, which not only respects conjugal chastity, but also temperance, regularity, moderation of passions, and a strict virtue in the whole conduct of life.

Ver. 18. *As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.* As the wise man has before given us a frightful picture of a scandalous and debauched woman; so he draws as lovely a one in this and the foregoing verse of a discreet and virtuous woman, whom he crowns with the highest praises and the greatest blessings; that the sex, from a sight of and reflection on pieces so different from each other, may conceive as much horror from the one as love and pleasure from the other. He describes the good and accomplished woman in terms and figures of the greatest magnificence and beauty: she is as great an ornament to her family as the sun is to the universe: her beauty, in her middle-age, has as chaste and comely an appearance as the lamps upon the holy altar; nor do her feet nor her heart go astray, but both of them are fixed upon a right and solid basis. Or the sense may be, according to some expositors, That a well-made, straight, tall woman, is like a well-proportioned pillar fixed upon its basis; such as those in the temple were, which exceeded all others for beauty and proportion. Our translators follow a copy which had *ἐπὶ στήρεσις εὐσταθοῦς*, but Grocius says the true reading is, *ἐπὶ στερεοῖς εὐσταθοῦς*. By *εὐσταθα* he understands the soles of his feet. Dr. Grabe rejects this, as not having the sense which he gives to it, and prefers *πέριωται*, which is countenanced by the Vulgate (see Proleg. tom. iii. cap. 4).

Ver. 20. *When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.* *Κλῆρον πατρὸς πεδῖον* i. e. The possession of any field; *πᾶς* is frequently so used by this writer (see ver. 15); *πεδῖον* is a metaphor often used for a wife, especially by the poets. Euripides has the like *μη σπείρει τέκνον ἄλοκα* (Phen. ver. 18), and he calls a father, *κατασπείρωτα*, *φύτοργόν τευτέσσαντα*. Theognis has the same comparison. *Πρωμ.* ver. 582. Virgil, with his usual modesty, expresses it by *arvum genitale*. This advice follows very properly after that in the former verse, of not giving one's strength to strange women; it is like that of St. Paul, "To avoid fornication, let every man have his own wife" (1 Cor. vii. 2). For marriage is the proper as well as settled remedy of incontinence. And as an encouragement to it, the wise man mentions one particular advantage arising from it; viz. a certain and legitimate issue, which shall not after be reflected on for baseness of birth, but, triumphing in an honest and lawful descent, shall prosper and grow great. Or, as Drusus takes it, Men, *μεγαλοψόχοι*, shall speak honourably of and extol thy family and posterity for the goodness of their stock and the unblemished honour of their descent.

Ver. 22. *An harlot shall be accounted as spittle; but a married woman is a tower against death to her husband.* The marginal reading, "as a swine," I think preferable, as coming nearer Solomon's description, "A handsome woman without understanding is like an ornament of gold in a swine's snout;" Prov. xi. 22, where *γυνὴ κακῆβρον* in the LXX. may be rendered a woman of an evil turn of mind, as well as of a weak one; and in the sapiential books they both signify a loose and disorderly person. There is much greater difficulty in the latter part of the verse; the Greek of which is, *ὑπὸ πύργῳ εἰ, πύργος δαυάτου τοῖς χρομέτοις λογισθήσεται*. Badwell, Grocius, and our translators, observing an opposition in the parts of some verses following, have fancied that there must be one here; as to *χρομέτοις*, which all the copies have, at the first hearing, one would think that the woman here meant communi-

cated herself to more than one, and that it should be *χρομένω*, if the husband only be meant as our translators confine it; but upon farther examen this will be found allowable: for Prov. xxv. 13, where the Hebrew has *גַּיְיָא דּוֹמִינִי*, the LXX. have *τὸν αὐτὸν χρομένον*; and Prov. xvii. 8, *בְּעֵלָי*, patroni sui, in the LXX. is rendered *τοῖς χρομένωις*. As both these, therefore, though in the plural number, signify only one person, and may properly signify a husband, so it may do here, and one of those Hebrew words might possibly be in the original. But *πύργος θάυάτου* is far more uncertain and ambiguous; if a good wife be meant, the translation must be, as ours has it, "a tower against death," propugnaculum mortis, Syriac; which yet seems a very harsh one, and I am not aware of any authority for it. If a concubine, *τηγομένη*, as Clemens Alexandrinus here expounds it (Pædag. lib. ii. 10), or an adulteress wife be meant, which Drusus shows from Prov. vi. 24. 26. 29, *γυνὴ ὑπευθέρως* may well signify, *πύργος δαυάτου* then must either be a downfall tower, in the sense of the Arabic, *Maritatu cum adulterium committit, similitis est turri corrupti super eum qui propius accedit ipsam, or a prison, in which persons were kept for execution, and suffered often to die there. And as prisons had pits or dungeons in them (Jer. xxxviii. 6), so a whore is called a deep pit, Prov. xxii. 14. xxiii. 27, and an adulteress is the most dangerous sort. That towers are often prisons is well known (Neh. iii. 25). There was a place near Jerusalem called Azmaveth, Neh. xii. 29, which may be translated the "fort of death;" but to what use it was put does not appear. Now as the punishment of the adulteress was death (Lev. xx. 10), the adulteress who captivated, and kept him in her chains, might well be called the tower or prison of death, as she is in scripture represented, under other figures, as the cause of death; see Prov. vii. 21. 23, but above all, Prov. vi. 26, where in the LXX. just the same sort of distinction is made between a common whore and an adulteress, as, according to this interpretation, is made here, and *γυνὴ ἀπέμω* there comes very near *γυνὴ ὑπευθέρως* in this place. And thus there is still some opposition between the two parts of the verse, though not so great a one as in the sense which our translators have chosen. I shall only add, that if persons are disposed to change the word *πύργος*, *ὑπευθέρως*, would be no improper reading, if they understand it of a bad woman; nor would *ἀπαργός*, or *ἀπειργός*, *ἀποργός*, or *ἀποργός*, be either of them amiss, if applied to a good one.*

Ver. 26. *A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.* This seems not rightly translated; the Greek of the latter part is, *ἀτιμάζουσα δὲ τὸς βίβη ἐν ὑπερηφανίᾳ πάσι γνωσθήσεται*, i. e. she that despiseth and dishonoureth her husband, shall be accounted wicked and ungodly for her pride by all. Thus the Geneva version, "She that despiseth him shall be blazed for her pride." And Calmet renders in like manner, *Celle qui le deshonore, sera reconnue comme imple dans son orgueil*. To attempt to make a husband any ways ridiculous, to expose his person or understanding, to assume the management of affairs, which are peculiarly the man's province, these are no arguments of a wife's discretion, they are rather symptoms of a high spirit than of a deep wisdom. Such a one generally fails in her design of being admired, and is sure to be, if not despised, yet rallied and jested upon by both sexes. A prudent woman gains the ascendant by her condescension and engaging sweetness; she obtains easily what the other commands by violence. She neither contends for nor takes upon her the direction of affairs foreign to her sex, but confines herself within that province wherein she is allowed to preside, and endeavours to please and shine in it: and, in fine, never seems to rule, however she may do it in reality.

Ver. 27. *A loud crying woman and a scold shall be sought out to drive away the enemies.* *Εἰς πολέμιον τρυφήν θεωρηθήσεται* i. e. Shall be seen at or amidst the rout of the enemy in places where the greatest noise and confusion are. Or may be considered, says Calmet, as one flying before the enemy by her shrieks and clamour. Grocius conjectures the true reading to be, *εἰς πολέμιον τρυφήν θεωρηθήσεται*, "shall be seen with pleasure by her enemies." *spectabitur cum hostium gaudio*. Hæschelius has, *γυνὴ μεγαλόφωνος καὶ γλαυσαύδης ὡς ἀάπηγξ πολέμιον*, κ. τ. λ. i. e. "a scold is always sounding to battle, delights to begin herself a fray, or to set other people together;" and thus the oriental versions render, *Rixosa mulier et linguax, ut tuba ad bellum excitans reputatur*. This strong hyperbole of our version to express the roaring and excessive vociferation of a scold,

puts one in mind of what Homer says of the god of war on another occasion,

"Mars bellows with the pain ;
Loud as the roar encount'ring armies yield,
When shouting nations shake the thund'ring field
Both armies start, and trembling gaze around.
And earth and heav'n rebelling to the sound." (Il. v.)

After this some Greek copies have an entire verse omitted in our version, the sense of which, according to the Syriac is, *Animus cuiusvis hominis existens his omnibus dejicitur, in tumultu enim bellico vita misere ducitur*: i. e. "Every person who has the misfortune to have a wife of such an outrageous temper will be dejected and unhappy, as living in a state of continual confusion, tumult, and war."

Ver. 28. *There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.* The three particulars mentioned here are well worth notice. As to the first, nothing is more grievous than to see a man of courage and bravery, who has spent his time and strength in the service of his country, and whom years and hard service have disabled, wanting in his old age a decent and necessary subsistence. The Romans had a particular regard to their *militæ emeriti*, such especially as were invalids, and had suffered in their limbs in the public service; to reward their past labours, and to comfort them under their accidents or misfortunes, they provided for them, at the public expense, lodgings and other conveniences for the remainder of their lives: which instance of goodness the charity of modern times has imitated in many nations, and raised magnificent structures for such who have been rendered incapable of service by the toils of war or the dangers of the deep. As to the second, Solomon observes how often kingdoms have been preserved by men of great parts and understanding, and as often overthrown when ambition, favour, or corruption bears sway, and merit was no longer regarded. It is a melancholy consideration, and Solomon mentions it as such, that a poor wise man should deliver a city by his wisdom, and yet no man should remember or reward such a deserving man afterward (Eccles. ix. 14, 15). But the third instance, instead of exciting compassion as the two former do, raises horror and astonishment; viz. when such as have known the way of righteousness, and travelled far in it, have not only tasted but confessed the sweets of the good gifts of God, at length fall away, and abandon the right path to walk in the ways of sin. Jeremiah hath finally described this, ii. 10—18, and then he sets down the punishment which such apostates might expect: "Thine own wickedness and thy backslidings shall reprove thee: thou shalt know and see that it is an evil and bitter thing to forsake the Lord thy God" (ver. 19). Calmet says a new chapter might properly begin here.

Ver. 29. *A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.* The Vulgate has, *Dux species difficiles et periculosæ mihi apparuerunt*; but there are no words in any of the Greek copies to answer them. One particular is wanting here, except the merchant and the huckster shall be thought two distinct instances. According to Calmet, the same person is meant under different names, or, as concerned in two different branches of the same business. The wise man's observation will hold as to merchants, whose trade being large and extensive, they have the more temptations and opportunities to sin, if they content not themselves with a moderate profit; but such are most liable to exact, who aim at engrossing any branch of business, and, by establishing a monopoly, set an unreasonable price upon their goods. Tully has made the like observation upon hucksters, or retailers (for *κἀπηλός* does not signify merely a publican, as Grotius understands it), as exposed by their sort of business particularly to lying, *Sordidi etiam putandi qui mercantur a mercatoribus quod statim vendant, nihil enim proficiunt, nisi mentiantur* (De Offic. lib. i.). The Vulgate too confines this more particularly to the sins of the tongue, *Non justificabitur caupo a peccatis laborum*. Through a desire of gain they have not always a strict regard to truth and fair dealing; but are tempted to use cunning and artifice, and sometimes falsehood itself, to dispose of their commodities, not as justice directs but as avarice prompts them.

CHAP. XXVII.

Ver. 1. *Many have sinned for a small matter;* [*Ἐνεκεν ἀταξήσεων, for the sake of something indifferent, as the margin*]
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has it; for money was one of those things which the stoics put into the number of things indifferent, of which a man might make a good or an evil use. Arisides preferred a good conscience to riches, and was more happy and innocent than the ambitious or covetous, amidst their great wealth and honour. Ahab, notwithstanding his royalty and grandeur, was miserable for the want of Naboth's vineyard, and to obtain so small a matter was guilty of murder. According to the learned Casaubon, the true reading is *χάρην ταξήσεων* for the sake of gain (Not. in Theoph. Charact. Eccles. vii. 18. xlii. 5). And indeed this seems most agreeable to the context, and to that of St. Paul, "They that will be rich fall into a snare and temptation, and many hurtful lusts" (1 Tim. vi. 9). The Vulgate renders, *propter impiam multi delinquerunt, χάριν ἐνείκας*, as some copies have it; and so the Geneva version, "Because of poverty have many sinned." And indeed poverty has forced men often to steal, to cheat, to lie, to forswear, &c. (see Prov. xxx. 9). Tully takes in both these motives, and makes avarice and poverty the two grand occasions of committing wickedness, of men's turning away their eyes from God, and neglecting their duty.

Ver. 2. *As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.* [*Πάσσαλος*, signifies here a wooden pin, or piece of wood. As this when firmly wedged in a wall cannot easily be taken out or separated, so it is equally difficult to prevent fraud and iniquity between the buyer and the seller: each endeavours to impose upon the other; the one would sell too dear; the other would buy too cheap: the seller is apt to exact, and to ask too much, and to cry up his goods extravagantly; according to that of Horace, "Laudat venales qui vult extrudere merces;" and the buyer is inclined to deery the commodity, to find fault with its price or goodness, that he may have it the cheaper. According to that of Solomon, "It is naught, it is naught, says the buyer; but when he is gone his way, he boasteth" (Prov. xx. 14). Anacharsis therefore called the market, where most trade is carried on, the mint of lies (Apud Laert. lib. i.).

Ver. 3. *Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.* This advice is addressed principally to traders and persons of traffic and commerce, who being usually tempted more than others to overreach and defraud, are here cautioned against acts of injustice and oppression, lest they draw upon themselves God's indignation, and forfeit his blessing, which alone gives riches and prosperity. Jeremiah expresses the disappointment of such by a beautiful simile, "As the partridge sitteth upon eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days, and be a fool" (xvii. 11). It is observable, that in all the printed editions there is an ellipsis of the person here meant; instances of such omissions are to be met with both in the Hebrew and Greek text (see Glass. Philol. Sac. lib. iii.); which Hesselchus has supplied from an ancient MS. in his notes upon the place; according to which the reading and pointing are, *ἐάν μή ἐν φόβῳ Κυρίου κρατήσῃ ὁ τιμωλεγκῶν, κατὰ σπουδῆν ἐν τάχει καταστραφίσεται αὐτοῦ ὁ οἶκος*: i. e. He that is used to enhance and raise the price of his goods beyond what is reasonable, for so the word is taken Prov. xi. 26, unless he confines himself to what is fair and honest, shall very speedily come to ruin. The reduplication intimates the certainty and speediness of the vengeance. Instances of which pleonasm we have, xi. 21. xxix. 25.

Ver. 4. *As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk.* [*i. e.* The faults of men appear, and discover themselves in their discourse. It is very difficult, even if a person is cautious, not to let some foible or other intermix and appear in his talk, by which you may discover his temper and inclination, what he is most fond of, or hates; whether he is wise, sober, and regular, or loose, corrupt, and impudent. If, when there are so many noble subjects of conversation to entertain or improve company, a man delights to signalize himself by scandal, swearing, obscenity, blasphemy, profaneness, &c. which are the refuse and filth of discourse; such a one betrays a corrupt heart, and an evil treasure lodged there, and you may pronounce him worthless and abandoned. For a man's talk is a kind of mirror of his soul, and discovers all its secrets. When a youth was presented to Socrates, that he might judge of his genius, the philosopher ordered him to talk and discourse before him, by which he could form a better judgment of him than by his countenance, or any other symptom. Tully has well observed, *Qualis homo, talis etiam erit ejus oratio, orationi autem*

facta simillima, factis vita (Tuscul. Qu. lib. v.). Demonax, who, contrary to most other philosophers, was fond of company, as Val. Maximus relates of him, used to say, "In speculis vultus figuram, in colloquiis autem naturam et mentis imaginem cerni posse: sermonem enim esse quasi figulum hominis, qui animi formam effingat et proferat. Nullo enim in speculo melius expressusque recludit figura corporis, quam in oratione pectoris imago representatur.

Ver. 6. *The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.* Οὐτως λόγος ἐπιθυμήματος καρτείας ἀνθρώπου. The true reading probably is, οὕτως λόγος ἐπιθυμήματα καρτείας ἀνθρώπου. And so Grotius conjectures likewise; i. e. As the fruit of a tree shows what care and management have been bestowed upon it, so talk discovers the intentions and dispositions of the heart of man. Mihi quale ingenium haberes, fuit indicio oratio tua (Ter. Heauton.). It is a natural, as well as a common simile, to compare the mind of man to the earth, an instructor to the husbandman, and precepts or doctrine to the seed. Plutarch uses it often, De Liber. Educand. And Tully, Ut agri non omnes frugiferi sunt qui coluntur, sic animi non omnes culti fructum ferunt (Tuscul. Qu. lib. ii.). And then it follows, Cultura animi philosophia est: hæc preparat animos ad satus accipiendos eaque mandat his, et, ut ita dicam, serit, qua adulta fructus uberrimos ferant: see Matt. vii. 17. Luke viii. 11, &c. between which and this place there is some resemblance; and Prov. xxiv. 30, where ἀνὴρ ἄβρων is compared to a field untilled, and to a vine unpruned. The etymologists too imitate the like by deriving *sermo*, à *serendo*. Dr. Grabe prefers and retains the common reading, and to prevent any ambiguity has καρτείας ἀνθρώπου (Proleg. tom. iii. cap. 4): it is probable λόγος ἐξ ἐπιθυμήματος was what he intended, as the Vulgate has, Verbum ex cogitatu, otherwise it is a harsh expression.

Ver. 8. *If thou followest righteousness . . . thou shalt put her on, as a glorious long robe.* Ὡς ποδήρη δόξης. Intimating that honour and glory shall attend him that followed after, or is clothed with righteousness. Ποδήρης is a long tunic which the priests wore, and is said to be, Exod. xxviii. 40, εἰς τιμὴν καὶ δόξαν for honour and glory; i. e. to make them appear great like princes, for their garments were truly royal. Their bonnets also were in the form of *tiaræ*, which kings wore, and are joined in scripture with crowns, Job xxix. 14, which is a passage parallel to this. Philo confirms this when he says, that the law manifestly dressed up the high-priest, εἰς σεμνότητα καὶ τιμὴν βασιλείας (De Sacerdot. Honor.). It may without violence be inferred from hence, that as the clothing of righteousness is compared to the priest's garments, the priests themselves should more especially put this on, and esteem it as their chiefest grace and most valuable ornament.

Ver. 10. *As the lion lieth in wait for the prey; so sin for them that work iniquity.* As truth and righteousness associates those that are alike virtuously disposed, abides with them, encourages and rewards τοὺς ἐργασομένους αὐτῆν, those that practise her, as it should be rendered in the preceding verse; so there is likewise a combination in wickedness which proves fatal, for the prey of sin is the sinner. The more wicked any one is, the greater slave he is to sin, the faster does he bind his chains, and lay more and more obstacles in the way of his own conversion. Or rather, the sense is, That as the lion is always ready to devour his prey, so sin is always followed with punishment, which continually hangs over the head of the sinner. This is strongly confirmed by ver. 28, where vengeance is represented as a lion, lying in wait for the proud or the godly. And most probably ἀμαρτία should be rather taken here for the punishment of sin, than for sin itself, as it is sometimes used. The comparison of sin to a lion is very common in scripture, particularly in the book of psalms; and under this image, the devil, the tempter to and author of all wickedness and mischief, is described in the New Testament.

Ver. 11. *The discourse of a godly man is always with wisdom, but a fool changeth as the moon.* i. e. A good man is always uniform and consistent with himself; he is constant in his resolutions and prudent in his choice; as he chooses well, so he sticks to his opinion, but without conceit or opiniatry, without prejudice or passion. He winnows not with every wind (v. 9), like those who seek popular applause, or have no settled principle; but is steadfast in his understanding, and his way of acting always the same. The Vulgate compares the good man's steadiness to the constant light of the sun; whereas that of the moon is always unequal and variable, and when it shines the

brightest shines only by reflection, and with a borrowed lustre. As his meditation is in the law of the Most High, so his discourse is upon the excellency of religion, and the beauty of holiness; the rule of his conduct is the revealed will of that Being, "with whom is no variability neither shadow of turning," and a firm trust in his goodness keeps him always steadfast and unmovable under all the events and accidents of life. The psalmist well describes him in terms not unlike those of our author: "The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment; the law of his God is in his heart, and his goings shall not slide" (Ps. xxvii. 31, 32). But there is always something absurd or impertinent in the discourse of a fool, and offensive in that of a sinner; the former is disagreeable and tiresome, and the latter shocking and infectious (ver. 13).

Ver. 12. *If thou be among the indiscreet, observe the time.* If you light into the company of idle and loose persons, enter not into conversation with them, as one of their associates, but defer speaking to some better opportunity. And thus Calmet expounds it, Reservez-vous à parler dans un autre tems. If you think to do some good among them by your discourse, in vain will be your endeavours to reform or instruct them. The attempt to teach such true wisdom, or to instil principles of virtue into them, will be giving that which is holy to the dogs, who will probably abuse and injure you. Your presence will be disagreeable to them, and they will answer in the language of the libertines, described Wisd. ii. 12, "Let us get rid of this officious reformer, who takes the liberty to reprove our thoughts; he is not for our turn, he is clean contrary to our doings: he upbraids us with our offending the law, and objecteth, to our infamy, the transgressings of our education." The word of exhortation, to have its desired effect, must be well-timed, applied to fit objects, and delivered in a proper season: when there is a reasonable prospect of the seed falling into good ground, which has no thorns to choke it, then is the proper opportunity for the sower to go to sow.

Ver. 18. *For as a man hath destroyed his enemy, so hast thou lost the love of thy neighbour.* i. e. By betraying his secrets, for the context manifestly relates to this, and abusing the confidence reposed in thee, thou hast used thy best friend as an enemy, and in some sort taken away his life by thy treachery, and therefore follow no more after him, thou canst not regain his friendship, he is fled like a bird, not to be recovered again. Semel fugiendi si data est occasio—satis est. Nunquam post illam possis prendere (Plaut.). The violation of the laws of friendship, by the discovery of secrets, is a crime, according to the Vulgate, not unlike that of murdering a friend. The secret your friend intrusted you with was a sacred depositum; the disclosing it is an injury and a piece of injustice, and if, through your indiscretion, he comes into any disgrace or trouble, it is like giving him a secret stab. The least unkindness from a friend is of greater smart than the hardest usage from an enemy. Αἰκισμένοι μᾶλλον ὀργίζονται ἢ βαλόμενοι (Thucyd. lib. i.). The very sight of Brutus wounded the heart of Cæsar more than all the rest of the assassins did with their daggers. David was somewhat troubled, that they who hated him whispered together against him (Ps. xli. 7), but it was his greatest affliction of all, that they who had eaten of his bread should ungratefully lift up their heel against him. For when he says, he could have borne it from an enemy (Ps. lv. 12, 13), he significantly implies, he could not bear it from a friend.

Ver. 21. *After reviling, there may be reconciliation; but he that bewrayeth secrets is without hope.* Ἀπίπισσι is without hope of a reconciliation with his friend. A learned critic observes, that it is much more agreeable to the dialect of the Greeks to render ἀπειθεῖν by desperare facere, to make desperate, according to the Hebrew *hiphil*; and accordingly he renders this place, "He that hath revealed secrets maketh men to despair of him, to give him up, as one not fit to be trusted, or made a friend" (Knatchbull's Annot. on Luke vi. 35). Some copies have ἀπολεσε πίστιν, but as this occurs ver. 16, upon the same occasion, ἀπίπισσε, which is the reading of the Roman edition and Alexandrian MS. of Bos, and Drusius, seems preferable. The Romans cut off all hopes of reconciliation, by giving a solemn form of renunciation, when they dissolved friendship with any that had offended them. Germanicus, after receiving many injuries from Piso, took no other revenge than formally renouncing his friendship, non ultra progressus quam ut amicitiam ei more majorum renunciaret (Suet. in C. Cæs. Cal. cap. 3. Tacit. Annal. lib. ii. Lys. Orat. 7).

Ver. 22. *He that winketh with the eyes worketh evil.*

Τεκταίνει κακῶ, i. e. is meditating or contriving some evil and mischief. There is the like thought, Prov. x. 10, "He that winketh with the eyes causeth sorrow." But the LXX. rendering is more explicit, ὁ ἐνεσίων ὀφθαλμοῖς μετὰ δόλου, συνάγει ἀδελφίαι λόγους, which points out the true intent of his winking with the eye; that though he would have this familiar motion of the eye to be interpreted as a mark of his approbation and good will, yet he does it deceitfully, and is the more dangerous enemy, as he has the appearance and tokens of a friend; and in another place it is observed of the same person, that he is fulsomely civil, bows and cringes to effect his purpose, διαστραμμένη δὲ καρδίᾳ τεκταίνει κακῶ (the very expression of our author) and is always ready to raise some disturbance, vi. 13. Instead of the latter sentence, "he that knoweth him will depart from him," ὁ εἰδὼς αὐτὸν ἀποστήσει ἀπ' αὐτοῦ, the Vatican and some other copies have, καὶ ἀπέσει αὐτὸν ἀποστήσει, and Ileschelus, ἀποστήσει αὐτ' αὐτοῦ. The Vulgate follows this reading: nemo cum abjicit; i. e. He so gains upon people by his insinuating way, his false signs, and deceitful nods, that nobody mistrusts him, or discards him, though such a treacherous friend is worse than a declared enemy.

Ver. 23. *When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writh his mouth, and slander thy sayings.* [Υπερον δὲ διαστρέλαι τὸ σῆμα αὐτοῦ, καὶ ἐν τοῖς λόγοις σου δώσει σκάνδαλον, i. e. He will change his note, or, as the margin has it, he will alter his speech, and in thy absence find fault with what was spoken. Or, he will lie in wait for words, and by misrepresenting them endeavour to do thee some mischief, or bring thee into disgrace. Such a concealed enemy, according to Homer, is to be dreaded as much as death. The psalmist resembles our author in the description of him: "He laid his hands upon such as be at peace with him, and he brake his covenant; the words of his mouth were softer than butter, having war in his heart; his words were smoother than oil, and yet be they very swords" (Ps. lv. 21, 22).

Ver. 25. *Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.* [The wise man having enlarged, in the former verses, upon the baseness of treachery and perfidiousness in friendship, he now sets down the punishment of it; viz. that the mischief which a false friend is meditating and designing against others shall fall upon himself; he shall suffer for his treachery; the stroke levelled in the dark shall return upon himself. This seems to be the sense of the Vulgate, though it is obscurely rendered: but the Syriac is explicit and clear, Obtrahator qui percutit in occulto, perditionis tradetur. See Ps. vii. 15, 16. Prov. vi. 15, where it is said of the wicked person, who pretendeth friendship, and at the same time is devising mischief continually, "therefore shall his calamity come suddenly; suddenly shall he be broken without remedy." See also Eccles. x. 8, 9, 12, 13, and particularly Prov. xxvi. 23, &c. where there is a great resemblance betwixt the two writers. This unexpected but just return upon the underminer's head is illustrated here by three significant and apt comparisons; nor is Plutarch's less pertinent and applicable; Jaculum rei in solidum aliquid incidit, nonnunquam in mittentem retorquetur; ita convitium in fortem et constantem virum tortum recidit in convitium facientem (In Moral.). And indeed St. Austin expressly understands this place of calumny and detraction (De Amic. cap. 13).

Ver. 28. *Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them.* [There may be two senses given of this place; viz. mockery, reproach, and vengeance, shall fall upon the proud or wicked: thus Calmet. Les insultes et les outrages sont réservés pour les superbes, et la vengeance fondra sur eux. Or the meaning may be, that mockery and reproach belong unto the proud; they are vices which they are particularly guilty of, and therefore vengeance shall pursue them. The rejoicing at the fall of the righteous, mentioned in the next verse, is an instance of their mockery, and their insult shall be repaid them by grievous torments inflicted on them in this life. This was verified in Antiochus and other persecutors (2 Macc. ix.).

Ver. 30. *Malice and wrath, even these are abominations; and the sinful man shall have them both.* [As the wise man had before conderaned treachery and perfidiousness, so does he likewise here resentment and wrath, both of which are to be detested: Utraque execrabilia sunt, Vulg. The manner of expression in our version seems to soften these vices; καὶ ταῦτα would be better rendered, "These also are abominations." And thus the Syriac: Simultas et ira, ipsa quoque sunt execrabilia. There may be two senses likewise given of this passage; the first is, That the sinner shall

possess, or rather, as Grotius and Junius understand it, shall be possessed by these two tyrannical passions, which, as he harbours in his breast, shall prove his tormentors: the other is, That the sinner shall feel the resentment of God, and the terrible effects of his fury; which sense seems confirmed by the context. The verse is a proper introduction to what follows about revenge, and it would not be amiss to begin the next chapter with it.

CHAP. XXVIII.

Ver. 1, 2. *He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance. Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.* [He that is forward to execute vengeance for every injury done to him, and hath no bowels of tenderness and compassion toward others that offend, deserves, and may expect, nay, may be sure to be strictly dealt with himself by God for his own offences. Διαστρέων ἐπιτηθήσει is a strong reduplication, and denotes the greater certainty of punishment. I must also observe the propriety of λέσθαι, which is a metaphor, and implies that the debts, for so sins against God are called in scripture, Matt. vi. 12, of the merciful person, shall be cancelled and discharged. The request of forgiveness from God presupposes and requires that we be ready to forgive others their offences against us. This is a necessary condition on our part; and, if we fail of it, we shall fail also of the pardon we expect and hope for (see Chrysost. tom. vi. Orat. 67). And indeed what pretence can a malicious person have to ask the forgiveness of sins against God, who, though a frail sinful mortal himself, will not be prevailed upon to pass over the trifling and less offences of his brethren against him, which are fewer in number, smaller in degree, and committed against a far meaner person, as is most excellently urged in the three verses following. The great, and I might say infinite, disproportion between our offences against God, and those of an injurious neighbour against us, is strongly intimated in the vast sum of ten thousand talents, and the very inconceivable demand of a hundred pence only; which the parable instances in to illustrate this matter (Matt. xviii. 24, 28). One cannot help observing in what strong terms the doctrine of forgiveness is pressed, even under the times of the Old Testament; it may be affirmed of the law, that, though God tolerated a retaliation among the Jews in certain cases, and under certain restrictions (Exod. xxi. 24. Lev. xxiv. 20), to hinder greater evils, yet its intention in general was, to encourage mutual love and forgiveness, the showing kindness occasionally even to enemies, the not avenging of injuries, but committing to God the repaying of vengeance, and, in a word, the love of a man's neighbour as himself. Lev. xix. 17, 18. Deut. xxxii. 35. Ps. vii. 4. Heb. x. 30. From these passages, which are express for brotherly kindness, one should form a judgment of the spirit of the law, and not from such where vengeance is barely tolerated in certain cases, and even then curbed and limited, to prevent men's passions running to excess, and using too great violence and outrage.

Ver. 6. *Remember thy end, and let enmity cease.* [Remember that thou thyself art mortal, and do not nourish immortal hatred; carry it not into the other world with you, nor entail revenge upon your posterity. Say not, Exoriare, aliquis nostris ex ossibus ultor, &c. The advice here is not unlike that of St. James (v. 9), "Grudge not one against another," or, as the margin has it, "Grieve not one another, brethren, lest ye be condemned; behold the Judge standeth at the door." Thus Seneca most appositely, Ridere solemus inter matutine arenæ spectacula tauri et ursi pugnam . . . quos cum alter alterum vexarit suus confector expectat: idem et nos facimus, aliquem . . . lacessimus, cum victo victorique finis æquæ maturus imminet (Lib. iii. De Ira. cap. 43). And in a former chapter, Quid nimis in pugnam, quid imbecillitatis oblii ingentia odia suscipimus? et ad tragendum fragiles consurgimus? jam par acerrimum media mors dirimet, stat super caput fatum . . . propiusque ac propius accedit (cap. 42). Or the meaning may be, Remember that thou art a man; that man, as such, is sure to offend, and stand in need of pardon; that human life is but of a short continuance, and an account to be given of the conduct of it, and therefore the sense of his own imperfection and frailty should remind every man of the tenderness due to other's failings, and the consideration of mortality should hasten reconciliation, that a man may not die in an unforgiving temper. That celebrated maxim, μέγιστος ἀνθρώπος ἐστίν, is of no less importance in life to subdue resentment, than it was to the Mace

domian king to humble his pride. And perhaps that custom among the Egyptians, of placing at their most sumptuous feasts a skull in some conspicuous part of the room, might be as much designed to prevent quarrels and promote brotherly-kindness, as to restrain excess and luxury. The following sentence, viz. "Remember corruption and death," is (says a learned writer) the shortest compendium of holy living that ever was given; it is as if the author had said, Many are the precepts and admonitions left us by wise and good men for the moral conduct of life; but would you have a short and infallible directory of living well, remember corruption and death. Do but remember this, and forget all other rules if you will, and your duty if you can . . . for the consideration of death is the greatest security of a good life . . . of so vast consequence is the constant thinking upon death above all other things that fall within the compass even of useful and practical meditation, that Moses, with great reason, places the wisdom of man in the sole consideration of his latter end" (Norris on the Conduct of Human Life, p. 158—160).

Ver. 7. *Remember the commandments, and bear no malice to thy neighbour: remember the covenant of the Highest, and wink at ignorance.* Malice may be considered as a breach of the sixth commandment, which besides actual murder forbids also revenge, and the very intention of doing mischief. Malice also, as it contents not itself with thinking or devising evil, vents itself often in ill-natured speeches and injurious reproaches, and offenses against the ninth commandment, which forbids false witness, slandering, and evil speaking. By the "covenant of the highest" in the latter part of the verse, we may either understand God's law which forbids all malice and revenge, and enjoins the forgiveness of injuries; or his adopting all men, especially the faithful, into one body and communion, to encourage thereby brotherly love and union, and a reciprocal regard and tenderness for each other. Or by the "covenant of the highest" may be meant God's promise, or his conditional covenant, that he will forgive men their their trespasses, if they also are ready to forgive others their trespasses. By *ignorance* here we may understand not only sins of ignorance, as they are called, but transgressions of other kinds, and so *ἀγνοία* is often used; see Numb. xii. 11. Judith v. 20. Tob. iii. 3. 1 Esdr. vii. 75. Eccles. xxiii. 3. 30, and ἀγνοεῖν and ἀμαρτάνειν are synonymous in the Hellenistic writings (see note on v. 15). Probably the wise man here may artfully call an offence a slip of ignorance, to extenuate the greatness or odiousness of it, and thereby induce the party injured to pass it over the sooner.

Ver. 10. *As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath;* Κατὰ τὴν ἰσχυρὰν τοῦ πύρρος οὕτως ἐκαταθήσεται. A learned commentator reads the Greek in the following manner, κατὰ τὴν ἰσχυρὰν τὸ πῦρ ἐκαταθήσεται, οὕτως κατὰ τὴν ἰσχυρὰν, κ. τ. λ. (Hammond on New Test.) But there is no necessity of making any alteration, it is a Hebraism, and there are frequent instances of this construction (see Glass. Philol. Sac. lib. iii. De Pronom.). Ἰσχυρὸς, translated here *strength*, is often used for riches, or ability in point of fortune and circumstances; see iii. 13. xiv. 13. xlv. 6. Prov. xv. 6, "In the house of the righteous is much treasure," ἰσχυρὸς πολλῆ, and Ezek. xxvii. 12, πλήθος πάσης ἰσχυρὸς is properly rendered "multitude of all kinds of riches." I should prefer this sense here, but for the next sentence, which is to the same purpose, though if ἰσχυρὸς be taken literally for strength, there will be the same tautology with respect to the last sentence of the verse.

According to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.] Κατὰ τὴν στερῆσιν τῆς μάχης οὕτως ἀνεξήσεται. Literally, According to the force and spirit of the strife, battle, or combat, so it is increased, and becomes more fierce and bloody. The sense is, that a man's pride and haughtiness (for so we are to understand anger and wrath in this place), arising from power or wealth, will increase proportionably to it. See Ps. x. 4, where there is a description of a sinner, priding himself in his riches, whose insolence on that account is so great, that he is represented as not caring for God, neither is God in all his thoughts. Where the LXX. rendering is observable, and resembles that before us: κατὰ τὸ πλῆθος τῆς ὑψηλῆς αὐτοῦ ἐκρήσεται. Secundum multitudinem iræ sue, Vulgate. Both of these are but indifferent versions of the Hebrew here: it would be better expressed by elatione, or altitudine nasi sui; i. e. "Carrying his head very high." The Targum is clearer and more explicit, in arrogantia spiritus sui (see De Muiss, in loc.): or we may understand anger literally here; viz. that a person who thinks himself injured or affronted will resent the usage,

and his anger will rise in proportion to the opinion which he entertains of his own worth or greatness, either with respect to rank, merit, or outward qualities and accomplishments. It is on this account that the lenity and meekness of David, with regard to Shimei's cursing him, is so justly admired: the forgiveness of so mighty a king, of so mean and abusive a subject, who had daringly insulted his honour, was no less glorious to him than his victory over Goliath.

Ver. 11, 12. *An hasty contention kindleth a fire: and an hasty fighting sheddeth blood. If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both of these come out of thy mouth.* After warmth or resentment before spoken to, the wise man properly proceeds to mention quarrels and disputes which generally proceed from it, and often occasion great disturbance and mischief. At first they arise from some inconsiderable cause or trifling accident, perhaps only from a hasty or wrong word, which a person resenting grows angry, proceeds thence to reproach and calumny, abuse, injuries, and in fine to blows and blood-shedding. This dreadful process is properly compared here to a spark of fire, which is of little consequence or danger in itself, and may be extinguished easily in a moment, by treading or spitting upon it; or by letting it fall to the ground, and taking no notice of it, it will go out of itself. In like manner the heat and fury of an adversary may be assuaged by patience and moderation, by silence or submission. But if you blow the spark and keep it alive, if you add fuel to dying embers, by taking the part of the quarrelsome person or contradicting him; by justifying the former, or adding fresh provocations, you will kindle such a fire as you will not be able to extinguish. Solomon has the same comparison upon the like occasion, "Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife" (Prov. xxvi. 20, 21). The moral of which observation is, to stop passion and resentment in its first beginning, to hinder its progress, to stem its torrent, and remove whatever may add to the swelling of it; or, in the words of the same wise writer, "to leave off contention before it be meddled with, for the beginning of strife is as when one letteth out water," one knoweth not where it will stop (Prov. xvii. 14).

Ver. 13. *Curse the whisperer and double-tongued: for such have destroyed many that were at peace.* Ἐψιθύρος, or the whisperer, is one who speaks ill of his neighbour privately, and does him some mischief by a secret and sly insinuation to his prejudice (see note on v. 14). Δύλωσσος, or the double-tongued, is one who speaks differently of the same thing or person, in public approving and extolling what he secretly decries and vilifies; one who makes a show of harmless intentions, and professes an outward respect for the person whom privately he slanders: and, according to St. Bernard's description, when he intends the most mischief and disgrace to any one, he begins first to commend him, to introduce some ill-natured aspersion the better; which kind of double-dealing and dissembling is, says he, Tantò plausibilior, quantò creditur ab eis qui audiunt, corde invito, et condolentis affectù proferri (In Cant. ii.). St. Cyprian ingeniously compares such who "give good words with their lips, but dissemble with their double heart" (Ps. xii. 2), to wrestlers, Qui antagonistas luctantes altius tollunt quo vehementius illidunt (Epist. 2); i. e. "who lift their antagonist the higher to give him the greater fall." Solomon calls such mischievous underhand practices stabs, which give the most deadly wounds (Prov. xxvi. 22). With great reason, therefore, the wise man here advises to set a mark upon and abhor such a detestable person, which probably is the meaning of *cursing* in the place. The common sense of mankind, even in the times of paganism, has had such an abhorrence of this vice, that great punishment has been inflicted upon such offenders in many civil societies. Lipsius says, that the Athenians imposed a pecuniary mulct upon them, and that the ancient Romans set a literal mark upon the forehead of him who was guilty of this crime, intimating a calumniator, de calumniâ. This was a public declaration that the whisperer or slanderer deserved to be openly stigmatized and branded for an infamous person.

Ver. 14. *A backbiting tongue hath disquieted many.* Γλωσσα τρίτη. Lingua tertia, Vulgate; i. e. says Mr. Le Clerc, Media inter auditorem, ac eum de quo sermo habetur. It is a proverbial expression, and often to be met with in the Chaldee paraphrase; it means a busy intermeddling tongue, which sows discord among neighbours, and sets one against another by evil insinuations and

groundless reports, perverting and envenoming things the most harmless and innocent, and giving them a wrong turn and an evil meaning. This is also called *lingua trisulca*; as if it spit its venom like a serpent, or had, like it, three stings, or through its swiftness and volubility had the appearance of it. And indeed the backbiter has so much of the serpent in him, that, as if he had really three stings, he does mischief to three persons,—to the hearer, the person slandered, and to his own soul. The Apostolical Constitutions call such backbiters *πρόβλοισοι, τρίτην γλώσσαν ἔχοντες* (lib. ii. cap. 21). Cotelierus observes, that some copies have here *γλώσσα τρητή, i. e. πετρημένη*, perforated, or full of holes, as if the backbiter's tongue was like that of the servant's in the comedy, who says of himself, *Plenus rimarum sum, hæc et illæc perfluo*. And indeed he is one who can keep nothing, he has no secrets properly, he hears only with a malicious intent to retail again, and what he occasionally picks up comes instantly forth with additions.

Strong cities hath it pulled down, and overthrown the houses of great men.] The wise man probably means here speaking evil of dignities, the blackening and aspersing kings and persons in authority, which lessens them in the opinion and esteem of the people, and renders them suspected by them, which often begets tumults, and kindles those heats which put things into a ferment and a flame. Lipsius, after he has shown how calumny engages one man against another, divides intimate friends, and sets princes and people at variance, adds, *Doletis hæere in reipublicæ visceribus discordiarum tela? Calumniam injecit. Ardere facem bellorum civilium? Calumniam accendit* (Orat. de Calumniâ).

Ver. 15. *A backbiting tongue hath cast out virtuous women, and deprived them of their labours.*] *Τὸν πόνον αὐτῶν.* An evil tongue hath raised groundless suspicions, and made men jealous even of good and virtuous wives, and sometimes occasioned their divorce, to the manifest disgrace and injury of virtue and innocence. How far the poison of an evil and false tongue can effect the credit and safety of a good and chaste woman, appears from the history of Susanna, who was condemned through the unjust accusation of the two wanton elders, and would actually have suffered death, had not the Lord raised up the spirit of Daniel to detect the falsehood, and rescue oppressed innocence. The like may be said of the mother of the Maccabees, who was *γυνὴ ἀνδρεία* in all respects, and suffered with her sons through the venomous malice of the tongue: *γυνὴ ἀνδρεία*, in the sapiential books (see Prov. xxxi. 16), means an industrious, careful, laborious, frugal woman, one who by her economy and management has been the occasion of bringing much wealth into the family, and therefore might promise herself a comfortable share in the enjoyment of it; and yet one so deserving, through a slanderous tongue, shall forfeit her husband's love and opinion, be expelled his house, lose the fruit of her labour, and be deprived of her part of the common stock. See *liv. 15*, where both *πόνος* and *κόπος* mean wealth got by labour, and so it is to be understood *Eccles. ii. 18, 19*.

Ver. 16. *Whoso hearkeneth unto it shall never find rest, and never dwell quietly.*] *i. e.* Will always hear something to disturb and vex him. Such as have an itching ear, and a curiosity to know what is done and said everywhere, will find officious persons enough to bring or invent stories, and often matter for their own disquiet and uneasiness. The Vulgate renders, *Nec habebit amicum in quo requiescat*; which is true, whether we understand it of the slanderer himself, who can never be a fit person to make a friend of, or of the person who listens to him; for if credit be given to his suggestions to the disadvantage of such as we took to be our friends, one shall not know whom to rely on, but shall be often tempted to break friendship with our best and most valuable acquaintance, through evil and probably false aspersions.

Ver. 17, 18. *The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones. Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.*] It appears from the wise man's comparison, that the stroke of the tongue wounds the deepest. For whereas scourges reach only the skin, the outside of the man, slander affects even the inward parts, and touches his very heart, *Prov. xxvi. 22*, where the words of a tale-bearer are expressly called wounds. It is observable, that when Nazianzen would persuade some who were addicted to calumny to desist from their reproaches, he advises them to lay down their arms, to throw away their spears and stings, expressing in terms of war and hostility the danger of a censorious tongue, which, as it is more nimble and ready, so is it no

less fatal to do mischief. There is so much cruelty and real hurt in calumny and reproach, that our Saviour himself calls reviling and evil speaking by the name of *persecution*, *Matt. v. 11*. *Στόμα μαχαίρας*, is a Hebraism, and would be quite harsh and unintelligible, if not otherwise expressed, and properly familiarized. Homer has *πολέμου στόμα* (Il. K.), which is a parallel expression; and St. Austin, *manus gladii*, which is a bolder metaphor. This weapon, though a known instrument of cruelty and bloodshed, has not made, says our author, so dreadful a havoc, as that little member, the tongue. Amongst the many instances which might be brought to confirm this observation, I shall single out that of Doeg the Edomite, who insidiously betrayed Abimelech to Saul, for succouring David in his distress, and by his officious discovery and malicious intelligence occasioned the destruction of four-score and five persons that wore the linen ephod (1 Sam. xxii.). The hundred and twentieth psalm is thought by many to refer to this calumny; and so it is expressed in the title.

Ver. 20, 21. *For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. The death thereof is an evil death, the grave were better than it.*] The author compares the suffering, by a slanderous tongue, to the carrying an insupportable yoke, or being fast bound with misery and iron; that it deprives men of their reputation and honour, the most afflicting loss they can suffer, and by infusing suspicions and sowing discord separates the most intimate acquaintance, and robs them of the comforts and advantages of friendship and society, and thereby makes life irksome and tedious, and death desirable. Messieurs of Port-Royal apply the bondage here spoken of to the slanderous tongue itself that is enslaved to this vice, which is so subtle and disguised, that it escapes the notice of such as practise it, and its slavery is not perceived by those that are in bondage to it. Through a blindness and infatuation of heart, the just punishment of their crime, they persuade that what they are acting is allowable, neither contrary to justice, charity, nor religion, and so are under no concern to break the yoke, thinking themselves free and at liberty under the greatest slavery; and while they are scattering firebrands and death, please themselves with the innocence of their sport. The loss of reputation, through the venom of the tongue, is here called a death, and one more grievous than that of nature. The Greeks, in like manner, apply *ἀπ᾿ ἄλλου* to chastity or friendship violated, or to a character destroyed and gone. And among the Latins, a woman that has lost her honour is called, *Interfectæ pudicitie femina*.

Ver. 22. *It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.*] A slanderous tongue, though it will not fail to attack good men, and probably for that reason, because they are such, yet it shall not overwhelm them, nor shall its rage, however it may blacken, quite eclipse them. God will not permit that justice, innocence, and truth, shall be for any long time oppressed; "He will make their righteousness as clear as the light, and their just dealing as the noon-day" (*Ps. xxxvii. 6*). Thus the same pious writer, after having put up his prayer, that the lying lips might be put to silence, "which cruelly, disdainfully, and despitefully speak against the righteous," gives this instance of God's goodness laid up for them that fear him, and prepared for them that put their trust in him, that "he will hide them privily by his own presence from the provoking of all men, and will keep them secretly in his tabernacle from the strife of tongues" (*Ps. xxxi. 20—22*). Or the sense may be, That good men shall not, like others, indulge themselves in slander and censoriousness; it shall not prevail in Israel, neither shall it be found in the heritage of Jacob, for all such vices shall be far from the godly, neither shall they accustom themselves to opprobrious words" (*xxiii. 12—15*). The psalmist's description of the happy person who shall dwell in God's tabernacle, is one "that doth the thing which is right, and speaketh the truth from his heart, that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour" (*Ps. xv. 2, 3*).

Ver. 23. *Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched: it shall be sent upon them as a lion, and devour them like a leopard.*] As the providence of God will preserve the righteous that are calumniated or falsely accused, so their enemies and accusers shall suffer in their stead; as the fire slew those men that took up Shadrach, Meshach, and Abed-nego, but over their bodies the fire had no power, neither had the smell of it passed upon them (*Dan. iii.*); and the lions

slew instantly the accusers of Daniel, whilst God sent his angel and shut their mouths that they might not hurt him, "forasmuch as innocence was found in him" (ch. vi.). Corn. à Lapide thinks the author expressly refers to these instances. Or the sense may be, That God will suffer the wicked to fall into this vice, to which they are remarkably addicted, and in their turns shall be evil spoken of, and fall into shame and disgrace. Or, may we not understand this place in some such sense as that of the psalmist, "What reward shall be given or done unto thee, thou false tongue? Even mighty and sharp arrows with hot burning coals" (Ps. cxx. 3). St. Cyprian, speaking of the rich man in his torments, says, that his tongue was principally affected with pain and misery, as he had offended chiefly with his mouth; *Inter omnes corporis partis magis os ejus et lingua pœnas dat, quia plus scilicet linguâ suâ et ore peccaverat* (Epist. 55).

Ver. 24, 25. *Look that thou hedge thy possession about with thorns, and bind up thy silver and gold. And weigh thy words in a balance, and make a door a bar for thy mouth.* See xxxvi. 25. As it is a commendable piece of prudence to fence a field or a vineyard with a strong hedge, that the wild boar out of the wood may not root it out, nor the wild beasts of the field devour it; and as it is usual and safe to put money into a purse or bag, or in a place of security to prevent losing of it; so no less care is required to guard the mouth, and keep the door of the lips, that no word may issue from thence without being well weighed and considered. The binding up of silver and gold, here mentioned, is a particular expression, and answers to the bundles of silver, ὁ δεσμός τοῦ ἀργυρίου, *Ligata pecunia*, Vulg. (Gen. xlii. 35. Prov. vii. 20. Hos. xiii. 12). Calmet thinks this phrase, besides the usual way of securing money in a linen cloth, purse, or girdle, may denote small rods, or spits of silver, bound up together, as Plutarch describes the oboli, a handful of which made a drachma. "The ancient Grecian money (says he) was like so many spits or rods of iron or brass; and hence it is that our smallest money is to this day called *obolus* (ὀβολός signifying, in Greek, a spit), and that the piece worth six oboli is termed a *drachma*, or a handful, so many of these rods being required to fill the hand" (Plut. in Lysand., Calm. Dissert. on the Hebr. Money). It is certain also that the Jews carried with them at their girdle a balance to weigh all the money which they either gave or received, as the Chinese and Armenian merchants do to this day; and their carrying different weights with them in a bag (Deut. xxv. 13), implies their having the balance too. The Canaanites likewise carried balances with them, but deceitful ones, as they are described, Hos. xii. 7. Instead of hedging the possession, the Vulgate has. *Septi aures tuas spinis*, i. e. Fence or stop your ears, that, since slander is so dangerous, you may not listen to it, or seem to encourage it, that so the censorious person may see that such injurious discourse is disagreeable to you, and may be hindered from proceeding farther: *Ut discat detractor (says St. Jerome) dum te videt non libentè audire, non ultra detrahère: nemo enim invito auditori libentè refert* (Epist. 2. ad Rustic).

CHAP. XXIX.

Ver. 1. *He that is merciful will lend unto his neighbour;* Ὁ ποῦν ἔδειξεν, δανεῖ τοῦ πλησίου. See the like, Ps. xxxvii. 26. cxii. 5. The sense, both there and here, is, that a merciful man will not only lend unto his neighbour, but he will require no usury; he will lend freely to one in necessity, without asking or taking any use of him. *Mutuum* differs from *fenus*; the former is without usury, the latter attended with it. Plautus very plainly distinguishes them in the following verse: *Si mutuo non potero, certum est sumam fenore*" (Asinar.). The etymologists do not badly explain *fenus* by *accepti fatus*, and so properly styled by the Greeks τῶκος, as being the issue or produce of a sum lent. They seldom express borrowing upon usury by *δανείζω*, but by *δανείζω ἐπὶ τόκῳ*, and *δάνειον εἶσοκον* is usury, and not *δάνειον* singly; see Exod. xxii., where *ἐδανείζω* is taken for simple lending (Plato de Leg. lib. v. Arist. Æcon. lib. v.). And therefore the Vulgate here badly renders *δανεῖ* by *fenaturus*. But there is another sense of *δανείζω*, which is, to give, to distribute to the necessitous. And thus Hesychius. *δανείζει*, i. e. *μεγαλῶδοῦ τοῖς ἐνδείαι*. And in another place he expounds *δανεῖν* by *ἀγαθοπραγεῖν*, *benefacere* (see Matt. v. 42). Calmet says the sense may be, He that does alms, shall be in a condition to lend to his neighbour; God will make him rich and flourishing in his circumstances: or, That he that does

alms lendeth (to God) by doing good to his neighbour (see Prov. xix. 17).

And *he that strengtheneth his hand keepeth the commandments.*] The generality of interpreters understand this of a liberal and charitable hand, free and open to give, that such a one, by his acts of kindness and beneficence, keeps and fulfils the principal precept that concerns his neighbour: *ἰσχυρεῖ τῇ χειρὶ*, to be "strong in hand," signifies properly being rich (see Lev. v. 7. 11. xiv. 21, 22. xxv. 49. Prov. iii. 27), ἀσ ἀδυνατεῖται ταῖς χερσὶ, "to fail," or to be "feeble in hand," signifies the contrary state. And to "strengthen the poor man's hand," means to "relieve" or "succour him." Thus, Lev. xxv. 35, the commandment is, "If thy brother be waxen poor, and fallen into decay"—and as the Hebrew has it, "his hand faileth,—then shalt thou relieve;" Heb. "strengthen him." Grotius says, the words of this sentence are transposed, and that the sense is, He that keepeth the commandments shall become rich and powerful, *Qui mandata servat, is pravalet manu*, i. e. *præstabit opibus*. And Calmet is of the same opinion.

Ver. 2, 3. *Pay thou thy neighbour again in due season. Keep thy word and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.* Here the discourse is directed to the borrower (whom the observation in the next verse likewise concerns), to be punctual in keeping his promise, and observing the time of payment agreed on, which will encourage others or the same person to lend to him again with more readiness: that he will find his advantage in so doing, and will by that means at all times have a prospect of having his necessities supplied. For it is not so much hardness of heart, as the fear of meeting with one who may prove ungrateful, or a cheat, that discourages men from lending cheerfully, and assisting others by a free and gratuitous loan. But the direction here is, that notwithstanding what we may have heard of others' bad treatment, or fear to meet with ourselves, yet we must not be hard-hearted; but discretion must be coupled with brotherly-kindness, and worldly produce with charity.

Ver. 4. *Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.* Πολλοὶ ὡς εἴρημα ἐνέρισαν δάνω. This is inaccurately translated; the sense is, Many esteem what is lent them as their own, as so much gain to them. For *εἴρημα*, *εἴρεσις*, *ἐξέρεσις*, besides the sense of finding, signifying also *lucrum* and *emolumentum*, profit or gain, and *εἴρημα* should be taken in this latter sense, both here and ver. 6, following. See note on xx. 9, where *εἴρημα* is taken in the sense of gain, and so rendered by our translators. They have made a mistake like this, Baruch iii. 18, *οὐκ ἔστιν ἐξέρεσις τῶν ἐργῶν αὐτῶν*, i. e. "They have no gain" or "profit from their works," which they badly render, "whose works are not searchable." The observation of the wise man here is, that many borrowers would willingly appropriate to themselves what they have taken up, instead of being ready and punctual to return the loan in time to such as advanced the money, and so have disappointed the creditor of what he depended upon and had occasion for, and obliged him perhaps to recover it by course of law: others, therefore, have refused or been cautious of lending, on account of such treachery and evil dealing, fearing to be defrauded themselves (ver. 7), which is what St. Ambrose means, when he says, *Cum istum frandaveris cui debes, postea in tempore necessitatis non invenies creditorem* (De Tobia, cap. 21).

Ver. 5. *Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.* To kiss the hands of another was anciently a ceremony practised only by slaves. Thus Arrian, *ἄλλος τοῖς ὀφθαλμοῖς κατεβίβει, ἄλλος τὴν πρᾶξιον, αἱ εὐδοκίαι τῶν χεῖρας* (In Epict. lib. i. cap. 19). And Macrobius, *Invenies dominum, spe liberi, oscula, alienorum servorum manibus infingentem* (Saturn. lib. i.). It denotes here that servility and baseness, which a person who wants to borrow money will use to ingratiate himself, and his cringing and fawning likewise by flattering language and expressions to gain his ends. Some copies instead of *χημάτων* have *σημάτων*, making no mention at all of money, which the Vulgate follows, in promissionibus humilium vocum sumam: but as all the copies agree in retaining *τοῦ πλησίου*, it seems necessary to follow the other reading, as our translators do. The following circumstances are very naturally described, and are the common excuses of bad paymasters—as, to say, The time of payment is not yet come, or longer time was expected, and would be more convenient,—to complain of the badness

of the season, that it has been too dry or too wet, and the inclemency of it has occasioned sickness, and loss of cattle, spoiled their crop, and hindered them making money;—or of the badness of the times in general, that money is scarce, levies high, markets falling, &c.; and, if these reasons of delay are not admitted, to give some careless or surly answer: for thus I understand λόγος ἀδικίας, and so the Geneva version has it, or to set the creditor at defiance.

Ver. 6. *If he prevail, he shall hardly receive the half, and he will count it as if he had found it; if not, he hath deprived him of his money, and he hath gotten him an enemy without cause; he payeth him with cursings and railings;]* This may be taken in two different senses, according as we understand it of the debtor or creditor, which the expositors are greatly divided about: with respect to the former, the sense is, that if he be able to repay, as the marginal reading is, and the Vulgate, *Si autem poterit reddere*, he will with difficulty be brought to pay half that is owing; and thus the Geneva version, “And though he be able, yet giveth he scarce the half again, and reckoneth the other half unpaid as a thing found;” i. e. as so much gain to him, *Alterum dimidium lucrifacium putabit*, says Grotius. Or, according to Calmet, that the debtor reckons by paying half, that he has given you, as it were a part or share in something that he had found; and that you are under an obligation to him, as if he had done you a favour, by making you a partner with him in what he claims. If he be not able to pay at all, the creditor loses his whole debt, and all he getteth is ill-will and abusive language. But the confusion of this verse will be somewhat lessened, if we understand it of the creditor,—that if he be able to get any thing, he will scarcely receive half, and that which he recovers he must look upon as so much gain and good fortune, as the debtor did what he received at first, ver. 4. And if the creditor does not prevail to get any part of his money, he hath deprived himself of it (*αὐτὸν* for *ταύτουν*, as Grabe understands it), he must be content to lose it, and, in return, the debtor turns his enemy without any reason. What follows must be understood of the debtor in either sense; and the treatment there mentioned, for favours received, shows the great baseness and ingratitude of the borrower. Seneca has a parallel observation upon that occasion, *Amico mutuum me roganti pecuniam si dedero, et amicum et pecuniam perdo*.

Ver. 8, 9. *Yet have thou patience with a man in poor estate, and delay not to show him mercy. Help the poor for the commandment's sake, and turn him not away because of his poverty.]* Notwithstanding what is before said of the treachery and tricks of debtors, the wise man does not intend here to discourage any from lending altogether, and doing good to a neighbour in that particular. His advice is, to be quick and ready in lending, and slow in redemanding; when necessity obliges him to come to you, put him not off by affected delays, nor make him, through often coming, and the solicitations he is forced to use, or by exacting a premium from him, purchase what you only lend him. Advance what he wants as freely as if you never expected to have it again, that if he does repay you, you may count it as so much unlooked-for gain, *Da quasi non recepturus; ut lucro erodat, si reddita fuerit* (Ambr. de Tobia, lib. i. cap. 3). And if, being poor, he asks for longer time of indulgence, wait with patience, and press him not to pay instantly, if he is not in a condition to it; nor oblige him to it by any severity, nor exact any thing for forbearance. To enforce the duty of doing good to the poor, by a free and gratuitous loan, he derives the obligation from the revealed will of God, and the precept referred to is probably Deut. xv. 18, “If there be among you a poor man, thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need.” St. Ambrose reasons well upon this head, “If you do not assist your brother, but for some advantage only you propose to yourself; if you do not lend to him but on the prospect or promise of usury and interest, what merit is there in the action, or what do you more than a mere heathen? Is it any instance of humanity to exact and draw from the poor, when thou wouldest be thought to relieve him? Or does it deserve to be called charity, when your only view in lending is to raise some profit to yourself?” And, complaining of some usurers in his time, who took advantage of the necessities of the poor, he adds, *Fœcundus etiam vobis est pauper ad quæstum; talis humanitas, ut spoliatus etiam cum subvenitis* (ibid.).

Ver. 10. *Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.]* Though a necessary caution is to be observed with respect to others,

yet where a friend or brother is in necessity, and wants something of thee, give it him freely and generously, without any prospect or covenant of a return. *Amicorum omnia communia*, and therefore thy friend claims a share with thee. If a friend or brother is taken here in a larger sense, as signifying any one of the Jewish race or human species, it may then be considered as a piece of advice to be charitable in general. *Ἀπόδου ἀργύριον* is not strictly to be understood; for what is given in this manner, even though there are no hopes of a return, is improperly called losing it; on the contrary, it is employing our money so advantageously, that there is no gain under heaven equal to such a loss. It means rather parting with what is valuable, and so it is used, Matt. x. 39. What follows, “Let it not rust under a stone to be lost,” the Geneva version renders, “Let it not rust under a stone to thy destruction,” *εἰς ἀπολέαν* for an account will be demanded of all treasures hid unprofitably in the earth, or wrapped up in a napkin. Several reasons are here assigned against hiding or hoarding up money:—1. It contracts rust. 2. It is liable to be lost, as not being known of perhaps by any other than the owner, who may chance to die without discovering it. 3. It is of no use, and may as well be lost, and would be of great help and service to many necessitous persons if given or lent to them. It seems from hence probable, that the Jews sometimes hid their money in the earth (see xx. 30), and placed upon or near it a stone for a mark; and there are instances in history of money being found under such stones accidentally (see Paul. Diacon. Hist. Longobar. lib. iii. cap. 6).

Ver. 12. *Shut up alms in thy storehouses: and it shall deliver thee from all affliction.]* Mercy or charity shall befriend a man when he himself stands most in need of help; and, when there is little hope of safety elsewhere, the good deeds which he has done shall rescue him from troubles or greatly alleviate them, and in the time of public danger shall be his shield and buckler. There is the like observation, xl. 24, “Brethren and help are against the time of trouble, but alms shall deliver more than both.” This and the foregoing verse are of the same import with, and perhaps taken from, Prov. xi. 4, “Riches profit not in the day of wrath, but righteousness delivereth from death.” *Nunquam meminî (says St. Jerome) me legisse mala morte defunctum, qui libenter opera charitatis exhibuit; habet enim multos intercessores, et impossibile est multorum preces non exaudiri*. The psalmist confirms the same from his own observation, Ps. xxxvii. 25. The Vulgate renders, *Conclude cleemosynam in corde pauperis, et hæc pro te exorabit ab omni malo*. And St. Cyprian has the same reading, Test. adv. Jud. lib. iii. And indeed this seems more agreeable to the context. The sense of the passage, according to our translation, is, Let not thy storehouses or granaries be for thine own use only, but let the poor man have some comfortable share with thee; nourish, feed, clothe him, succour him in his necessity, and by that means you will lay up your treasure in a place of safety and security; or rather, you will lodge it in heaven before thee, to procure an entrance for thee. Salvian says, the good and charitable provide in this manner for an easier passage thither: *Expedites se non putant ad sequendum Deum, nisi omnia prius carnalium sarcinarum impedimenta projectint, simul ut more hominum commigrantium, prius ad locum habitaculi sui res suas transferunt quam seipsos; scilicet ut eum universa, quæ ad se pertinent, transtulerint, tunc ipsi ad plenam ac referant bonis immortalibus domum, præmissa rerum omnium facultate, commigrent* (Lib. iv. cont. Avarit.).

Ver. 31. *An honest man is surety for his neighbour:]* i. e. He will be bound for him if his credit and security are wanted or insisted upon, and will be a means of settling affairs, and make his neighbour safe and easy. But great discretion is necessary to be used in such an office of kindness; it must be done only to persons of honour, and such as are deserving of the favour, whose soul is too noble and great to turn such an act of kindness to the damage or disadvantage of the sponsor. Solomon often condemns suretyship (Prov. vi. 1. xi. 15. xvii. 18. xx. 16. xxii. 26), by reason of the many inconveniences and accidents which attend it on account of the baseness and carelessness of many debtors in satisfying their creditors, and thereby sacrificing their friends, and involving them in much expense and trouble. Our author speaks more cautiously himself upon this head (viii. 13), and reckons it as a thing certain, that he that engages for another's debt will be condemned at last to pay it; so that when he says here that an honest or good man, *ἀνὴρ ἀγαθός*, will be surety for his neighbour, he must mean that the principles of

religion, or, however, of humanity, are too strong with a tender-hearted, charitable man, to suffer him to see one of his own species, and perhaps neighbourhood and acquaintance, dragged to prison, to be fast bound there in misery and iron, without such a sympathy and yearning of his bowels as will incline him to take pity on, and be a sponsor for, such an unhappy object, even at his own peril, and perhaps against his own judgment in point of prudence.

Ver. 15. *Forget not the friendship of thy surety, for he hath given his life for thee.*] There are securities of bailes of two sorts; the one is personal, body for body, life for life, such as that mentioned, 1 Kings xx. 39, and that of Reuben answering for Benjamin, Gen. xliii. 9. And the like may be observed of some prisoners and condemned persons, upon whose escape there is an obligation, according to the laws of some states, upon their keepers, who engaged for their appearance, to undergo the punishment in their stead. This sort of security the author probably may mean, from that expression, "he hath given his life for thee," τὴν ψυχὴν αὐτοῦ ὑπὲρ σου. The other concerns money matters, and is the engaging for another's debt in a limited time, and thereby, in effect, taking it upon ourselves. This sort of bail may also be intended here; for by *life*, in this writer, is often meant *victus*, or that sustenance which is chiefly necessary to it (see ver. 21, 22). And so of the poor widow in the gospel it is said, "that she flung into the treasury," ὅλον τὸν βίον αὐτῆς, totum vicium suum, Vulgate (Mark xii. 44): so that the meaning here may be, that the sponsor, by engaging in another's cause, pledges his own fortunes and substance, and makes them liable to the penalty of the debt. The formula fidejussionis, as used by the ancients, with respect to both these sorts, is extant in Ulpian: *Quantum pecuniam Titio credidero, fide tuâ esse jubes?* "Do you answer for as much money as I shall lent Titius, and take all the danger upon yourself?" says the creditor; to which the surety answered *Fide meâ jubeo*, and was called *prores*; i. e. *Sponsor* seu *prestantis*. The form with respect to life or liberty, was, *In quantum illum condemnari ex bonâ fide oportebit, tantum fide tuâ esse jubes?* And the answer was as before, *Fide meâ jubeo*. The surety in this case was called *vas*, quasi pro reo ad tribunal vadens (see Varro de Ling. Lat. lib. v.). Ausonius mentions and explains both these in the following verses:

"Quis subit in penam capitali judicio? Vas.
Quis, cum lex fuerit nummaria, quis dabitur? Pres."

Ver. 19. *A wicked man transgressing the commandments of the Lord shall fall into suretyship: and he that undertaketh and followeth other men's business for gain shall fall into suits.*] It is so great a misfortune and calamity to be bound for a thoughtless, ungrateful, and perhaps tricking debtor, who, when himself is secured, thinks no more of his friend, and overlooks all the kindness showed him (for so Grotius understands ἀγαθὰ ἐγγύθη, ver. 16), that the author may be excused for wishing this may be the portion of a sinner only to chastise him. The words may be considered either as a wish, as Calmet takes them, or a denouncing of God's judgments, as Grotius and our translators understand them. According to the former acceptation, the sense is, May the plague of an ill-placed suretyship not fall to the lot of the friendly and well-meaning; but such as are themselves knavishly inclined, have it for their scourge: may officious informers, restless promoters of lawsuits, and busy intermeddlers in other affairs, barreters, and such as encourage and undertake scandalous causes, and infamous sorts of business for mere filthy lucre, lose their ends, and suffer by such dishonest undertakings: may the charges occasioned through their villainy, fall upon them, and themselves be made public examples of disgrace and infamy; Let this particularly be the punishment of such who are sureties for and engage to conduct any piece of knavery and wickedness; but such as are honest in their intention, and mean only the good and service of their neighbour, in what they undertake or promise for, may such fall into no disaster, nor suffer for their generous acts of kindness. The next verse contains the conclusion of all that is here said about suretyship, and the advice at last is briefly this: Help your neighbour, as far as you can safely, out of any strait or difficulty; but beware that you be not ruined yourself by any rash engagement, or fall into the same circumstances, by endeavouring to oblige or rescue him. Neither pity nor friendship demands so much as to exchange condition with the person you relieve, and, in order to make another easy, to make one's self and family miserable. Such compliments as are

inconsistent with self-preservation may well be dispensed with, and a denial in this case is the voice of nature and reason.

Ver. 21. *The chief thing for life is water, and bread, and clothing, and a house to cover shame.*] The wise man here shows, that nature is content with a very little. The whole of what is necessary, if brought within proper bounds, is food, raiment, and a lodging to cover shame. These may perhaps seem to be transposed, as clothing more properly covers shame; but if we attend to the context, the present reading may be justified, and a house be as well said to cover shame, as the want of a certain fixed dwelling exposes a man to disgrace; lodging too is as necessary to screen and guard, as clothing is to cover our nakedness. Jansenius says, that as *victus* is here described by water and bread, so *vestitus* includes raiment and lodging, both of which are necessary coverings; that as the simplicity of the former is designed to restrain luxury, so the bare mention of house and clothes was intended to prevent pride in apparel, or in stately and magnificent buildings. Grotius does not consider ἡμάτιον καὶ οἶκος, as distinct particulars, but makes the latter exetetical of the former, as if the reading was, ἡμάτιον δὲ οἶκος; καλλιπτον ἀσχημοσύνην, vestimentum vero est domus (portatilis) obtegens ea quæ nuda decent. This exposition, it must be confessed, seems somewhat forced; but thus much must be acknowledged, that our author, in the enumeration of the necessities of life (xxxix. 26), omits this of lodging, as does St. Paul, 1 Tim. vi. 8. Drusus's comment is, *Quædam domi honesta sunt, et eadem foris, aut sub dio turpia*; as if he referred to Deut. xxiii. 13, where it must be confessed the very phrase of this writer, καλεῖται τὴν ἀσχημοσύνην, does occur, but the occasion is scarce of moment enough to be here inserted. Terence includes all the three particulars here mentioned, *Victus, vestitus, quo in tectum te receptes* (Heauton. v. 2); and Juvenal determines a sufficiency to be in quantum sitis atque fames et frigora poscent, Sat. xiv. where *frigora* alludes to both sorts of covering. Seneca has a passage still more pertinent and explicit, *Cibus famem sedet, potus sitim extinguit, vestis arceat frigus, domus munimentum sit adversus corpori infesta* (Epist. 8).

Ver. 23. *Be it little or much, hold thee contented, that thou hear not the reproach of thy house.*] Ὀνειδισμὸν οἰκίας σου. The sense of which reading seems to be, If a man be contented with his present condition, though it be but a mean one, he will not through murmuring at it disoblige his parents or relations, as if he was ashamed of them; nor, through ambition or forwardness, as Drusus understands it, be the occasion that the meanness of his family and circumstances be known and reflected on. The Vulgate renders, *Et improprium peregrinationis non audies*, which is more agreeable to the context. The true reading therefore probably is, Ὀνειδισμὸν παροικίας σὺ μὴ ἀκούσῃς; i. e. You will not expose yourself to the reproach and insult of the rich and powerful by thrusting yourself amongst them, when you can live in peace and comfort at home; and being satisfied with your own homely fare, you will avoid being reckoned a sponger and an intruder, nor be forced upon mean and servile compliances. The loss of liberty is too valuable an exchange for a false smile, or an accidental entertainment: and he that is of an unsettled temper and dissatisfied with his own condition, though it be but ordinary and mean, will be a slave all his life. *Serviet æternum, qui parvo nescit uti, cui non conveniat sua res* (Hor.). Grotius understands by Ὀνειδισμὸν παροικίας, travelling abroad, and leaving one's own country, and meeting with such sneers and affronts as sometimes happen with foreigners; but the former sense seems preferable. Solomon gives the like advice, and for the same reason, "Withdraw thy foot from thy neighbour's house, lest he be weary of thee and so hate thee" (Prov. xxv. 17). Phocylides gives the like caution:—

Μηδ' ἄλλον παρὰ δαιτὸς ἔμοις σκινβίλισμα τραπέζης,
Ἄλλ' ἀπὸ οἰκείων βίτων φαγίους ἀνύβριστος.

Ver. 24. *It is a miserable life to go from house to house: for where thou art a stranger thou dar'st not open thy mouth.*] i. e. To talk or complain, *De summis injuriis os suum aperire non posse* (Syr.). Calmet understands this of the poor and needy, who, being in want of necessaries, go from house to house, asking for alms, and seeking a lodging, whose manner of life sufficiently speaks a variety of wretchedness. It is observable that the psalmist, among other imprecations against the wicked and ungodly, adds this instance of misery and unhappiness: "Let his children be vagabonds, and beg their bread; let them seek it also out of desolate places" (Ps. cix. 9). According to this

interpretation, the advice here is not very unlike that direction given by our Saviour, Luke x. 7, "Go not from house to house; it being the life of vagrants and beggars, and a disgrace to persons of character, and therefore particularly improper for his apostles, who were so highly commissioned. But I would rather understand this observation of the wise man's of retainers to great families, levee-hunters, and such as either have no house of their own, or seldom are at liberty to come near it, and prefer a splendid slavery to content and freedom within their own walls. Solomon aptly compares such to a bird that deserts its nest: "As a bird that wanders from her nest, so is a man that wandereth from his place." The Greek is much stronger and closer to our purpose: "Ὡσπερ ἦσαν ὄρνιθον καταπετασθῆ ἐκ τῆς ἰδίας νοστίδος, οὕτως ἀνθρώπος δουλοῦται, ὅταν ἀποζηνοσθῆ ἐκ τῶν ἰδίων τόπων (Prov. xxvii. 9).

Ver. 25. *Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words:* ζευεῖς καὶ ποιεῖς εἰς ἀγάριστα. Grotius's conjecture here is very ingenious, ζευεῖς καὶ ποιεῖς εἰς ἀρστα' i. e. when you have fed them of the best, and made much of them in all respects, they will affront you. Some copies have ζευεῖς καὶ ποιεῖς ἀγαρίστους, which the Vulgate follows, and it affords a good sense; i. e. after all your trouble and expense, you will find you have entertained such as will prove ungrateful, and shall hear something unhandsome or disagreeable from them: viz. what follows in the two next verses, or some such insult and rudeness. And thus the Geneva version, "Thou shalt lodge and feed unthankful men, and after shall have bitter words for the same, saying," &c. And so the Arabic. I think the confusion will be lessened if we read with the Vulgate in the third person, and understand this and the two following verses of the imperious master of the house, that he will entertain you, and give you to eat and drink of the best, and at the same time will reproach you in some bitter and affronting manner.

Ver. 26. *Come, thou stranger, and furnish a table, and feed me of that thou hast ready.* Probably this is spoken by the lordly owner of the house, by way of insult and sneer, as knowing the incapacity of the stranger, called such by way of reproach, to give an entertainment: or it may contain a real demand, to provide an entertainment for himself and friends, which seems probable from Prov. xxiii. 1, 2, in the LXX., where the wise man reminds the guest at some great table to observe what is set before him, and to prepare to make the like in return, Ἐὰν καθίσῃς δεσπεῖν ἐπὶ τραπέζης δυνάτου, νοητῶς ρέει τὰ παραδεχόμενά σοι.... ἰδὼς ἦναι τοιαῦτά σε οὐ παρασκευάσται. The Arabic indeed takes it otherwise, Recede à nobis ut mensam apponamus, tu verò inter manus tuas comede, intimating that his presence was troublesome, that he stood in the way, should content himself with some fragments and be gone, as not worthy to make one among such company: but this comes too near the sense of the next verse. The term παρθε in the beginning of this verse may be considered as an expletive, rather as an ornament of speech, than of any real signification. See instances of this, Josh. xviii. 17. Luke xii. 37. xvii. 7.

Ver. 27. *Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house.* Ἐξέρθε, πάροις, ἀπὸ προσώπου δούλης' i. e. Arise and be gone from before a person of figure and station, à magnificentià convivarum (Arab.). I shall be ashamed to have such a one of low birth and mean appearance seen at my table, among guests of great distinction and nice taste. Grotius fancies an allusion here, and makes the sense to be, Depart from my house, thou stranger, and profane it not by thy presence: thou shouldest no more be seen there than in the temple, to which strangers, according to Josephus and the Jewish writers, had no admittance. The opposition in this light is beautiful. The sense of the first part is much the same with that of St. Luke, ὡς τόπον ἐντιμωτέρου σου (xiv. 19), and our translation of this passage is very like it. The author shuts up the chapter with the reflection, how very disagreeable and mortifying such contemptuous treatment must be to a man of understanding and real worth, who is neither fond to intrude himself like other impertinents, nor ignorant of the devoirs due to his superiors, as persons void of education are; nor thought unworthy by persons who esteem merit, though in a plain or unfashionable garb, to be admitted into the best company.

CHAP. XXX.

Ver. 1. *He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.* See xxii. 6. VOL. III.—129

When the wise man here says, that "he that loveth his son," ἐνδελεχθεῖ μίσσητας αὐτοῦ, a due abatement must be made; for the meaning cannot be, that a loving father should be continually beating his son. Our translators therefore have, with great tenderness as well as judgment, rendered it by "often chastising;" and so the Syriac has it. Solomon has many passages to the same effect; Prov. xiii. 24. xxii. 15. xxiii. 13, 14. Nothing is of more importance, either for the interest of particular families, or the good of the state in general, than a right education of children. Upon this depends the welfare and happiness of parents, and even that of the community (Plato, lib. ii. De Repub. Aristot. Polit. lib. vi. Cic. De Offic. lib. ii.). But the education of children can never be rightly managed, nor happily executed, without some severity towards them, to suppress their sallies, correct their faults, and keep them in their duty; and though the tender age of children demands some indulgence, yet as soon as the passions begin to appear, and the inclinations of nature to discover themselves in a dangerous and faulty manner, a parent should betimes subdue the growing evil, discountenance all ill habits or loose talk, by reproof, threats, or even the discipline of stripes. For if prudence will not permit a parent too much to demean himself to children's humours, or to suffer misbecoming freedoms, lest such a familiarity should abate of the reverence and submission due to them, much less should he be pleased with or laugh at their vices, or reckon that as a sign of a promising genius, which indicates only an early rankness and badness of the soil. The being thus strict, as to their conduct and behaviour, is the way to have joy of children in the end; ἐπὶ ἰσχύρῳ αὐτοῦ, which the Vulgate, Arabic, and our version, understand of the father's comfort in his old age from a child so brought up. The Syriac applies it to the child and takes ἐπὶ ἰσχύρῳ adverbially. But then the reading should be ἢα εὐφρανθή ἐπὶ ἰσχύρῳ ἐπ' αὐτοῦ, as it is expressed in the following verse.

Ver. 2. *He that chastiseth his son shall have joy in him.* Παύσιον has two senses, either to teach or to correct; the Vulgate renders in the former; we may understand it here in both senses, for teaching often is forwarded by correction; and a parent, who brings up a child under the apprehension of it, or the occasional use of it, shall bring him to more good, or have greater good by him, as the margin has it, than one who is over-fond and indulgent in all respects. The Vatican and Hæschelus have ὀνήσεται ἐπ' αὐτοῦ, which seems preferable to the other reading, εὐφρανθήσεται ἐπ' αὐτοῦ, as it prevents tautology, and the too quick repetition of the same phrase, and ὀνήσεται may be taken too in the sense of our version; for thus it is used, Philem. ver. 20. Naï, ἀδελφεῖ, ἐγὼ σου ἀγαπήν ἐν Κυρίῳ, "Yea, brother, let me have joy of thee in the Lord," which makes it probable that ὀνήσεται αὐτοῦ is the better reading. Solomon expresses the sense of this verse, Prov. xxix. 17, "Correct thy son, and he shall give thee rest," ἀναπαύσει σε, i. e. refresh and comfort thee. See Eccles. iii. 6, "And shall give delight unto thy soul." The Vulgate renders, laudabitur in eo, probably from a corrupt copy, which had αἰθήσεται, an easy alteration from ὀνήσεται; though even in that there is good sense,—that people will compliment a father upon a hopeful son, whose acknowledged learning, prudent conduct, and happy disposition, show both the benefit of a good education and the parent's care and wisdom in bestowing it.

Ver. 3. *He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.* Παρασηλώσει τὸν ἐχθρὸν, shall be envied by his enemies, inimici sui invidiam excitat, Syriac; and the Tigurine version is to the same purpose: i. e. They shall be afraid, lest a son so wisely educated and so well accomplished, should hereafter appear to their disgrace, disappoint their malice, and scourge their wickedness, ver. 6. Of such children, whose spirit promises to redress their father's wrongs, and appear for his safety and glory, we are to understand the psalmist, when he says, "Happy is the man that hath his quiver full of them, they shall not be ashamed when they speak with their enemies in the gate" (Ps. exxvii. 6). On the contrary, their relations and friends triumph in persons of such worth, and place their safety and future fortune in them. The like is true of spiritual attainments: for the satisfaction and credit of the instructor rise in proportion to the catechumen's improvement, and his future reward will be accordingly. Thus St. Paul says of his converts, his children in the Lord, brought up in his holy nurture and admonition, and improving under it unto all pleasing, that they are his crown, his glory, and his joy (1 Thess. ii. 20). The gift of education, especially in the way of godliness, is above that of birth, and a natural father hath less to

boast of than a spiritual instructor. Seneca has some fine sentiments upon this subject; the following speech of a virtuous and deserving son to his father, can scarce be paralleled: Non est bonum vivere, sed bene vivere. At bene vivo, sed potui et male, hoc tantum est tuum quod vivo. Si vitam imputes mihi per se nudam, egentem consilii, et id ut magnum bonum jactas, cogita te mihi imputare muscarum ac vermium bonum. Si bene vivo, in ipso beneficium majus quam quod dederas, recepisti: tu enim me mihi rudem et imperitum dedisti; ego tibi filium, qualem genuisse gaudere (lib. iii. De Benef. cap. 3).

Ver. 4. *Though his father die, yet he is as though he were not dead: for he hath left one behind that is like himself.* [Ἐπελήρηται αὐτὸς ὁ πατήρ, καὶ ὡς οὐκ ἀπέθανεν. Literally, "his father died, and is as though he was not dead." And so the Vulgate, Mortuus est pater, et quasi non est mortuus. But the rendering of the Arabic is more to be admired for the pretty turn, Moritur iste, superstitem relinquens sui similem, imò non moritur, quia sui similem relinquit. It is a most sensible pleasure and comfort to a good father in his lifetime to see his children daily copying him, treading in his footsteps, and transcribing his virtues; and when age reminds him of his mortality, he meets death through this pleasing prospect with calmness and composure; nor are his last moments disturbed and embittered with any ungrateful reflection about their future welfare, as knowing that he leaves behind him such as are heirs of his virtues as well as his fortunes. He considers them as his image and representatives, as his own howels, as living monuments of himself, nor need he be at any expense to perpetuate his memory. Such a father will never be forgotten while the children continue to wear his likeness, nor will his friends and acquaintance scarce miss him when he is gone: he talks with them in their looks, and instructs them still by their prudence and example. On the contrary, nothing is more afflicting than for a man to leave behind him degenerate children, and such as are vicious and ill-disposed; for a man, whose labour has been in wisdom, and in knowledge, and in equity, to leave his portion to one who hath not and will not labour therein, through the uncomfortable prospect of an unworthy and worthless offspring to succeed him, "his days are sorrows, and his travail grief" (Eccles. ii. 23). This and the two following verses are very beautiful, and show the masterly pen of a second Solomon (see Prol.).

Ver. 7. *He that maketh too much of his son shall bind up his wounds: and his bowels will be troubled at every cry.* The Vulgate renders pro animabus filiorum colligabit vulnera sua, following a (probably corrupt) copy, which had περί ψυχῶν νύκων, instead of περιψύχων in one word, which our translators follow. But περιψύχω signifying only refrigera, or, as Drusus would have it, refocillo, can scarcely be the true reading here. Complut. and from thence Grabe, prefer περιψύχω. Ψύχω, besides its primitive signification, means also πράνω, "to court with gentle usage," which sense agrees with Syriac, Arabic, and Tigurine versions, as well as our English. If this sense be followed, "shall bind," &c. must mean, "shall have occasion to bind." Syriac has "His wounds shall be many," Blandè tractantis filium suum multa erunt vulnera, understanding the mischief as happening to the father; and so does the Arabic, Qui blanditur filio, multa patietur flagella; both of them adding many I presume, to make the sense clearer and stronger; which is, That he which treats his son with too much indulgence and fondness, who gives him too much liberty, and lets him take his swing of pleasures, qui voluptuarium facit filium suum (Syriac), will repent of his ill-judged tenderness, shall have many things to grieve him, many inward wounds to disturb his peace and quiet; his son's misconduct will give him fresh occasion of fear and trouble, and when he hears any noise or disturbance, he will be in pain for him, lest he be engaged in any fray, or have met with some accident. This paternal concern is finely worked up in the character of Micio:

"Ego, quia non relii filium, que cogito!
Quibus nunc sollicitor rebus, ne aut alserit,
Aut uspiam ceciderit, aut perfergerit
Aliquid!" (Ter.)

There is also another sense favoured by Camerarius and Grotius; viz. that he that seasonably corrects his son, and keeps a strict hand over him, shall heal his wounds, i. e. prevent his following evil courses, and the mischief arising from them, and the concern which his ill-conduct would occasion him; and such an effect will the experience of his former severity have over him, that if his father speaks in a louder voice than ordinary, or has but the appearance of a passion, he is affrighted and trembles, which the Tigurine

version expresses very naturally; Ad omnem vocem expavescit medullitibus; and the Arabic yet more strongly, Palpitatio cordis ejus ceu lima audietur. But it does not appear that the verb denotes *correcting*, which, joined to other reasons, makes the sense more preferable.

Ver. 9. *Cocker thy child, and he shall make thee afraid: play with him, and he shall bring thee to heaviness.* These words, though spoken imperatively, are not a command so to do; but rather a caution to avoid it, as that advice in Ecclesiastes, "Rejoice, thou young man, in thy youth" (xi. 9); and that of our Saviour to his disciples, "Sleep on now, and take your rest" (Matt. xxvi. 45, see Isa. vii. 9, 10. Nah. iii. 14. Eph. iv. 26). So here the meaning is, Show not too much fondness to thy child, nor wink at ἀνομίαις αὐτοῦ, his sins and follies (ver. 11), lest thou live to repent it, lest ἐκθαυβήσῃ σε, he quite astonish thee with his bad conduct and wicked actions. Play not with him, lest too much familiarity lessen thy authority, and thou make him incorrigible, by making thyself contemptible. Lose not thy power over him through too much easiness, but let thy sweetness and good-nature be tempered with awe and gravity, that the fear of thee be kept up and preserved. Qui præstet (says a learned moralist) debet et arridens timere, et iratus amari, ut eum nec nimia lenitas vilem reddat, nec immoderata severitas odiosum (Greg. Moral. lib. xx. 3). As too much severity may seem unnatural, so the neglect of correction is faulty too, even upon the score of fondness. It is a just reflection of a modern writer, "If children are not to be won to goodness by kindness and indulgence, by exhortation and advice, they are to be compelled to it by severity and discipline, by threats and punishments. For, as naturalists observe of young trees, that crooked and stubborn plants are not to be straightened but by fire, so wrong and perverse dispositions are often not to be amended but by warm and severe correction" (Delany's Social Duties).

Ver. 12. *Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.* The Apostolical Constitutions give the like advice about chastisement, μη εὐλαβήσῃτε αὐτοὺς ἐπιπλησάσθων, κ. τ. λ. Ne vereamini illos objugare, et castigare cum severitate, non enim interficietis illos castigando, immò verò servabitis (lib. iv. cap. 11). It is said of Adonijah, the son of David, that his father had not displeased him at any time: but a learned prelate, who has discussed the subject of relative duties in the ablest manner, well observes, "That this is no example for other parents, unless their children behave themselves so as not to need reproof. Solomon was a great deal wiser than his father, and he advises parents never to regard the cries or pain of their children, when there was just occasion for it, or they were in danger of miscarriage. When parents see their children in hazard of falling into evil courses, they are not to consider whether what is most proper to reclaim them and prevent their misery, will grieve or anger them, but to venture that and do their duty. They are to have regard to what they intend should, and what in all likelihood will, follow, and that is amendment; and not to be considered how it will be taken at their hands. The good of their children is what the parent ought to regard; and though the method of procuring that may stir up their wrathful spirits, yet it is not to be declined on that account. The reasonable hopes of its yielding the fruits of righteousness and amendment to them that are exercised thereby, will justify what they do" (Fleetwood's Rel. Dut. disc. 4). The like may be observed of Eli's children, who, if their father had seasonably restrained and severely punished them in time, would not have made themselves so vile, or brought that severe judgment upon themselves and their father's house. Among the works of St. Austin we have the following dreadful instance of a parent's negligence, and a son's unheard-of villany occasioned by it: Cyrillus filium, ut scitis habebat, et eum unicum possidebat, et quia unicus erat, eum superfluè diligebat, et super Deum. Ideò superfluo amore incubriatus, filium corrigere negligebat, dans etiam potestatem faciendi omnia quæ placita essent illi. Filius luxuriosè vivendo consumpsit partem bonorum suorum: sed ecce ebrietatem perpepsus, matrem pregnantem nequiter oppressit, sororem violare voluit, patrem occidit, et duas sorores vulneravit ad mortem (Serm. de Cyril). I must observe here, as before on ver. 1, that precepts of correction are not to be extended too far, or understood too strictly or rigidly; this I thought proper to intimate, chiefly with regard to what our author has said on that head, lest injunctions, seemingly so harsh, should create an aversion in your minds to this wise and most valuable writer, who has

delivered so many useful truths for their benefit and improvement.

Ver. 13. *Chastise thy son, and hold him to labour, lest his lowd behaviour be an offence to thee.* *Παιδεύσον τὸν υἱὸν σου, καὶ ἐργάσαι ἐν αὐτῷ, is the same as ἐργάσαι ἐν παιδείᾳ, xxxiii. 25. "Εργάσαι ἐν αὐτῷ is not well translated, "hold him to labour;" it rather means, take pains with him to instruct him, and give him the advantage of a good education. The Tigorine version has, Erudi filium, et elabora in hęc, as if the copy it followed had, ἐργάσαι ἐν τούτῳ. The true reading of the next sentence is that of the Alexandrian MS. ἵνα μὴ ἐν τῇ ἀσχημασίῳ αὐτοῦ προσκόβῃς, lest you suffer through his disgrace, and be reflected on for your negligence of him, and his scandalous way of living. And thus Calmet, Instruisez votre fils, de peur qu'il ne vous deshonore par sa vie honteuse; and the Arabic, Ne tu ob insipientiam ejus crucieris. Among other questions proposed by Ptolemy Philadelphus to the LXX. interpreters for their determination, according to Aristæus's history of them, this was one, Quę sit maxima negligentia? and the answer was, Si quis filiorum negligens fuerit, eosque nullā in re erudit. Our author is thought by many to be contemporary with them, and by some to have been one of them (See Corn. à Lap. in loc.).*

Ver. 15. *Better is the poor, being sound, and strong of constitution, than a rich man that is afflicted in his body.* *Μεγαροτομομένους εἰς σώμα αὐτοῦ.* The wise man here gives the first place to health above all temporal blessings whatever, and this was the opinion of the greater part of the ancient philosophers. Thus also St. Ambrose, Prima sunt quę sunt animę bona; secunda quę corporis, salus, virtus, pulchritudo, &c. Tertia sunt quę accident, divitię, potestates, patria, amici, gloria (De Abrah. lib. ii.). Philo has the same division, ἐν Ἀβραάμ. The Hellenists call all distempers *μίστριες*, and there are frequent instances of this in the New Testament, Mark iii. 10. v. 29. 34, *ἄρας εἰς εἰρήνην, καὶ ἰδοὺ ὑγιής ἀπὸ τῆς μίστριδος σου*, where *εἰς* is used for *ἐν*, as in the passage before us; and Luke vii. 21, *σοῦον καὶ μαστίγωμα* are coupled together as synonyms (see Ps. xxxix. 10. 2 Macc. vi. 30). The perjured wretch in Juvenal maintains a contrary opinion from our author with regard to the blessing of health, when he says, that it is better to be sick with the rich, than poor and in good health; so he can have but money, he compounds for blindness, lameness, or any bodily infirmity: Et phthisis, et vomica putres, et dimidium crus, are nothing with him, if attended with this (Sat. xiii.). But neither is the poet of this opinion himself, whose wish and prayer are, Mens sana in corpore sano (Sat. x.), nor any who have long known the want of health. Even a rich man with the gout would gladly, under a severe fit of it, change condition with one of his vassals, could he at the same time dispose of his pain.

Ver. 18. *Delicotes poured upon a mouth shut up are as messes of meat set upon a grave.* Riches locked up in a sick man's coffers are equally as useless to him as victuals set upon a dead man's tomb for his repast. For to a mouth shut up, as those of sick persons may in some sense be said to be, what signify the greatest rarities, or any niceties in store, either of wine or provisions, since a sick stomach cannot relish them? They are to one grievously afflicted, either in body or in mind, as insignificant and useless as if set before a mouth actually closed, or like those messes which the piety of the heathens set before their dead. The wise man here refers to the parental or sepulchral entertainments which were anciently much in vogue in the eastern and other countries, and particularly amongst idolaters whose notion was, that the souls of the departed wandered about their sepulchres, and wanted a proper sustenance; and that it was a pious office to place bread and wine over their graves for their support and refreshment (Varr. De Ling. Lat. lib. v.). The learned Spencer thinks that the Baalim, or hero-gods of the ancients, were designed to be honoured and propitiated by dedications or parentations of this kind, particularly Isis and Osiris (De Leg. Heb. see Deut. xxvi. 14). Epiphanius has a passage which expressly mentions this superstitious custom: the eatables, says he, they burn, and the wine they consume by way of libation; in this they do the deceased no good, and injure themselves. What he farther adds is very particular,—that when they bring these accommodations they call upon the dead person by name, for whom the feast is designed, *ἀνάστα, ὁ δέστω, φάγε, καὶ πόθη, καὶ εὐφράνθητι*, "Arise, such a one, eat, drink, and rejoice" (In Anacrat.). They were so extravagantly credulous as to believe the dead took pleasure in these repasts, and that the phantoms came to eat and drink voluptuously, whilst their relations feasted on the rest of the sacrifice, and ate in common, sitting round the

pit or hearth, discoursing of the virtues of the person they came to lament. Besides the eatables, and the ceremony of pouring out the blood of the victims, it was customary at these solemnities to pour out wine, oil, honey, milk, or some other liquors in use, which sometimes they contented themselves with offering only, imagining their condition, as dead persons, would not so well admit of gross food. Such was the superstition among the heathen on this head. Among the Jews and first Christians, these repasts were only charity-feasts, designed principally for the benefit of the poor. The faithful were convinced that the dead could receive no advantage from nor partake of these feasts, and continued them only for the service of the living poor, who came to the place of interment to be fed and refreshed. Mention is made of them, vii. 33. Tob. iv. 18. Bar. vi. 26, not as any superstitious custom, but as a laudable rite for the help and maintenance of the poor. This custom prevailed among the Phœnicians, and from them passed to the Carthaginians, and other people of Africa. One meets with the remains of it among the Christians there in the time of St. Austin; but that father quite abolished this ancient custom for its abuse (Aug. De Mor. Eccl. xxiv. Serm. 15).

Ver. 19. *What good doth the offering to an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.* As an idol cannot partake of the burnt-offering (for so *κάρπασις* and *κάρπωμα* are used by this writer, xlv. 16. Lev. iv. 10. 18. xvi. 24. xxii. 22, equivalent to *ἀλοκαύτωμα*), so he who is encompassed with infirmities and afflicted with sickness, as the margin has it, he whom God visiteth or chastiseth in his wrath with bodily evils (the Vulgate adds, portans mercedes iniquitatis, as if his sickness was brought upon him as a punishment for his wickedness), cannot relish any good cheer or fine entertainment, nor indeed taste any pleasure in life (ver. 17). He seeth the spread table, and the guests elegantly regaling themselves, and laments his loss of appetite and weakness of stomach, as the eunuch does his impotency upon the sight of a fair object. *Καὶ στενάσω, at the end of the comparison, ver. 20, I suspect to be an interpolation, as it occurs just before, and the sense is more complete without it.*

Ver. 23. *Sorrow hath killed many, and there is no profit therein.* This is spoken by the figure *liotes*, for sorrow is not only not profitable but actually hurtful, and the effects of it very dangerous, for sorrow has brought death upon many persons by the illnesses which it has occasioned; it has likewise ruined the souls of many through the despair which it has cast them into, and put them upon hurrying themselves by violence out of the world, through the disrelish of a bitter life. Nor will sorrow be found of any service with respect to the evils or pressures of it; for if they are present, it is to no purpose to grieve, since we can neither remove nor remedy them thereby; and if they are future, such as we apprehend are coming, sadness is still fruitless, since it has no power to prevent them or keep them back; and perhaps they are imaginary evils only which are dreaded, and may never happen; and if real ones, the anticipating misfortunes is making them double. Calmet well observes, that there is but one species of sadness which religion authorizes, and is of service, and that is contrition and sorrow for sin. To be sorry after a godly manner, or, as the margin has it, according to God, is profitable in the highest degree, for such a pious sorrow "worketh repentance to salvation not to be repented of" (2 Cor. vii. 9, 10), but the sorrow of the world, arising from accidents and misfortunes, past, present, or future, is not only useless, but very injurious; and, according to the same inspired writer, "worketh death." The most sovereign remedy for sadness, which embitters every man's cup more or less, is a good life, a pure conscience, and a firm and unshaken confidence in God. Some of the ancients have remarked, that sadness (not a religious one) is an enemy to the Holy Spirit, and that the spirit of prophecy in particular will not abide in a melancholy temper; and accordingly it is observable of the prophet Elisha, that he could not prophesy till a minstrel was brought to him, and the harmony of music had calmed his ruffled and disturbed mind, and had elevated his soul to a proper and becoming pitch (2 Kings iii. 15).

Ver. 25. *A cheerful and good heart will have a care of his meat and diet.* To sadness, carefulness, envy, wrath, and other tormenting passions which destroy the health, hasten wrinkles, and occasion a premature old age, the wise man opposes a cheerful and merry heart. The Hebrew expresses this by a "good heart," and so it is generally rendered by the LXX. (Deut. xxviii. 57. Judg. xvi. 25. xviii. 25. xix. 6. 9. Ruth iii. 7). The sense here is, that a

gay, open, and merry heart, instead of being subject to and indulging perplexing cares, instead of falling into indolence or carelessness, through grief or loss of spirits, regales itself with good cheer and pleasantries of discourse, amidst a circle of companions and friends: a person of such a temper has a continual feast, and thereby enjoys a better share of health, and consequently a longer term of life. According to Grotius the sense is, That one of an easy temper is satisfied with all before him, at his meals he minds nothing else: animus est in patinis, all other thoughts and cares are then thrown aside and forgot. Bosuet thinks the wise man here advises to have a regard to what one eats, to observe a proper regimen in diet, which contributes greatly to health. The Syriac renders, Cor bonum, multi suntu cibi ejus, et omne, quod comedit, ostendit super corpus ejus: That one of a merry heart has the keener appetite, and is the better for his eating, and shows it by his size and complexion; like that of Solomon, "A merry heart does good like a medicine" (Prov. xvii. 22). There is a strange transposition of chapters and verses in the six following chapters in the several Greek copies and the Vulgate; nor has the latter part of this escaped the confusion. At ch. xxviii. they agree again, and proceed regularly to the end.

CHAP. XXXI.

Ver. 1. *Watching for riches consumeth the flesh; and the care thereof driveth away sleep.* In the former chapter the author mentions several causes which injure health, such as sadness, anger, envy, cares, &c. Here he continues the same subject, and instances in covetousness, gluttony, and drunkenness, which are equal enemies to health, and opposes to them temperance and a prudent and discreet use of the good things of this life, which are the proper means to preserve it, to procure content and satisfaction, and to prolong life. The observation of this writing upon the care and solicitude which attend the getting and keeping of riches, is very just. See James v. 3. where the apostle says, that "the rust of gold and silver shall be a witness against rich men, and shall eat their flesh as it were fire," καὶ ὁ ἰὸς αὐτῶν φάγεται τὰς σάρκας, ὑμῶν, where ὁ ἰὸς, by a metonymy, significeth a carking, solicitous care of heaping up riches, and is described, as here, to consume and eat the flesh. And thus *arugo* is used by Horace, Animos arugo, et cura peculi cum senel imbuerit. And so Plutarch, Ἰσχυροὶ βλάπτει τις τὸν πλοῦτον ἀγαθὸν εἶναι μέγιστον; τοῦτο τὸ ψεύδος ἰὸν ἔχει, νέμειται τὴν ψυχὴν (περὶ δευσιδαιμονίας). In St. Matthew, the deceitfulness of riches is compared to thorns which tear the flesh.

Ver. 2. *Watching care will not let a man slumber, as a sore disease breaketh sleep.* Μείριμα ἀγρυπνίας ἀπατήσκει νωσταγμῶν, would be literally and more properly rendered, according to Calmet, Junius, and Grotius, Care and watchfulness will demand or require sleep; but Grabe does not approve of this reading; the true one he says is, ἀπαθήσκει, *avertet* (Prolegom. tom. iii. cap. 4). According to the sense of our version, the reading of the next sentence probably should be, καὶ ἀγρυπνία βαρὺ ἐκνήψει ὕπνον. And so Hoeschelius says one MS. actually has it. The oriental versions likewise confirm this, *Ægritudo gravis somnum adimit*. And the Vulgate favours it. Junus follows the common reading, and has, Infirmitatem gravem elicit somnum, which affords a very good sense; viz. that sleep driveth away a sore disease, moderates the anguish and danger of it, as being the most simple and natural remedy for trouble, care, labour, and even sickness; according to that observation on Lazarus, John xi. 12, "If he sleep he will do well." Sophocles calls sleep ἑτηρῶν νόσον. And Euripides, νόσον ἐπικουρον. Curtius says of Alexander's soldiers, when he was very dangerously ill, Non prius (à regia) recesserunt, quam comperit esse somno paulisper requiescere. Hinc certiorum spem salutis ejus in castra retulerunt.

Ver. 3. *The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicacies.* Ἐν τῇ ἀναπαύσει is inaccurately rendered here, "when he resteth," and by the Geneva version, "in his rest;" it meaneth, that, after his great labour in gathering riches together, he retireth from business, and leaves it off, to enjoy them, and censeth to labour and toil any more. And so the oriental versions understand it, Demum quiescit ad percipiendas delicias. And thus ἀνάπαυσις is taken, xi. 19, and the rich man's finding rest, is explained by his eating from that time continually of or enjoying his goods; see Luke xii. 19, where he who had much goods laid up for many years, sings at length his requiem to his soul, ἀναπαύου, φάγε, τίς, εὐφραίνου; and thus Ephraim, εὐφρακα ἀναψυχῆν, i. e. ἀνάπαυσιν ἑαυτοῦ, Hos. xii. 9, and so the man in Plautus,—Dehine

certum est otio me dare, satis partum habeo: and Horace,

"Hæc mente laborem
Sese ferre, senes ut in otia tuta recedant,
Aiuat, cum sibi sint congesta cibaria." (Sat. lib. i.)

Ver. 4. *The poor laboureth in his poor estate; and when he leaveth off, he is still needy.* Ἐκοπίας πτωχός ἐν θάρσει βίου, i. e. "in want of things necessary for life;" so βίος frequently signifies in this book. See Prov. xxiii. 3, where *deceitful meat* is by the LXX. rendered ζωὴ ψεύδους. The rich and the poor both labour, but with different success; the rich takes pains to increase his riches, and to put himself in a condition to enjoy with comfort, in the decline of life, what he has got, and to live on the fruits of his labours the remainder of his days: the poor labours for a bare subsistence, and cannot get forward so as to lay up a stock, or viaticum, for his future necessities; and when he is old, instead of tasting the sweets of repose, and living upon what he had beforehand provided, he finds himself in the same state of poverty as he set out with, and is obliged to repeat his daily fatigue, though his strength almost faileth him, and he is but a shadow of his former self. Vatablus and Drusus understand this and the foregoing verse thus: There are some so lucky as to have success in every thing they undertake, and others who are always as unfortunate; the former heap up riches, often unexpectedly, and wealth comes to them without their seeking; the others continue poor, though they take never so great pains; some misfortune or other pulls them back, and fixes them to their former wretchedness (xi. 11, 12). This inequality in their states is the appointment of God's providence; his blessings upon a man's labour, or the want of it, make the difference (xi. 14. Ps. cxxvi. 1, 2. Prov. x. 22).

Ver. 5. *He that loveth gold shall not be justified,* i. e. Will not be just. Non erit justus, Jun. and the Syr. Non erit insons. According to that of Solomon, "He that maketh haste to be rich shall not be innocent" (Prov. xxviii. 20). His eagerness to accumulate wealth will put him upon many acts of fraud, violence, and injustice. Nunquam pudor esse propterantis avari.

He that followeth corruption shall have enough thereof. Ὁ ἐπὶ κοινῶν διαφθορίαν, αὐτὸς πληροῦσεται. The copies vary here; some have σίτος, others αὐτὰ, all of them, as I conceive, wrong; the true reading seems to be, αὐτὸς πληροῦσεται, which our translators follow, and so Dr. Grabe, from conjecture, restores the place. Διαφθορά, which is here rendered *corruption*, by a figure means corruptible things, φθαρτά, as silver and gold (1 Pet. i. 18), and the sense is, He that is so intent upon getting riches shall be corrupted, seduced, and betrayed, by them. Per easdem seduceur (Syr.). Grotius conjectures the true reading of the Greek to be, ὁ ἐπὶ κοινῶν διάφορον, αὐτὸς ἀποσθηνάσει, i. e. "He that loveth money shall fall," or will transgress often; διάφορον is used in this sense, vii. 18. xvii. 1. xlii. 5. 2 Macc. i. 35. iii. 6.

Ver. 6. *Gold hath been the ruin of many, and their destruction was present.* Πολλοὶ ἰδόντων εἰς πτώμα. There are many fine sentiments in the heathen writings upon the immoderate or unlawful pursuit of riches; but that short one of St. Paul's, 1 Tim. vi. 10, is beyond all, βίσα πάντων τῶν κακῶν ἰστέν ἡ φιλαργγία. Some copies read here, πολλοὶ ἐδίδησαν χάριν χρυσίου, which Junius follows; i. e. Covetousness hath put many upon stealing, and other crimes, which have been the occasion of their being imprisoned, and laid in irons. Thus Calmet, Plusieurs ont été mis dans les liens à cause de l'or. Many also have suffered death for the crimes which they were drawn into by the charms of gold, and though their destruction was plainly before their face, ἐγενήθη ἀπόδειμα αὐτῶν κατὰ πρόσωπον αὐτῶν, and they knew their fate, yet they were run upon it for the sake of money.

Ver. 8. *Blessed is the rich that is found without blemish, and hath not gone after gold.* Ὁς ὅσιον χρυσίου οὐκ ἐπορεύθη. This phrase is often used in scripture, and generally in a bad sense, denoting the following some idol, or using some idolatrous practice. In ver. 7 gold is called a stumbling-block or an abomination; and they that are too fond of it are said there to sacrifice to it as their idol. And by St. Paul, covetousness is expressly called idolatry, Col. iii. 5. The going after gold means, the setting the heart upon it, and trusting in riches. And so the Vulgate expounds it, Beatus (dives) qui post aurum, non abiit, nec speravit in pecuniâ et thesauris. The temptations to sin, occasioned and administered by money, are so many and powerful, that nothing is more rare or more worthy of commendation than a man that is rich, and at the same time innocent, just, and humble. He that can possess abundance without being attached to his wealth, or puffed up by it, and can part with it without much regret and concern, is truly perfect.

To be poor in spirit amidst a flow of riches, to be humble in a high estate, to be in the midst of fire without burning, in the midst of flatterers without being exalted with pride, and in the thickest of temptations without falling by any of them; to have the power of doing evil with impunity, and not to make use of it to any bad purpose; of such a behaviour a man may justly glory, *ἔστω εἰς καύχασμα*, let him have his due praise. As such instances, of vice carriage and superior virtue are very rarely to be met with, in an overgrown fortune, well may the wise man ask in the next verse, who or where is the unblemished rich man? and we will call him blessed, for he is a sort of miracle, and has performed wonders.

Ver. 10. *Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? and done evil, and hath not done it?* This is not spoken of human frailty in general, but of men's propensity to sin in money matters only; and so St. Austin confines it: he interprets this passage of concealing or withholding what is another man's right. "If you have (says he) restored to your neighbour his own, when nobody but you two were together at the delivery of it, and God only was witness;—if you have restored to the son after the death of his father what he had deposited with you, and the son knew nothing of it;—or if you have met with a purse of money accidentally upon the road, and nobody saw you take it up, and deliver it to the right owner as soon as you could discover or overtake him, then this eulogium of the honest and perfect man belongs to you" (Com. in Tit.). We find many such cases put and determined in the writings of moralists; and several instances occur of heathens, whom no law bound but that of natural conscience, who have acted disinterestedly upon such occasions; and, from a principle of honesty, have nobly withstood an advantage they might have made. When an ignorant or needy person hath offered things to sale for less than the value, they have generously corrected the mistake, showed the real worth, and paid the full price (Vit. Isid. ap. Phot. Cod.).

Ver. 12. *If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it.* Literally the translation is, Dost thou sit at a great table? open not thy throat upon it; i. e. Do not show thyself greedy or voracious of what is set before thee, by eating too much because thou seest such plenty. We have the like advice, Prov. xxiii. 1—3. Or the sense may be, Do not show thyself an epicure or glutton, by talking too much about victuals, or commending too savourily and lusciously what is before thee on the table. For though it may be an instance of civility and politeness to seem pleased with the entertainment in general; yet to dwell upon the pleasures of eating, the charms of a well-spread table, and the regaling the appetite; to enlarge upon the excellency of this dish, and the delicacy and rarity of that, and the great satisfaction arising from tickling the palate by such a pleasing variety—betrays rather gluttony than any useful knowledge or valuable accomplishment. Or if with Calmet we suppose a Hebraism here, and understand *πολλὰ γε* in the sense of too much, as *ἄρ* (*multum*) is used, Numb. xvi. 7. Deut. i. 6. ii. 3, the meaning then will be, Do not, when you see the quantity of victuals and variety of dishes on the table, exclaim and find fault that too much is provided, which shows either covetousness or jealousy in you: it looks as if you expected or dreaded the like expense, that you are vexed, as apprehending an equal obligation upon you to make the like provision in your turn; or that you are jealous and envious at the other's superior fortune and grander way of living, and therefore condemn the entertainment for its profusion and prodigality, as not being able to give the like yourself, or unwilling through want of spirit. Whether it be jealousy or avarice that occasions your reflections, nothing can be more disagreeable than such a temper. In the following verse it is called a wicked or an evil eye, and so the Hebrews term it (see xiv. 8, 9. Prov. xxxiii. 6. Matt. x. 15). One cannot have a stronger instance of an evil or covetous eye, grudging and exclaiming against every appearance of expense, as so much waste and profusion, than in the traitor Judas, who had indignation against the pious disciple for anointing the feet of Jesus with costly ointment: "Why was this waste of the ointment made?—why was it not sold for three hundred pence, and given to the poor?" not that he cared for the poor, but was an envious thief (John xii. 5, 6). His eye was evil, because she was so hospitable and good. Athenæus remarks, that the Egyptians did not set their dishes upon the table as is the modern custom, but they were carried round the company, that the guests might help themselves (lib. iv. cap. 13). Our author wrote this book in

Egypt; but it is manifest from this verse, and the context, that he refers to the manner of sitting at table and serving up dishes on it, according to the custom of the Greeks, who in the time of this writer were masters of Egypt, and had introduced their customs into it.

Ver. 13. *Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth on every occasion.* *Διὰ τοῦτο ἀπὸ παντός προσώπου δακρύσει.* This cannot be true spoken of the eye in general, nothing being more excellent in its kind; it must therefore mean an evil or niggardly eye. The sense is, What is more wicked than such an eye? or rather, as the Bishops' bible has it, "What thing created is worse than a wicked eye?" The Syriac and Arabic add, that God hates such an eye, probably because he hates every thing that is evil. The next sentence, "Therefore it weepeth upon every occasion," is far more obscure: *πρόσωπον*, it is certain, is applied to things inanimate: Grotius says, *Omne id quod exterius spectatur, aut indicium præbet, vocant Hebræi Πάνω, Græci πρόσωπον* (Com. in loc.; see Leigh's Crit. Sac. in voc.). Thus the shew-bread, because it was to be set before the face or in the presence of the Lord continually, in Hebrew is called the *bread of faces* or of presence; and by the LXX. *ἄρτος ἑνώπιος* (Exod. xxv. 30). Now if *πρόσωπον* be taken in this larger sense, the marginal reading, "before every thing that is presented," will afford a plain and natural sense; viz. What is more wicked than an eye which lusteth so to gratify a gluttonous appetite in eating of every dainty which is set before it, that it will even weep if it imagines it shall not be satisfied? This sense seems confirmed from Prov. xxiii. 1, where *παρὰ θέμενά σοι*, i. e. "what is set before thee," as our version has it, in the Hebrew is *אכר לנפך*, *quod ad facies tuas*, as Pagnin renders. Messieurs of Port-Royal apply this passage to the master of the feast himself,—that being a covetous, jealous, and suspicious person, he is so affected with the countenance and behaviour of the guests whom he has invited, that he cries, or is ready to cry, whether they eat too much or too little, are too free or too sparing, too merry or too sad. Grotius likewise expounds it of a covetous entertainer, who weeps at every thought or appearance of expense, *ab omni conspectu, sc. impendii*. Or may we not understand this verse of the lust of the eye in the first transgression, that as a natural punishment for his then wickedness, tears flow from every face? or, putting *ἐπὶ τὸ ἀπὸ*, that every eye sheds tears? *μνήθητι* seems to point to some fatal time, and what time have we so much cause to remember?

Ver. 14. *Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.* *Ὁὐ εἰς ἐπιβλέψῃ, μὴ ἐκτείνας χεῖρά σου, καὶ μὴ συνθίβῃς αὐτῷ ἐν τρυβλίῳ.* The rendering of the Bishops' bible is more explicit and plain, "Lay not thine hand upon every thing that thine eye seeth," probably following a copy which had *ὃ εἰς ἐπιβλέψῃ*, which may seem to be countenanced by *αὐτῷ* in the next sentence. *Συνθίβῃς δαί* is not to *thrust*, as we translate it, and as the Syriac also has it, but to be squeezed or pressed; or, taking it in the middle voice, to squeeze or press. Perhaps the author means, that persons should not be so eager as to press their hands one against another in the dish. But how are we then to understand *αὐτῷ*? Vulgate omits it, and some copies instead of it read *ἐν τῷ τρυβλίῳ*, which gives an easy sense. Our translators render *with him*; but who is the person intended by *him*? Neighbour is mentioned in the following verse but not before. Arabic puts *socios* for it, which has a good meaning; but the best way, as I conceive, of settling the difficulty will be to join *αὐτῷ* with *τρυβλίῳ*, and then the sense will be, Do not scramble or crowd hands in the very dish, which shows not only great rudeness, but voraciousness. The advice, as contained in the whole verse, seems to be this; Cast not your eyes on the nicest dishes, nor long after the best morsels therein, nor rudely seize on what pleases you most; but, with regard to eating, restrain both your right hand and right eye: for even in this sense, of curbing the appetite, the learned Spanhemius understands that precept of the gospel. Grotius expounds the passage of contending or striving with others for a place at table, which too is rude, vulgar, and shows the want of true taste and breeding.

Ver. 15. *Judge of thy neighbour by thyself, and be discreet in every point.* *Νοεὶ τὰ τοῦ πλησίον ἐκ αὐτοῦ, καὶ ἐπὶ παντὶ ῥήματι διανοεῖ.* This maxim, as it is of excellent use, *ἐν παντὶ ῥήματι*, in every thing, or upon all occasions, and of great moment in the conduct of life, so it is no less serviceable when applied to eating, of which, from the context, it must be understood. And in this light the sense is, As you would not like to see another greedy and voracious

scious, and seizing at your own table what is most delicate, or to his gait; so from hence form your own conduct, not to offend in the like particular, nor take the same indecent liberty; as you do not approve of such freedoms in others, so imagine they will condemn the like in you. Thus Junius, *Ex tempore de aliis judica, qui nolles ab altero patinam exhauriri.* And the Arabic, *Sciās portionem sociorum tuorum parem esse tuā, idemque eos velle ac te.* If I should take it ill,—*Positum ante me quia pullum in parte catini sustulit esuriens: I should not snatch at any rarity from another's plate. And if I should be displeas'd at another's taking before me, or from me, what pleases his taste most, I ought not to be so selfish as to take what is most nice for mine own palate.*

Ver. 16. *Eat, as it becometh a man, those things which are set before thee: and devour not, lest thou be hated.* The Vulgate adds very properly, *Frugi, utre quasi homo frugi his quæ tibi apponuntur; i. e. Use with temperance, or as a temperate man should, what is set before thee. Though the sense of the present rendering may very well be justified; i. e. Eat, as a man should, with decency and moderation, and devour not like a beast of prey, which seizes on every thing before it. A sober and discreet person eats to satisfy nature only; an intemperate one to pamper and inflame. When Socrates one day invited a number of friends to dine with him, his wife was concerned how she should entertain them, and provide for them suitably to their rank:—If they are temperate and modest, says the philosopher, there is enough; if they are not so, they are not worth troubling ourselves about them (Ap. Laert. lib. ii.). This reply was proper from one whose maxim it was, that a man should eat only to live, not live only to eat. St. Austin laments the great power of the sensitive appetite, even over himself, and his impotency to subdue it, and says, that the victory over it is truly praiseworthy, and the effect only of God's grace: *Certo quotidie contra concupiscentiam manducandi et bibendi . . . et quis est, Domine, qui non rapiatur aliquantulum extra metas necessitatis? Quisquis est, magnus est, magnificet nomen tuum* (Confess. lib. x. cap. 31).*

Ver. 17. *Leave off first, for manner's sake; and be not unsatiable, lest thou offend.* Either the master of the feast or his guests, through voraciousness. As it is not expected or required that you should cease eating as soon almost as you are set down, which may be a sort of silent rebuke to the rest of the company, as if they ate too much, and interpreted as if you were not pleased with what was provided; so neither shouldst thou make thyself remarkable by eating more, or longer, than others, which is yet more impolite: modesty and a respect for the company demand this. Thus the Tigurine and oriental versions, *Modestie causâ desiste primus.* To have done last, or help one's self first, equally offends against decorum and good breeding. True politeness is always attended with a decent modesty; and such as betray a want of this virtue through self-indulgence, and a contempt of others, can never be thought perfectly well-bred or thoroughly accomplished. Clemens Alexandrinus spends a whole chapter in laying down rules for temperance and sobriety, and has intermixed some which regard decency and politeness, and particularly instances in intemperance, as a breach both of duty and good manners (Pædag. lib. ii. cap. 2). Ovid's advice is not very unlike that of this wise man's:

*Neve diū præsume dapes sed desine citrà,
Et capias paulo, quàm cupis esse, minus.*

Ver. 20. *Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.* ὕπνος ὑγιαίνας, the sleep of health, somnus salubris, as the Syriac has it. Horace's description of the temperate man is, that, after his being refreshed by sleep,—*Vegetus præscripta ad munia surgit*, Sat. lib. ii. 2, where he mentions the very same inconveniences attending luxury as the wise man here does, and the contrast is most beautifully drawn. Pliny mentions, as the consequence of too much or too high feeding, *furiales somni, iniques nocturna.* Porphyry's comparison is very just, that a full meal is like Sisera's banquet, at the end of which there is a nail struck into a man's temples. A philosopher's trait, therefore, says Plato, is preferable to that of any other person, because there is no remembrance of it after in the head, whatever there may be in the memory; and the guests even enjoy in the next day, by perceiving no bad consequences from it. Nothing is more frequent in the heathen moralists than to advise their friends not only to practise temperance, but to be able and willing to bear

even hunger and thirst, because such a habit wonderfully advances a man in the study and practice of wisdom: for the mind is then best enlightened when it is free from the burden of meat; and to pamper and regale the body is but to make the prison of the soul the stronger. "No man (says a pious prelate) ever repented that he rose from the table sober, healthful, and with his wits about him; but many have repented that they sat so long, and continued that bad custom, till their health, their understanding, their virtue, and their God, departed from them" (Bishop Taylor's Serm.). And, to finish the character, the epicure, after his full meal, ἀσθμαίνει, pants for breath, a prelude of what is coming upon him, and is on a sudden surpris'd with a stroke of an apoplexy, or found dead in his bed.

Ver. 21. *And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.* Εἰ ἰβιάσθης ἐν ἐδωμαῖον ἀνάστα μεσοπορῶν. If you have been constrained or over-persuaded to eat, and through the impertinuity of others have overcharged your stomach, and find it out of order, rise from the midst of the company the very first opportunity you can with decency. The wise man in the foregoing verses had in the strongest manner recommended sobriety and temperance; but as it may sometimes happen, even to the most regular persons, to be engaged unawares in some sort of excess, through inadvertency, too much complaisance, or the influence of example, here he advises instantly to unload the stomach upon such an occasion; but he neither approves of the excess, nor of the unseemly way to remove it, but only by way of physic and necessity, he thinks it more advisable to avoid illness by easing the stomach privately, than to keep in it what may not only be disagreeable and troublesome, but dangerous and hurtful; not to attempt to cure indigestion by a free glass, but to remove the mischief from intemperance by a timely discharge. Debauches always hurt the constitution, and therefore it is better to prevent them altogether by abstaining from that excess, which cannot be indulged without danger, nor cured but by a remedy which carries something disagreeable or shameful in it. Calmet observes, that ἐπεσον is not in the Vatican or some other editions, which he thinks the copyist might drop, as carrying in its notion something unseemly: but, if this was their reason, they were too nice and delicate; even the scripture, which is remarkable for its care in this respect, scruples not occasionally to mention it (Prov. xxiii. 8. Isa. xxviii. 8); nor is the mention of the remedy to be condemned, which upon such an accident is allowed to be highly proper; but the occasion, the eating and drinking to excess, which is so faulty. The advice, according to the oriental versions, is, to retire from company, to go to bed, and sleep off the debauch.

Ver. 22. *In all thy works be quick, so shall there no sickness come unto thee.* Whenever thou findest thy stomach disordered through intemperance, follow instantly the prescription above advised, so shalt thou escape sickness, or some bad consequence, that might have fallen upon thee. The context necessarily requires this, as the primary sense. It may, indeed, mean in general, *Be active and diligent in all thy undertakings* (see the like expression, Prov. xxiii. 29), so shall thy work succeed better, and thou shalt even improve thy health thereby; or if, with the generality of expositors, we understand this purely of bodily exercise, the observation will be just in the following sense.—*Be active, athletic, and laborious; let exercise be your physic, and you shall escape thereby a number of diseases: for in reality the greatest part of men's illness arises either from intemperance, spoken of before, or from indolence, which may be supposed to be condemned here; where both these, viz. temperance and exercise, are joined together, we have reason to expect health, and there is a comfortable prospect of a vigorous old age.*

Ver. 23. *Whoso is liberal of his meat, men shall speak well of him, and the report of his good housekeeping shall be believed.* The psalmist says, "So long as thou dost well unto thyself, men will speak well of thee;" but it is no less true, what the wise man here observes, that he that does good unto others shall have their praise and commendation (Ps. xlix. 18). As the liberal man is called λαμπρὸς ἐπ' ἄρτοις, so the same metaphor is continued in καλοῦν, which means beneficence, and by St. Ambrose is rendered *bonitas*. To this is opposed *πονηρία*, in the following verse, which means sordidness and covetousness, as it does, ver. 13, above. By ἄρτος, here rendered *bread* simply, we are to understand victuals or provisions in general, and so it is often used, as in that description of Joseph's entertainment of his brethren, it is said, "He ordered to set on bread" (Gen. xliii. 31); and in that petition of the Lord's prayer, "Give us this day

our daily bread." Solomon expresses himself in the same manner, and upon the like occasion, "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor" (Prov. xxii. 9). The sense of the whole verse is, That the good, beneficent, and charitable man, who dealeth his bread to the hungry, and takes all opportunities of helping and obliging others, will have many advocates; men will always be disposed to believe, and report every thing to his advantage; there are so many instances of his goodness, and so many known proofs of his generosity and kindness, that his credit is firmly established, and his name will be always mentioned with honour. Whereas niggardliness will as certainly disgrace a person; his hard heart and mean actions shall raise him many enemies; nothing can be said of the miser so bad, but will be believed and propagated, and many things shall be aggravated or invented to make him appear still worse, and more pinching than he really is.

Ver. 25. *Shew not thy valiantness in wine;*] Value not thyself upon a strong head, much less affect the character of a hard drinker, nor pride thyself in being able to bear much liquor, without being disordered or disguised; provoke not others on that account, *mero certare*, to drink with you, by challenging them to trials of that sort; for the account of temperance is not to be taken from the strength of a man's head, but from the measures of religion; and though men may not force their understanding, nor disorder themselves by very plentiful draughts, and, by a particular strength, I will not call it happiness, of constitution, be able to talk still, and transact business and the affairs of the world, yet may they be intemperate notwithstanding, as not being fitted for the things of the Spirit, nor the work and business of God; and though they offend not in the mere act, they are devoid of the spirit of sobriety. We may properly distinguish between the drunkard and the hard drinker; the former drowns his sense in his cups, and does it often; he loses all that distinguishes the man, his reason, his speech, his erect posture, and often his sense of duty and religion. This indeed may sometimes happen through a head naturally weak, or made so by repeated debauches, but still it is drunkenness; for it is not the quantity of intoxicating liquor, but the being disordered, and the habit and custom of it, that denominates the drunkard; he is not such merely from an accidental slip, for even good men, such as Noah, have been so surprised, but from indulging and continuing in a known infirmity, and not prudently guarding the weak part, where he is sensible his failing lies, and thereby is oftener exposed to disgrace and sin. The hard drinker, on the contrary, is one who sits long and drinks deep; he gives and receives challenges, and comes off conqueror; he is fond of a round of company, and is the last to break it up; one shall perceive little or no alteration in him after a hard service, no want of reason or memory, no faulting in his voice, no doubtful or uncertain steps; he seems comparatively cool and unconcerned, is scarce warm or elevated, and yet, considering the quantity consumed, and the time lost at it, such a one deserves not to be called a temperate person, as he is immoderate in the use of those good things which God intended only for refreshments; and though he be so fortunate, through the advantage of a strong head, not to appear a drunkard, yet he will scarce escape censure and reflection, nor the wo denounced by the prophet upon such as "are mighty to drink, and men of strength to mingle strong drink" (Isa. v. 11, 22).

Ver. 26. *The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.*] According to Jansenius, the sense is, That as the blade is proved by dipping, and contracts more toughness thereby, so the hearts of men, by being drenched in liquor, fiunt ad nocendum promptiora, become more quarrelsome, and inclined to mischief. But the meaning, I conceive, rather is, As the fire proves the temper of the blade, and the smith easily distinguishes upon trial the goodness of the steel, so does wine, immoderately taken, lay open men's hearts, and discover their temper and humour without disguise. The common reading of the Greek in almost all the copies, is, *καμινος δοκιμάσει σιδηρωμα εν βαφει, οτιως οινος καρδιας εν μάχη υπερφάνων*, but the true reading seems to be, *καμινος δοκιμάσει σιδηρωμα εν βαφει, οτιως οινος καρδιας υπερφάνων εν μέθῃ*, for (besides that Clem. Alex. quoting this passage omits the words *εν μάχη*) quarrelling, that certain attendant upon drinking, is mentioned ver. 29, and so is needless here. The Vulgate seems to have followed a copy that read in this manner, *Vinum corda superborum arguet in ebrietate potatum*, which Junius and our translators follow; and thus Calmet takes it, *Le forgeron distingue aisé-*

ment une bonne arme, et un bon trenehant, par le feu et par le trempé; ainsi le vin decouvre le cœur les superbes dans l'ivresse. The old adage says, *in vino veritas*; but experience shows that men at that time do not always speak the truth, but often exceed it; their conceit of themselves is much raised, and they are apt then, through self-sufficiency, to boast of imaginary accomplishments, and to deliver themselves not only with freedom and boldness, but often with rudeness and insolence; and therefore the author, not without good reason, inserted *καρδιας υπερφάνων*. Of all the poets Theognis comes nearest this writer on the subject, who uses the very same simile, to show that wine discovers the thoughts even of the most cautious and wise (Ivovp. 499).

Ver. 29. *Wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.*] See Prov. xx. i. xxiii. 29. Hor. Carn. lib. i. 18. And thus Philo, *ιδέιν μέντοι και τοῖς ὑπερβολοῦσι πολυοῦντα, κ. τ. λ.* Videmus istos qui quotidie descendunt in certamen temulentiae, et hoc agunt solum ut vini plurimum in ventrem ingerant, symbolas conferunt tanquam in aliquid utile, muletari tandem rebus omnibus, opibus, corpore, animâ. Hæc enim conferentes, et rem familiarem minuunt, et corporis vires per delicatum vietum frangunt, atque molliunt, et animas, hiberni torrentis in morem, immodicis epulis inundatas, demergunt in barathrum (Περί μέθης). St. Chrysostom observes very justly, that men are afraid of natural death, and yet they ought to fear that less than a death which happens to them by intemperance: the former strikes by an inevitable necessity, the latter is hastened by a voluntary corruption; the one is by the appointment of God, the other through the instigation of the devil; the former is a separation of soul and body, the latter a shameful destruction both of the one and the other; by the former the soul being disengaged from the body becomes more free, and, if righteous, approaches to the likeness of angels; in the latter, the soul is wholly immersed, sunk, and lost in the irregularities and disorder of the body; its reason is clouded, its will enslaved, and the soul abandons itself to anger, pride, lust, and other criminal passions (see Hom. 29, in Gen. ix.).

Ver. 31. *Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him not despiteful words, and press not upon him with urging him (to drink).*] The observation is the same with that of Solomon, that there is a time for all things, which reason can best discover, and discretion knows how to use and apply; for example, it is impertinent to propose business and matters of consequence at a time when people are met for pure refreshment and relaxation; it is also improper to dispute with or attempt to rebuke persons in drink, when they are least able and disposed to attend to any argument or remonstrance. Advice then is not only useless, but it is often dangerous to give it, and much more is it so to oppose or contradict one in that condition, especially a passionate, proud, or powerful person. The fate of Clitus and Callisthenes, the favourites of Alexander, who put them to death for contradicting him in his cups, should in prudence discourage such an attempt. And if bare opposition will give offence, much more will opprobrious words, and ill-timed reflections upon a man's disorderly and loose way of living, be sure to irritate him. The last particular is, "Press not upon him with urging him to drink;" i. e. Take not the advantage of the condition you find him in, to urge him to drink more, much less force it upon him; think it not any addition to thy honour, wisdom, or goodness, to impose upon one who cannot help or judge for himself, or to have contrived or completed his downfall. Thereby thou makest thyself a partaker of his sin, and art answerable for all evil consequences that may happen. The Vulgate renders, *Ne premas illum in repetendo*; i. e. Entice him not to drink by any artful means.—as, by proposing, says Calmet, some favourite healths to him, which you know he cannot withstand, and thereby engaging him to pledge you; which, though a common, is an insidious way of gaining an advantage over another, and cheating him under the mask of friendship. It was a commendable decree at Ahasuerus's royal feast, and worthy to be introduced into all company, that none should be compelled to drink, but every man should do according to his own pleasure (Esth. i. 8); and to prevent disorders of this kind was part of the business of the archtrelianus, who is mentioned in the beginning of the next chapter.

CHAP. XXXII.

Ver. 1. *If thou be made the moster (of a feast), lift not thyself up.*] The literal rendering of the Greek is, "Havo

they made thee a ruler or master?" and thus the Vulgate, Rectorem te posuerunt? noli extolli. The wise man seems to continue here the subject of feasts and entertainments, and alludes to a very ancient custom among the Greeks and Romans, and, as it should seem, among the Persians also, from Ahasuerus's banquet (Esth. i.), which was, to appoint a ruler of the feast, ὁ συμπουλιάρχης, rex vini, as Horace, or dominus convivii, as Varro calls him, who should have the care of every thing and person, and prescribe what each should drink. The author of this book, though he wrote in Egypt, speaks here according to the custom of the Greeks which ruled over it at that time. The king, ruler, or master of these feasts, for by all these names he is called, was appointed either by casting lots, to which Horace refers, Nec regna vini sortiere talis, or by the choice of those who were met at the entertainment together. This is not to be understood of such feasts, where company came together by a set invitation, but of such where each person contributed his symbolum, or share, towards the common expense, and had a vote to appoint the architrictinus, or president. The grave Cato seems pleased with their rules, or leges convivales, and expresses his satisfaction at the appointment of such an overseer. Me verò et magisteria delectant à majoribus instituta; et is sermo qui more majorum summo adhibetur magistro in poculis (De Senect. Orat. 5. in Ver.). At these feasts every thing was conducted with the greatest decorum, without any irregularity or excess; so that men of letters, philosophers, old men as well as the younger sort, did not scruple to attend them: and their agreeable conversation and improving discourse were not less entertaining than the music which accompanied them (Plut. Sympos. lib. i. Athen. Deipnos.). The master, who had the care and conduct of the whole, acquainted each person when it was a proper time to retire, and thereby prevented any quarrels or disturbance. The wise man, in the latter part of the verse, advises the ruler himself not to be exalted upon the honour done him; but to study rather to content and please his guests, than to feast or regale himself, and to consider himself rather as their steward for the time, than as their superior. Plutarch gives the same advice upon the like occasion, nor is it very different from that of our Saviour, ὁ μέσσω ἐν ἑσπέρῃ, γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ ὑπάκουος (Luke xxii. 26).

Ver. 2. *And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast.* [Ἦνα εὐφρανθῆς ἐν αὐτοῖς, καὶ εὐκοσμίως χεῖρον, λάβῃς στέφανον.] Literally the rendering is, That you may rejoice on their account, at læteris propter ipsos (Vulgate), when you see them pleased with what you have done and provided, and may receive a garland or crown by way of ornament. Not only the guests were crowned with flowers (Wisd. ii.), but the master of the feast likewise; and sometimes he was created by this ceremony only, which Plautus intimates, Do hanc tibi florentem florenti, tu sic cris dictatrix nobis (In Pers.). The Greek does not necessarily confine this to feasting, though the Vulgate and our translation do. It is applicable to any persons in a public post, who have the care of others committed to them, and have discharged their trust with sufficient credit. Bossuet and Messieurs of Port-Royal apply this and the former verse to the rulers and governors of the church: the latter have this fine reflection,—No man must intrude himself into the pastoral office without being regularly chosen and lawfully appointed thereto; nor must he be puffed up on account of the charge he is intrusted with, but be humble even among those that are under his care, and live with and among them as one of them; for a minister of Jesus Christ ought to consider, not the dignity which distinguishes him above others, but his own condition as a man and as a sinner, which equals him to others: he ought to consider that he is appointed, not so much to rule over men as over vice and sin; and to place his joy and satisfaction not in the rank which raises him above his brethren, but in the welfare of the souls committed to him; not in the power, state, or pomp, which surrounds him, but in acting up to his character, and discharging the whole of his duty. And having faithfully dispensed the word of truth, and fed his flock with spiritual food at the holy table, he will be praised by Jesus Christ, the founder of that spiritual repast, and by all the guests likewise that partake of it, being at present a father and physician to such as are under his direction and charge, as they will be hereafter, in the presence of God, and at his coming, both his glory and joy.

Ver. 4. *Pour not out words where there is a musician, and show not forth wisdom out of time.* [Ὅπου ἀκρόαμα, μὴ

ἐκχέης λαλίαν. Ἀκρόαμα signifies a concert or symphony of music, not only among the Greeks, but even among the Latins, who borrowed it from them, as appears by its use in Cicero, Macrobius, and other writers. The Vulgate renders, Ubi auditus non est, non effundas sermonem, as if ἀκρόασις had been the reading; which affords a good sense likewise, and agrees well with the latter clause, viz. Do not lavish your discourse before persons not disposed to hear or to attend to it; know first the taste of the company, and adapt your subject accordingly. But that of our translators seems preferable; That even an elder, to whom the compliment was paid to speak first, and whose observations at all other times were so welcome and valuable, should defer his harangue, when the company is listening to and intent upon music; for that the best things, the most serious and important reflections, lose their beauty and grace when ill-timed; should consider that discourse and music have both their times, and often make part of the same entertainment; that as music itself would be ungrateful and unseasonable in the midst of the former, so neither should the pleasure and harmony of the latter be disturbed and interrupted by any morose cynic or conceited philosopher, who should officiously stand up and expect to be heard, when the ears of the company are otherwise engaged.

Ver. 5. *A concert of music in a banquet of wine is as a signet of carbuncle set in gold.* [By a "banquet of wine" is meant a festival day, a day of rejoicing and indulgence: for on common days and at their ordinary meals they drank no wine. That the ancients had a great regard for music, and used it at their feasts, see Quintil. lib. i. Flor. lib. iii. 11, where he says, Divitum mensis et amica templis, testudo. It is certain, that, after the entertainment, a harp was brought in to and presented to each of the company, who played on it in their turns. Thus Tully, Ille mos fuit, ut in convivis post cœnam circumferretur lyra, quam ex ordine pulsarent convivæ (Tuscul. Quæst. lib. i.). At first the company sang together a hymn in honour of Bacchus (Plut. Sympos. lib. i.); afterward the guests repeated and sang verses in honour of famous men, heroes, and benefactors (see cap. 44). Carmina in epulis à singulis convivis esse cantata de clarorum virorum laudibus, in Originibus scriptum reliquit Cato (Cic. in Brut.). According to Varro, some modest and ingenious youths were appointed to chant the praises of their ancestors to music. This was the practice among the heathens. As to the Jews, they at their great feasts sang hymns in praise of the Lord (Matt. xxvi. 30), and they began and ended them with these, as is evident from the practice of our Saviour, who sang a hymn with his apostles after his last supper. Philo, describing the customs of the Therapeutæ on their festival-days, and particularly on the seventh day of the week, when they always met together, says, that before they sat down to table to their repast, they lifted up their hands and eyes to heaven, to implore the blessing of God upon what was before them (see ver. 13); and afterward they sat down in order. The elders, as it became them, had the chief of the discourse, and resolved such doubts and questions as were proposed to them with great gravity and discretion: after the repast they all rose up; and the person who presided at the ceremony began a hymn, either a new one of his own making, or one composed by some prophet or bard in honour of God. For there were a number of such ancient hymns, which were sung with music before the altar, some as they stood without motion, and others as they modestly danced, with a different pitch and modulation of voice. As soon as the president began to sing, and had set the tune, all the rest followed in a lower voice. At the conclusion, they all united, and sang together with a loud voice, men and women, without distinction, forming a melodious harmony, by the mixture of deep and shrill notes. Such was the order observed by the Therapeutæ at their public repasts; nor did they scruple the use of music upon such occasions, composed of instruments and voices, though they were reckoned persons of the most strictness, seriousness, and wisdom, among the Jews (De Vit. Contempl.). See xl. 20. xlix. 2. Isa. v. 11, 12. Amos vi. 5, 6, where, though the ill uses only, made by the wicked Israelites of their music in their banquets of wine, are mentioned by these prophets, yet are they nevertheless good proofs how much it was in vogue among them.

Ver. 7. *Speak, young man, if there be need of thee; and yet scarcely when thou art twice asked.* [There are several senses of this verse, according as it is pointed. 1. Λάλησον, νεανίσκε, ἐν χρεῖα σου, μόλις. And so the Vulgate, Loquere, adolescens, in causâ tuâ vix. 2. Λάλησον, νεανίσκε, ἐν χρεῖα σου, μόλις δις, ἔαν ἐπιρωτηθῆς. 3. Λάλησον, νεανίσκε, ἐν κατὰ σου,

ῥόλις, δις ἂν ἐπερωτηθῆς" which is followed in our version. 4. *Αἰθρου, νεανίσκος, ἐν χρεία σου, ῥόλις' δις ἂν ἐπερωτηθῆς, κεφαλαίωσον λόγον,* which takes in the first words of the next sentence, *Si bis interrogatus fueris, habeat caput responsam tuum*, but renders it very inaccurately, which means only speaking succinctly and briefly. The whole of the advice here given to young men, necessary to suppress their known and great forwardness, is, when in company with persons of age, merit, and distinction, to speak little, and only when they are asked or pressed to it, and then to comprise much in a little. For as silence makes none, so little talk makes the fewer slips. I shall hence take occasion to correct the rendering in Ps. lxii. 11, where our version is, "God spake once and twice, I have also heard the same; that power belongeth unto God." The Geneva bible has, "God spake; or once or twice I have heard it;" nor is Coverdale's more correct: the true rendering is,—God spake once, viz. at the delivery of the law; and I have learnt two things from thence; viz. his omnipotence and mercy, that power belongeth unto God, and that he is also merciful. And thus the Vulgate: *Semel locutus est Deus, et duo hæc audiivi, quia potestas Dei est, et tibi, Domine, misericordia; which Jansenius has well paraphrased, Duo ab eo audiivi, nempe quod solius Dei sit potentia, quæ possit omnia quæ vult; et quod tibi, Domine, sit summa elementaria, quæ, quæ potes, etiam velis.* And thus the LXX. *ἄραξ ἐλάλησεν ὁ Θεός, δύο ταῦτα ἤκουσα, ὅτι τὸ κρείττον τοῦ Θεοῦ, καὶ σοῦ, Κύριε, τὸ ἔλεος, κ. τ. λ.* And so the Targum, *Legem unam locutus est, et hæc duo audiivi, Deo inesse robur et misericordiam.*

Ver. 9. *If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.]* Have a deference to great men, and a reverence for ancient ones, if thou comest where they are: the quality of the former demands the one, and the wisdom of the latter the other. Think yourself happy in having an opportunity of hearing and learning from them some moral or religious truths. The Son of God himself seems to have followed the advice in the latter clause, when, at the age of twelve years, he chose to be in the midst of the doctors. It is not said of him that he attempted to teach or instruct them, as he might, being the wisdom of the Father, but, as he had rather appear a pattern to others in what he then did, that he heard and listened to them, and asked them questions, as if he himself would learn of them. The Vatican, Drusius, and Hæschelius, follow a different reading of this clause, viz. *καὶ τέρρον λέγοντος, μὴ πολλὰ ὁδοῦσεναι* 1. e. When another is speaking, be not thou talkative; which too is a good piece of advice, and necessary to be inculcated, especially to young persons, who are not the best judges of decorum; but the Vulgate, oriental, and Tigurine versions follow the reading and sense of our translators. See note on vii. 14, where there is the like advice.

Ver. 10. *Before the thunder goeth lightning; and before a shamefaced man shall go favour.] Κατασπένδεις ἀστραπή 1. e. Lightning hasteneth or fleeth before the thunder; and so Junius, Ante tonitru celer præit fulgur.* Our version does not reach the force of the Greek. The sense is, As lightning is seen some time before the thunder is heard, so modesty in a person before he begins to speak recommends him the more to the favour and good opinion of others. When the speaker appears in some sort of confusion at first setting out, it shows a diffidence of himself and a regard for the audience, which generally engage them in his favour, and will help to excuse some accidental faults; but when a confident person begins to open, who seems by his air and looks to demand attention and to be secure of applause, his conceit raises a prejudice against him, and takes off his merit, if real. The like is true of carriage; a modest, decent, and respectful behaviour before persons of gravity and figure, recommends young persons greatly to their esteem and notice; it possesses them in their interest, and is often more successful than a forward intrusion or clamorous importunity.

Ver. 11, 12. *Rise up betimes, and be not the last; but get thee home without delay. There take thy pastime, and do what thou wilt; but sin not by proud speech.]* *Ἐν ὥρᾳ ἐγχεύειρον* would be better rendered, Rise up in good time before the rest of the company, or before you have drunk too much, for sobriety and temperance are as great recommendations of youth as modesty; and when you return home, use some diversion or moderate exercise for health's sake, and to digest a full meal, and be not disputatious or quarrelsome, angry or touchy with thy family, or any about thee, through conceit of thyself, raised and occasioned by the fumes of wine. As reserve before superiors

at table, and elsewhere, is always becoming, so the wise man advises at certain seasons, and especially after an entertainment, some innocent amusement, by way of health and relaxation. Young minds are neither to be discouraged by too much application, nor made effeminate by indolence, or a constant succession of pleasures.

Ver. 13. *And for these things bless him that made thee, and replenished theewith his goodthings.]* After the entertainment is over, fail not to return thanks to God for the blessings there received. The custom of praying to God at rising from table, or, in other words, saying grace, is a dictate of natural religion, and practised by all civilized people, not only among Jews and Christians, but even among the heathens. St. Paul mentions it, 1 Tim. iv. 3—5, when he says, "God hath created meats to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." It may also be inferred from Deut. viii. 10. Philo mentions it as a custom among the Therapeutæ (De Vit. Contempl.). And it is certain it was practised by the Jews; for in some of their writings the following form is preserved: the master of the house, or some principal person among the guests, holding a cup filled with wine, says, *Gratias agamus Deo nostro, quia edimus de suo; to which the guests replied, Sit laudatus Deus noster, de ejus bonis comedimus, cujusque benigne vitamur.* After which they joined in repeating Ps. xxvii. 9, 10, "O fear the Lord, ye that are his saints, for they that fear him lack nothing: the lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good." And when the person that began the thanksgiving has added, *Benedictus sis tu, Domine Deus noster, rex mundi, qui creas fructum vitis, he just tastes the cup, and distributes it to all the guests to drink of it; which custom seems followed by our Saviour at his last supper (Luke xxii. 17): and at the conclusion of it a hymn was sung by him and his apostles, supposed by the learned to be, according to Jewish tradition, Ps. cxiii. to the end of Ps. cxviii.* St. Chrysostom makes the following useful reflection upon Hannah, the mother of Samuel, returning thanks after eating: *Hoc igitur à feminâ luci consecuti sumus, ut sciamus et post convivium orare. Quisquis enim ad hoc præparatus fuerit, nunquam in ebrietatem incidet, nunquam in edacitate distendetur: sed quoniam expectationem precationis habet, fræno imposito animo, conveniente mensurâ attinget ex omnibus quæ fuerint apposita, multaque benedictione tum animam, tum corpus, implebit. Siquidem convivium, quod à precatione ceptum in precationem desinit, nunquam deficiet, sed quovis fonte uberius nobis omnia afferet bona—proinde oportet tum in initio, tum in fine convivii, gratias agere Deo, ob hanc præcipuè causam, quod haud facile prolaberemur in ebrietatem, si nos ipsos in venerandam ad eò consuetudinem constituerimus. Quin si quando surrexeris crapulâ potuque gravatus, ne sic quidem abjicias consuetudinem.* It was also in use both in the Greek and Latin church, as appears from the former's Hologium, and from the Roman Breviary.

Ver. 14. *He that feareth the Lord will receive his discipline; and they that seek him early shall find favour.]* *Ἐκδέξεται παιδείαν.* Accipiet doctrinam ejus (Vulgate); shall receive instruction from him, or wisdom as his gift (vi. 36, 37). And thus Calmet, *Receira de lui instruction, ὁ δρῶντες* are such as are early at their prayers. Grotius, *Qui manè surgunt ad orandum Deum, these shall obtain his favour, or be blessed by him; seront benis de lui, as Calmet renders; and so the Geneva version, "They that rise early to seek him shall find favour."* The author expresses himself exactly in the same manner, xxxix. 1. 5, 6. "He that giveth his mind to the law of the most high, and is occupied in the meditation thereof. . . will give his heart, ὁρθώσει πρὸς Κύριον, ad vigilandum diluculo ad Dominum (Vulgate), and will pray before the Most High, and make supplication for his sins, and he shall be filled with the spirit of understanding." The moral of the Israelites being obliged to gather the manna before the sunrising, was, according to the excellent author of the book of Wisdom, that we should be hence instructed, to prevent the sun in giving God thanks, and at the dayspring pray unto him (xvi. 28); to bless God early each morning, as for his other benefits, so particularly for the safety of the night past, and the sweet refreshment of beloved sleep (see note, in loc.).

Ver. 16. *They that fear the Lord shall find judgment, and shall kindle justice as a light.]* Syriac, *Reverentes Dominum sapient in judiciis ejus.* They shall not only be filled with the knowledge of the law (ver. 15), but shall

do what is right, and their good deeds shall be as a burning light, that shall shine far and near; or, in the words of the psalmist, "They shall bring forth righteousness as the light, and judgment as the noonday" (Ps. xxxvii. 6). According to Calmet, the sense is, They shall be enlightened by God, and shall receive from him justice and judgment, which shall shine like a glory round them. According to that of Solomon, which this writer probably alludes to, "The path of the just is as the shining light, that shineth more and more unto the perfect day: but the way of the wicked is as darkness; they know not at what they stumble" (Prov. iv. 18, 19).

Ver. 17. *A sinful man will not be reproved, but findeth an excuse according to his will.*] i. e. They hate to be reformed, according to that description of the ungodly, Ps. l. 17, and that of our Saviour, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John iii. 20). But the sincere and well-disposed person will esteem it as a favour done him, to be admonished of his faults; thus David wishes, according to the old translation, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head" (Ps. cxli. 5). The wise man adds, as a farther instance of the perverseness of the wicked, κατὰ τὸ θέλημα ἐξενείσκει σὺγκριμα i. e. He will find some pretext, or excuse, or example, to authorize and justify what he has done, or some explanation, softening, or evasion of the law, according to his mind. Or, as Calmet expounds it, the sinner is so wilful and opinionated, that he will listen to no instruction, he will be directed by none but himself; Ejus vitæ institutum est propriæ voluntatis consecratio (Arabic). And as he chose to pursue death in the ways of his own seeking, like the hypocrite, ver. 15, he shall be exposed and brought to condign punishment, and shall receive σὺγκριμα, condemnation; trouvera la condemnation, comme il a voulu. Bossuet and Junius understand by σὺγκριμα κατὰ τὸ θέλημα, judicium sibi conveniens, that the sinner, instead of coming near those who will reprove him, and set before him the things which he has done, seeks out such as agree with him in opinion, who are of his mind, and for his purpose, and will flatter and encourage him in his wickedness. A sinner, says St. Austin, hates the truth because it condemns him, he flies from true physicians and useful remedies, because he loves his disease, and will not be cured: he is fond to be deceived, and there are enough to do it. He cares not to be told that his soul is dangerously sick and wounded, and he finds persons who assure him that it is quite well and safe, though these are like guides who lead a man to a precipice.

Ver. 19. *Do nothing without advice; and when thou hast once done, repent not.*] There is no one precept which this wise man has delivered so often, and pressed so strongly, as that a man should not depend upon himself, or trust to his own understanding, but consult others who are able to advise him, and give him their opinion and assistance; that none but a proud and self-opinionated person, or one that is a stranger in the school of humility, and unacquainted with that virtue, would venture to act otherwise, τὸ ποιῆσαι μὲθ' ἑαυτοῦ ἄνευ βουλήs, as it is expressed, ver. 18. But Grotius thinks that sentence an interpolation or corruption arising from some of the like words in this verse. The advice here given is like that of Sallust, Prusquam aliquid facias, consulto; ubi consulueris, maturè facto opus est: If thou actest in this prudent and cautious manner, repent not; i. e. thou wilt not repent, like that, "This do and live." i. e. thou shalt live. And thus the Vulg. Sine consilio nihil facias, et post factum non poenitebis. Grotius says, the true reading is, καὶ μετὰ τὸ ποιῆσαι ἄνευ βουλήs, μεταμελοῦ. And if you do any thing inconsiderately and rashly, without advice, repent of it, or you will have cause to repent of it.

Ver. 20, 21. *Go not in a way wherein thou mayest fall, and stumble not among the stones. Be not confident in a plain way.*] i. e. Be not rash or attempt such things as are attended with danger, lest you come to some harm or mischief, as those are most likely to get a fall or accident who choose to walk in rugged and stony ways; and, on the other hand, be not over-confident in things or persons which seem to promise most security, as it is possible, even in a seemingly level and smooth way, to meet with a slip or hurt, or some unforeseen mischief from persons one least suspects. Beware and guard against both these extremes. The Greek is, μὴ πιστεύεις ἐν ὁδῷ ἀπροσκόπησθαι, but the copy which our translators follow read, ἀπροσκόπησθαι. Grotius dislikes both these, and proposes a third, viz. ἀπροσκόπησθαι, viz. non bene exploratæ; i. e. Trust not thyself in a way that is unknown to thee, or that thou hast not tried, nor inquired after.

Ver. 22. *And beware of thine own children.*] This is a consequence of the former verse, as expounded of not being too confident in things or persons, which seem to promise most security, for even amongst the nearest relations there may be unnatural treachery, and a man's "worst foes may be those of his own household," as the Vulgate here inserts, from Matt. x. 36. Grotius understands the passage of a father taking a prudent care that his children do not ruin him by extravagance; but this is pardonable where it happens, in comparison of what others have done, who, though obliged by the ties of nature, and those of duty and gratitude, to please, honour, and preserve, their parents, have, notwithstanding, been their betrayers, and, through ambition or some resentment, been the instruments of their deaths: as Sennacherib was slain at a time and by those he least suspected, even by his own sons, when he was worshipping in the house of his false god (2 Kings xix. 37). Very remarkable to this purpose is the advice, Mic. vii. 5, 6, "Trust ye not in a friend, put not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against the mother-in-law; a man's enemies are the men of his own house." And much to the same effect is that of Jer. ix. 4, "Take ye heed every one of his neighbour, and trust ye not in any brother; for every brother will utterly supplant, and every neighbour will walk with slanders" (see Eccles. xxxiii. 19). The wise man's advice here seems very incoherent and abrupt, without being connected in some such manner, and illustrated by the context.

Ver. 23. *In every good work trust thy own soul; for this is the keeping of the commandments.*] Ἐν παντὶ ἔργῳ ἀγαθῷ πιστεue τῇ ψυχῇ σου. Grotius says, the true reading is, ἐν παντὶ ἔργῳ, θεῷ πιστεue τῇ ψυχῇ σου, i. e. in every action trust in God with thy whole heart; he that trusts in him will be careful to keep his commandments. A very learned writer thinks it would be agreeable to the author's meaning to translate the passage thus, Believe with thy soul, for this is the keeping of the commandments; and has the following useful reflection: "What is it that the wise man would have us believe with the soul? that the thing is good which we intend to work? but unless it be such in itself before it be intended by us, it will sooner make our belief bad, than become any ways the better by our believing it to be good. For to trust our own soul, or to believe that that is good, which in its nature is either bad, or not good in such a degree as we imagine, is to believe an untruth; and even to do that which in its own nature is good, with doubt or scruple that it is evil, is to sin against our conscience. But there is no need of any casuistry in this case; for the author here presupposes the works he speaks of to be good in themselves, and acknowledged for such by all. But then we are to observe, that it is one thing to do that which is unquestionably right and good, and another to do it rightly and well; for it is not every performance of what is good, but the performing of it constantly and discreetly, as knowing it to be good, and delighting therefore in the practice of it, which denominates a man to be good, or a keeper of the commandments. The commandments, according to our author, are the total object, or complete rule of righteousness; and to believe with the soul, does not here mean naked faith, or bare assent, but such a complete and practical knowledge of good and evil, as to incline the faculties of our souls to avoid the one and choose the other. And this is explained in what follows by way of an exegetical repetition in the last verse of this chapter, and the first of the next. . . . The expression here is not much unlike that of St. Paul (Rom. x. 10), 'With the heart man believeth unto righteousness.' St. John, it is observable, takes the belief in Christ, and keeping God's commandments, as terms reciprocal, or actually inferring one another, 1 John iii. 23, 24" (Jackson's Works, tom. i. p. 729, &c.).

CHAP. XXXIII.

Ver. 1. *There shall no evil happen to him that feareth the Lord; but in temptation even again he will deliver him.*] Providence takes a particular care of good men to preserve them from evil, especially to avert the harm that wicked men intend them; or, if God permits them to fall into some misfortune or disgrace, it is only to prove their constancy and fidelity, and to reward them with a far more exceeding weight of glory. St. Paul says the same, Rom. viii. 28, "We know that all things work together for good to those that love God" (see Prov. xii. 21. Tob. xii. 7).

The sentiments of the Roman orator are very fine on this head, and much to be admired: *Nunquam viro bono quicquam mali evenire potest nec vivo, nec mortuo, nec unquam ejus res à Diis immortalibus negliguntur.* Badwell quotes the Greek thus, τῶ φοβουμένῳ τῶν Κυρίων οὐκ ἀπαρτήσεται κακόν, ἀλλὰ ἐν πειρασμῷ; i. e. "No evil shall happen to one that feareth the Lord, except in temptation," or "by way of proof and trial;" Syr. *Nisi per modum tentationis; but at length, after having proved their faith and patience, he delivers them out of their troubles, and this he will do often, and as they stand in need of help, for so καὶ πάλιν should be rendered.* In one edition the reading is, ἀλλ' ἐν πειρασμῷ καὶ πάλιν ἐξαιρείται αὐτῶν; i. e. He will deliver him under his trials and conflicts; In tentatione et lucra eripiet illum.

Ver. 2. *A wise man hateth not the law; but he that is a hypocrite therein is as a ship in a storm.* See xxxii. 15. The good man, if afflictions or temptations assault him, is steadfast and unmovable, not tossed to and fro with fear and uncertainty, nor halting with divided affections betwixt God and mammon, his heart is fixed, trusting in the Lord. He is like the house built upon a rock, against which the floods and tempests beat to no purpose. Whereas the hypocrite, the dissembler with God, who serveth him not in sincerity and truth, or the wicked man, as the Syriac and Arabic render, hath no hope nor comfort, is under perpetual anxiety, and in danger of suffering shipwreck; for want of an anchor in his soul, sure and steadfast, he is like a wave of the sea, driven with the wind and tossed; nothing is more frequent than to express an uncertainty, or bad state of mind by this comparison. In ver. 5, his thoughts are compared to a rolling axle-tree; i. e. they are vague and unsettled, pursuing no proper object. He has no steady principle within him to act by, nor any fixed rule of prudence, justice, and truth, to proceed upon, but is carried about by every new opinion or doctrine that offers, changing his own according to the inclinations and sentiments of those he converses with. St. James describes the double-minded man in like manner, as unstable in all his ways, i. 8. Some copies instead of ὡς ἐν καταιγίδι πολλῶν, have ὡς ἐν καταιγίδι πολλῶν; i. e. "as in a tempest or hurricane of many winds and waves." And thus Junius, *Versatur ut in procellâ multorum fluctuum.*

Ver. 3. *A man of understanding trusteth in the law; and the law is faithful unto him as an oracle.* I conceive it would be better rendered, as *the oracle*: i. e. of Urim, for all oracles were not to be depended upon. In the Old Testament we find, that when people had occasion and a desire to know the mind of God in any difficult or doubtful case, they went to the high priest, who, asking counsel for them after the judgment of Urim before the Lord (Numb. xxvii. 21), the Lord was pleased to give them such answers, as clearly discovered his will in the case propounded, which were therefore called his oracles. It is with relation to this oracle that the Hebrews called the sanctuary the house of counsel. Some corrupt copies read, ὡς ἐρώτημα ὄλιον, or others, ὄλιον, or δικάσιον. but the true reading undoubtedly is, ὡς ἐρώτημα ὄλιον, for by it the LXX. always render the oracle of Urim. The marginal reading accordingly is, *As the asking of Urim*, i. e. to consult the law, which is a complete rule, extending to all needful cases, is as certain a direction as consulting the judgment of Urim, and the promises made in the law are as much to be depended on as that infallible answer. And therefore David might well say, "Thy law is the truth" (Ps. cxix. 142), alluding probably to this oracle, which was also called ὄλιον. A late learned writer has an ingenious conjecture, that Thummim was a copy of the moral law put into the pectoral, a copy written in some roll, or engraven in some stone (accordingly the royal prophet says, "The law is perfect," Ps. ix. 7), and that our author here opposes the law to the oracle, the Thummim to the Urim, saying in effect, The law laid up in the ark is as certain a rule to go by in the moral course of a man's life, as the oracle from above the ark, where the Urim was an appendage of God's Shechinah, was a direction in extraordinary cases (Tenison of Idol. p. 364). Scaliger takes in both these, and renders this passage, *Tanquam Urim et Thummim* (De Emendat. Temp. p. 654).

Ver. 6. *A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.* i. e. He seems pleased with his rider, whoever he be, but is thinking on his own gratification. He neighs not to entertain him, but to express his own satisfaction and wantonness. In like manner the false friend who imposes upon all those who put any confidence in him, is always obliging and complaisant to such as entertain him, or advise with him, not

out of respect to them, or to do them any real service, but the better to serve himself, and to carry on his own selfish views. He forms his speech and answers according to the humours and dispositions of those who consult him, and changes them again, as their chance to vary. Like the parasite in Terence, *Negat quis, nego; aiunt, aio.* Calmet understands by "a mocking friend," one, qui captat risus hominum, famamque dicacis, who has a fling at every one that comes in his way, and will sacrifice even his friend to his joke, as Horace truly describes him (Sat. lib. i). Clemens Alex. uses the same simile, and calls a noted adulterer, ἕππος εἰς οὐσίαν, whose unbridled lust, unwarrantable freedoms, and wicked attempts, justify the comparison.

Ver. 7. *Why doth one day excel another, when as all the light of every day in the year is of the sun?* This does not respect the inequality between the days of summer and winter, or the variety of weather attending those seasons; the question proposed by the wise man seems principally to be, Whence the difference betwixt holidays and working-days, and whence the institution of the sabbatical year, and year of jubilee, with respect to common years? for so the Vulgate, *Quare dies diem superat, et iterum lux lucem, et annus annum?* has not the same God equally established them all, does not the same sun enlighten all, and every day in common enjoy the privilege and benefit of his light? whence then the observable difference? one can give no other reason for this distinction, but the will, the decree, for so Grotius understands γνώσις here, and the wisdom of God, who has so appointed it. There is none in nature for the difference between days, nor have particular days originally any peculiar merit of their own, antecedently to positive appointment. The choice and distinction which God has made seems purely arbitrary, and to be resolved into his mere pleasure, who, as he thought proper to diversify seasons, so may be presumed not without reason to have established festivals, and made them different from other days; for so I choose to render ἡλλοίωσε in the following verse, and so it is used by our translators, ver. 11, upon an occasion not very unlike.

Ver. 9. *Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.* Ἐξ αὐτῶν ἔθηκεν εἰς ἀριθμὸν ἡμερῶν i. e. Some of them he hath put into the number of common days, and others he has set apart for his own use, as peculiar days, and of greater solemnity. He appointed religious seasons and feasts for the more regular, uniform, and solemn performance of his worship; and to affect the minds of men with a greater awe and reverence for his divine majesty, by setting peculiar marks of distinction upon special and appointed times for his service. Hence the original of the institution of the Jewish sabbath, which he appointed to be observed in memory of his resting from the works of the creation: hence that of the passover and other Jewish festivals. And such, in the Christian church, are the days of our Saviour's nativity, passion, resurrection, ascension, and the descent of the Holy Ghost, which have been hallowed from the earliest times, and carry their own reason with them for being observed. Seneca has assigned a civil reason for the distinction of days, *Legum conditores festos dies instituerunt, ut ad hilaritatem homines publicè cogerentur, tanquam necessarium laboribus interponentes temperamentum* (De Tranquil. cap. ult.): which is also intimated Deut. v. 14.

Ver. 10—12. *And all men are from the ground, and Adam was created of earth. In much knowledge the Lord hath divided them, and made their ways diverse. Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed, and brought low, and turned out of their places.* There is a fine chain of reasoning from ver. 7 to ver. 15; the argument proceeds in the following manner: As amongst days, though all are enlightened by the same sun, and are all equal in that respect, some are nevertheless preferred before others, God by his knowledge and decree having separated them, and has himself made the distinction, by consecrating some days as festivals, and continuing others as ordinary days only: so all men by nature, and the condition of their creation, are equal; all were created of earth, and taken from the same matter or clay from whence Adam himself was taken, *Omnes ex terrâ, unde creatus est Adam* (Vulgate), and all are partakers of and infected with his sin and corruption; and yet, what a difference is to be observed betwixt men! What a variety of conditions, ranks, qualities, employments, tempers, and of good and evil fortune among them! God by his wisdom put this difference between them,—the condition of each is according to his appointment, and they are such, because he has so determined it. In the beginning of the world God chose

Seth and his posterity; at the deluge, Noah and his family; from the descendants of Shem, Abraham and his family; among the children of Abraham, Isaac; and among those of Isaac, Jacob; and out of Jacob's family, Levi and Aaron, and their posterity: on the contrary he cursed the race of Canaan, and east them out of the holy land, whilst he poured his favours with great profusion on the Israelites; he took away the priesthood from the family of Eli, and translated it from Abiathar to Zadoc (1 Kings ii. 27. 35); he rejected the family of Saul, and exalted and glorified the house of David; as he drove Shebna from his station and dignity, and called Eliakim in his stead, whom he clothed with his robe, and strengthened with his girdle (Isa. xxii. 19—21). Again, God graciously conducts and leads some in the ways of godliness, and permits others to wander in ignorance, and commit wickedness with greediness; the former he blesses and sanctifies, and keeps always steady in his service, through the mighty succour of his grace: the other he leaves to follow their own corrupt will, and continues them under the curse. They may each of them be considered as clay in the hand of the potter; he makes the former vessels unto honour, and the other vessels unto dishonour, to display his mercy in the one, and his justice in the other. And God is equally worthy to be revered, both by men and angels, whether his bounty is pleased to remit, or his justice to demand, his due. There is nothing in this or the following verse to countenance the doctrine of predestination, or reprobation, as some interpreters would represent them. It seems more proper to understand the wise man, as speaking of God's universal providence over all beings, and particularly over mankind, without descending to particulars; or of the absolute power which he exercises over his creatures, tempered, at the same time, with infinite wisdom and justice.

Ver. 14, 15. *God is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly. So look upon all the works of the Most High; and there are two and two, one against another.* It was the general opinion of the ancient philosophers, that the world was made up of contraries. "It is wonderful to consider," says St. Austin, "how that contrariety and opposition happen, which are observable in all the works of God, and which indeed add to the beauty and order of the universe: there are orders of good angels, friends of God and men; there are other orders of evil and proud spirits, professed enemies to them both; and these two kinds are always divided against each other." The like is observable upon earth: there is an assembly of saints, which is the body of Jesus Christ; and an assembly of the wicked, which is the body of Satan, and these two are contrary, the one to the other, and are at continual variance. There is moreover in every man, and particularly in every one which serves God, two surprising contraries: for the true Christian resembles the angels by the purity and goodness of his life; but he resembles the brutes in the animal life which his body leads. His soul, as to its superior part, is as a heaven where God dwells; but in its lower faculties, where concupiscence and the other passions lodge, it is as a hell, actuated and influenced by suggestions and impressions from the devil. Eternity and time, light and darkness, good and evil, strength and weakness, joy and sorrow, peace and war, life and death, are discoverable in man; all these contraries subsist in the same mortal subject, and cease only with life, when the soul, being disengaged from the chains of the body, which kept up this war, and free from self-love, shall be happily and eternally swallowed up in the contemplation, and love, and enjoyment of God. What is here observed of man in particular, is true of the creation in general: everything in nature has its contrary, and from this observation, as before, from the difference between days, the wise man means to illustrate the different proceeding of God with mankind, either with respect to their natural state, as prospering some, and humbling and abasing others; or their moral state, as blessing some, and cursing others. But in this variety consists the beauty of nature; the opposition between contraries helps to illustrate it, as the obscurity of the night makes us the more perceive and admire the beauty of the day. The contraries observable in the universe are like antithesis in a discourse; they not only surprise, but please us, and as these add greatly to the beauty of an oration, so the infinite wisdom of the Creator is displayed in the disposition of the world, though made up of contraries, and is more to be admired for a contrast, so justly mixed and so happily tempered (De Civit. Dei, lib. ii. cap. 18).

Ver. 16. *I awaked up last of all, as one that gathereth after the grape-gatherers: by the blessing of the Lord I pro-*

fited, and filled my wine-press like a gatherer of grapes. The wise man does not say that he was the last of all the prophets, or that prophecy was intermitted for a long time, and revived again in him, as some have weakly and industriously expounded it: but he represents himself as the last of all those of his nation that had made collections of moral sentences or proverbs; or the least of all that had gone before him in this sort of undertaking, as St. Paul calls himself, with a true spirit of humility, the "least of all the apostles," upon another occasion; that he only gleaned after them, as his design was not an original or wholly new work, but rather a collection of scattered and fugitive pieces, which being too few to fill a book of themselves, and so liable to be lost, were incorporated with his own, and together composed this larger work of the same kind (see the first Prologue). Solomon, we read, spake three thousand proverbs (1 Kings iv. 32); out of which were either collected such as were most useful by the men of Hezekiah, which seems most probable, or they added some of their own, which passed under the name of Solomon, which are comprised from Prov. xxv. to the end of xxix. Out of the works also of Agur, who wrote many memorable sayings, were those weighty sentences which occur Prov. xxx. to the end of the book. In like manner this writer compiled his work from some valuable materials and collections of others; nor is it at all improbable, that many wise maxims were added by the last Jesus to his translation of his grandfather's works (see Pref.).

Ver. 19. *Give not thy son and wife, thy brother and friend, power over thee while thou livest; and give not thy goods to another: lest it repent thee, and thou intreat for the same again.* The advice here, and in the four following verses, may either respect parents or rulers, and persons in authority. To the former the advice is, not to strip themselves of their substance in favour of their children, lest, by leaving themselves too bare, through an inclination to gratify them, they hereafter be necessitated to ask and entreat for that again which they parted with too soon and hastily, or be obliged perhaps to sue them for relief. It is putting too great a confidence in them, which is often abused, and forfeiting their power and authority. It is preposterous, as well as shameful, for a father to be a suppliant to his children, or to cringe and crouch to their presence; and, therefore (ver. 23), the advice is, not to part with so much of their fortunes and substance in their lifetime as to reduce themselves, but to dispose of their effects by will, and appoint a distribution at their death. The like may be observed of the other relations here mentioned, viz. a wife, brother, or friend, who, though dear, are not to be complimented at the expense of a man's authority, character, and fortunes: nor ought such grants to be expected, or engagements insisted on, as to hurt a man's circumstances, or to endanger his own freedom and liberty. As addressed to magistrates and persons in public posts and employments, the advice is, to govern freely and independently, not to be swayed by interest or affection, nor to give too much authority and influence to relations, friends, or domestics, that none may be able to reproach them with betraying their honour or abusing their power, through partiality or any servile compliance; nor themselves be exposed to the inconveniences and disgrace of being under the influence and direction of favourites: for thereby a person in authority is liable to be made the tool of their ambition, avarice, or resentment; to have all faults and grievances charged upon him, whilst others have the credit of doing all the service, and the advantage of gaining themselves friends or fortunes. For, as Calmet very justly observes, it is generally believed that more is owing to the person that procures the favour to be done through his power and interest, than to him who actually coöfers the favour; the former does the business in reality, the other only lends his name.

Ver. 25. *If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.* In the remainder of the chapter the wise man lays down rules for the right management of slaves, for so Calmet understands the context, rather than of servants. The condition of slaves was, and is, very different from that of servants: the latter are equally free as their masters, and serve only because they themselves choose it: they limit the time and nature of their service, and agree for a certain proportion of wages. Slaves, on the contrary, belonged to their master, were his property, had no time or liberty of their own, nor power even over their own bodies. They were born slaves, and generally died so; as their masters bought them, so they could sell them again at pleasure. The author advises that slaves should not want three things especially; 1. Bread, by which we are to understand

food, a certain and sufficient allowance for every day. 2. Correction for any great fault; if they have been, for instance, malicious, wicked, unfaithful, rebellious, or fugitives; but not to be rigorous or excessive (ver. 29) for every transgression. There are numberless tragical instances of mischief done by slaves, driven to despair through the cruelty of their masters; nor has there been anywhere a bellum servile, but the hard treatment of slaves was the chief occasion of it. Punishments proportionable to their faults are both allowable and necessary, as slaves have no generous principle, nor any other motive to act by than their fear. 3. Labour; nothing being more dangerous, or of worse consequence to a slave, than idleness. If not employed, and set to work, he will contrive to do some mischief, or take the opportunity to run away, and get his liberty. It is wisely observed, *Nulla major vel nequissimi hominis custodia, quam operis exactio* (Columel. lib. i. cap. 8). The ancients, who speak of the management of slaves, express themselves upon the subject like our author, and give the same directions. Aristotle enjoins the very same particulars, *ἔργα, κόλασιν, καὶ τροφῆν*, and observes, that if they are well fed, without work or reasonable correction, they will grow insolent and unruly; and if hard worked, and often corrected, and not fed and maintained, it is not only an instance of cruelty, and a great discouragement to them, but that such severe treatment not only puts them upon making their escape, but even sets them at liberty.

Ver. 30. *If thou have a servant, let him be unto thee as thyself.* [Mitherto the wise man has spoken of bad slaves, he comes now to speak of good ones, which may be extended to servants likewise; and accordingly the Vulgate, with great propriety, inserts *fidelis*: si est tibi servus fidelis. When a person lays out his whole time and care in his master's service, and makes it the study and business of his life to consult his good and promote his interest, how can such a servant be too much encouraged, or rather, how can he be rewarded enough. A dutiful and faithful servant has been by some writers considered in the next degree to a child, and even before a child that was undutiful. And this probably is Solomon's meaning, "A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren" (Prov. xvii. 2). The Romans, by a term of respect, called such, *familiares*. Seneca makes the like observation: *Ne illud quidem videtis, quam omnem invidiam majores nostri dominis, omnem contumeliam servis detraxerint? Dominum, patrem familiae appellaverunt; servos, familiares* (Epist. 47). Nor can any thing nearer resemble the advice in the beginning of ver. 31 than when he says, *Vive cum servo clementer, in iter quoque et in sermonem admittite, et in consilium, et in convivium.*

Because thou hast bought him with a price. [Ἐν ἀμάρτι, periculo vitæ tuæ (Grotius), alluding to captives or slaves taken in war, and got with the hazard of life. The sense, according to him and Calmet, is, If among the prisoners, you meet with a slave who proves faithful and deserving, regard such a one as a treasure. Consider that you might have been his captive as he is now yours, for nothing is more precarious than the chance of war. Behave therefore to him as you would have wished and expected yourself, upon an exchange of conditions. Castalio renders, *Quoniam consanguineum cum comparasti*, as if he had read *ἐν ἀμάρτι*, in the sense of *ἐξ ἑνὸς ἀμάρτος*, Acts xvii. 26. The Syriac, too, *Ne pugnes in sanguinem tui ipsius*, seems also to favour this sense. Drusius's conjecture is very ingenious, and probably right, that the Greek translator mistook the meaning of the original word רבית, which is commonly *blood*; but in the Targumists, as well as rabbins, it signifies also a *price*, as our version rightly has it; perhaps, originally, "the price of blood," the price at which life was redeemed, and thence, more generally, any price; and, mistaking this, he might as probably translate it *ἀμάρτι* as *ἀμάρτι*, the true rendering. For the LXX. translate רבית sometimes by a singular, as 1 Chron. xxii. 8. and elsewhere. רב also signifies *likeness*. May it not therefore be translated, *Thou possesses one in thy likeness, and, as such he deserves to be used mercifully, though a slave?* Junius says, that as the wise man reasoned before ad utili, so he does here from the rights and ties of humanity. Messieurs of Port-Royal conclude this chapter with the following useful reflection: *If the slave who is faithful and diligent ought to be as dear to us as our life, and to be respected as a brother, how much more ought we to express our tenderness and kindness towards those who serve us with faithfulness and affection, and whose condition is so different from that of slaves? For we ought to consider them, not only as partaking of the*

same nature with us, but as redeemed and purchased by the same blood of God, and called and appointed to the same state of glory. For which reason we ought not to treat them with severity and threats, as knowing that we are all servants of the same common master, who is in heaven, and has no respect of persons.

CHAP. XXXIV.

Ver. 1. *Dreams lift up fools.* [Ἀναπυροῦσιν ἄφρονες] i. e. Dreams elevate or buoy up with hopes, as it were with wings, silly credulous people. The poets give wings to dreams, to denote their uncertain and fleeting nature; and such as are weak enough to give attention to them are properly described in the next verse as catching at shadows, and pursuing after the wind. They have no foundation or reality in nature, but are the sport of imagination, and the reveries of a weak and superstitious people; for none else are capable of building their hopes, or fixing a dependence upon them. And therefore nothing is more ridiculous than the art of oneirocritics, which pretends to interpret dreams and predict future events, and dispose of the precarious gifts of fortune from thence. Such pretenders can have no certain rules to proceed by, as there are in other sciences; nor such as go to and confide in them any reasonable grounds for their faith in them. And how indeed should dreams have any certain power or influence upon men's actions, which are arbitrary and depend often upon the agency of second causes, and owe their own original to a distempered fancy, or the fumes of indigestion, or some indisposition or humours of the body, and are always observed to be most frequent and wild in sick persons?

Ver. 3. *The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.* [Dreams are only a fantastical, though lively, representation of things real, as the likeness of a natural face in a mirror; there is no more reality in the one than the other. The visage represented in a glass is nothing, and what the imagination paints at random in a dream has no more truth in it. Turn away from the glass, and there are no remains or traces in it of what appeared there before; and, when one awakes, often nothing at all is remembered, and generally but imperfect images, resembling those that appear in a false glass, which represents things distorted and confused. We sometimes dream of things which are monstrous and inconsistent, and have no originals in nature, and sometimes we can perceive a distant relation in them to something that has before passed. We can discover a resemblance in them to thoughts that we have indulged, or to some incidents in company or conversation. It is well known by experience, and confirmed by the wise man's observation (Eccles. v. 3), that a multitude of business, which a man has been doing or thinking of, shall occasion him to dream about it at night, and his dreams will have some resemblance to his waking thoughts; and thus Macrobius,—*Curâ oppressi animi, vel corporis, sive fortune, qualis vigilantem latuigeraverat, talis se ingerit dormienti* (lib. i. 3). Scipio has the same observation upon the appearance of Africanus to him in a dream (see Soran. Scip.).

Ver. 5. *Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.* [The rendering of the Vulgate is very observable, and expressed in the strongest terms of abhorrence,—*Divinatio erroris, et auguria mendacia et somnia male facientium, vanitas est.* By *vain* we are to understand lying and deceitful; and so the scripture, which condemns these arts, calls them. Our author observes of them, that they are as chimerical and absurd as the vain imaginations and unaccountable longings of a woman with child. Persons that listen to them, or fix any dependence upon them, conceive strange fancies, are big with hopes without foundation, are restless, and travail with pain, fearing the event, and at length either miscarry, or bring forth only wind. The Romans had this vain superstitious custom in most of their enterprises, to conjecture beforehand of the event by certain tokens which they noted in the flight of birds, or in the entrails of beasts, or by other the like frivolous divinations; from whence, as oft as they could receive any sign which they took to be favourable, it gave them such hopes, as if their gods had made them more than half a promise of success. In which conceit, though they manifestly erred, yet this notion, says the learned Hooker, was many times the chief cause that they did prevail; and, being persons strongly fanciful and fondly superstitious, it gave them courage for all adventures (B. v. Eccles. Polit.). Tully has exposed these arts, and the whims of his credulous countrymen, with much strength of reâ-

soning, and great humour and facetiousness (De Divin. lib. ii.).

Ver. 6. *If they be not sent from the most High in thy visitation, set not thy heart upon them.*] Though dreams, generally speaking, were idle and false, and the reliance upon them a piece of fond credulity, yet were there some true ones that claimed a regard, as being supernatural intimations of some great event to be fulfilled in its season. Such were all those prophetic ones in scripture, whose completion attested their veracity and original. The heathens acknowledged in like manner two sorts of dreams: the one true, proceeding from God; the other false and deceitful. Homer accordingly supposes two gates from which these issued: the first came from Jupiter, through the porta cornea; the other through that of ivory (Odys. lib. xix.). Lactantius has the same observation (De Opif. Dei, cap. 18). But what way is there, it may be asked, to distinguish mere natural dreams, the effect of fancy and imagination, from such as are really supernatural and divine? It may properly and safely be observed, that such dreams as were sent by God had generally distinguishing marks of their divine authority and truth; as either the importance of the subject-matter of them, the time when they happened, or the being sent to persons of particular note and eminence, or their having unusual and preternatural circumstances attending them. It was an opinion generally received in the early ages of the world, that dreams, so confirmed and attested, were sent purposely from heaven (see Gen. xxviii. 12. xxxi. 11. xli. 8. Job iv. 12. xxxiii. 14, 15. Dan. ii. 19). Homer speaks the general sense of his own age, when he says, *καὶ γὰρ τ' ὕπνῳ ἐκ Διὸς ἴσταν.* The principal dreams which we meet with in sacred and profane history, are such as have happened to persons of the first rank and character, either to patriarchs, prophets, saints, or other holy persons, as Moses, Jacob, St. Paul, &c. or to kings, princes, and judges, as Pharaoh, Abimelech, Solomon, Cyrus, Joseph, &c. who may be considered as the deputies and vicegerents of Providence. And the subject of their dreams has been of the greatest moment; for either they had respect to the church, as in the celebrated dream of Alexander the Great (Joseph. Antiq. lib. ii. cap. 8), and that no less famous one of Nebuchadnezzar: or else, they regarded the state, as the dreams of Pharaoh in particular, admonishing him betimes to provide for his country, that the seven years of plenty might relieve the seven succeeding of famine: or, lastly, they had an auspicious aspect upon both, as in the case of Gideon, and most of the Jewish wars before the coming of Christ. But remarkable, more particularly, were the dreams of Joseph, which were so many presages of his future surprising greatness, at that time not to be expected, and at a great distance, taking their rise from the very ill and undesired treatment which he had met with from his brethren. And it may be farther observed of dreams, that they have been often vouchsafed to the faithful in their distress, and struggling under some great pressure, in the way of mystery and comfort, of which Jacob's ladder is a pregnant instance; and the like is discernible in the history of Polycarp (see Cave's Lives, vol. i. p. 118).

Ver. 7. *For dreams have deceived many, and they have failed that put their trust in them.*] This is a natural consequence of the observation, ver. 2. If such as regard dreams catch at shadows, and follow after the wind, no wonder that such as trust in them find themselves disappointed. But this is not the worst that happens to them; for they who regard, or, as the marginal reading is, "have their minds upon dreams," seldom escape Satanical illusions. The devil deceives them with an appearance of truth, to win their assent, and to gain their confidence the more, and then often plunges them into grievous errors and great misfortunes. He abuses their credulity and superstition with equivocal answers, with specious and promising appearances, and prepares them for some worse and greater deceit. Such who have the weakness to believe or trust in dreams, will proceed to more ungodliness, their temper will incline them to apply to forbidden arts, to consult magic, divination, sorcery, and all sorts of lying vanities, which are the invention and artifice of the spirit of darkness and error.

Ver. 8. *The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.*] *Ἄνευ ψεύδους συνετελεσθῆσεται νόμος, καὶ σοφία στόματι πιστῷ τελείωσις.* As the law threatens those with the heavy wrath of God who listen to and go after diviners, and such as practise curious and magical arts (Lev. xix. 26. Deut. xiii. 1. 5. xviii. 10), so we may be assured that those threats will be executed in their utmost rigour. The law shall be fulfilled, *συντελεσθῆσεται*,

in all its predictions and denunciations, without any equivocations or deceit, which the heathen oracles abounded with. And thus the Geneva version, and that of Coverdale, "The law shall be fulfilled without lies." If you desire to know the truth, and the best rules for your conduct and actions, consult not magicians or conjurers, but wise and holy men, who are conversant and well-versed in the law of God; they will teach you in sincerity of the word of truth, and conduct you in the right paths; and wisdom in a faithful mouth, such as theirs (for so, from the authority of the Vulgate, I would render the Greek), is perfection, or may be depended upon as an oracle, or as the oracle, properly so called. The sense is not unlike that xxxiii. 3 (see note). Or, with Calmet, we may consider this verse as an answer to an objection; You will say, If I apply not myself to such as make it their business to interpret dreams, and to foretell future events, how shall I know what I ought to do, or in what manner to proceed in many cases, or how to distinguish a true from a false dream, and act with safety, and to my content and satisfaction? God's law, says this wise man, is the best rule for your conduct; it is alone sufficient to satisfy all proper and reasonable inquiries; and you will find among the teachers and interpreters of it many persons of great knowledge, as well as of known candour and sincerity, who will give you better and more certain instruction than you can possibly draw from wizards and diviners. To the law and to the testimony;—there is the only infallible direction; such as speak not according to this word, are deceivers; there is no light in them, nor illumination, or comfort to be expected from them.

Ver. 9. *A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.*] If with some copies we read ἡ περιπένητός, which the oriental versions favour, the sense then is like that of Matt. xiii. 52, "Every scribe, which is instructed unto the kingdom of heaven," is so well furnished, as to be able to bring forth "out of his treasure things new and old;" and then this will conclude the whole upon dreams: if we read περιπατημένος, which our translators follow, a new subject then will begin here, which contains the advantages of travelling, and of experience and knowledge in worldly affairs. The wise man's observation here is, That he that has not seen the world, or hath not travelled for that purpose, and thereby had an opportunity of knowing mankind, knows nothing in comparison. A mere speculative knowledge, such as is acquired by reading, signifies but little alone. To form an accomplished person, one capable of shining in public business, the knowledge of men is requisite, as well as of books, and nothing is of more service in this respect than travelling. By this the great names of antiquity rendered themselves so famous, and gained their learning and improvement. It was thus Ulysses obtained the character of one of the wisest and most experienced princes in the world; and Pythagoras and Plato arrived to that pitch of knowledge, which so justly recommended them. The like may be observed of Socrates, who, out of his great love of wisdom, and from the hopes and prospect of improvement, submitted to learn of every great master he could hear of at a distance. Nor need we after this wonder that a renowned queen, who had a thirst for knowledge, should herself travel as far as from Seba to Jerusalem, to hear the wisdom of Solomon, and be improved by it (Matt. xii. 42).

Ver. 12. *I was oft times in danger of death: yet I was delivered because of these things.*] *Τούτων χάριν, i. e.* by means of the experience and knowledge which I had acquired in my travels. And thus the Arabic very expressly, *Propter experientiam evasi.* The Vulgate joins *τούτων χάριν* to the first sentence, *Aliquoties usque ad mortem periclitatus sum horum causa: et liberatus sum gratia Dei;* as if in his travels, like St. Paul, who was in journeyings often, he had been in frequent danger of death, by "perils in the sea, by perils of robbers, by perils in the wilderness," &c. (2 Cor. xi. 26). But none of the Greek copies countenance this sense. Junius carries *τούτων χάριν* forward, and begins the next verse with it, but there is no necessity nor authority for this. To his own happy experience of God's loving-kindness in his travels, and the dangers attending them, the wise man subjoins a fine reflection in the five following verses, that God will take equal care of all that fear him, and put their trust in his mercy; his providence will watch over them, and protect them, as it did his favourite Israelites in the wilderness. This holy assurance, that the Lord will never fail them that seek him, is the hope and stay of the righteous in their distress, and is indeed a consequence of the fear of

the Lord. For the fear of the Lord includes in it a well-grounded hope and confidence in him. Solomon, accordingly, represents a holy trust in God, as naturally flowing from this religious fear (Prov. xiv. 26).

Ver. 18. *He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.* The wise man expresses here the great abomination of gifts or sacrifices accompanied with injustice, and the dislike which God has to them, according to his own declaration, "I the Lord love judgment, I hate robbery for burnt-offering" (Isa. lxi. 8), i. e. such as are so presumptuous and wicked as to think that they can propitiate Almighty God, by offering him part of what they got by deceit or violence. Such offerings are rather mockeries, than any real tokens of regard or duty, as the Vulgate and marginal reading have it, from a copy, probably, which had either *ψωφίματα* or *ψωφίματα* instead of *δοσφίματα*, which is followed by our translators. Liberality and charity, to be acceptable to God, and have their perfect work, must be done without the least violation of equity and justice; for a man cannot in any sense be said to be good, or perform a good action, when it is accompanied with some evil at the same time. Good actions, with respect to both God and man, are at all times seasonable, and instances of our love to both; but they are not to be performed to either at the expense of what is just and right. This cannot be better explained than by the instance of Saul, who spared the best of the sheep and of the oxen of the Amalekites, and the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord in Gilgal, which was sin unto him, and severely punished as such. When God commands any act of justice to be done, or forbids any act of injustice, the rejecting the word of the Lord, or the disobeying him in that instance, under the pretence of serving him in another, is styled stubbornness and rebellion. Samuel hath well determined this case, when he says, "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22, 23). If David would not offer a burnt-offering of that which only cost him nothing, until he had made it his own by a valuable and just price; and if the prophet condemns the offering the blind, and the lame, and the sick, for sacrifice, because it ought to be perfect, and without blemish (Mal. i. 8), how much more are goods unjustly gotten, the wages and fruit of iniquity, to be looked upon as affronts and desecrations, if offered unto the Lord. It is, in the language of the same prophet, offering polluted bread upon the altar (ver. 7), and cursed is that deceiver which hath in his flock a male; i. e. something that is right and against which there lies no objection, and yet voweth and sacrificeth unto the Lord a corrupt thing (ver. 14), which is sure to displease him.

Ver. 20. *Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before the father's eyes.* God is the father and protector of the poor, whose bread in the next verse is said to be his life; to take this away, or by any act of violence to diminish his little substance, is in some sort to take away his life. To offer to God, or to his use and service, what has been by oppression, and an unwarrantable stretch of power, taken from the needy, is here, by a most apt and beautiful metaphor, compared to that shocking instance of inhumanity and cruelty, the spilling the blood of a son in the sight of a fond and tender father. The best actions, even though intended for God's honour, yet if they are founded in injuries, in wrong and robbery, are but such sacrifices as were offered in Tophet, where murder was the oblation. They are a sort of Thyestean feast, according to profane history, or inviting the father to partake of an unnatural repast upon his own son. Or it may not unaptly be illustrated by the ewe-lamb in sacred history, which the poor man had brought up and nourished with his children, and had such a tenderness for, that it lay in his bosom, and was unto him as a daughter; and yet, dear as this was to him, the rich oppressor could spare his own numerous flocks and herds to seize upon this, and offer it to his guests for their entertainment (2 Sam. xii. 3, 4). In the primitive church neither the unjust publican nor the usurer, nor the extortioner, was thought worthy of the honour of being admitted to the offertory, though permitted to enjoy the other privileges of religion (Apost. Constit. lib. iv. cap. 5); nor would they accept of an estate given to pious uses, which was known to be got by injustice and extortion, nor allow any to enrich the corban, or even to endow a church, with the spoils of the poor. This desecrated the good design; it was, in the language of the prophet, "to build

up Zion with blood, and Jerusalem with iniquity" (Mic. iii. 10).

Ver. 21. *The bread of the needy is their life: he that defraudeth him thereof is a man of blood.* This is more clearly expressed in the next verse, "He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire, is a bloodshedder." The Vulgate rendering of which is strong and remarkable, *Qui effundit sanguinem, et qui fraudem facit mercenario, fratres sunt.* As the wages of the hired servant are his bread, and the support of his life, to take away or withhold his subsistence, whereby he should comfort and maintain life, is *interpretative* to take away the very life itself, or to shed his blood. The wise man's design is to press the great duty of equity and compassion to the poor and needy, and to enforce that precept, Deut. xxiv. 14. "Thou shalt not oppress a hired servant that is poor and needy;" where the Targum has, "Thou shalt not oppressively withhold or diminish his wages" (see also Jam. v. 4). And the reason of this prohibition is lest such oppressions should tempt them to do some desperate and wicked thing; to expose, perhaps, or kill their children, when not able to maintain them, after the cruel manner of the heathens, who were frequently guilty of this inhumanity, and thought it no crime, when their poverty lay hard upon them, and as it were constrained them to it. Many melancholy instances of which are to be met with both in the Greek and Roman history. Those therefore who, by injustice or oppressions, drive the poor to such extremities, are not improperly called men of blood, which is a Hebraism, and denotes bloodshedders. This piece of common injustice due to the hiring seems implied in that precept which forbade the muzzling of the ox which trod out the corn (Deut. xxv. 4); which does not merely respect the care and preservation of that useful and laborious beast; for, as St. Paul argues, "Does God take care of oxen?" but its true design no doubt was, to instruct a dull and carnal people, that they ought not to injure or defraud the labourer of his hire. Nay, the law was so strict in this particular, as to appoint it to be paid at the very time it was due; for thus the command runs, "At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee" (Deut. xxiv. 15). And here especially that rule of the civilians obtains, *Minus solvit, qui tempore minus solvit*; i. e. He pays less than he ought, who pays not in due time, or when he ought to do it.

Ver. 23, 24. *When one buildeth, and another pulleth down, what profit have they then but labour? When one prayeth, and another curseth, whose voice will the Lord hear?* This may be considered in two views, either as it stands connected with what goes before, or with what follows. In the former, it may be explained thus,—If you offer to God victims unworthy of him, such as are any ways lame or imperfect, or the sacrifice of oppression and injustice, viz. such as were got by robbery or violence, what advantage will it be to you? it will be like the labour of him who builds with one hand, and pulls down with the other. In the latter, it may be understood thus,—As doing and undoing in words or actions is lost labour, and as a man's purifying himself after some defilement is fruitless, if he pollutes himself again by a fresh approach to the unclean thing; so, after expiating one crime, if a man commits another, or repeats the same, if out of the same mouth proceed blessing and cursing, what is this but dissembling with God, and repairing the breach with untempered mortar? If you would prevail with God, and expiate your sins thoroughly, and offer to your Creator a sacrifice well pleasing to him, it must be seasoned with justice, and accompanied with a sincere and uniform piety, which is the subject of the next chapter. Grotius applies these texts to the religious disputes between different sects, whose petitions to God are as different as their respective opinions. The success or establishment which one prays for, the other deprecates; the trophies which one erects, the other is for pulling down; the rites which one extols, the other abhors and condemns; and what one blesses as primitive and apostolical, the other curses as superstitious and profane. Whose voice of these shall God hear? and amidst such a variety of jarring opinions, may we not with Pilate inquire, what is truth? truth, we are sure, is but one, though errors be almost infinite. Truth is not such an arbitrary and precarious thing as men's interest and passions make it: truth cannot go beyond the word of the Lord, nor is it in Balaam's power to alter it; "that only which God blesseth, is blessed; and that only which he curseth, is cursed."

Ver. 25, 26. *He that washeth himself after the touching of a dead body, if he touch it again what availeth his washing? So it is with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?* With respect to the dead, we meet with three sorts of washings. 1. Βαπτισμὸς τῶν νεκρῶν, washing the dead corpse itself (Acts ix. 37). 2. Βαπτισμὸς ὑπὲρ τῶν νεκρῶν, "a baptism for the dead" (1 Cor. xv. 29). 3. Βαπτισμὸς ἀπὸ νεκρῶν, which is meant in this place, and signifies, a washing from the pollution contracted by the touch of the dead corpse. Some carried this farther and maintained that even going among the sepulchres, or touching a bone, or standing too near persons that were breathing their last, was such a pollution as was to be washed away by a legal and ceremonial lustration. The force of the author's reasoning is to the following effect,—As the water of separation, and the ashes of the heifer sprinkling the unclean, sanctify to very little purpose towards purifying the flesh, if the person so purified contracted a fresh defilement, by going near to or touching another dead body: so it is equally fruitless for a man to hope by any outward and formal repentance to expiate his sins, if he is not circumspect and careful not to offend in the like particular again. For then the unclean spirit returns with more violence and power upon him, and brings with him "seven other spirits more wicked than himself, and his last state will be worse than the first" (Matt. xii. 45). This fine reflection of the wise man is equally applicable to national sins, which cannot be expiated by the mere appointment of solemn days of humiliation and fasting, except a general reformation succeeds, and the whole leaven of wickedness be purged away.

CHAP. XXXV.

Ver. 1. *He that keepeth the law, bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering.* i. e. He that is mindful of the commandments of God, and careful to perform them, serves God more acceptably than he that offers to him a multitude of vain oblations. For it is not the number of men's offerings, but the integrity of their lives; not their incense, but their obedience, which God delights to be honoured by. Outward sacrifices are only holy, when they are joined with the inward sacrifice of the heart; and he no otherwise regards the outward religious works of piety, than as they are visible marks of that spiritual and invisible worship, which he claims as his due, and is the very essence of true religion (John iv. 23). It is evident that the Old Testament gives two different representations of religion, the one respecting the mere outward ceremonial performance, the other the spiritual design of the law. The holy patriarchs and prophets, and other eminent persons among the Jews, regarded chiefly the spiritual and moral sense, the true meaning and spirit of the law, as does this writer; and from many passages in the law and the prophets, it is evident that the moral law was chiefly regarded and insisted on, and the observance of this was what gave a value to the other positive rites, and was indeed the substance of those Mosaic shadows.

Ver. 2. *He that requiteth a good turn offereth fine flour: and he that giveth alms sacrificeth praise.* The sense generally given of the first part of this verse is, that the sacrifice of a grateful heart is more acceptable to God than that of beasts, or any oblation; and thus Junius and our translators understand it: but, I think, charity may here be meant as well as gratitude, and ἡ ἀγαθοδοσία; χάρις be one that returns charity for the blessings himself hath received of God. And thus both parts of the verse will agree; for in these sapiential books the latter clause is generally exegetical of the former. Χάρις seems to be taken in this sense, Acts ii. 46, 47, where, according to some critics, the meaning is, that they did eat their bread, ἐν ἀπλόγητι, in liberality and openness of heart, ἔχοντες χάρις, doing acts of charity unto all the people. And when the apostle bids the judaizing Christians to offer the sacrifice of praise to God continually (1 Heb. xiii. 15), the advice according to a very learned prelate, is, that they should make their offering of alms (instead of the fruits of their herds and flocks), joined with praises and thanksgivings to God in token of their gratitude, and because with such sacrifices God was well pleased, as it follows in the next verse. This seems exactly answerable to that of the psalmist, "Offer unto God thanksgiving, and pay thy vows to the Most High" (Ps. l. 14). i. e. A truly thankful heart, gratefully acknowledging God's benefits, is the most acceptable sacrifice to him, and above all the peace-offerings thou canst bring

(Bishop Patrick's Mens. Myst. p. 307. and De Muis, in loc.). The LXX. render here, ὅσον τῷ Θεῷ θυσίαν ἀνέσταις, and the Vulgate, Immola Deo sacrificium laudis, which are agreeable to the phrase, θυσίαν ἀνέσταις, in this writer. And in this sense we are to understand the prophet, when he says, "We will render the calves of our lips;" i. e. instead of the sacrifice of calves, or bullocks, we will offer to thee the sacrifice of praise and thanksgiving, which is the fruit of our lips, καρπὸν χειλέων ἡμῶν, as the LXX. have it (Hos. xiv. 2). It may be proper to observe, that these and such like expressions, though spoken simply, are to be understood comparatively, and when we say, "That God doth chiefly respect the inward disposition of the heart, we must beware that we do not hereupon so worship him in spirit only, as to take away all outward worship and honour from him" (Hooker's Eccl. Pol. b. vii.). The good and charitable man may also in this farther sense be said to sacrifice praise, as, in doing alms, he offers a tribute of thanksgiving; for alms are to be considered under the notion of a lord's rent, which God justly challenges from men, as their acknowledgment to him, as their great Lord and proprietor.

Ver. 4, 5. *Thou shalt not appear empty before the Lord. For all these things (are to be done) because of the commandment.* This is what Moses appointed in the law, Exod. xxiii. 15. Deut. xvi. 16. The wise man here explains the precept, and gives the true design and meaning of it. The command is general; nor were the poor, and such as were in ordinary circumstances, excused from bringing gifts, and making their offering. God indeed respects chiefly the moral proofs of men's love and regard for him, such as fidelity in his service, obedience to his will, and a grateful acknowledgment of his goodness; these are the sacrifices which he most delights in, as it is the heart which he principally regards. Not that sacrifices were hereby abolished, or the obligation among the Jews to offer them taken away; God still expected the outward service and offerings to be made in his temple by all the poor as well as the rich, and herein has condescended to their necessities, in not prescribing or insisting on the quantity or value of them; that if any was unable to sacrifice a sheep, he might bring a lamb, and if a lamb was too much, he might offer corn or fine flour; and if these two were wanting, God was pleased with vows of obedience and adoration solely. These were never to be dispensed with; but the other, the ritual part, was not to be left undone, where there was an ability and power, because of God's appointment and command. These gifts and oblations were continued in the Christian church, and called sacrifices; whence St. Cyprian chides some of the rich, that they threw nothing into the corban, and came into God's house sine sacrificio, or empty (De Op. Eleem.). These always made a part of the eucharist, and a perfect communion was called κοινωνία μετὰ προσφορᾶς. And as it was accounted a favour to be admitted to the offering, so was it a punishment to communicate χωρὶς προσφορᾶς.

Ver. 6. *The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High.* Virtue and goodness are the best recommendations of any sacrifice; the mere outward performance is ineffectual to reconciliation, and the obtaining the favour of God. As expiation, atonement, and propitiating the offended Deity, was the end of all material sacrifices, so were they more or less acceptable and effectual, according to the inward sense, qualifications, and dispositions of those who offered them. Or the meaning may be, that he that is a truly good man will always give to God of the best. It appears from many instances and precedents under the old law, that such as had the most unfeigned regard to God and religion, were always the most forward to bestow upon God that which was most perfect. Thus, when Abel presented the Deity with an offering, it was the fattest of all the lambs in the whole flock; he honoured him not only out of his substance, but with the very chiefest thereof; of Cain it is only said, that he brought simply an offering. We see herein the difference between a true and a false, a sincere and a hypocritical heart: they both offer, the one bringeth his gift of the fattest and best which he hath, and in the zeal of his soul wishes it much better; the other thinking any thing good enough, the blind or the lame, the scabbed or the rotten: and herein he is a representative and father of all such sacrilegious ones in later times, who either rob God of his offerings, or serve him only with the refuse, which they would not offer to their governor (Mal. i. 8). From this behaviour of Cain, St. Chrysostom raises this fine reflection: εἰ ἀνθρώποις τοῖς θεογενεῖς οἱ τιμᾶν βουλόμενοι, κ. τ. λ. Si nostri generis hominibus.

quos veneramur, prima et præcipua damus, illaque offerre maximè volumus, quæ præ omnibus illis digna videntur; quomodo hominem offerentem Deo non oportebit Deo preciosiora, et magis eximia offerre? (Hom. 26. tom. ii.)

Ver. 8. *Give the Lord his honour with a good eye, and diminish not the first-fruits of thine hands.*] Gifts, sacrifices, and offerings, were of an honorary nature. For as it was thought anciently an affront for any to make a solemn approach unto a king without some present, especially when any favour was asked or expected, so was it counted dishonourable to God for any to wait upon him in his solemn worship empty-handed (Exod. xxiii. 15). For the true God, as well as the false deities, was supposed to be appeased and delighted with the honour of gifts and offerings, especially when those who brought them were duly purified. The sense here is, That we are not only to worship God with our lips, and give him praises with our tongues, but he has farther required, that we should give him an active honour, i. e. worship him with our substance. The psalmist describes this plainly (Ps. xevi. 8), "Give unto the Lord the honour due unto his name;" and what that honour is the next words show, "Bring presents," or "an offering, and come into his courts." This too must be done with a good eye; i. e. generously, without any mixture of covetousness, and uprightly, without any diminution; and the present must be of the best and most excellent in its kind (Exod. xxii. 29, 30. Numb. xviii. 26, 29, 30. Prov. iii. 9). Ἀναρχία, or the first-fruits, was commanded to be given of the very best, hence it became a term for the choicest things; and in this sense the LXX. always use it. The Jews distinguished offerings into two sorts, one of which they called righteousness, or what was strictly and exactly according to the proportion required by the law; and the other they called mercy or bounty, being above the proportion fixed. According to which notion he that performed the first sort was named a just man, and he that exceeded it was called a good man. The sense therefore of this verse may be, Do not only what is necessary and strictly legal, but make some free-will offering, as a voluntary oblation to the honour of God; or, more briefly, Do not stint yourself to a mere legal righteousness in giving thy first-fruits to God, or his receiver, the priest.

Ver. 9. *In all thy gifts show a cheerful countenance, and dedicate thy tithes with gladness.*] Ἐν εὐφροσύνῃ δόξασον ἀνάχνη. To sanctify, according to the Jewish sense of it, means to apply or appropriate to some religious use; as the first-fruits and tenths were set apart for the maintenance of the priests and Levites, the repairs of the temple, and for providing the daily sacrifice. The vowing or dedicating tithes was very ancient. Jacob promises, that, of all which God should give him, he would give the tenth unto him (Gen. xxvii. 22). It was likewise customary, even among some heathen nations, to dedicate tithes to the deity whom they adored. Among the Jews the payment of them was established, the priests lived upon them, as God's alms, and he assigned unto them a great part of that maintenance which the Jews brought to him. See Numb. xviii. 22. Deut. xviii. 4, where the law requires, that they should give the first-fruits of their land unto the priest, but does not determine the quantity; yet, because Ezekiel says (xiv. 13), that they should offer the sixth part of an ephah of a homer, their wise men concluded that they were bound to bring at least a sixtieth part to God for his ministers. But notwithstanding this, they accounted him but a covetous man that brought no more, and they called this a terumah, or the heave-offering of an evil eye. For thus Maimonides: A good eye, i. e. a liberal person, brings one part of forty; a mean eye, i. e. a man that hath some, but a less degree of goodness, one of fifty; and an evil eye, i. e. a niggard, one of sixty; less than which it was not lawful to give (see Patrick's Mens. Myst. p. 164. Seld. Hist. Tith. cap. 2. Ainsw. on Numb. xviii. 12). This may also be applied to charity, which is the gift of God, and its value is enhanced according to the alacrity and readiness expressed in it. Thus St. Chrysostom, μέγιστος οὐκ ἐν τῷ πλήθει, κ. τ. λ. Magnitudo elemosynæ non in multitudinè opum sita est, sed ex alacritatè dantium judicatur. Propter hoc et qui potum frigidæ, dedit, acceptus est; ut discamas, quod ubique rectam mentem requirit universoram Dominus. Fieri potest ut qui parum habet, liberalis admodum sit propter alacritatem; et qui multa possidet, minor videatur his qui parum habent, propter sordidi animi tenacitatem (Tom. ii. Hom. 56).

Ver. 10. *Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.*] This may be understood either of the payment of tithes, or of charity in general, either of which may be

considered as a tribute, or an acknowledgment to God for what he has bestowed, and as a likely means to procure his farther blessing; and therefore should be cheerfully given, in proportion to men's circumstances and fortune. Tobit has well determined this, "Be merciful after thy power; if thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity" (v. 7—9. Ps. xli. 1. Prov. xix. 17. 2 Cor. ix. 6, 7. 1 Tim. vi. 17—19. Heb. vi. 10. xiii. 16). Καθάρματα χειρῶν, which is the reading in all the Greek copies, I conceive should be καθ' εὐφροσύνην χειρῶν, and so the Alexandrian MS. alone has it. It means,—Give cheerfully according to the gain of thy hands (for so εὐφροσύνη is used, and should be understood in this book, see note on xxix. 4), give according to thy stock and substance, whether it be an ox, calf, kid, or lamb; let thy liberality be as God has prospered thee, nor fear to be made poor thyself by such acts of goodness, nor let avarice or private interest suggest any such excuse to you. To make any gift or sacrifice acceptable, it must be done in a manner likewise worthy of God; it must be done with a willing heart, and with such a satisfaction as may even show itself upon the very countenance. And so the command is to the children of Israel (Exod. xxxv. 5), "Whoso is of a willing heart, let him bring his offering unto the Lord; and every one whose heart stirred him up, and whom his spirit made willing, brought accordingly the Lord's offering to the work of the tabernacle" (ver. 21). And in that great offering of David and the people, towards building the temple, mention is particularly made of their ready and cheerful heart, "that the people rejoiced, because with a perfect heart they offered willingly unto the Lord" (1 Chron. xxix. 9). And in his solemn thanksgiving, David, who rejoiced also with them with great joy, says, "I thank thee, O God, that I should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee" (ver. 14). It is therefore an instance of unspeakable goodness in God, to receive and reckon it as a gift, when we return to him but an inconsiderable part of what he has given us, and not only to promise sevenfold for a reward of our gratitude, as is mentioned here, but, as the gospel assures us, a hundredfold, both in this world and the other. Of so great consequence and moment is cheerfulness, and a hearty consequence in all gifts, duties, and offerings, made to God; and so true is that reflection of St. Austin, Nemo invitus benefacit, cūiamsi quod bonum est facit (Confess. lib. i. cap. 12).

Ver. 12. *Do not think to corrupt with gifts; for such he will not receive:*] Μὴ δωροδοκῆσαι, οὐ γὰρ προσδέξεται. Grotius understands it in the sense of our translators, of hoping to bribe or corrupt God by gifts; which mean and wicked attempt the scripture condemns in many places. But δωροδοκῆσαι is more generally and would be better rendered, de donis reseco. Agreeable to which is the marginal reading, "Diminish nothing of thy offerings;" which Junius and Jansenius follow; the latter has, Ne decurtas munera. The Tigurine version understands it of goods unjustly gotten, Ne offeras parta sordibus munera; and the Vulgate, probably of such as are blemished and imperfect. However the determined sense of the word be, to offend in any of these instances is to affront God, nor will the magnificence, state, glory, or reputation, of a man make any difference. God neither regards the person nor sacrifice itself so much as a pure intention, and a heart truly devoted to him.

Ver. 15. *Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?*] See Luke xviii. 3, where the parable is proposed under the person of a widow, rather than of a poor man, to make it the more affecting, as that sex is more exposed to injuries, and widows generally above others. Quintilian observes, Per se imbecilla est fœmina, et affert infirmitati naturali non leve pondus, quòd vidua est. Such as are used with violence, and forced to undergo uncommon hardships and oppressions, are said to cry to heaven for vengeance (Gen. iv. 19. Exod. ii. 23. 2 Macc. viii. 3. Luke xviii. 7. James v. 4); and thus the martyrs cry, ἕως πύρε . . . οὐ κρίνεις (Apoc. vi. 10). God has declared himself the protector of the widow, and the father of the orphan: he places his greatness in being the support of the weak, as well as in ruling the mighty, and in particular he is the defence of those that are poor in spirit, to whom earth is as a place of banishment, and heaven the habitation longed for. By the widow here we may either understand, according to the Port-Royal comment, the church, when under a state of persecution or such pious afflicted souls as cry day and

night unto God to avenge them speedily; and when they are reduced to such an extremity as seemingly to be past all help and recovery, then it is that God appears in their behalf, and makes bare his arm in their defence, and heaven interests itself in their quarrel.

Ver. 17. *The prayer of the humble pierceth the clouds; and till it come nigh, he will not be comforted.*] Humility, or a mean and low opinion of ourselves, when we address the great and incomprehensible majesty of God, is a necessary qualification for acceptance. As it relates to prayer, it consists in disclaiming all right or pretence of merit to the bounty and munificence of God; and in submitting ourselves entirely to his wisdom and providence, both with respect to the benefit itself petitioned for, and likewise the time and measure of it; and, lastly, that we should consider ourselves not only as dependent creatures, but also as sinful and unworthy creatures. The wise man here takes notice of three particulars, or effects of the prayer of the humble:—1. That it is so effectual as to pierce the clouds. 2. That it is so persevering, as not to desist till it reaches to and is presented before the throne of God. 3. That it is so importunate and fervent, as not to return back till it hath obtained its request. All virtues and graces exalt us towards heaven, say Messieurs of Port-Royal, and, as it were, knock at its gate for admittance; but it is humility that effectually opens it, and brings us to the throne of him who ascended not thither, till after he had demeaned and emptied himself, and would not enter into his glory till he was made perfect through humility and sufferings.

Ver. 18. *For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repaid vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous.*] *Μακροθυμία, patience, or long-suffering,* signifies slackness in punishing; and so the sense may either be, that the Almighty will not delay to do justice to them, viz. to the humble or afflicted, or will not be slack to execute justice upon them, viz. the unmerciful, or the heathen, to whom *ἐπ' αὐτοῖς* seems to refer. This place cannot be better illustrated than by comparing it with Luke xviii. 7, "Shall not God avenge his own elect, which cry day and night unto him; and will he be slack towards them, or forbear long to punish their enemies?" καὶ μακροθυμῶν ἐπ' αὐτοῖς; for so the words should be pointed and rendered; and then the next sentence is better connected, "I tell you he will avenge them speedily." The author seems here to hint at the Greeks, Syrians, and such to whom the Jews were at this time in subjection in Judea, Syria, and Egypt, and to intend comfort to his countrymen, by assuring them that their enemies should feel the weight of God's arm, and experience his mighty vengeance, if they continued to oppress them, as in former time he poured forth his wrath upon the Egyptians, Canaanites, Chaldeans, and other nations, for the cruelties used to his chosen. But as it does not often happen that God appears so openly and so instantly in the behalf of his oppressed servants, as to punish such as afflict them, by some remarkable judgment in this life, we may properly understand this place of the last great day, to which he will reserve the complete avenging of his suffering members; when he will break the sceptre or power of the proud or ungodly, and overthrow all that is great in this world, that will presume to oppose or exalt itself against him.

CHAP. XXXVI.

Ver. 1—3. *Have mercy upon us, O Lord God of all, and behold us: And send thy fear upon all the nations that seek not after thee. Lift up thy hand against the strange nations, and let them see thy power.*] The author having spoken, in the conclusion of the former chapter, of the mighty force and energy of prayer to succour the humble and afflicted, and to procure help for them against their enemies and oppressors, begins with a set prayer to God, that he would be pleased favourably to look upon and assist his scattered and distressed people, who, at the time when this work was composed, were dispersed in Egypt, Syria, and all the provinces of the east, and beyond the Euphrates, and those that remained in Judea and Jerusalem were sometimes subject to the kings of Syria, sometimes to those of Egypt, and in their turas victims of their power and ambition. This so low and mortifying a state afflicted the good Israelites; they fervently besought God to have mercy upon and to restore tranquillity to his people, and either to convert the hearts of the idolatrous nations, strangers to his fear and worship, or to lift up his hand

against them, and destroy them with a mighty destruction; or to deliver his chosen from them with a mighty and stretched-out arm, as he formerly delivered their ancestors in the time and under the conduct of Moses. The things the wise man here prays for, are the very same the Jews continued to expect in our Saviour's time, by and under the Messias; viz. the conversion of the gentiles to the one true God, the destruction of certain nations, their enemies, the restoration of all their tribes, and the working of miracles; in both ages they prayed that God would hasten the accomplishment (see note on l. 23. and Bishop Chandler's Def. of Christian. p. 42).

Ver. 4, 5. *As thou wast sanctified in us before them: so be thou magnified among them before us. And let them know thee, as we have known thee, that there is no God but only thou, O God.*] The former verse will admit of a double sense, which may either be, As thou hast made thine anger visible and conspicuous, in punishing us, thy chosen, with so much rigour, before the heathen, so use them, in like manner, before our eyes; pour thy vengeance upon them in our sight, and let us in our turns be witnesses of their ruin and overthrow. Or thus, As in ancient times thou madest thy power to appear, by bringing thy chosen out of Egypt, in the sight of the heathen, and against their will; so do the same wonders for us, their children, before these our oppressors, and show thy great mercy, by delivering us from the bondage and slavery we labour under, that we may be witnesses of thy marvellous works, as our fathers were of those thou didst for them in the land of Egypt, and at the Red sea. In this prayer we find the most pressing motives that can be made use of, to incline the Almighty to favour his people, and to engage him in their behalf and assistance. The author here urges every inducement, and neglects nothing that can be persuasive; and when he doubts the sufficiency of his own reasons, for the obtaining his petition, he has recourse to God himself, and enforces his plea from the honour of the divine nature, engages God to interpose, for his own glory's sake, and not to give up his people finally into the hands of their enemies, who would not only come into his inheritance, but insult him, their only God and King, for deserting them, Ps. lxxix. 9—11, which is the substance likewise of some other psalms. This part of the prayer seems pretty much the same with that of Esther, for her people, "O Lord, give not thy sceptre to them that be nothing, and let them not laugh at our fall: remember, O Lord; make thyself known in the time of our afflictions, O King of the nations, and Lord of all power: for they have stricken hands with their idols, that they will destroy thine inheritance, and quench the glory of thy house, and of thine altar" (ch. xiv. 9, 11, 12).

Ver. 6. *Show new signs, and make other strange wonders.*] i. e. *Ἐγκαίνων σημεῖα.* Renew the miracles which thou didst under Moses against Pharaoh and the Egyptians, and by Joshua against the Canaanites; and add new ones to them, that foreign nations may discern thy infinite power, exerted in wrath against the enemies of thy people, Israel; and let the heathens know, and be convinced by the power of thy miracles, that thou only art God, that their idols are lying vanities, their kings but weak mortals, whose life and death are in thy hand, that, urged by the dread of thy omnipotency, they may cease to oppress thy chosen.

Ver. 8. *Make the time short, remember the covenant.*] The Greek copies vary here in their reading; some have *μνησθητι ὀργῆς*, others *μνησθητι ὁρκισμοῦ*, memento finis, as the Vulgate has it; others, *μνησθητι ὁρκισμοῦ*, which our translators follow. God's oath or covenant, and the assurances given them by the prophets, were the ground of hope of the blessings expected by the Jews, both before and in our Saviour's time. What this oath was, is fully explained, Eccles. xlv. 21, 22, it was the blessing of all men, and the covenant assured by an oath to Abraham, and established with Isaac: it was the covenant of kings that he made with David, to exalt his horn for ever:—his mercy, whereby he promised "a remnant unto Jacob, and a root unto David, or a Messias to come out of his loins," Eccles. xlvii. 11, 22, as the Jews understand the words of Isaiah there alluded to (see Bishop Chandler's Def. p. 43). And thus the holy men in the Old Testament, in their prayers, frequently remind God of his covenant and promise (2 Chron. vi. 42. Ps. cxix. 49), and make mention of his servant David, or Abraham, or Isaac, or Israel, for whom they knew he had an especial kindness, thereby to move his regard or compassion. Some understand the wise man, when he says, "Make the time short," as if he prayed that God would hasten to their succour, and let the

calamities that shall come upon their enemies make haste (Deut. xxxii. 35). But this petition may be considered in a higher sense, as a prayer for the speedy coming of the Messiah. All the saints who lived before the appearance of Christ have besought God, in the same importunate manner, to hasten the time of his advent. On this account St. Bernard piously laments, that, when the holy patriarchs and prophets waited for this blessing with so much impatience, and prayed for it with so much warmth and earnestness, Christians should at length receive it with so much coldness and indifference, and be so little affected with the mighty mercy of his coming.

Ver. 10. *Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.*] This probably refers to Ps. ex. 5, 6, where it is prophesied of the Messiah, "That he shall wound even kings in the day of his wrath; that he shall judge among the heathen, and fill the places with the dead bodies, and smite in sunder the heads over divers countries." The author seems to mean here the kings of Syria and Egypt, chiefly the former (for the Ptolemies, kings of Egypt, were on many occasions kind to the Jews); and among these, the character suits best with Antiochus Epiphaneus, who, if he did not affect divine honours himself, hindered the paying them to the true God. His blasphemies are expressly foretold, Dan. vii. 25. viii. 25. xi. 36, and his history, as recorded in the books of Maccabees, shows that he was an enemy to all religion, and even defied God, and that the end of this cruel oppressor was as miserable as his life had been wicked. The Vulgate renders, *Contere caput principum inimicorum*, following a copy which had *ἐχθρῶν* instead of *ἐθνῶν*. This and the foregoing verses show the vindictive temper of the Jewish people.

Ver. 11. *Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.*] When this author wrote, the far greater number of the Jews was dispersed in different provinces of the east, in Greece, Africa, and in the Isles: it was a common and settled form of their prayer, to beg of God to recall the several tribes that were dispersed, such of them as were not yet returned into Judea, but were the outcasts of Israel. We have several instances in the book of Psalms of this devout request (see Ps. cvi. 45. exxvi. 5). See Ecclus. xlviii. 10, where Elias is said to be "ordained to restore the tribes of Jacob." To which agrees Matt. xvii. 11, which refers to this tradition. This restoration the Jews promised themselves before or at the coming of their Messiah. Grotius observes, that *κατακληρονομησεν* is here to be taken in formâ hiphil, as it is used by this writer, xlv. 21, and then the same will be, Cause thou them again to inherit, *Fecit iterum terras possidentium*, the countries which thou hast given them, as they did in the days of David and Solomon; and thus Junius, *Tribue hæreditatem ipsis, sicut principio*.

Ver. 12. *O Lord, have mercy upon the people that is called by thy name.*] i. e. Have pity upon that people, *λαῶν*, who are known by the name of the people of the Lord; thou art their Father, their Husband, their Master, their King; and art pleased to style thyself the God of Abraham and of Israel. The Hellenist Jews love to call the Israelites *λαῶν*, the better to distinguish them from the heathen, who were called *Ἀλλόφρονες* and *Ἕθνη*. And so *λαῶν* and *Ἕθνη* are opposed, Acts xv. 14, where, speaking of the profane or gentile nations called to the gospel, God is said to have got *λαῶν ἐξ Ἑθῶν*. Bishop Fell observes, that St. Cyprian accordingly chooses to call the faithful *plebem*, and not *populum*, and condemns Tertullian for inaccuracy in using so general a term (Not. in lib. i. Testim. adv. Jud.).

And upon Israel, whom thou hast named thy firstborn.] This term not only signifies the order of birth or generation, but the degree of love and favour with almighty God. Exod. iv. 22. Ps. lxxxviii. 23, in the LXX, and particularly 2 Esd. vi. 55—58. They looked upon themselves to be the peculiar people of God, as being the posterity of Abraham, and pretended that God owned them alone for his children and favourites, and that for their own and forefathers' merit, he would never forsake them. They prided themselves also in their holy city, where God, they imagined, fixed his abode, as in the capital of his kingdom, and in their temple, where the Shechinah dwelt, which they thought God, for his own sake, would not fail to preserve. All others, who were not favoured with the like privilege of descent, or with such visible tokens of God's presence, they called unclean, Isa. xxxv. 8, and looked on them as no better than dogs, disregarded and neglected by God; and this common phrase among the Jews, our Saviour is thought to allude to, Matt. xv. 26. It has been observed of the Jewish writers, that they are naturally

given to magnify their own nation and privileges more than any other people living, which appears nowhere more clearly than in the apocryphal writings, where frequent instances occur of this vanity, even in the times of persecution and distress.

Ver. 11. *Fill Zion with thine unspeakable oracles, and thy people with thy glory.*] The Geneva version has, "Fill Zion, that it may magnify thine oracles;" which is the marginal reading, and seems more agreeable to the Greek: or, Fill Zion with thy favours, with the effects of thy mercy and loving-kindness, by fulfilling thy oracles, and making good thy promises, that it may celebrate thy praises, and thy people may have fresh occasion to publish and display thy glory: or, Fill Zion with thy presence (*majestâ tuâ*, Arab.); and let tokens of it appear there as formerly. The oriental versions have, *Et templum tuum gloriâ tuâ redundet*: i. e. Let the glory of the Shechinah adorn thy temple, following a copy which probably had *καὶ σου*, instead of *λαῶν*, which is in all the present editions.

Ver. 15. *Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.*] The sense is pretty much the same, whether we read *κρίματι* or *κρίματι, προφήταις* or *προφητείαις*: i. e. Give unto Israel, whom thou hast chosen for such a number of ages past, and to whom thou hast vouchsafed so many proofs of thy love, fresh testimonies of thy regard and notice: remember the ancient predictions in their favour, and fulfil the promises which the prophets have made in thy name, that thou wouldest not cast off thy chosen when they call upon thee in their distress. *Ἐγγειρον προφήταις* does not relate to the coming of new prophets, as some have understood it; nor is it to be considered as a wish of that sort; for when the prophets had prepared the way for the reception of the Messiah, by pointing out the several material circumstances relating to his coming, the gift of prophecy ceased: neither was there any public succession of prophets for the space of four hundred years together before the coming of Christ, on purpose to raise in men's minds a more earnest expectation of that happy advent. It is rather a wish, that God would accomplish and fulfil the former prophecies in his name. And so the Hebrew word is rendered by the LXX. 1 Sam. iii. 11, 12. And thus the Syriac and Arabic versions, *Affirma testimonia servorum tuorum, et advenient vaticinia prophetarum tuorum, qui nomine tuo locuti sunt* (see Bishop Chandler's Def. p. 42).

Ver. 16. *Reward them that wait for thee, and let thy prophets be found faithful.*] Reward the patience and holy trust of thy people, who, notwithstanding their many calamities, revolutions, and reproaches, have continued true and faithful in thy service, and have not, since their captivity, lapsed again into idolatry, as their ancestors did under their kings before: or, Comfort them that live in hopes of the completion of thy promises, with the happy accomplishment of the predictions, that thy prophets may be found true and faithful in what they foretold. The author seems to insinuate here, that the Jews, at this time, waited for the Messiah, or that prophet, by way of eminence, foretold and promised, Deut. xviii. 15, and by all the successive prophets. And accordingly by the coming of the Messiah, all the oracles and prophecies were fulfilled, and the faith of his saints, who had waited for him with so much eagerness and constancy, was blessed and rewarded; and by it God filled his people with those spiritual and true blessings, of which that of Aaron was only a figure, and showed himself the eternal God, the Lord of ages, by bringing to pass, *ἐν αἰωνία τοῦ αἰῶνος*, what he had foretold and promised four thousand years before.

Ver. 17. *O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people.*] i. e. let us mercifully partake of those blessings, and reap the benefit of that solemn form, which thou hast appointed the high-priest to pronounce, and may the full force of the benediction (Numb. vi. 24—26) light upon thy supplicants; *ἱερῶν σου*, as the margin has it, and Grabe prefers to *δικαίων*, the common reading. According to Bossuet, the author here requests of God, that the true, regular, and lineal priesthood in the family of Aaron may continue, and not such a corrupt and venal one as was under Antiochus Epiphaneus, purchased with money by Jason and Menelaus, and the manifest wrong and injury of Onias, the regular and true high-priest (2 Macc. iv. 8. 23). However that be, this passage certainly contains a very particular commendation of the established ministry, its usefulness and efficacy. For God could give, if it pleased him, his gracious favours to his people, without the priest's intercession, but he on

purpose appoints him to be the ministerial asker, and to be the means to derive upon his people his designed goodness. He could not more effectually grace and distinguish his servants, than by declaring, that what they should beg, he would the more readily give; thus confirming and recommending their ministry and service to all true members of the church. If this was more attended to, the contempt of the ministry and of church-power would be less complained of; in health men would regard the priest's prayers as the stated means to draw down God's blessing; and in time of sickness would apply to him, as the people did to Samuel, "Pray for thy servants unto the Lord thy God, that we die not" (1 Sam. xii. 19).

Ver. 18, 19. *The belly devoureth all meats, yet is one meat better than another. As the palate tasteth divers kinds of venison: so doth a heart of understanding false speeches.* [This and what follows is very improperly connected with the foregoing prayer; but so it is in all the versions and editions. The sense seems to be, as the stomach promiscuously receives all sorts of food, but all do not digest alike, nor are equally wholesome, so the mind receives all sorts of thoughts, though not equally profitable and good: and as the will has various affections and desires, but the objects of them are not equally innocent, so the mind is capable of different sorts of knowledge, but they are not alike useful; for the knowledge of the law of God and of religious truths is of most importance, and preferable to all science whatsoever.] Epiphanius has exactly the same sentiment, *νοῦς μὲν ῥήματα διακρίνει, λάρυγξ δὲ ἅπαντα γυσιέται.* Or thus, As the palate distinguishes venison from common and ordinary meat, so does an understanding heart separate between flattery and real friendship, true and false reasoning, profitable and evil discourse. But as the mouth should be kept clean, that the taste may be more quick and exquisite, so the mind, in order to form a right judgment, should be free from prejudice and prepossession.

Ver. 20. *A froward heart causeth heaviness: but a man of experience will recompense him.* [Ἀναποδοῖσεν αὐτόν. Drusus prefers αὐτῷ, to agree with καρδία, or λύπη, and so the Geneva version, "A froward heart bringeth grief, but a man of experience will resist it." By "a froward heart" is meant a wicked and deceitful person; who often takes the unwary in his snares, and involves them in mischief; but a man of prudence and experience will beware of and find out his artifice and designs, will oppose and punish him according to his deserts. For so ἀναποδοῖσεν is often used by our translators.

Ver. 21. *A woman will receive every man, yet is one daughter better than another.* [Various are the senses of this place; but a good one, I conceive, may be given of it, without any such reflection upon the modesty of the sex, as Grotius and some other expositors have thrown upon them. May not therefore the meaning either be, that every woman will receive addresses, but there are some among the sex who deserve a preference before others? Or, that women are not nice and scrupulous, when addresses are made to them, about the mere person or beauty of a man; but a regard is not undeservedly had to the beauty of a woman, which is a perfection that distinguishes them from one another, and is engaging in the eyes of the other sex. But I take the true meaning of the author to be, that if in marriage regard is only had to the propagation of the species, it is but of little consequence where the choice falls; but if happiness be the thing proposed, and you would have a valuable companion, an agreeable and accomplished partner for life, regard then ought chiefly to be had to virtue and good qualities.

Ver. 23. *If there be kindness, meekness, and comfort in her tongue, then is not her husband like other men.* [If to her beauty a wife adds such engaging qualities as strict virtue and modesty, prudent economy, obliging behaviour, and such good sense and address, as, by her winning carriage and agreeable manner, to soothe the passions and cares of her husband, and double occasionally his joys; if she is not haughty and imperious with her beauty, and places not her merit in her person, she cannot fail of crowning his utmost wishes. Possessed of such a treasure, he should bless his choice, and set a just value upon his happiness, which has made him even an object of envy. Non est vir ejus humanæ conditionis, as Castalio well expresses his good fortune: his lot is above that of common mortals, it resembles that of the blessed above, where love and harmony reign triumphant.

Ver. 24. *He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.* [Ὁ κτήνονος γυναῖκα, ἐνάρχεται κτήσιος, βοηθὸν κατ' αὐτὸν καὶ στέδον ἀναπαύσεως. The Vulgate with great judgment inserts *bonam, qui*

possidet mulierem bonam; i. e. He that has a good wife in all respects, has laid the best foundation of his house, has the surest grounds to build his hopes of happiness upon, and of raising a family to his mind. Junius transposes the words here, and renders, *Qui comparat mulierem adjumentum simile sibi, et columnam requietis, incipit possessionem constituere*, which is clearer and more explicit than our version. According to Grotius, *ἐνάρχεται* means *facere imperare*, and is to be understood in formâ hiphil, as *βασιλεύειν* is sometimes taken; i. e. He that takes a wife, sets over his house and fortunes a helpmate and an assistant, equal to himself, that will divide his cares, and in whose prudent management and economy he may safely confide, and will be to him a pillar of security, as well as of agreeable rest. According to this sense, the pointing of the Greek should be, *ὁ κτ. μενος γυναῖκα, ἐνάρχεται κτήσιος βοηθὸν κατ' αὐτὸν, καὶ στέδον ἀναπαύσεως.* The oriental versions give this by way of advice, and such as rally the matrimonial state, or indulge themselves in criminal liberties in celibacy, would do well to remember it, *Inter præcipuas possessiones tuas posside uxorem bonam, adjumentum enim est tibi simile.*

Ver. 25. *Where no hedge is, there the possession is spoiled: and he that has no wife, will wander up and down mourning.* [As, by the breaking down the fence of a vineyard, all they that go by pluck off the grapes; and the wild boar out of the wood doth root it up, and the wild beasts of the field devour it; so fares it with his house, who is without a proper helpmate to order and direct his domestic concerns; all things are in confusion for want of management, and without a careful superintending eye his substance is in danger of being devoured by strangers. And thus the Syriac, *Ubi non adest pes, racemaluntur vineæ; et ubi non adest uxor, omnia detecta sunt ac dilapidata.* A man so solitary and alone, is obliged either to leave all things at random, or to trust wholly to servants, whose fidelity is not always to be depended on. But in a well-regulated family, where a prudent woman presides, such inconveniences and disorders are prevented. Whilst her husband is abroad and attending public business, and providing what is necessary in his sphere, she discreetly orders affairs at home, and looketh so well to the ways of her household, that the heart of her husband can safely trust in her without any apprehension of waste or spoil.

Ver. 26. *Who will trust a thief well appointed, that skipeth from city to city? So (who will believe (trust)) a man that hath no house, and lodgeth wheresoever the night taketh him?* [i. e. An unmarried man, being always unsettled, is esteemed but little better than a vagrant; as he hath no wife, no little family to engage him to be at home, and to endure him to it, he is vague and often wandering abroad, in danger of falling into loose company, of being tempted to incontinence, and, which has sometimes happened, injuring the honour of the family he is admitted into. The advice therefore here is, says Messieurs of Port-Royal, that such, for prevention's sake, should marry, as St. Paul advises those, *οἱ οὐκ ἔγκρατεῖνται*, who "do not contain" (for so the words should be rendered), *qui non se continent, Vulgate*; for it is better to enter into that holy state with chaste intentions, than to be exposed to the dangers and criminal liberties which usually attend a wandering and unsettled life. The question here proposed, supposes such, who treacherously attempt by private intrigues to injure the honour of others, to be at least as bad and detestable as thieves, who lie in wait for their prey, and are always ready to seize upon another's property on every occasion that presents itself. And indeed the oriental versions instead of *λεπτός* put *adolensens cælebs*. It may not be amiss to observe, that in ancient times such as had no wife or family, no fixed dwelling or certain way of life, were looked upon as loose and disorderly persons, as suspicious vagabonds or strollers, not fit to be trusted, lying where or with whom they could, and therefore spoken of in terms of great reproach, especially among the Jews, all of whom married at a proper age, and thought it both to their credit and advantage to be settled in that state.

CHAP. XXXVII.

Ver. 1. *Every friend saith, I am his friend also: but there is a friend which is only a friend in name.* [Aristotle has well defined friendship to be, *Medietas inter assentationem et inimicitiam.* The friend, who appears such in all his actions, makes not loud or reiterated profession of his friendship, nor indeed has he any occasion: the loss of such a one, whether by death or some unhappy misunderstanding, is a misfortune that affects a man in the most

sensible part: the flatterer attempts to gain your affections by pretending to be your real friend or admirer, though he is only so in appearance and for his own ends; his goods and continuance are precarious. Adversity shows the cheat. In adversitate ad mortem usque non persisit; Arabic. As if the copy which those translators used, read (ver. 2) *οτι εν λοπη μινει εως θανάτου*. Even an open enemy is preferable to one, who, under the mask of friendship, lies in wait to do hurt, and, while his words are smother than oil, has mischief and war in his heart.

Ver. 3. *O wicked imagination, whence comest thou in to cover the earth with deceit?* [i. e. O dire and wicked hypocrisy! from what cursed origin didst thou spring, from what infernal region comest thou up, to sow discord and mischief among mankind? This exclamation seems forced from this writer either by what he personally suffered from some pretended friend, or was, as some conjecture, occasioned by the persecution of the Jews under Ptolemy Lagi, who was once seemingly their great friend. Or it might arise from a reflection how general the vice of hypocrisy was become, even so general as to cover the earth, and infect all the habitable parts of it.

Ver. 5. *There is a companion which helpeth his friend for the belly.* [*φίλος αντροπι*. Will labour with or for his friend. Drusius understands it in the sense of grieving, that he will be concerned, or at least seem so, upon any accident which happens to his friend. And so the Vulgate, *Sodalis amico condolet; sympathizes*, or takes part, in his grief or sufferings: but his concern is for himself, and his own interest; his fears and apprehensions are not for his friend, but for his own support and subsistence; it is his table, more than the man himself, that he is really concerned for. Grotius renders, *Collaborat in iis quæ ad ventrem pertinent*,—That the parasite spares no pains to provide for and feed his belly.

And taketh up the buckler against the enemy.] This seems the character of a true friend, and so the Syriac makes it, *Bonus est amicus, qui pugnat contra inimicum, et tenet clypeum*; but as this sense suits not with the former part of the verse, nor with the preceding one, which is the counterpart of this, Grotius prefers a quite contrary one; viz. Such a counterfeit will not take the buckler in his friend's behalf, nor stand by or protect him in the time of danger. There is also another sense of this place, that when the enemy is present, which is the marginal reading, he will take up the buckler to fight against him whom he formerly followed for his own convenience and advantage. This is preferred by Drusius, which Camerarius favours in his rendering, *Scutum sumet pro hoste*; i. e. He will take his buckler to assist the enemy.

Ver. 6. *Forget not thy friend in thy mind.*] Drusius thinks the original reading was, *Forget not a friend after thine own heart, or one according to thine own mind*; and that the grandson probably mistook ρ for ν , and so rendered *in thy mind* instead of *according to thy mind*. Or the sense may be, *Forget not thy friend in thy prosperity, when things go according to thy mind, dans la joie de votre âme*, says Calmet.

Ver. 7. 8. *Every counsellor extolleth counsel; but there is some that counselleth for himself. Beware of a counsellor, and know before what need he hath . . . lest he cast the lot upon thee.*] A false friend extolleth his own counsel, will boast of his ability and inclination to serve you, whereas his advice aims only at his own interest. Consider what selfish ends he may have in view, and that his forwardness to advise you may not be owing to any sincere regard for you, but to make a prey of you, and to draw you into some mischief. The Syriac rendering is more explicit, *A consiliario iniquo cavè tibi, et nosce prius quid requirit, ne dolo malo te circumveniat*. *Μηποτε βιάη επί σοι κληρον*. Grotius ingeniously conjectures that the true reading here is *ακληρον*, *durum aliquid*, which Dr. Grabe likewise prefers, and it is confirmed by the Vulgate; *Ne fortè mittat sudem in terram*: i. e. Lest he throw some impediment or stumbling-block in the way, and encourage thee to go in it, in order to entrap thee and then laugh at thy fall and disgrace.

Ver. 10. *Consult not with one that suspecteth thee; and hide thy counsel from such as envy thee.*] i. e. Ask not counsel of thy enemy, nor communicate any secret to such as do not wish you well. And thus the Arabic: *Ne conlum petas ab inimico tuo ullà in re, et cela eum arcanum tuum*. One would think this piece of advice was almost needless, and that there could be no occasion to admonish any not to consult with an enemy, or such as do not bear them good-will: but there are persons who are too unwary in this respect, and, because they intend no harm them-

selves, are not willing to suspect any from other people; and others, who make confidants of all they meet with, without considering whom they trust or what may be the consequence. The caution, therefore, of the wise man here is very necessary, neither to consult with nor open your mind to others, without being assured of their fidelity, and likewise of their respect and regard for you, lest by an imprudent application to improper persons, who perhaps, through some jealousy inwardly hate you, you put yourself in the power of such as will never promote your interest, and will make an ill-natured use of what you have communicated the first opportunity.

Ver. 11. *Neither consult with a woman; touching her of whom she is jealous;* [See xxvi. 6. i. c. with a wife, for so Grotius understands *γυνή*, about her rival, *αντιζηλου*, Lev. xviii. 18, where it means another or second wife (polygamy being customary and allowed among the Jews), who, having a jealousy of the other, will say or advise something to her injury or disadvantage. As was the case of Peninnah and Hannah; the former of whom is expressly called (1 Sam. i. 6) the other's adversary, and is represented as taking a pleasure in vexing her. This may also be extended to others, not espoused, who are rivals any way, either in trade or science, profession or invention, wit or beauty, between whom, as there usually is a jealousy, if not an open disagreement, so a fair and impartial account is not to be expected, nor a character or judgment formed from thence.

Nor with a merchant concerning exchange;] Refer not the exchange of your goods. i. e. the value to be allowed for them, to the sole judgment of the merchant, who will not tell you honestly the true price of them. The Vulgate seems to understand this of freight, or exportation, the difficulty or danger of which the merchant will enlarge upon, that he may ask the more. Briefly the sense is, In selling be not directed by the buyer, nor in buying by the seller.

Nor with an envious man of thankfulness; nor with an unmerciful man touching kindness;] By *βόσκωνος* is meant the covetous man, who having no sentiments of honour, generosity, or gratitude, towards benefactors of any sort, will discourage acts of kindness and liberality in others. He is always ready to receive favours, but never disposed to return them: and as the unmerciful man has no tenderness in his nature, nor bowels of pity, he will neither relieve objects in distress himself nor recommend any to the charity of others, and is the last to be consulted about ways and means of doing good.

Nor with a hircling for a year of finishing work;] Who being assured of his salary, will not trouble himself about despatch, nor hasten to finish any piece of work. The advice in general here is, not to consult with persons that are prejudiced, and have some private ends of their own to serve.

Ver. 13. *And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.*] The sense of this verse, as connected with ver. 12, according to Calmet, is, Endeavour to free and disengage your heart from all passion, prejudice, and self-love, and to conduct yourself according to the rules of piety and justice, and you will want no other director. You will find light enough in yourself to determine you how to act. That which disqualifies us, and renders us incapable of proceeding and judging as we ought, is our excessive self-love; we suffer ourselves to be swayed and influenced by passion or prejudice; and when this is the case, a man is no more in a condition to judge what is true and right, than the eye, when it is obscured with a thick film, can distinguish objects clearly. Or thus, Choose one according to your own mind, and be advised by him, for you will never find any person so faithful to you as a true and disinterested friend. Or according to others, the sense may be, Though you are acquainted with many, be intimate only with a good and pious person; let him be to thee as your second self, consult freely with him, for you will find none more faithful or more improving. A good man is often more enlightened, and, through the grace afforded him, of an understanding superior to other instructors. Thus the psalmist, "I have more understanding than the aged, because I keep thy commandments" (Ps. cxix.).

Ver. 14. *For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in a high tower.*] The sense of this verse differs not greatly from the former, and is, That a person who is a true and real friend, and thoroughly in your interest, is more capable of assisting you, and of giving you good and proper advice, than the most able and experienced counsellors. As he knows better your wants, your dispositions, the state of your

affairs, and has your interest more at heart than a stranger, he will direct you best, and give his advice the most effectually and cordially. The Vulgate inserts *sancti*, understanding it of a good man particularly; and the context, says Calmet, both requires and justifies the addition: for as there is no knowledge or counsel against, so neither is there without, the Most High. He communicates illumination, and makes discoveries to such as faithfully serve and truly love him, sooner than to any others. And therefore, as is advised in the next verse, we must pray to God with faith and perseverance, and address ourselves to him for his direction and assistance, before we apply to our friends for theirs. For men do but imperfectly guess at what is right; but it is God that takes us by the hand, and leads us into the right way, and makes us go on successfully in it, by the light and influence of his grace, as being himself the way, the truth, and the life.

Ver. 17. *The countenance is a sign of changing of the heart.* Ἰχνος ἀλλοιώσεως καρδίας πρόσωπον. Some copies have, Ἰχνος ἀλλοιώσεως χαρᾶς πρόσωπον: i. e. One sees upon the countenance whether the heart is gay or sorrowful, content or afflicted. There is also another reading, Ἰχνος ἀλλοιώσεως καρδίας τέσσαρα μέρη ἀναθάλει, ἀγαθὴν, κακὴν, κ. τ. λ. which Grotius prefers, and is countenanced by the Vulgate; i. e. There are four things which make such an impression upon the heart, as appeareth in the very countenance; hope and fear, life and death. Bossuet furnishes still another sense; viz. That in every action or affair of consequence, the mind is, as it were, in suspense for a time, and cautiously examines four particulars: whether the thing is like to be advantageous or otherwise, good or evil, sinful or allowable, and the occasion of life or death to us.

Ver. 19. *There is one that is wise and teacheth many, and yet is unprofitable to himself.* This observation holds more in moral than in civil life; for in the latter each endeavours to be most profitable to himself. The truth of it wants not much to be illustrated, and yet is too notorious to be denied. There are too many of this sort of wise men, says Calmet, who are wise only with respect to others, who abound in knowledge, and yet have not the sense to make use of and apply it to their own advantage and happiness; who deliver useful precepts of instruction, and have the satisfaction to please and edify others, and yet themselves continue unfruitful. But to what purpose is learning or knowledge, if it terminates only in speculation, and is not accompanied with a good life? What signifies the understanding all mysteries, and all knowledge, or even speaking with the tongues of men and of angels, if, after preaching savingly to others, and being admired for his great accomplishments, the man himself, for his evil conduct, be at length a cast-away? Unhappy, in so abusing the tree of knowledge, as thereby to fall short of the tree of life. Or possibly the author may here condemn those who place learning and knowledge in such things as are not perfective of their better part, who prefer profane to sacred history, and human to divine literature.

Ver. 20, 21. *There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food. For grace is not given him from the Lord; because he is deprived of all wisdom.* Many copies, instead of *προφῆας*, have *σοφίας*, as is the marginal reading; but that whole clause seems to be an interpolation from the like words in the next verse. By *σοφιστήριος ἐν λόγοις*, all the commentators, with St. Austin, understand a cunning sophister, who deals in subtleties, who makes a vain show and ostentation of knowledge, without the true use and power of it; one who uses captious and ensnaring arguments, true in appearance only, to impose upon men and lead them into error, instead of enlightening and improving them. As the design of such is not to teach true wisdom, or to mend the heart, nor so much to rectify men's passions and wills as to cheat and bewilder the understanding, their knowledge is vain and trifling, and the study of it contemptible. It is a science falsely so called, devoid of the grace of God, and of his blessing, which he has promised, not to learning, as such, much less to a vain pretence of it, but to regularity and goodness, and a diligent meditation in his law.

Ver. 22, 23. *Another is wise to himself; and the fruits of understanding are commendable in his mouth. A wise man instructeth his people; and the fruits of his understanding fail not.* In the two foregoing verses our author has described a wise man who is so in appearance only, or in outward discourse, whose wisdom, not being rightly employed, and for want of other recommendations to go along with it, is useless and unprofitable. Here he describes a truly wise man, who is inwardly such, and wise to the best purposes: who makes use of the parts God

has blessed him with, as well to edify himself, as to instruct others, and is, as the Vulgate excellently expresses it, *Animæ suæ sapiens*. True wisdom is in order either to our own or others' happiness; and to be truly wise, is to be wise unto the great purposes of salvation. Whatever knowledge contributes not to this, is beside the mark that ought principally to be aimed at. "The careful and good pastor furnishes himself with knowledge for his own use and direction, and communicates it liberally and painfully for the benefit of others. As he rightly divides the word of truth, he feeds his charge with sound doctrine, and has the pleasure to see his labours succeed, and the work of the Lord prosper in his hands. And if he wants sciences humanly acquired, his affectionate and real concern for the welfare of souls will abundantly compensate that; he will yet know more than human wisdom can teach him, because he has that master within him that teaches man knowledge" (Bona de Viâ compend. ad Deum, p. 172). As he has laid the foundation of religion deep in the hearts of his hearers, and the seed has had the fortune to fall into good ground, it withereth not as soon as it is sprung up, but bringeth forth fruit to perfection, some a hundred-fold, some sixty-fold, some thirty-fold. By *καρποὶ πιστοί*, *fructus fideles*, Vulgate, we may also understand, that his instructions are hearty and sincere, and such as may be depended upon; that he is not as many that corrupt the word of God, or handle it deceitfully, "but in sincerity, and by the manifestation of the truth, commending himself to every man's conscience in the sight of God" (2 Cor. iv. 2).

Ver. 25. *The days of the life of man may be numbered: but the days of Israel are innumerable.* The days of man are ordinarily short, and the reputation acquired in life passes away with it; but the true Israelites live for evermore, and their name shall not be blotted out. According to Calmet, the sense is, that though the life of a wise man is short and limited, and consists only of a certain number of days, like that of other men, yet the remembrance of him shall not die, it shall continue as long as Israel itself; as is expressed more clearly in the following verse. Or it may mean, according to the Jewish conceit, that God will never cast off the seed of Israel, but they shall always be his peculiar people, and their law never fail or pass away; which the Jews assured themselves, especially with regard to the moral precepts of it, would be perpetual. Philo has expressed their sentiments very strongly on this head, *τὰ τοῦτου μόνου βέβαια, ἀσάλευτα, ἀκράντα*, κ. τ. λ. *Hujus unius* [Mosis] firmæ, inmutatæ, inconcussæ perstiterunt leges, tanquam sigillis ipsius naturæ obsignatæ, jam inde usque ab illo die, quo primùm scriptæ sunt, ad hæc memorem, ac porro mansuras in posterum spes est, et inveteraturas omnibus sæculis, dum sol, luna, cælum ipsum, mundus denique universus exstabit (De Mos. lib. ii. Joseph. Antiq. lib. iii. cap. 8. Matt. v. 8. Luke xvi. 17).

Ver. 27, 28. *My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it. For all things are not profitable for all men: neither hath every soul pleasure in every thing.* According to Calmet the sense is, Learn and know your own power, and what you are capable of doing; but undertake nothing before you have made trial of your own strength, according to that of the poet, *Versate diu quid ferre recenset, quid valeant humeri*: or, as others understand, In every action or affair of consequence, examine principally whether the thing is like to be advantageous or otherwise to you, whether it be good or evil in itself, forbidden or allowable, and so may either be the occasion of life or death, happiness or misery, to you. Or perhaps the meaning may be, which seems countenanced by what follows, Consider what agrees best with your own health, and indulge not in any thing which you have reason to think will be injurious to it: regard not so much what may please your goût or palate, as what may contribute most to the continuance or improvement of health. Messieurs of Port-Royal understand this of men's different natures and dispositions; that it is not sufficient to give good advice in general, without great skill and circumspection to apply it properly, according to their different capacities, and respective qualities of body and mind, of nature and grace. That there is in each man, as in the several sorts of earth, a different soil or nature, and partaking of different qualities: one has his gift after this manner, and another after that. And as allowance must be made for the different sorts of grounds which are not equally susceptible of the same culture and improvement; so advice or instruction must be diversified, and suited according to the nature and wants of those to whom we give it.

CHAP. XXXVIII.

Ver. 1. *Honour a physician with the honour due unto him for the uses which you may have of him: for the Lord hath created him.*] The precept of honouring all men, 1 Pet. ii. 17, varies according to the several degrees whereby persons are more or less beneficial; but more is here intended than civil honour, it includes reward; reward the physician with a handsome and proper gratuity, because of the very great use he is of in life, in healing the many distempers incident to it, and that God has appointed him for a general good. And so *τιμή* is often used in the New Testament, and by the best Greek writers; Tully too applies *honor* to a physician in this sense (Epist. Fam.). The goodness of God cannot be sufficiently admired, which displays itself in proportion to that multiplicity of evils and infirmities to which we are subject, all of which come from the sin of man, but the remedies to cure them from God; and therefore we ought to respect and honour a profession whose original is so exalted and noble, and which contributes so much to the preservation and health of human life.

Ver. 2. *For of the most High cometh healing.*] As it was a prevailing opinion among the ancients, that the gods were the authors of all diseases incident to mankind, in some of which the hand of God was more particularly discernible, so they looked upon physic as a gift from heaven, and ranked their first physicians in the number of their gods. Hence the heathens ascribed the original of it to Apollo, and erected statues and temples to Æsculapius. The Hebrews attribute to God himself, or however to Adam, as taught by him, the invention of physic, and make Moses, either by inspiration, or by what he learned among the Egyptians, to have excelled in this art. Healing may also be said to come of the most High, as he created medicines (ver. 4) out of the earth, and is the author of all their sanative virtues; for though God cursed the earth, and made it produce thorns and briars, yet he has greatly blessed it too, by giving a restorative power, a medicinal virtue and efficacy to roots and plants, for the health of mankind, and for the healing of the nations. Physic may also in this farther sense be ascribed to the Deity, as a natural sagacity is required in such as arrive at a great perfection in it. And thus the oriental versions, *Dono Dei sapit medicus*. Virgil intimates, that application and industry, however necessary in this profession, are not alone sufficient, without a bappy natural genius, which peculiarly fits men to shine in this art, and is derived immediately from the Deity. It was by the favour of Apollo that Iapetus so excelled; if he had not been *Phebo ante alios dilectus*, he had never arrived to such a perfection in that faculty.

He shall receive honour of the king. Ver. 3. *The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.*] Some copies have *ἀψήφεται δόξα*, He shall receive a gift from the king; and so the marginal reading is, which is confirmed by the Vulgate and oriental versions. That physicians of note and eminence anciently had large salaries fixed upon them by great men and princes, appears from Budens: *Sex millia ducentos quinquaginta aureos annuâ mercede celebres multos medicos Romæ à principibus habuisse* (De Asse). And our author here seems to speak of what he saw or heard was done in his time at court by the kings of Egypt; and however they might be less esteemed elsewhere, yet among the Jews they were in high reputation; and the dignity of their profession was such among the Athenians, that, by an express law, none of servile condition might undertake it (Cujac. Observ. lib. xvii. cap. 27. Pliny's Nat. Hist. lib. xxix. cap. 1). There are some passages of scripture too which seem to prove, that formerly, among the Hebrews as well as Greeks, persons of the highest rank practised physic, and that it was thought an accomplishment not even beneath a prince (Isa. iii. 6, 7. Hos. v. 13. Pliny, lib. xxiv. cap. 1).

Ver. 4. *The Lord hath created medicines out of the earth; and he that is wise will not abhor them.*] As God has given to medicines their healing qualities, which, applied by a skilful physician, are of sovereign use, and even in common hands have been often found serviceable, a man of wisdom or modesty should not deery the benefit of them, nor in sickness decline the use of them. There are two reasons assignable for the commendation here given to the art of physic, and for the wise man's dwelling upon the power and virtue of medicine: First, to beget an abhorrence of magical and superstitious remedies or charms, as they are called, sought after and confided in by the vulgar, though God has forbidden the use of them in his law.

Secondly, to oppose the mistake of those who, on false grounds, and without any good reason, reject the use of all kinds of medicines, a sort of fatalists, who think if a man's predestinated time is come, as their expression is, all applications will be useless; and if it is not come, he will assuredly do well without them. Both these extremes are to be condemned. As God has blessed the earth with medicinal plants and vegetables, and has imparted light and skill to the physician to apply them occasionally, recourse must not be had to remedies neither permitted nor natural; nor must the use of what is really serviceable for the recovery and preservation of health be rashly rejected, under the pretext of its being abused by ignorant pretenders to the science. To which I must add, that though great things are deservedly spoken of physic, and of the surprising cures wrought by it, yet must we not wholly rely upon or put too much confidence in medicines, as king Asa did, who sought not unto God, but to the physicians only; but should expect our cure from God's blessing upon the use of known and approved means.

Ver. 5. *Was not the water made sweet with wood, that the virtue thereof might be known?*] The author of this book seems to have been of opinion, that Moses sweetened the waters of Marah by the natural virtue of a certain wood; and indeed it seems necessary to understand him in this sense, because he brings this instance to prove the power and efficacy of natural remedies. A very learned writer disapproves of this opinion for the following reasons: 1. That we cannot suppose that even the largest tree, steeped in a lake, should immediately communicate a sufficient quantity of its natural sweetness to correct the bitter taste of the waters enough for the occasions of so many hundred thousand people. 2. That there is great reason to believe that there was no tree in those parts of that virtue. Had there been such an one, after the virtue of it was thus known and recorded, it would certainly have been much used by others, and inquired after, particularly by the naturalists; but though Strabo, Diodorus Siculus, and Pliny, have all remarked, that there were bitter waters in these parts of the world, yet they knew of no trees of such a medicinal quality to correct the taste of them. 3. Had this been a received opinion of the Jewish writers, Josephus would certainly have had it; but he has a particular fancy of his own, that these waters were made sweet by dashing them about at the bottom of a well, which purified them from its mineral taste (Antiq. lib. iii. cap. 1). But this seems to be a reason rather why the taste should be stronger. Philo, who was well acquainted with the opinion of our author, doubts the truth of it, and queries whether the wood here used had naturally such a quality, or whether God was not pleased to give it such a virtue for this particular occasion (De Vit. Mos. lib. i.). For these reasons it seems probable, that God who is the author of nature, either then gave such a medicinal virtue to the wood, or that he then first revealed to Moses the virtue of such a tree, before quite unknown, and undiscovered ever since; and that the true rendering of the Greek, *εἰς τὸ γλυκισθῆναι τὴν ἰσχυρὴν αὐτοῦ*, is, that his power, i. e. the power of God, might hereby be known. And so the oriental versions understand it, which have, *ut posceretur potentia Dei* (see 2 Esd. i. 22, 23). This sense the words will very well bear, and the objections against the other interpretation are thereby removed (Shuckford's Connex. vol. iii.).

Ver. 7, 8. *With such doth he heal (men), and taketh away their pains. Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.*] i. e. The physician, by the virtue of simples and other medicines, performs great cures; for so I understand ver. 7, rather than of God; and to this agree all the versions. Thus the Vulgate, *In his curans mitigabit dolorem*; and the Syriac, *Per ea medicus recreat à doloribus*; and the Arabic more explicitly, *Per ea medicus quoque homines curat à morbis, annuente Deo*. The following verse we may understand either of God, or of the *μυρεύς*. As applied to God, the sense is, that the works of God are infinite, and the virtues and wonderful effects of them cannot be sufficiently admired; his goodness is displayed in, and his mercy and blessing are over all his works; and so the Vulgate, with the old English versions, understand it. As applied to the apothecary, who, from the knowledge he has of plants, minerals, fruits, spices, &c., can make of them a most agreeable and refreshing composition, *μίγμα* (see John x. 39), diffusing health and comfort, the sense is, That a person that has traversed the vegetable kingdom, and is well skilled in the nature of simples, can from thence compose a safe and easy remedy against many dangerous diseases, the very

odour of which shall, by its grateful and refreshing smell, in some measure relieve the sick, and contribute to the cure; for so εἶρημή may be understood here, as equivalent to ἀνάπαυσις, ver. 14. Or instead of it we may read with Grotius, εὐαγρία, i. e. Neque absolverit opus suum, quin inde latè se diffundat dulcis aura.

Ver. 9, 10. *My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.* One sees from several passages in this chapter, the notion and persuasion which prevailed in the times of this writer, that all sickness was a punishment for some sin committed. And indeed our common mortality, or that unavoidable necessity of dying, to which the whole species is condemned, and our passage to it by an infinity of accidents and diseases, is the consequence of the sin of our first parents; but the ancient Jews believed, besides this hereditary fate, that every evil that happened to us was a chastisement sent from God, for some particular fault or crime; hence that question of the disciples, "Master, who did sin, this man or his parents, that he was born blind?" (John ix. 2.) As it was a received opinion therefore that sin was the occasion of sickness, the wise man here well advises to leave off from sin, to avoid the punishment of it, and to be in such a frame and disposition as to hope for and expect pardon. St. Austin's reflection on this passage is fine and apposite: In the time of sickness, when the punishment of sin lies upon us, we should retire into our breasts, and consider with ourselves, what sin or defilement has probably drawn down such affliction upon us; should humble ourselves under the hand of an avenging God, and acknowledge, that we suffer less than we deserve; that he has dealt with us, not as a severe judge who would condemn us, but as a merciful father who would reclaim us.

Ver. 11. *Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.* Ὡς μὴ ὑπάρχων, "as a dead man," according to the margin. Grotius reads ὡς μὴ ὑπάρχων. Badwell and some others make the sense to be, Give your offerings to God, as not being yourself the original proprietor of them; but having received them at first from him, return them to him by way of acknowledgment. But this sense seems too general, and is not countenanced by the context. Calmet's interpretation is preferable; viz. In thy sickness offer readily unto the Lord, as one that is leaving the world, and has but little hopes of life, and endeavour to make your peace with him by sacrifices and devout oblations to him in prayer; but think not yourself altogether in so desperate a condition, as to hinder you from making use of proper medicines towards your recovery. Trust in God does not supersede or exclude all application of medicines, which God has created and appointed for man's help and use; nor, on the other hand, ought the opinion which one has of a physician to weaken the sick man's reliance on God, or hinder his pious breathings to the Fountain of health and life, and the great Physician of souls.

Ver. 12. *Then give place to the physician, for the Lord hath created him:* As disease and sickness is often sent for the punishment of sin, and is a merciful call to reformation and amendment, so nothing can more contribute to the removal of the affliction, than to take away the cause of it: to pray therefore unto God in time of sickness, and make hearty and sincere resolutions against sin, is the way to regain his favour, and the most probable means to qualify the patient, through the blessing of God, to receive benefit from the skillful applications of the physician. We are not here advised first to send for the physician, and when we despair of his help and are breathing our last, then to send for the priest, when our weakness perhaps has made him useless; but first to make our peace with God by the ghostly offices of the priest, and then give place to the physician. Which method our Saviour has also taught us by his method of cure, who, when any came to him for bodily cures, first healed the soul of sin before he removed the bodily infirmities (Matt. ix. 2), teaching us, that sin is the occasion of sickness, and that the cure and removal thereof is first to be looked after. This order the holy psalmist intimates, when speaking of God, Ps. ciii. 3, he says, "Who forgiveth all thy sins, and healeth all thine infirmities." There is an excellent canon to this purpose (Decretal. lib. v. Tit. 38. cap. 13). "By this present decree, we strictly charge and command all physicians, that, when they shall be called to sick persons, they first of all admonish, and persuade them to send for the physician of souls; that after provision hath been made for the spiritual health of the soul, they may more hopefully proceed to the use of cor-

poral medicines: for when the cause is taken away, the effect may be expected the sooner to follow."

Let him not go from thee, for thou hast need of him. Ver. 13. *There is a time when in their hands there is good success.* Grotius points the Greek thus, καὶ γὰρ αὐτῶν χεῖρα ἴσθιν ὅτε καίριος; καὶ ἐν χερσίν αὐτῶν εὐδοκία, quia opera ejus sunt necessaria, quando in manus illorum incurras: et sapè adest operi ejus successus, εὐδοκία, not εὐδοκία, as the common editions have (see Prov. xxv. 15). 'Though medicines are uncertain in their operation, and do not always reach the case, and effect a cure, and though our lives are undoubtedly in the hands of God, who can take us out of the world when and in what manner he pleases, notwithstanding any precautions or remedies we may use to preserve or prolong life, yet are not these reasons sufficient to make us reject the use and application of medicines, which God himself has created out of the earth, to be used with thanksgiving, and has appointed as the ordinary and stated means to restore health, under the direction and in the hands of an able physician.

Ver. 14. *For they also shall pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.* A good physician will not depend only upon the greatness of his skill, the secrets of his art, and the efficacy of his medicines, but will occasionally invoke the assistance of heaven, to prosper him in his profession: he will live in a constant sense of his own dependence upon God, and commend himself and others often to his favour and mercy. He will add piety to his knowledge, and when intent upon doing good may be considered as a guardian angel to all around him. The Vulgate which renders, χεῖρὸν βουλεύσας, propter conversationem illorum (see Acts xxvi. 4), seems to intimate, that God will prosper the prescriptions of a skillful physician, who is himself also a good man, sooner than of any other, as he aims chiefly to please God, both by his own conduct and his endeavours to lessen or remove the misery and infirmities of his creatures, referring the success of them to the blessing of heaven. This notion, that success in physic depended upon application to the Deity, was common among the heathens, and may without violence be inferred from the story of Iapis; it is plain he relied not on his own skill only, but had secretly invoked the god of medicine while he was busied in the cure. The words nihil auctor Apollo subvenit, sufficiently imply this. He altogether disclaims all pretences to personal merit in the cure, and denies that art in general, or his own in particular, did or could perform it.

Non hæc humanis opibus, non arte magistrâ

Proveniunt; neque te, Ænea, mea dextera servat.

(Æn. lib. xii.)

He acknowledges, that it was the interposition of a divine power that had effected the cure, without which all application and skill had been fruitless. Nor is this the only place where Virgil joins these two qualifications together, the skill of remedies and medicines, and a dependence upon the gods for success; particularly, where he mentions Hippolytus as brought to life by the favour of Diana, and the skill of Æsculapius.—Præonius revocatum herbis, et amore Dianæ (lib. vii.). According to Messieurs of Port-Royal, the wise man here and in the context points out the spiritual physicians of the soul, who, sensible of its many infirmities and diseases, should apply often to the throne of grace in behalf of others, that they may be healed and saved, that God would crown their labours, and bless the engrafted word, with all joy and comfort in believing, and with the power of an endless life; and particularly in times of public calamity, or epidemical sickness, should, by the powerful ministry of prayers and holy intercessions, stand between the dead and the living, and stop the progress of the destroying angel.

Ver. 15. *He that sinneth before his maker, let him fall into the hand of the physician.* The intention of the author here is not to undervalue physicians, or cast a reflection upon them, as if it was a misfortune, and, as it were, a sort of curse, to fall into their hands, of whom such honourable mention has been made in the preceding verses; but to intimate, that God will bring upon the sinner sickness and diseases, and reduce him to such a low and helpless condition, as to make necessary the help of a physician, on purpose to convince him of his weakness and folly. The common reading indeed is ἐπιπέσει in the optative mood, but ἐπιπέσει seems preferable, as the Vulgate has it, Qui delinquit coram eo qui fecit eum, incidet in manus medicî; and the Syriac, Qui peccat coram Deo, traditur in manus medicî. It means only, that the sinner shall be visited with sickness, and that without the help of art, or even with it, he shall with difficulty recover, and shall be given over unto

death and perdition, if he show no signs of contrition upon his bed of languishing. One sees by this passage, that this author thought that sickness was a punishment sent by God for past sins. And so it appears from our Saviour's charge to the impotent man, "Sin no more, lest a worse thing come unto thee" (John v. 14).

Ver. 15. *My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.*] Humanity and religion equally require, that we should shed tears and pay our last debt to friends and relations deceased; these are the only instances in which we can give proofs of our tenderness and respect for them. Besides the ordinary tribute of tears, the wise man probably means by *ἐπιθῶσι*, public and solemn mourning and lamentation in memory of the deceased, in which his good deeds and praise were rehearsed or sang: *Cane lumentum* (Syriac); and by *περιστείδον τὸ σῶμα αὐτοῦ*, the lintea sepulchralia, or the wrapping the dead body in lincin, according to the custom of the Jewish and other nations (John xi. 44. xix. 40); *κατὰ τὴν κρίσιν αὐτοῦ*, secundum dignitatem ejus, as Bossuet renders, which I should prefer, but that it follows in the next verse. Our translators omit *αὐτοῦ*; it would probably be better rendered, According to his right, or the rule and custom in his case. For *ὕψωσθαι*, as Grotius observes here, often signifies custom, and is commonly translated by *κρίμα* or *κρίσις*. So *κατὰ τὸ κρίμα αὐτῶν*, 1 Kings xviii. 28; *ἐπὶ τῷ κρίματι αὐτῶν*, 2 Kings xviii. 33, 34. 40; *κατὰ τὴν σύγκρισιν αὐτῶν*, Numb. xxix. 6. 33; *κατὰ τὴν κρίσιν αὐτῶν*, 1 Chron. vi. 32. xxiv. 19, and so the Syriac translates here *prout eum decet*; i. e. as is due to him.

Ver. 17. *Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.*] Though the usual term for mourning was seven days, the rabbins themselves allowed and approved of divers degrees of mourning; the first three days they allotted to grief and tears, and in the following ones the sorrow might be somewhat abated. As man is apt to go into extremes, the author on this occasion advises a prudent moderation: he approves that the love which one had for persons when alive, should extend unto them even after they are dead, that care should be taken of burying them, and paying the last offices to them: he allows that great mourning should be made for those who were dear to us as friends, or related by the closer ties of blood; and that we should lament more or less for persons, according to their respective merit, lest we give offence by our indifference and insensibility, and should be reproached for want of affection and humanity. But at the same time he sets bounds to our grief, and would not have us inconsolable, or give ourselves up, in the bitterness of soul, to such an immoderate degree of sorrow, as can do the dead no good, and may do us much hurt. He here condemns those who, during the interval of mourning, so passionately indulged grief, as to refuse all comfort, and his advice briefly is to this effect,—Let nature prevail for a day or two, a concern for the dead is no ways unbecoming a wise and good man: though you cannot suppress the sentiments of grief at first, yet endeavour to moderate your sorrow, and call in reason and religion to your aid. *Ἠένθος* probably, as *κουστός* and *κλυθμός* are mentioned before, relates here to funeral preparations in general, or the *epulum funebre* in particular, both of which were according to the dignity and circumstances of the party deceased.

Ver. 19. *In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.*] Some copies have *παραβαίνει λύπη*, that "grief passeth away" or weareth off by degrees; but the reading which our translators follow seems preferable,—that in affliction, *ἐπαγογγή*, or any grievous tribulation, such as the loss of friends and relations, grief sits heavy, and is with difficulty removed. The Vulgate seems to have followed a copy which had *ἐπαγογγή*, *abductio*; i. e. that, after the body was carried out and buried, grief continueth. The sense of the whole verse, I conceive, is, That sorrow, when it is deeply rooted, from whatever cause it arises, whether our own sickness or the death of others, makes even life itself a burden, as a sense of poverty often induces the necessitous person rashly to curse his fate and condition. The other reading *βίος πτωχῶν κατὰ καρδίαν*, *vita pauperis est ex animi sententia*, is neither agreeable to the context, nor confirmed by experience.

Ver. 20, 21. *Take no heaviness to heart: drive it away, and remember the lost evil. Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.*] i. e. Remember death, which, by over-much grief, thou mayest hasten and bring upon thee. Or, according to

Calmet, When you see others dying or lying dead before you, give not up yourself to sadness; remember that you are mortal as well as they, and that by afflicting yourself you can neither bring the dead back nor exempt yourself from following them. As the thoughts of death naturally present themselves when we are in the house of mourning, we may draw this advantage from attending the obsequies and paying the last duty to our friends, viz. to reflect upon our own mortality; that we perhaps may be the next to follow, and should therefore prepare ourselves in time against our great change. This advice is of so much consequence, that the wise man repeats it a second time. But though he would have us provide for, he would not have us hasten, our latter end, by excessive grief for any beloved object, when our tears can neither help him nor bring him back. In a religious view, the deceased person must be considered, upon his death, in an unalterable and fixed state, either of happiness or misery; if in the former, and he experiences in himself a pleasing anticipation and foretaste of happiness, we are in the wrong to make ourselves uneasy when he is at peace and happy; if in the latter state, and his conscience speaks nothing but horror and misery to him, he is indeed to be pitied; but neither ours, nor even his own tears, will be available to him in that sad and wretched condition.

Ver. 22. *Remember my judgment: for there also shall be so: yesterday for me, and to-day for thee.*] The wise man here, to make the stronger impression upon his readers or pupils, makes the dead or dying person address the living in these affecting terms: "Remember my judgment," &c. i. e. my doom, the sentence of death that is passed upon me. *Κρίμα* is used in this sense, ch. xli. in several places upon the like occasion. Or the sense may be, When you attend at a funeral, think that the dead person speaks thus to you in dumb show or in a low voice: Remember the sentence of mortality passed upon me; as my present state is, the same will be your condition soon. To-day was my turn, to-morrow will be your visitation; what has happened to me is thine and every man's lot. What a *fine memento* is this to the living! how much better would this plain, short, instructive sentence adorned a monumental stone, than the tedious, fulsome, and often false inscriptions of modern epitaphs!

Ver. 23. *When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him.*] i. e. Dwell not upon his memory, so as to give yourself fresh occasion of grief continually; if nature upon such accidents calls forth your tears, faith ought soon to stop them and wash them away. If we have a true value for our friend, we ought rather to rejoice than grieve that he is released from a sinful and troublesome world, and is passing from the miseries of life to a state of rest and peace. The rest which the dead is entered upon, ought to assuage and moderate that afflicting sense and regret which we have of his loss. And we ought to consider, that, if it seems hard and disagreeable to us to be parted and separated from him, it is however a gain and advantage to him, that his soul, being freed from the body, is disengaged from the many crosses and accidents which are inseparable to life. The very sight and remembrance of one deceased so dear to us, should make us reflect upon our own death, and bring it present to us; that our friend, who is gone before us, being now all pure spirit, and whose concern for us now can only be for our good, says to us silently, Consider my condition, which will as certainly be yours soon. I have been, and am no more; you now are, but shall shortly cease to be; yesterday he took me away, and this day may be your last: let your concern for the dead lead you to the thoughts of your own death, which likewise is inevitable, and so to provide in time for your future state, that your death may be only a short passage to life eternal.

Ver. 24. *The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.*] *Γραμματεὶς* here signifies one learned in explaining the law, and answering the difficulties arising concerning the true sense of it; one who, being bred up in the knowledge of the law of God and the tradition of the elders concerning it, taught it in the schools and synagogues of the Jews, and judged according to it in the Sanhedrin. Such a one, says this writer, arrived to his perfection of knowledge by a right employment of his vacant time. Or the sense may be, That the study of wisdom requires retirement and solitude; a man should divest himself of all other business and avocations, who would excel in those sciences or callings which require meditation and deep attention. The wise man's leisure hours, if they may be so called, are the best and most useful of his time, and gene-

rally produce better works than the more public and active life of others. This may also be considered in a religious view, viz. He that endeavours after heavenly wisdom, and would gain the knowledge and love of God, is fond of retirement; he banishes from his heart all earthly thoughts and all secular concerns: his chief employ and wish are, to be disentangled from all worldly encumbrances, that he may be filled with God only; he avoids all, even the most necessary offices, which may disturb his holy meditations, and if he is called to a public function, he accepts it only that he may thereby impart to others some of that light, which God, by sweet and secret communications, has imparted to him.

Ver. 25. *How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?* Καυχόμενος ἐν ὄσρατι κέντρον, is the reading in all the editions except Grabe's; but that critic prefers κέντρον, and undoubtedly the true reading of the passage is, ὁ κρατὼν ἄρβυρον, καὶ καυχόμενος ἐν ὄσρατι; κέντρον βόας θλαίνων, which Bochart likewise prefers, and is natural and easy. Δὸν κέντρον hostile stimuli, is an unusual expression, nor is there any instance of a goad being so called. This alteration too is confirmed by the Vulgate, which has, Qui gloriatur in jaculo, stimulo boves agitatur, &c. which in the main is right, only it is mistaken in rendering ὄσρα by jaculum, which in this place has the same sense of ἐπέελη, stiva aratri, or the plough-tail. The original reading in the Hebrew probably was קרן חרב, which signifies gladius, culter, hostile læta cuspidis, &c. either of the two later is applicable to this place. With respect to culter, it is certain the Romans called the ploughshare by that name, to which agrees Pliny's etymology of it, Culter, quasi a colendo, quod cum eo terra culta sit. Hence we have adopted the coultre in our language for the same thing, and in the French it is likewise styled coultre. It may also with propriety enough be called hostile, from the resemblance which the ploughshare, inserted in the wood, bears to a spear of a very broad point. Καυχόμενος ἐν ὄσρατι is undoubtedly therefore the true pointing, and answers to ὁ κρατὼν ἄρβυρον in the former sentence, and is a phrase equivalent to it. Κέντρον βόας θλαίνων, is a farther natural description of the same kind of people.

Whose talk is of bullocks. i. e. "Of the breed of bullocks," according to the margin. The Syriac furnishes another and no less natural sense, Cujus confabulationes sunt cum taurorum progenie, and the Arabic is to the same purpose; i. e. that the talk of such as hold the plough and drive oxen is with the bullocks themselves. Bochart, who prefers this interpretation, produces very many passages out of the Greek and Latin poets, of shepherds, ploughmen, &c. talking to their flocks and herds in the manner referred to (Hieroz. lib. ii. cap. 39). Perhaps the true reading here was, ἡ διήγησις αὐτοῦ σὺν νοῖσι τάυρων. See Virg. Eclog. i. 75. vii. 44. Theocr. Idyll. iv. 46. xxvii. 47, from whence many more instances might be produced of such discourse.

Ver. 27. *So every carpenter and workmaster, that laboureth night and day; and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work.* According to Calmet, this is not to be understood of every carpenter and workmaster in that way, as our version has it, nor indeed of any of that trade: by τέκτων he understands one that cuts figures and devices upon seals, precious stones, or metals, him that labours at and executes the work, called properly the engraver, and by ἀρχιτέκτων, the designer, inventor, or finisher. But properly the words πᾶς τέκτων καὶ ἀρχιτέκτων relate to all the artificers after mentioned, not only those in this verse, but χαλκῆς ver. 28, and κεραμεῦς, ver. 29. And as the author says, πᾶς τέκτων, "every artificer," even the chief of them, the master-workmen, I presume he intends, in what follows, to include them all under three denominations: First, The whole tribe of the workers, in imagery and picture, which takes in statuaries, painters, artists in needle-work, in weaving, inlaying, &c. Secondly, The workers at the forge and anvil, comprehending the whole class of smiths, &c. Thirdly, The plastic tribe, potters, turners of clay, and all kinds of earthenware. Having mentioned, among the artificers of the first rank or class, seal-cutters by name, as exercising, perhaps, the most profitable and curious trade, he proceeds in general to every artist that worketh, as they do, by imitation. For I understand the passage thus, They who cut the engravings of seals, and he whose diligence is in variety of imagery, will give his mind wholly to finish the resemblance, and watch for the perfecting of his work; ἡ ἐπιμορφὴ αὐτοῦ is the same, by a Hebraism, with οὗ ἡ ἐπιμορφή,

or rather, ἐπιμορφῆ, viz. He who attends to the varying of imagery, whose assiduity, cujus perseverantia, is ἀλλοιοῦσαι ποικιλίαν, to diversify art and ingenuity in these kinds of works, called Ποικιλτικὴ ἐπιστήμη, variegativa scientia, Job xxxviii. 36. And if the rendering be, as it ought without the Hebraism, Et ille, cujus assiduitas variat picturam, the sense will be more easy, and the construction of the Greek just, without seeking out for a particular verb to answer the nominatives, πᾶς τέκτων and οἱ γλύφοντες; and the sense of the whole is to the following effect; as the countryman above mentioned gives his mind to his proper business, in like manner every artist, who labours night and day, superintends his. Thus the cutters of seals, and he who attends to the varying of imagery, who gives his mind to the finishing the similitude, and who watches for the perfecting his work: thus the smith sitting, &c. &c.

Ver. 28. *The smith also sitting by the anvil, and considering the ironwork, the vapour of the fire wasteth his flesh, &c.* Smiths anciently, says Calmet, did not work in the posture and manner they do now, standing upright near the forge or anvil, nor was their bellows fixed in the forge, which must occasion them more labour and trouble. Thus Homer describes Vulcan all in a sweat, and on leaving off his work, laying aside his bellows, and shutting up his tools in a silver chest (ll. lib. xviii.). Mr. Pope, in his translation of it, does not reach the force of the original. In the eastern countries, according to a writer of good credit, smiths at this day work in the same posture that tailors do; and if they go abroad to work, they carry with them proper tools, and even an occasional forge and bellows; for all these were portable, and one man could easily carry the whole budget (Chardin's Travels into Persia, tom. ii.). In the next sentence, the smith is described as καταμαρθάνων ἔργον σιδήρου, as the Alexandrian MS. and the Complut. copy have it, which our translators follow; i. e. according to a strong metaphor, gazing earnestly upon, and, as it were, studying his work, forming it according to the pattern before him. There is also another reading, καταμαρθάνων ἀργὸν σιδήρου, which the Vatican has, and Drusus follows; i. e. labouring at the rude, stubborn, and unpolished iron, to bring it to the desired shape. But the former, which obtains in most copies, seems preferable, and is confirmed by the Latin versions. The whole description of this artificer, his diligence, intensesness, fighting with the fire, and the gradual and insensible decay of his flesh through the violence of it, and the continual noise about him, are beautifully here described, and can only be equalled by the inspired passage, Isa. xlv. 12.

The noise of the hammer and the anvil is ever in his ears. Καυεῖ τὸ οὖς αὐτοῦ, innovat aurem ejus (Vulgate); which affords no determinate sense, or none but what is forced. Some copies have κενεῖ, movet aurem, which is too weak and soft, as κρούει may seem too strong and violent, and the alteration too great. One would think, from the English version, that the copy which our translators used had αἰεὶ in it, and perhaps the copy used by more ancient ones had some other word besides; for, agreeably to some old Latin versions, the King's Bible, 1541, and that of Coverdale, have, "soundeth ever in his ears." Among other conjectures, καναεῖ (if there is any authority for its being used actively) is not to be despised, as being expressive of a tinkling kind of sound; Κανάνος δὲ χάλκος (Od. τ. 469), which, though applied to the sound of a caldron, does not always mean a hollow sound. Dr. Grabe condemns the present reading καυεῖ, and hath given a very ingenious emendation of it, ProL. cap. 1. sec. 6, with a just censure of Beza's κενεῖ, which indeed has nothing to recommend it. But I think he treats Grotius's interpretation of the word, as it now stands, which is not an unnatural one, viz. delectat, too contemptuously; for one may suppose such a man's ears recreated with what he gets money by, though it be not harmonious. He thinks κναεῖ the better reading, which I would not understand in the sense of rado, "to grate," as the noise, being familiar to the smith, cannot be thought grating or unpleasant to him; but in its other sense of titillo, or pruriturum moveo, and is more agreeable to a word often applied in Hebrew to the ears, viz. שָׁעַר תִּינִירֶה, palpitare, from whence are derived the Hebrew of cymbalum and tintinnabulum. There is something musical thought to be in the sounds of the hammer and anvil; and it is said of one of the old Greek philosophers, that he got his first ideas of the several fixed tones of music from the different sounds expressed by the smith's anvil and hammer. And so the meaning here may be, that the sound or reverberation of them chinketh or chimes in his ears.

Ver. 29. *So doth the potter sitting at his work, and turn-*

ing the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number;] As the third differs very little from the first sentence, I would understand it of the mechanic's great care and concern to make his work perfect or without flaw. Grotius accordingly thinks the true reading of the Greek to be ὅς ἐν μετρίῳ κείραι διαπαντός ἐπὶ ἔργον αὐτοῦ, εἰ ἐναριθμῶς; πάσα ἡ ἐργασία αὐτοῦ. Ob opus suum in perpetuū versatur solitudine, an sollicit numerus constat omni labori suo. He is in continual uncasiness, lest any of his work should be broken or spoiled, or be incomplete; and the Vulgate seems to confirm this, Qui in solitudine positus est semper propter opus suum. The manner in which potters labour and work was different in different countries; Jeremiah represents them sitting in his time, as this writer does. "Behold, he wrought a work upon the wheels;" the margin has "seats," and the LXX. ἐπὶ τῶν λίθων, i. e. "sitting upon the stones," xviii. 3, with which Isaiah's description agrees. Homer makes the potter turn the wheel with his hands, ὡς δ' ὅτε τις κεραμεὺς τροφὴν ἄρμενον ἐν παλάμῃ, κ. τ. λ.

Ver. 30. *He fashoneth the clay with his arm, and boweth down his strength before his feet;* Calmet thinks the author alludes to the custom of the Egyptians, who, according to Herodotus (lib. ii.), trod the clay, and kneaded it, as it were dough, with their hands and feet, to prepare and make it fit for the wheel; and thus some understand ἰσχύον αὐτοῦ in the following sentence, as relating to the stubbornness of the clay, which the potter subdues, or, as the margin well expresses it, "tempers with his feet;" and so the Tigurine version very explicitly. Nunc pedibus vim ipsius lutī prosubigit. Others apply the words to the man himself, and his posture, that the nature of the work obliges him to stoop. Calmet therefore conjectures the true reading to be, πρὸ ποδῶν κίμαξαι δορῆν αὐτοῦ, lumboſ ejus, that, to reach up the clay, he is forced to bend his loins or body. The oriental versions understand it, not of an occasional stooping to work, but of a fixed infirmity of the potter himself, stooping in his old age, through his past hard labour, Antequam moriatur, curvus est et inflexus.

Ver. 32. *Without these cannot a city be inhabited; and they shall not dwell where they will, nor go up and down.* The translation in our version is very indeterminate, and that of the Greek is more so, and perhaps the original Hebrew was not clearer. If we interpret it, as we may, thus, They are fixed by their crafts to their abodes; they cannot stir abroad where they will (which our translators add pretty arbitrarily), and saunter about as others do, but must attend their business at home; the thing is very true, but it makes very little to the point the writer is here speaking to, which is the usefulness of such artificers. The King's Bible, 1541, gives a more apposite sense than this; viz. without these may not the city be not maintained, inhabited, or occupied. And the Vulgate, from some Greek copies that have οἰκοδοῦνται, Non civitas œdificabitur, non [homines] inhabitant nec inambulabunt; i. e. Without these a city could neither be built, inhabited, nor frequented. But if οἰκίζονται be the word, as the Alexandrian MS. and some correct copies have it, then κατοικοῦνται must not be rendered by inhabiting, or dwelling, but *sojourning*, like the Hebrew נָזַד *diversatus fuit* from whence נָזַד *peregrinus*, πάροκος (see Buxtorf). And περιπατήσουσαν, if rendered, as, most likely from הָקַד, *obambulant*, to "walk up and down," will signify also to travel, whence הָקַד, *viator*. The sense then of the verse in this construction will be, That, without these inferior artists, there would be no dwelling in societies, no sojourning, or travelling; men could neither live at home nor abroad, in their own country, nor among strangers; handicrafts and occupations of this sort being necessary to accommodate persons wherever they are.

Ver. 34. *But they will maintain the state of the world.* Κρίσιμα αἰῶνος στηρίσουσι. This is inaccurately rendered; undoubtedly κρίσιμα or κτήμα αἰῶνος signifies here *handicraft work*, or worldly furniture. Αἰῶν seems to be the present state or form of living; and κρίσιμα αἰῶνος is a "creature of time" literally, but means rather a work of art according to the times, or in a word, a piece of furniture in fashion. The whole context points to this sense; viz. That as to the administration of government (ver. 33), or the laws and policy of the city, these labourers and mechanics are of no use: they are not to be expected, nor will be found כְּפִלְסִים "amongst parables," or, which seem the most natural rendering here, amongst the makers of parables; but as to inferior conveniences, the common provisions and ordinary instruments of life, they are owing to the labour of this sort of men, who support and carry on the me-

chanic business of the world, and in their sphere are very useful to society, as their whole employ and study are to furnish the many implements necessary for the use of it. And it is for this reason that, without these men, there could be no accommodations for habitations in cities, for sojourning in them or travelling through them, as in ver. 32. From the examples here proposed of persons labouring so industriously at their secular employments, which this writer has described to the life, Messieurs of Port-Royal draw the following useful reflections.—1. That if such as are employed in manual arts, which concern only the convenience of life, take so much pains about them, and attend upon them day and night, they who follow a more noble calling, and whose study is heavenly wisdom, ought not to engage in their charge with negligence and indifference, nor embarrass themselves with a multiplicity of cares, which are not only incompatible with, but even contrary to, so sacred a profession. 2. If each of the artists here proposed is thoroughly skilled in the mysteries of his trade, it is an instance of great rashness and presumption to undertake the holy calling without the proper qualifications for it: to aspire on a sudden, without considering the importance of the office or the necessary rules of conduct, to so high and tremendous a ministry as the care of souls, which is a science the most divine, and at the same time the most difficult of all others. 3. If they who apply themselves to works merely human, aim at doing good in their respective ways, it is a reflection upon religion to make the study of it merely an art or accomplishment, a matter of curiosity or amusement, without influencing men's lives or regulating their conduct.

CHAP. XXXIX.

Ver. 1. *But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, &c.* Ἰδὴν τοῦ ἐπιδόουτος τὴν ψυχὴν αὐτοῦ, κ. τ. λ. which words afford no easy sense, if they are made part of the former chapter, as in many editions; nor good grammar, if they are made the beginning of another verse and chapter, as in the Vatican, Alexandrian MS. and the copy followed by our translators. Flam. Nob. helps out the construction by supposing an ellipsis, "it belongs not to any," πλὴν τοῦ, κ. τ. λ. Or, "not so he that gives his mind," &c. οὐχ οὗτος, οὐχ οὗτος, as Ps. i. 4. And Grotius adds, "all are such," πλὴν, κ. τ. λ. Either ellipsis is harsh. The best way probably to account for the difficulty about the exordium of this chapter with πλὴν τοῦ ἐπιδόουτος, κ. τ. λ. is, that it refers to δέσους just going before, which word our translators have rendered by *desire*, as some of the older versions have by *studium*, which seems the undoubted sense, and was, I believe, the true sense of the original word, whatever that was. Now admitting this, the construction may be, All the desire [viz. of these craftsmen] is in the work of their craft; πλὴν τοῦ ἐπιδόουτος, κ. τ. λ. but [the desire] of him who giveth his mind to the law of the Most High, and is occupied [therein, or makes that his study, is] in the meditation thereof. They who divided the chapters so as to make the thirty-ninth begin with σοφίαν παυτῶν ἀρχαίων ἐκζητήσει, seem to have tacked the former word to ἐσους, or *studium*, and to have allotted to the next chapter the effects of this desire upon the person there described, as a separate subject of discourse. But if πλὴν τοῦ ἐπιδόουτος, κ. τ. λ. may be taken nominatively to all that follows (and indeed the Syriac and Arabic translate as if they understood the original word, to which ἐπιδόουτος answers, to have been a nominative, in the sense of our version), it may then stand as it does at the head of the chapter, though I confess it appears harsh to me, except πλὴν be taken in the sense of ἅλλοι, or perhaps made from it. I shall only observe, that it is probable that the beginning of this chapter is a continuation of ver. 24, of the last, and a comparison instituted between the ὁ γραμματεὺς, and mechanic occupations; that the pursuit of each is different, and different their prayer; the one aims at and asks for perfection in mean arts comparatively, the other seeks after heavenly wisdom; and his δέσους is, ὅς μοι τῆς τῶν σῶν θρόνων παρέδρου σοφίαν.

Will seek out the wisdom of all the ancient, i. e. He will not content himself to hear only the masters of his own times, but will consult the works of the ancients, and form a system of knowledge from all that antiquity has most bright and improving. Josephus, speaking of the Essenes, and Philo of the Therapeutæ, remark their assiduity and attention to the study of the sacred books, and of the ancient authors of their own nation (De Bell. Jud. lib. i. cap. 7. Philo De Vit. Contempl.). The ancient

Hebrews in the general were not very curious to inquire into the learning or affairs of other people, and still they retain a dislike and contempt of the learning of strangers; but under the monarchy of the Greeks, and the Macedonian empire in particular, they applied themselves to reading the poets and philosophers, as is very visible in the style of those Jewish authors that wrote after that time; as appears likewise from the author of the book of Wisdom, and the translators of Job and the Proverbs; the like may be observed of Josephus, and more especially of Philo.

And be occupied in prophecies.] i. e. He will be very diligent in searching out their true and latent meaning; and no wonder that this writer should press the necessity of studying the prophets, and endeavouring to attain the right sense of them, as both particular persons and whole nations have sometimes miscarried from their ignorance of, or non-attendance to, the voices and predictions of the inspired men of God, and for want of comparing the predictions with the events. To have an insight into, and form some judgment of their recondite meaning, was the chief and principal employ of the holy and great men of old. It was thus Daniel studied the prophecy of Jeremiah, which foretold the time of the captivity, and the return from it, and the restoration of Jerusalem, Dan. ix. 2; and before the coming of Christ, the greater part of the prophecies were in such obscurity and darkness, and yet of so near and great importance, especially to know when the great and magnificent promises of the kingdom of the Messiah would be accomplished, that they both called for and deserved the serious application of the most learned men, to understand and form a judgment about them. The excellence and usefulness of reading the prophets, almost all the fathers acknowledge, who spent much of their time and labour about them, and from thence composed elaborate homilies for the good and edification of their hearers. We cannot have a fuller instance of the surprising effect of studying the prophets, than in Justin Martyr. He acquaints us himself, that in his gentile state he was confounded and bewildered in the uncertainty of human philosophy, and after many painful searches, and shifting from sect to sect, like a doubtful and benighted traveller, he happily at length was directed to the scriptures, and from thence was led into the way of truth, and received that solid instruction and satisfaction which he had in vain sought for from the Peripatetics, Stoics, Pythagoreans, and even the beloved Plato himself. *Ὅτιν ἐπι μὲν ἐκ Πλάτωνος, οὐδὲ Πυθαγόρου* was from thenceforward his conclusion (Dial. cum Tryph.).

Ver. 2. 3. Where subtle parables are, he will be also. He will seek out the secrets of grave sentences, and be conversant in dark parables.] To speak sententiously, to pronounce apophthegms, to propose enigmas, and to be able to resolve and explain them, was a piece of knowledge much in vogue among the Hebrews. Under the reign of Solomon, kings and princes, and even queens, as appears from the visit of the queen of Sheba for that purpose, delighted themselves in proposing questions (1 Kings x. 1) of difficulty, and receiving ready and ingenious answers. Mechanics, and persons of ordinary education, attempted not such enigmas, either to invent or resolve them (xx. 20. xxxviii. 33. Prov. xxvi. 7), they were the province of the learned and more refined. "To understand a proverb, and the interpretation; the words of the wise, and their dark sayings," is the description which Solomon himself gives of wisdom. Prov. i. 6. This sort of knowledge was in ancient times the accomplishment as well as entertainment of courts, and thought the properest way, as being the most inoffensive, of address to kings. Nathan the prophet, and the woman of Tekoah, came each to David with a parable, 2 Sam. xii. 1. xiv. 4. And Jehoash, king of Israel, sent a message, couched in a parable, to Amaziah king of Judah, 2 Kings xiv. 9. And Cyrus answers the petitions of two nations at once to him in a short parable, Herod. lib. i. cap. 141. By "seeking out the secrets of dark parables," we are to understand the propounding and explaining of riddles, which part of mythology was as old as Samson's time (Judg. xiv. 12). Solomon and Hiram are related by Josephus (Ant. lib. viii. and cont. Apion. lib. i.), to have propounded riddles and problems to each other, upon condition of a forfeiture to be paid by him who could not explain the riddle sent him. This was that *ἄμλλα σοφίας*, or "prize of wisdom," between Amasis king of Egypt, and the king of Ethiopia; and it obtained likewise among the Greeks. It was the custom anciently at their feasts to propose and resolve questions, which might whet the wit, and form men's manners, or open the secrets

of nature, and at the same time both refresh and instruct the mind; such were the sentences propounded at Darius's feast, 1 Esd. iii. There are many such learned questions resolved in Plutarch's Symposiacs; and Athenæus hath collected the flowers of almost all authors, poets, philosophers, and historians (lib. x.), that afford any entertainment this way.

Ver. 4. He shall serve among great men, and appear before princes: he will travel through strange countries, for he hath tried the good and the evil among men.] Wisdom will gain a man admittance and acceptance at court, and recommend him to the notice and favour of the great. It was this introduced Daniel and his companions to the service of Nabuchodonosor; and it was by the same accomplishments that Ezra and Nehemiah arrived at so high honours, and that Joseph acquired such authority at the court of Pharaoh. One of the most likely means to make a proficiency in the study of wisdom, and to improve in the knowledge of arts and sciences, is, to travel; by this a man will gain experience, and make proper observation upon what passes before him, both good and bad. And thus Calmet, *Il passera dans les terres des nations étrangères, pour éprouver parmi les hommes le bien et le mal.* The Vulgate likewise takes it in the future. Homer describing an accomplished person says, that he knew all things both good and bad—*αὐτὰρ ἐγὼ θυμῷ νόστον, καὶ οὐδ' ἕκαστα: Ἰσθλά τε καὶ τὰ χίρεια* (Od. xviii.) Instances of wickedness, in the sight or hearing of a good man, do not tempt him to the like commission, but serve rather to excite an abhorrence in him of evil, and his knowledge of what is amiss in others teaches him to shun it. Nor are the examples, which we meet with in history, of lust, drunkenness, cruelty, or other enormous vices, without their use, as the bad effects of them there described beget an abhorrence in the reader, and form him to the contrary virtues.

Ver. 6. When the great Lord will, he shall be filled with the spirit of understanding:] In the former verse it is observed of the wise man, that he will rise up early to offer unto God his prayers, and the fruits and labours of the growing day, will beg his direction, and implore his blessing: here it is said, that God will answer his request, and fill him with the spirit of knowledge and understanding in his own good time, and in the manner and proportion he thinks proper; and that when God has so blessed him, wisdom shall flow from him like a torrent: he shall perceive his heart enlarged, disposed, and as it were transported, to show forth the praises of God, and to publish his greatness in the most solemn manner. And thus it often happens to his saints, in consequence of their prayers, they feel themselves ravished with a holy ecstasy and devout enthusiasm, they are lifted up above themselves, are for a time out of the body, and with St. Paul caught up to the third heavens; and their heart glows and burns within them, to celebrate the wonders of the Lord in terms more than human. What the author here and in the context mentions, as necessary requisites to his wise man, viz. a serious meditation in the law of God, an unwearied application to the study of the prophets, and a thorough search and insight into the learning of the ancients, Messieurs of Port-Royal, from the authority of St. Basil, St. Austin, and other fathers, apply to all Christian pastors. He that is called to so holy a ministry, say they, must himself be a disciple of those whom God has chosen to instruct and enlighten his church in all ages; he must employ himself diligently to study, and understand the wisdom of those inspired persons whom God made the first dispensers of his holy word, and as it were the tongues of his Holy Spirit; and particularly be well versed in the sacred books of the evangelists and apostles, who are as the prophets of the new law. It is from these pure sources of heavenly wisdom, that he must derive that light which he wants to penetrate into, and unravel those types, figures, and prophecies, which are the veils and shadows in which God has thought fit to conceal the depths of his holy mysteries and truths. As he converses often with God in prayer, the Lord enlightens him in all the counsels which he gives, and the answers which he makes to others; he teaches only what he has learned from him and his most enlightened servants, and glories in not speaking from himself, but in being the faithful interpreter of the law of God, and the constant doer of his will.

Ver. 9, 11. Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away. . . . If he die he shall leave a greater name than a thousand: and if he live, he shall increase it.] Grotius very justly observes, that *οὐκ*

ἀποστήσεται was a gloss put into the margin by some scholiast, to explain the foregoing verb, and crept afterward into the text, and that the true reading is, οὐκ ἐξαλειφθήσεται μνημόσυνον αὐτοῦ. See Exod. xvii. where the phrase is used in this sense, and is harsh if applied to οὐνοῖς foregoing. The sentences are transposed in some editions of ver. 11, but it does not much affect the sense. It may be more material to observe, that instead of ἐμποεῖ αὐτοῦ, which is the reading of all the Greek copies, the Vulgate seems to have followed one which had εἰποεῖ αὐτοῦ, proderit illi, which furnishes a more determinate, and, I think, a better sense; viz. that the wise man, who acts up to his character in all respects, "does well to himself," with respect to another and better state, or to his family and children whom he leaves behind, who will be the more valued on his account, as Grotius understands the passage. According to Calmet the sense is, If he lives long, he has established a reputation far more glorious than a thousand others; and if he dies young, he dies happy, in full and assured hope of a better life after this. It may also be understood in this farther sense; viz. If he continues in life, he enjoys a reputation which gives him more pleasure and will continue his name longer than a numerous posterity; his wisdom supplies the place to him of every thing else, fortune, family, or descendants. It gives him a name more illustrious and durable than what springs from a numerous offspring; and when God calls him out of the world, he will be more happy than a thousand others which are gone before, or left behind him. Whether the wise man therefore lives or dies, his reputation is fixed or established, and in either state he will be remembered to his honour. And in this sense we may understand those words of the prophet, "Thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house a place, a name, better than of sons and daughters: I will give them an everlasting name, that shall not be cut off" (Isa. lvi. 4, 5).

Ver. 17. *And none may say, What is this? Wherefore is that? for at time convenient they shall all be sought out:* Why was this made, or why in this manner? what good doth this thing, or what use is there of that? would it not have been better if this had never been made at all, or had been made *otherways*? Such censures, though not innocent, would be more pardonable, if employed upon the works of men only; but to charge the good creatures of God either with manifest ill, or however with unprofitableness, betrays a distrust either of his wisdom or goodness. If no other answer could be given to such bold inquiries, it might suffice to say,—that in the creation God must be supposed to act by his own divine prerogative, and according to his will and power; but the apostle assures us farther, that God created all things κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ, Eph. i. 11, not merely by his own will, but "according to the counsel of his own will." They who search for hidden knowledge out of a spirit of contradiction, or from a criminal curiosity, rather than for improvement or edification, are like the men of Beth-shemesh, 1 Sam. vi. 19, who, looking into the ark of God unwarrantably, will be more like to meet with their own destruction, than to find out the truth. Job well observes of God, "He giveth not account of any of his matters, wherefore dost thou strive against him?" (xxxiii. 13) i. e. Why do we presume to dispute with God, or call him to account for his actions, who will not reveal to us all the secrets of creation and providence; neither, indeed, would our present capacities admit of such a discovery; "such knowledge is too wonderful for us, we cannot attain unto it." Excellent, therefore, is the counsel of St. Cyril, Firmam fidem mysteriis adhibentes, nunquam in tam sublimibus rebus illud quomodo aut cogitemus, aut proferamus (Lib. iv. cap. 13, in Joh.). For, as another father observes, it is an argument of infidelity, λέγεις ἀπιστίας τὸ πᾶς περὶ Θεοῦ λέγειν (Just. Mar.). Our author, ver. 16, lays down this thesis, That all the works of the Lord are excellent; and he proves it in the following verses by an enumeration of particulars. To stop this captious disposition was the very end, according to St. Chrysostom, of God's pronouncing the whole creation completely good; God, says he, as if foreseeing this dangerous curiosity of man, to silence at once all cavils, pronounces, upon a particular survey of all his works, that they were very good; that none, after the declaration of infinite wisdom in their favour, should hereafter presume to censure or find fault with them (Tom. v. De iis qui scandal. &c.). Would men but consider the infinite distance between God's immensity and their own nothingness, his unerring wisdom and their notorious ignorance, they would

be more modest in their decisions. It is excellently observed by Seneca, Nunquam nos verecundiores esse debere, quam cum de Diis agitur. And by Cicero, Timidè de potestate Deorum, et pauca dicenda sume (De Nat. Deor.). And the apostle, in admiration of the stupendous mystery, cries out, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33.) The author has well determined the case himself, when he says, ver. 21, πάντα εἰς χεῖρας αὐτῶν ἐκτίσται i. e. "all things are created for their proper and peculiar uses;" and though we cannot now discover what use there may be of some of the creatures, or good in them, yet time may discover much benefit and excellency which we see not. Later times have found out the profitable use of many creatures whereof former ages were ignorant; and why may not after-times find advantage in those things which are of no service to us, because perhaps their virtues are unknown to us at present? Multa venientis ævi populus ignota nobis sciet (Senec. Nat. Quæst.).

At his commandment the waters stood as a heap, and at the words of his mouth the receptacles of waters. This relates to the passage of the Israelites through the Red sea and river Jordan, on both which occasions the waters collected themselves so as to become a heap, and opened a way for the Hebrews to pass over; afterward they returned to their primitive state and form, and took possession of their former reservoirs. Others explain it of the state of the waters in the beginning; at first God created the mass of waters as one huge, immense chaos; afterward he separated them, and placed them by his word in their proper receptacles, some above the firmament, and some in the great abyss, or bottom of the sea: agreeably to the palmist's description, "He gathereth the waters of the sea together, as it were upon a heap, and layeth up the deep as in a treasure-house" (Ps. xxxiii. 7). And to this Psalm the author seems to allude in some other passages.

Ver. 20, 22, 23. *He seeth from everlasting to everlasting; and there is nothing wonderful before him. . . His blessing covered the dry land as a river, and watered it as a flood. As he hath turned the waters into saltness: so shall the heathen inherit his wrath.* As God at once comprehends all times and all things, and their very possibilities, nothing which happens is new or wonderful to him; and as all things and persons are beneath his majesty, and subject to his power, nothing can appear great to him, or give him any surprise. Or the sense may be, That nothing is secret or unknown to him; for so the Hebrew word, as Junius observes, here rendered *wonderful*, sometimes signifies. Having enlarged upon God's knowledge and power, in answer to the unreasonable cavils of the disputers of this world, the wise man now proceeds to show the effects both of God's goodness and of his displeasure; that when he bestows his blessing upon any nation or people, he pours it out in abundance, and scatters his mercies with profusion: when Israel pleased him by walking in his ways, what a number of blessings did he heap upon them, and what a variety of miracles did he work in their favour, and for their safety and protection! On the contrary, when he is angry, he is mighty to punish: was he displeased at the wickedness of the old world? he destroyed it by a flood. Was he offended at the inhabitants of the five cities? he burnt up their land, and turned it into a filthy lake.

Ver. 24. *As his ways are plain unto the holy; so at they stumbling-blocks unto the wicked.* Some apply this verse to the passage of the Israelites through the Red sea; that as the way was made plain and safe for them, so to their enemies it was a stumbling-block, or their ruin and destruction. Or the sense may be, That the holy or the true believers do not raise objections against God's works or proceedings, nor quarrel with his law, as difficult, mysterious, and obscure; they confess, that the "word of the Lord is true, and all his works are faithful; that it is a lantern unto their feet, and a light unto their paths;" and being desirous to know and do God's will, they neither dispute the reasonableness of his laws, nor the methods of his providence, but readily comply with the directions of both. Whereas men of perverse and disobedient tempers pretend that the way of the Lord is not equal, they repine at his commands as grievous, and what is both easy and equitable shall be matter of offence to them. A writer of profound erudition illustrates this by the instance of the Israelites, to whom anciently the Mosaical writings were a most plain and perfect rule; but the later ones, in excuse for their swerving from this law, pretended it was too ob-

scure and too difficult to be understood. This hypocrisy Moses foresaw would be the cause of their apostasy, and the beginning of all their miseries, and therefore he laboured most earnestly to prevent it (Deut. xxx. 14); but through perverseness they departed from the plain and straight rule, and thereby their ways became crooked and their actions unjust. The like may be observed of their obstinacy with respect to the gospel; had they done God's will revealed unto them in Moses's law, they would have known Christ's doctrine to have been of God; but, as St. Peter observes, "Christ has become a stone of stumbling, and a rock of offence to the disobedient" (1 Pet. ii. 8. Jackson's Works, tom. i. b. ii.).

Ver. 23. *There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.* I cannot agree with those interpreters who understand here by *νεφέρα, winds, or tempests*, because fire, hail, famine, and the like instruments of vengeance, immediately follow; it means rather spirits properly so called, who can indeed occasionally bring fire from heaven, and raise storms and tempests, as appears from the history of Job. The angels are God's ministers, as well to execute his wrath as to declare his favour; and as some are employed, *εις σωτηριαν*, for men's good and preservation, so others are appointed for vengeance, *εκρισται εις εκδικησιν*. It was the commission of the two angels, Gen. xix. to destroy Sodom and Gomorrah, as well as to save Lot and his family; and the angel of the covenant that so wonderfully preserved the Israelites, was the very destroying angel that cut off all the first-born of the Egyptians. There is an angel of the bottomless pit, expressly called Apollyon, from the destruction which he makes (Rev. ix. 11). The expression of "laying on sore strokes in their fury," seems to determine the sense of the passage to devils, or evil spirits, who *εν καιροι συντελειαις*, when the determined time of vengeance is come against persons or nations, or at the great day of judgment, the final consummation of all things, and the time fixed for the destruction of the wicked, are the commissioned instruments to torment them, not so much as they wish to do according to their malice, but as much as God permits them according to the rules of justice.

Ver. 29, 30. *Famine and death . . . Teeth of wild beasts . . . punishing the wicked to destruction.* In the oriental languages the plague or pestilence which is here meant goes by the name of death, and the LXX. sometimes translate the Hebrew word by *θανωτος* (see Jer. xxi. 7. xxiv. 10), and the Chaldee paraphrast often puts one for the other. *Mortalitas* is used by St. Cyprian as synonymous to the pestilence. As to the punishment of a wicked people by the teeth of wild beasts, &c., both sacred and profane story confirm it. Not that these beasts, by being made the instruments of divine vengeance, had any sense of the wickedness of those they were sent to destroy: Josephus, speaking of the lions that devoured Daniel's accusers, has a very fanciful conceit, viz. that it was not their anger, but the others' wickedness, that made them so keen; and then he adds something very particular, *δηλη γαρ και τοις αδιγοις, κ. τ. λ.* Nihil impedit quia hominum nequitia etiam irrationalibus animalibus sit manifesta ad pœnam exequendam, Deo ita volente (Ant. Jud. lib. x. cap. 11). In the following verse the author represents all these ministers of vengeance as animated and alive, as listening to and rejoicing in their appointed work; in mandatis ejus epulabuntur, Vulg. "They shall feast themselves in doing his will," and run with readiness and delight where he orders them, *εις χειρας*, i. e. they shall be ready at hand, like troops prepared to march upon the first notice.

Ver. 32. *Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.* The wise man, ver. 16, proposed this thesis, That all the works of the Lord are exceeding good, &c.; which having proved by an induction of particulars, he concludes thus: All that I have hitherto remarked confirms me in the principle which I, *εξ αρχης*, at first maintained. I have weighed and considered the matter thoroughly with myself, and have now committed my thoughts to writing; the sum whereof is, that all the works of God are exceeding good, and every thing will be found useful in its proper season, so that there is no reason to undervalue any creature of God; for the things which seem most exceptional and mischievous, will in time be acknowledged to serve to good purposes. Even the greatest plagues and scourges have their use, to humble the wicked, and to warn and exercise the faithful: and sinners themselves, by executing some-

times the divine purposes and decrees, serve to display his justice and almighty power. And therefore the conclusion standeth sure, that God is ever to be adored by men and angels, for the numberless instances of his goodness; and to be praised, as St. Austin finely observes, "for all the wonders which we do perceive and know in his works, and even for those which we do not know or understand; for our life being of so short a continuance, and present to and acquainted with but a very inconsiderable part of time and of the world, it is impossible to comprehend the order and the design of that eternal wisdom which sees through all times at one view, and which, by the innumerable variety of the events of this life, as by so many links fastened together, forms that long chain of providence which extends through the succession of all ages.

CHAP. XL.

Ver. 1. *Great travail is created for every man, and a heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.* Three particulars are here mentioned of the heavy yoke said to be laid on all the sons of Adam:—1. Its continuance, that it lasts for the term of life, from the day of nativity to that of death. 2. That this yoke is a composition of miseries, made up of cares, fears, deceitful hopes, delusive pleasures, and a continual dread of death, which damps all enjoyments. 3. That it is equally the lot of all men; persons of all conditions, ages, and sexes, groan alike under it. St. Austin has beautifully described it: *Parvulus intuetur; quot et quanta mala patientur, in quibus vanitibus, cruciatibus, erroribus, terroribus crescat; deinde jam grandes, etiam Deo servientes, tentat error ut decipiat, tentat dolor aut labor ut frangat, tentat moror ut deprimat, tentat superbia ut extollat; et quis explicit omnia festinantur quibus gravatur jugum super filios Adam? quod jugum non fuisset, nisi delicti originalis meritiu precessisset* (Aug. cont. Jul. iv. 16). The earth, that common and hospitable parent, is with great propriety here called "the mother of all things;" the particular reasons for that appellation we meet with in Pliny,—*Sequitur terra, cui uni rerum natura partium, eximia propter merita, nomen indidimus materna venerationis . . . quæ nos nascentes excipit, nosque alit, semelque editos sustinet, novissimè complexa gremio, jam à reliquâ naturâ abdicatos, tum maximè ut mater operiens, nullo magis sacra merito, quàm quo nos quoque sacros facit* (Lib. ii. cap. 63).

Ver. 2. *Their imagination of things to come, and the day of death (trouble) their thoughts; and (cause) fear of heart.* All the copies have *τοις διαλογισμοις αυτων και φόβον καρδιας, επινοια προσδοκias, ημερα τελευτης*. The construction here is perplexed, and chiefly so for want of a verb to connect the whole, and give it a determinate sense, which our translators have attempted to supply. Bossuet and the Tigrine version insert *dico*, i. e. *I mean* their cares, fears, &c. Grotius's conjecture, that *ω* is understood, must be allowed acute; but even had it been expressed, is it ever joined with an accusative and nominative immediately following each other? Dr. Grabe comes the nearest to restore this corrupt passage by an ingenious conjecture; he reads, *δια λογισμοις αυτων* (if he had transposed *τοις* would it have been amiss?) *και φόβον καρδιας επινοια προσδοκias ημερας τελευτης*, i. e. Life is made miserable by their surmises and fears, through the thoughts and apprehension of the day of their death. Not much unlike that, Luke xxi. 26, *αποφυχουσαν ανθρωπων απο φόβου και προσδοκias των επερχομενων*.

Ver. 5. *Wrath, and envy . . . and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge.* There is a great variety of reading here in the Greek copies. Complut. has *μνημα και ερις*, which Junius follows. Roman and Ald. *μνημα*, espoused by the Vulgate: others *μνητα*, or *μνημα*, which Grabe prefers, and is, I conceive, the best, as it gives a distinct sense from *θυμω*, mentioned just before. Each of these plagues alternately in the daytime affect and distract the mind of man, and even in the time of rest (for so I understand *και*) troubles and unquiet dreams create new whims and imaginations, and disturb his thought, *γνωση αυτου*, his reasoning faculty. The Tigrine version renders not improperly, *Ingenium cujusque varie efficitur*. Messieurs of Port-Royal observe here, that the author, by styling men the children of Adam, points out the original of sin, the cause of all their evils and misfortunes. He does not only mention the outward plagues with which it pleases God to visit men, and to which the frail condition of mortality exposes them, but dwells chiefly upon the wounds of the spirit, tho

passions and weaknesses of the soul. Such who are great or rich may keep themselves from many accidents and inconveniences in their outward state which attends others, but uneasiness of mind, concern for the present, fears for the future (especially the remembrance of death, xli. 1), and remorse, perhaps, for what is past, together with the other passions here mentioned, often seize upon those most who are of a more superior rank and fortune than others. Cares and troubles attend all; from him who is clothed in purple, to him who wears a coarse linen frock, vestem pauperatis, as the Syriac well expresses it: but those who fancy themselves the most happy on account of their state or riches, have often less content; and that sweet season of rest and repose, which nature seems to have given to the rest of the world for their refreshment, is to them frequently a time of disquiet and uneasiness.

Ver. 6. *A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.* [Ὀλίγον ἐστὶν αὐτοῦ, see Acts xxvii. 33, μηδὲν προσλαβόμενοι, where μηδὲν signifies, Ferè nihil quidquam; and Matt. xxv. 29. Here are two very beautiful comparisons of a distracted imagination; either the unhappy person gets no rest, and then he is like to a sentinel at his post, or to one set on a watch-tower to observe the motion of the enemy, and is continually looking about him, and alarmed with every vision and appearance; or he wakes out of sleep through some frightful dream in a hurry and confusion, and with such impressions of horror, as if an enemy was pursuing him, and he was flying from the face of him, ἀπὸ προσώπου πηλείων, for so I would read and not πηλείων, as the present reading is. And thus the Arabic; Similis est fugienti à conspectu inimici. And when he is recovered from his fright, and finds himself safe and out of danger, he is surprised at his vain fear, εἰς ἀσθένεια φόβου, ad nullum timorem, Vulgate; i. e. at his fear which had no foundation.

Ver. 8. *(Such things happen) unto all flesh, both man and beast, and that is sevenfold more upon sinners.* That men are subject to all the passions above mentioned, viz. to fear, anger, revenge, jealousy, and uneasiness, is agreed on all hands; how far beasts are influenced by some of them is a question, especially if we deny them the use of reason and reflection; for how can one impute to them passions which arise from reflex acts, from reasoning on what is past, or what is future? They are manifestly afraid of death, or enraged at each other, treasure up revenge, and give evident tokens of jealousy, and are not without symptoms of uneasiness, and yet have no claim or pretence to reason; what they do is ascribed to instinct and mere natural inclination. Grotius, as if sensible of this objection, applies to this verse the particulars mentioned in the following ones; but this solution I think is attended with as great a difficulty. For what relation has *ῥομφαία* or the sword, to the brute creation, or was it for their sakes too that the universal deluge happened? Hæschelius observes, that some copies change the order of these calamitous particulars, and place *αἶμα* next *ῥομφαία* (Ezek. v. 17. xxxviii. 23. xxxviii. 21, 22), but as *Σάβαο*; probably here means the pestilence, as in xxxix. 29, and is frequently joined with *αἶμα* (see Ezek. v. 17. xxviii. 23. xxxviii. 22), there is no need of any alteration.

Ver. 11. *All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.* This is a consequence of the sentence of mortality pronounced on all mankind in Adam; and the very name of Adam signifies one that was taken out of the earth, and therefore naturally mortal. It is observed of man, Job xx. 7, "That he shall perish for ever like his own dung;" i. e. by returning to earth again; and Eccles. xii. 7, that the dust shall return to earth again as it was. Hence by a very apt expression the grave is called man's long home, ver. 5. *Domus sæculi sui*, his old house, out of which he first came forth; or *domus sæculi* may mean the house of generations, or of the whole world in general, the abode from whence they all came, and whither they must all return. The metaphor in the next clause is manifestly taken from Eccles. i. 7. The connection of this with the foregoing verses, though not very discernible, seems to be this. That the only remedy against all the evils before enumerated, is often to think of death, and provide for our last hour; to consider that all things and persons naturally tend and shall return to their primitive dust, when all pains and uneasiness shall cease, and the reflection only of having behaved well in life will give real comfort.

Ver. 13, 14. *The goods of the unjust shall be dried up like a river, and shall vanish with a noise, like a great thunder in rain. While he openeth his hand he shall rejoice:*

so shall transgressors come to nought. The first part is not accurately expressed; for rivers, properly so called, are not usually dried up. *Ποταμός* is here used in the sense of *χεῖμαίος*, see Job vi. 15, to which probably this refers. The meaning is, that the goods of the unjust shall be dried up like a sudden land-flood, quasi torrens, Syriac; and so *ποταμός* is used, Luke vi. 49. Or, the author may here perhaps allude to Prov. x. 25. The second is obscurely expressed, for it does not appear who is meant in ver. 14, whether the unjust or the charitable person. As applied to the former, mentioned in the foregoing verse, the sense is, according to all the interpreters almost, that an unjust magistrate or judge that opens his hands to receive gifts, and delights to enrich himself by acts of injustice, shall be destroyed in the end; but I must observe, that this phrase is used for *giving*, Deut. xv. 8. Ps. civ. 28. cxlv. 16. And therefore Bossuet and Junius suppose the charitable or merciful man to be understood, who delights in acts of kindness and beneficence, and takes a pleasure while he opens his hand to do good. But in this sense it agrees not with the latter part; if the sentences were transposed, and that which is now the first subjoined with an adversative particle to connect them, the meaning I conceive would be altered for the better.

Ver. 16. *The weed growing upon every water and bank of a river shall be pulled up before all grass.* The term *ἄκα* is purely of Egyptian extraction, and signifies, in that language, the *juncus* or sedge which grows in marshy grounds, and on the banks of the Nile (Hody de Vers. Græc. Ant. lib. ii.). It is used in Egypt chiefly for fuel, and is probably what the evangelist means by *χόρτος τοῦ ἀγροῦ*, "which today is, and to-morrow is cast into the oven," Matt. vi. 30. It is called *βοδύρανον*, Job viii. 11—13, from whence this passage was undoubtedly taken, and the comparison both there and here is applied to the destruction of the wicked. The LXX. by mistake make *ἄκα* a proper name, Gen. xli. 2, where it means only a meadow. The Vulgate takes it for a verb, and renders it by *sonat*, mistaking it for *ἤκει*, as Junius does for *ἄκων*, translating it *spuma*. The Syriac renders it much better, *Similis (impius) algæ, quæ ante omnem herbam arescit*; i. e. "which withers before all grass," either as coming soon to maturity, and so decaying apace afterward, which agrees with what the scripture says of the short-lived prosperity of the wicked; or, as fuel cut down, dried up, and withered, which agrees yet better. Or the sense may be, that the weeds by the water-side and within its banks are soon cut down, as, where water is precious, sucking it up, or however stopping its course. Thus do rapacious persons, mentioned ver. 12, and such shall be their fate; whereas liberal ones are represented as watering the ground round them. The sense of the context, from ver. 12 to ver. 18, is briefly this, That wickedness appears happy and successful for a little while, but it soon vanishes and disappears; all the gains of the wicked are like a hasty rain which is soon dried up, or the thunder which is gone as soon as it is perceived and heard. They please themselves indeed with the spoils of injustice, but they shall do them no good, and their end shall be to perish. And even those they leave behind them shall not continue long, or take deep root, they shall be like trees that grow upon the top of a barren rock, exposed to the assault of every wind; or like some worthless weed on the bankside, which is plucked up and cast away, sooner than any other that has some use or value in it. Works of mercy, on the contrary, are like a fruitful garden, which God has blessed, and whose fruits shall be as lasting as they are inviting and lovely.

Ver. 18. *To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.* The Greek literally is, the life of a contented labourer is sweet; but then to what does *both* relate? Something seems here wanting; for there must be at least two particulars to which a third is compared. Grotius thinks *καὶ* is wanting here, which indeed, the Tigurine version inserts; and our translators seem to have followed a copy which had such a connective particle. The Vulgate renders without it, and makes no comparison: *Vita sibi sufficientis operarii concubabitur, et in eâ invenies thesaurum.* Messieurs of Port-Royal, to form the comparison, insert *or*. The life of the labourer, or of him who is content with what he has, is sweet; but he that hath both together, is as one that findeth a treasure; and instance in the primitive hermits, who took pleasure in labouring with their hands, and were not only contented to satisfy their own necessities by painful travail, but contributed to relieve those of others; hereby gaining a double treasure, that of humility, so contrary to the spirit of the world, and of cha-

city, which delights to do good to others at its own expense. Vatablus explains it, He that findeth a treasure, i. e. that hath a competency of fortune left him, or, as Calmet farther explains it, who comes suddenly to be rich without any fatigue to himself or injustice to others, is happier than a labouring man, or any one that is content with what is of his own getting. Bossuet thinks all these senses low, and by a *treasure*, to which the preference is here given, he understands the treasure of righteousness, Prov. xxi. 20, or of wisdom, Wisd. vii. 14, as Junius does by it that of mercifulness, mentioned in the former verse. The oriental versions give still a different but agreeable sense: That bountifulness being as a fruitful garden, he that shows himself charitable by repeated acts of kindness, shall enrich himself thereby, shall be as one that findeth a treasure.

Ver. 19. *Children and the building of a city continue a man's name: but a blameless wife is counted above them both.* i. e. Posterity called by the name of their ancestors, or a people by that of their founder, as the Persidæ Romani, &c. and cities called by the names of their conquerors, or first establishers, as Alexandria, Scelencia, Antiochia, continue the glory of such to later generations; but a woman of great accomplishments, and who in the conjugal state shines, as well as in other parts of her character, is as excellent in her way; "her husband is known in the gates, when he sitteth among the elders of the land" (Prov. xxxi.): such were Esther, Judith, Deborah, Jael, Artemisia, Zenobia, &c., who were as well the glory of their times as the comfort of their husbands. The wise man's meaning here, says Calmet, is not that a blameless wife is more capable of immortalizing her spouse than a series of descendants from a noble stock, or the founding of a kingdom or a city, but that she is a blessing preferable to either. In the following verse he gives wisdom the preference (which in the sapiential books is described as a lovely and beautiful female) to all outward satisfactions, as piety, or the study of it, gives more pleasure to the soul, than wine and music at an entertainment to the senses. The pleasures of the understanding are always superior to those of the body: by the former we approach to and resemble the Deity; by the latter, especially the abuse of them, we degenerate into and act like the beasts. St. Austin has the like sentiment: *Delectatio cordis humani de lumine veritatis, de affluentia sapientia; non invenitur voluptas cui possit aliqua ex parte comparari* (Serm. 139).

Ver. 22. *The eye desireth favour and beauty; but more than both corn while it is green.* *Χάρην και κάλλος.* For some copies omit *σοῦ*. The eye is pleased in beholding artificial symmetry and proportion (for so I would render *χάρην*, rather than *favour*, according to the common acceptation of it), whether of building, statues, pictures, &c., but more so in contemplating the beauty of nature even in minute things, whose colour and simplicity it is beyond the power of art to come up to or imitate; such as is observable in green corn, a blade of grass, or the lilies of the field, of which wisdom itself pronounced, that even Solomon in all his glory was not so beautifully arrayed (Luke xii. 27). Amongst the natural entertainments of sight, the wise man says, that the eye is most delighted with what is green, as it refreshes the sight, and assists its weakness, according to Pliny's observation on this colour: *Nullius coloris aspectus est jucundior; idæo herbas virentes, frondesque avidè spectamus* (lib. xxxvii. cap. 1). In this Grotius acquiesces. Bossuet makes the reason of the preference to be,—that the green leaves of trees, &c. are successively renewing, whereas the perfection of art is impaired by time. Junius thinks that corn was particularly instanced in, because it contains *utile dulci*, what is serviceable to the necessities of life, as well as agreeable in outward appearance.

Ver. 28. *My son, lead not a beggar's life; for better is it to die than to beg.* The author here speaks of begging, according to the notion which the Jews had of it, by whom it was regarded as a curse of God for some offence given to him. And indeed God does threaten the extremity of want to the transgressors of his commandments. Nor could the psalmist think of a greater curse upon the wicked, than when he says, "Let their children be vagabonds, and beg their bread; let them seek it also out of desolate places" (Ps. cix. 9). When a state of poverty is decried or discommended in the scripture, it is to be understood generally of such poverty as men have brought upon themselves by idleness, or evil conduct, than which death is more eligible. The scripture throughout expresses an abhorrence of idleness, and consequently must condemn a vagabond or begging life, which proceeds generally from laziness. We may understand our author here, as if one who followed this trade was not worthy or fit to live; according to that of St.

Paul, "If any will not labour, neither let him eat," 2 Thess. iii. 10, for every one should be made sensible, and acknowledge, that he ought to work in the manner and way that he is most capable of, and that it is the lot and penance which God has imposed upon all mankind since the entrance of sin: that St. Paul laboured with his own hands, as well as enjoined it to others. Nor is the receiving carnal things, which he thinks both equitable and reasonable, by such as impart spiritual things, to be looked upon as begging, which is only the discharge of a debt, a proper return for the other's labour. It is observable our Saviour condemns a wandering begging life, when he orders his disciples not to go from house to house, but to continue in the same they first entered into, and there to refresh themselves, adding this reason, that "the labourer is worthy of his hire," Luke x. 7.

Ver. 29. *The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.* *Ἄνθρωπος βλεπόμενος εἰς ἀλλοτρίαν τράπεζαν, οὐκ ἔστιν αὐτοῦ ὁ βίος ἐν λογισμῷ ζωῆς; ἀλιγοῖται τὴν ψυχὴν αὐτοῦ ἐν ἐδέσματι ἀλλοτρίου.* As *βλέπω* is here used in the sense of *ἐπιτίω*, as the Syriac and our version rightly take it, so *ἐπιτίω* is in scripture taken in the sense of *βλέπω*, Ps. cxlv. 15, *οἱ ἄβηλαροι πάντων εἰς σὲ ἐπιτίουσι*, where the marginal reading is, *The eyes of all look upon thee*. The description here belongs to the parasite, who lives at the pleasure, and is a slave to the table of another; and only so long lives, or rather subsists, as that other shall please to give him room or refreshment. His life is not to be reckoned life, in the true estimate of living, *ἐν λογισμῷ ζωῆς*. His subsistence is precarious, as it depends upon the will and humour of another; he renders himself contemptible by his obsequiousness and fawning, and is forced to submit to a thousand meannesses to accomplish his end, and gain admittance and sustenance. *Ἀλιγοῖται ψυχὴν ἐν ἐδέσματι ἀλλοτρίου*, the Vulgate badly renders, *alit animam suam cibus alienis*; the sense is much stronger, and our translators give it more truly. It is a metaphor taken from eating forbidden meats, and particularly the *εἰδωλόθυσια*, or things offered to idols, whereby legal pollution was contracted. It does not imply pollution only in general, but that species in particular which arises from unlawful eating and drinking (see Dan. i. 8. Mal. i. 7). Not to offend in this respect, or subject himself to the danger of it, will be the endeavour of every man who is well bred, or well instructed, or well disposed, for *ἄνθρωπος περὶ αὐτὸν ἡμέτερος* may signify any or all of these.

Ver. 30. *Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.* *Ἐν στήρῳ ἀναίδους. Ἄναίδης* means here a beggar who is "impudently importunate," and will take no denial, and is here used in its proper and original sense. It is not want merely, but a bold and clamorous expression of it, which is here condemned. The sense is, that the professed beggar loses all shame, he makes a mere trade of it, and will not resolve nor be persuaded to work, to get his living, and ease his necessity. This experience abundantly confirms in all those vagrants who infest cities and countries; they will not quit that course of life, however enticed by good offers, or threatened with hard usage. Nay, will sometimes even threaten others themselves, if not relieved at the time, or in the manner they expect. They love better to live in shameful loitering idleness, though exposed to a thousand inconveniences and wants, than to alter their way of life, and gain a livelihood by honest means and labour. Plato, in the ordering of his republic, expressly enjoins the magistrates to drive them out of all towns, that the country might be altogether free from such cattle (lib. xi. De Leg.). Grotius understands by *πῆρ* here great voraciousness and greediness, and Bossuet the extremity of hunger. This metaphor is not unusual in the poets. Thus Ovid in his fine description of *fames*, or hunger,

—Furit ardor edendi,
Perque avidas fauces. immensasque viscera regnat.

Uique rapax ignis non unquam alimenta recusat,
Innumerasque faces crenat, et quo copia major
Est data, plura cupit. (Metamorph.)

Junius understands it of the curse of God, and the fire of his wrath, that shall consume gluttons; and others expound it of bodily diseases, which are usually the consequence of intemperance.

CHAP. XLI.

Ver. 1, 2. *O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him! . . . O death, acceptable is*

thy sentence to the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things.] How beautiful is this contrast of the wise man's! Death, says he, is considered as a most sovereign evil, as the greatest of misfortunes, by one in flourishing circumstances, and in the bloom of years, and vigour of constitution. A state of affluence is so engaging, and has so many charms and endearments, that it steals men's affections, and binds those chains more strongly which fasten them to the earth, and their mortal prisons; and when death approaches to break and dissolve them, the ungrateful prospect gives horror and uneasiness, and the faster the earthly knot was tied, the greater will be the pain and unwillingness at the separation. Diogenes rallies Alexander the Great in the shades, and asks how he could patiently bear the thoughts of being there, when he remembered the happiness, glory, and state he was possessed of on the earth, the quitting his *σωμαροφύλακας, ὑπασπιστάς, οὐραγῆτας, τριῆνην καὶ ὄξυν* (Luc. Dial.). And indeed that mighty conqueror himself, that so often despised death in the field, when he was struck with a mortal disease in Babylon, and had death in his view, betrayed an inglorious panic; his palace was filled with priests and diviners, and no superstition, says Plutarch, was so sottish, but he used it to preserve himself. And the exit of this conqueror of the world shows the impartiality of death in making no distinction. Some critics observe, that in those words of St. Luke, xvi. 22, *ἀπέθανε δὲ καὶ ὁ πλούσιος*, there is a particular beautiful emphasis in *καὶ*, intimating, that as rich as he was, his riches could not keep him from the power of the grave. On the contrary, to one in poverty, sunk with misfortunes, and overwhelmed with grief, or to the person stooping under the burden of decrepit old age, death is esteemed as the end of all pain and misery, and as a seasonable relief and good. As nothing ties him to the earth, he looks upon death, especially the good man that is departing, with a composed countenance, and his approach to it is attended with hope and pleasure; he considers it as the haven of his shattered bark, as the final period of all his vexations, and the agreeable passage to a better and more welcome life, and he rightly estimates the exchange, when it shall happen to be, as it really is to those that die in the Lord, a substantial gain. How much nobler is a contempt of life, proceeding from such a principle, than that of the conceited stoic, who, either from an affected insensibility under the evils of life, or the mere want of its good things, defies and laughs at death? The conclusion we should draw, and the use we should make of the remembrance of death, which will unavoidably intrude itself into all breasts, is, not to shrink from it abjectly, but to reconcile ourselves to it, to familiarize the thoughts of it by meditation and reflection, and to prepare for it by dying daily to the world.

Ver. 3, 4. *Fear not the sentence of death, remember that that have been before thee, and that come after; for this is the sentence of the Lord over all flesh. And why art thou against the pleasure of the most High? There is no inquisition in the grave, whether thou have lived ten, or a hundred, or a thousand years.* *Κόρυα* would be as properly rendered *condemnation*; this is the condemnation from the Lord upon all the descendants of Adam, who received their sentence of mortality in his: and this may be one reason, that, though the first fathers of the world lived so long, yet it is noted of those that lived the longest, that at length they died, to show that this sentence of God is infallible and irreversible, and that he will be found true in whatsoever he decrees. The law of the most High, in this respect, admits of no exception; we are not better than so many others that have gone before us, or than those that will follow after us; why should we therefore expect an exemption, or be so alarmed at what must necessarily happen? The great number that suffer alike, and undergo the same fate with us, should diminish and take off the horror, and the insignificance and unserviceableness of the fear ought to encourage us against the danger; as in a battle, where there is only a probability of death, despair drives away all fear, and turns it into bravery and courage. Seneca has a pertinent observation on the occasion, *Stultum est timere quod vitare non possit. Stultum est dolere in ejusmodi conditione to esse, in qua nemo non est; solatium est grande cum universo unâ rapi* (De Provid. cap. 5). Another motive to reconcile us to the thoughts of death is, that long life is far from being always desirable; it may perhaps occasion our sharing in more misfortunes, or only serve to increase the number of our sins. The inquiry in the other world will not be how long, or how little, persons have lived here; none will then envy or reproach others about the number of years, or the state and condition they lived in upon earth; but the grand inquisition will be, which no age or quality can escape,

how they behaved themselves here, how their stewardship was managed, and their time improved; how the account stood at the very instant of death; for after that there will not be any possibility of altering, changing, or correcting what is past.

Ver. 5. *The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.* The evil example and bad principles of parents have an influence upon the conduct and sentiments of their children; and as vice spreads and grows worse in every generation, the son of a wicked father is generally more abandoned and corrupt. The last clause is but indifferently rendered; the sense according to the Greek is, that the children of sinners, as being born corrupt and with evil dispositions, seek out for loose companions like themselves, and are chiefly conversant with the wicked, and in such places of infamy as they resort to.

Ver. 7. *The children will complain of an ungodly father, because they shall be reproached for his sake.* A parent who bestows nothing better upon his children than the sad lot of a spurious birth, and the ignominy and contempt which generally attend it, is to be looked upon rather as an enemy than a father; and he that gives his lawful issue no better inheritance than the poison of a bad example, and makes them the children of wrath by the loose maxims which he instils into them, and his evil communication before them, or, by giving them too much liberty, permits them knowingly to follow evil courses without restraint, is he not rather a murderer than a father? But such parents as encourage their children in vice or lewdness, that are themselves the seducers and betrayers of their innocence, that teach them to sin, and perhaps sin together with them; are not such unnatural tempers very fiends? We read with astonishment of those merciless parents that offered with their own hands "souls destitute of help" in sacrifice to Moloch (Wisd. xii. 9); and are such as initiate their own children into impure or Bacchanalian rites less wicked and barbarous? Will not such unhappy ones rise in judgment against and accuse their parents, at the great tribunal, of cruelty and inhumanity, and be "loud witnesses of wickedness against them in the day of their trial?" (Wisd. iv. 6.)

Ver. 8, 9. *Woe be unto you, ungodly men... for if ye increase, it shall be to your destruction: And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.* The wise man here addresses himself to the wicked, whose birth at first as it was thought a curse, so their death will end with one. It had been better for persons with such evil dispositions never to have been born, than to be born and live in continual sin, and be eternally miserable. Was it not to be wished that such men as Cain, Jeroboam, Antiochus Epiphanes, Judas, Simon Magus, Maxentius, &c. and other wicked and notorious sinners, had never seen light? The author of the Book of Wisdom describes the Canaanites, in like manner, as a naughty generation, or "accursed seed from the beginning" (xii. 10). Grotius finds fault with the present reading of the Greek, and restores it thus, *Ἐάν γάρ πληθυνθῆτε, εἰς ἀπόλειπτον γενήσετε, καὶ εἰν ἀποθνήσκετε, εἰς κατάραν μερισθήσετε* i. e. If ye increase by a multitude of children, ye shall beget them to their destruction; and when ye die, ye shall be ranked among the cursed. In the following verse, many copies omit *ἀπο κατάρας*, and the sense indeed seems better without it; that as earth returns to earth, so evil as naturally to the evil.

Ver. 16. *Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness: neither is it altogether approved in every thing.* *Ὁ γὰρ ἰστί πᾶσαν αἰσχύνην διαβηλάζει καλῶν, καὶ οὐ πάντα πᾶσαν ἐν πίστει εὐδοκμεῖται.* Various are the senses of this last clause. Bossuet renders with the Vulgate: All things are not to be approved of in all, or by all, or are not equally profitable or delightful to all. The Geneva version has, "Neither are all things allowed as faithful in all men." Grotius has still a different sense, Nor is it commendable to be altogether incredulous, or to disbelieve every thing, and reads *ἀπιστεῖν* instead of *ἐν πίστει*. But I conceive, as the author proceeds in the remainder of the chapter to lay down divers rules, not only to distinguish that which is shameful from that which is not so, but also to set down the degrees and circumstances which enhance the turpitude of any action; that this verse should be considered as the entrance upon that subject, and the sense to be, That there are some instances when we should not be ashamed, and some when we should, for it is not good *διαβηλάζειν* to avoid all shame [so Grotius understands the word, and so it is used. Prov. vi. 24, and elsewhere]; for that there is a commendable shame this author has determined, iv. 21, which seems in-

deed to be a better rendering than that of our version, and makes the whole clearer and more consistent; viz. That it is neither good to avoid all shame, because there is a shame which is a glory and grace, nor is shame to be approved of in every person, or on every occasion, because there is a faulty and a criminal shame. This is confirmed by what follows in this and the next chapter, where the wise man instances in several particulars, and shows when and of what things we ought or ought not to be ashamed.

Ver. 17. *Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man.* [Ἀτιχύνεσθε ἀπὸ πατρὸς περὶ πορνείας. Ἀπὸ ἐστὶ here used in the sense of *coram*, denoting the person before whom the offence is committed (see 1 John ii. 28), and so answers to אַפְרָם among the Hebrews, à facie, in conspectu, as περὶ, which follows here, denotes the matter of the sin. Some Latin copies have *propter*, i. e. upon account of the relation or dignity of such persons. As fornication or any indecent act or word in the presence of parents, or in such an open manner or place as may come to their knowledge, for so far it may be extended, betrays a contempt of them, and must occasion great concern to them; so, with respect to truth, as great a regard should be had to princes, who may be considered as fathers too in their public capacity, and as their persons and office are sacred, they have a right not to be imposed upon by any falsehood. What Terence says of private parents may include also civil one's; Qui mentiri aut fallere instituit patrem aut matrem, tantò magis audebit ceteros. Here is a great hiatus in the oriental versions; scarce one of the particulars from this place to ver. 9 of the next chapter is taken any notice of, which, according to Jansenius, are no less than fourteen subjects of real shame, very different from each other. Some are crimes, others only faults, more or less considerable, according to the circumstances of them. There are others, which are rather instances of inadvertence and incivility than sins, properly speaking, against God.

Ver. 18. *Of an offence before a judge and ruler; of iniquity before a congregation and people;* [Πλημμελεια means here some open misbehaviour or crime before persons in office, whose authority and dignity, as they demand a respectful obedience, so will they be sure to punish what gives any offence in their presence, and make an immediate example of such as seem to disrespect and slight them. Crimes done covertly, not being known, have often the good fortune to escape punishment; but such as are done perhaps in the court of justice, or in the very verge of it, in a bold and daring manner, or contemptuous and profane words spoken in the hearing of the public magistrate, being so many instances of defiance, as well as folly, are sure to be punished, as such an insult deserves. By συναγωγή some understand the great Sanhedrin, and by ἀνομία, sedition. Others think any public injury against the good of the state to be here meant, in which may be included evil counsels and designs, threats, conspiracies, and attempts upon the laws, privileges, and liberties of a people, which occasion jealousy and clamour, and often bring down public punishment upon such as have been suspected of a design to infringe them. History abounds with examples of impeachments and proscriptions of bad patriots, and sometimes the people have been so exasperated against the supposed enemies of their country, as to assassinate, stone, or otherwise destroy them. One sees by the example of Rehoboam, king of Judah, how dangerous it is to provoke the people by any imprudent answer or threatening language (1 Kings xii. 14). The advice seems nearly the same with that vii. 7 (see note on it). Ἀδικία, which follows, is not to be used even towards a stranger, but the relations we may be engaged in will claim even beyond strict justice. Something is due to our acquaintance, more to our friends, but most to a partner, who may be considered as our other self.

Ver. 19. *And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant;* [Ἀπὸ τόπου οὗ παροικεῖς περὶ κλοπῆς, καὶ ἀπὸ ἀληθείας Θεοῦ καὶ διαθήκης. Some, and our translators in particular, seem to unite these sentences, as if they related to the same thing; viz. Be ashamed of any cheating or fraud in a strange place or country, for thereby you show your forgetfulness of the law of God; or, Above all, be ashamed of unfaithfulness in transgressing the law and the covenant of the Lord, by any instance of falsehood or theft. Others make them distinct, and to relate to different things, and refer the second clause to what follows; thus, Be ashamed of violating the truth and covenant of the Lord, by mixing with idolaters, and eating meat offered to idols at a profane table. Jansenius thinks it an interpolation, and that it

crept in here from xlii. 2, because no sin is mentioned here, as in the other sentences, of which a man should be ashamed. Grotius's emendation seems to set all right, and contains the particular supposed wanting here, viz. forgetfulness of God; for which great probability he conjectures the true reading to be, ἀπὸ λήθης Θεοῦ, κ. τ. λ. i. e. "Be ashamed of forgetfulness of God, his law, and covenant." Dr. Græbe accordingly adopts this as most preferable (Prolegom. cap. 4. tom. iii.). It may be proper to observe, that ἀπὸ in most of the following passages takes the sense in which περὶ hath been used.

And of scorning to give and take;] i. e. Be ashamed to use any deceit with respect to what you pay or receive. One may cheat either by paying in bad coin, or by paying too little, or by refusing to do it but by compulsion: and in receiving, the same fault is committed by taking more than is due, or by demanding it too soon or unseasonably, or by oppressive methods. This may also be extended to accounts which are not fairly and honestly kept, when one enters more than he has paid, or less than he has received. Or a wrong may be done to creditors by refusing to pay at all, or by deferring payment unreasonably, or by a fraudulent bankruptcy. The sense briefly is,—that in matters of commerce, for so the phrase is used xlii. 7, and by the rabbins, we should be ashamed to be dishonest, and both pay and receive with honour and justice. Σκορακισμός, here rendered *scorning*, means *cheating*, and is equivalent, according to Hesychius, to ἀπάτη; if we take the phrase in the sense of charity and generosity, as it is used Phil. iv. 15, the meaning then is, That we should be ashamed to alienate to a private use public money, and particularly to abuse or misspend what is given for the relief of the poor, or to other pious uses; but this caution is mentioned ver. 21, and is better so understood there than of detaining a private gift or legacy.

Ver. 20. *And of silence before them that salute thee;*] The wise man having instanced in the former verse a species of rudeness, viz. lolling on the table, instead of resting with the elbow upon the triclinium, as was the custom in this writer's time, proceeds to mention another instance of unpolicy; viz. the not receiving civilities kindly, and returning them obligingly; which distant behaviour proceeds from pride, and a contempt of others. To return a salutation is one species of debt due to those that are so obliging to us; and we should even prevent those that are approaching us in a respectful manner, however, not be behindhand in returning their civility. Politeness and good manners demand this, especially towards our friends, who are cordial and sincere in their affections and professions towards us. They differ widely from such flatterers as address, and would insinuate themselves by fulsome language, whose carriage is affected, and their visits insidious. Such officious, designing persons, Solomon means when he says, "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him" (Prov. xxvii. 14). How much better and clearer is the rendering of the LXX. ὅς ἂν εὐλογῇ φίλον τὸ πρῶτ' μεγάλη τῆ φωνῆ, καταρωμένον οὐδὲν διαφέρειν δοῖται. Non differt ab eo qui maledicit, Syriac; to which agrees the Vulgate. After these the author proceeds to mention some suspicious instances of over-civilities, as too great admiration of and regard for another man's wife, or too much intimacy and familiarity with his maid: next he instances in an over-fondness for a man's self, whereby he becomes tiresome by tedious repetition of his own actions and words; for so Grotius understands δειρώσεως, ver. 23, and, which may be resolved into the same cause, the spreading reports, λόγος ἀκοῆς, publishing all one hears to the detriment and disparagement of others. To be careful not to offend in any of these particulars, will be to a man's honour.

CHAP. XLII.

Ver. 2. *And of judgment to justify the ungodly;*] This carries a very bad sense, as it stands in our version, as if the advice was, not to be ashamed of a judgment or sentence to justify the ungodly; except ἀκαίωτος means here, as it does sometimes in Greek writers, to condemn or punish. The sense is, Be not ashamed to oppose any judgment or sentence in which any wicked man is intended to be favoured or acquitted; be so far from concurring in a wrong sentence, as to resolve to oppose all wickedness, as soon as it is discovered and known to you: let neither fear nor friendship, nor interest, nor any human regard, stop you in the prosecution of justice, according to the direction, Deut. i. 16, 17.

Ver. 3. *Of reckoning with thy partners and travellers;*] *Περὶ λόγου κοινωνῶν καὶ ὁδοιπόρων.* Grotius understands this of not being ashamed to entertain companions and fellow-travellers, *συνδοσιάρχους*, with agreeable discourse, to show civility to those we travel with or meet on the way, to take in good part what they say, and to contribute by friendly intercourse to make the time and journey pass agreeably. Others, more justly, of doing business uprightly, as an agent for other people, whether neighbours or strangers, and keeping a fair account. Badwell explains it, which seems the best sense, of a judicial hearing between an acquaintance and a stranger, and of not being influenced by prejudice in favour of the former, but to judge equally and impartially between friends and those that are unknown, between domestics and foreigners. That *ὁδοιπόρος* is sometimes used in the sense of *ξένος*, see Montfauc. Hexapl. 2 Kings xii. 4.

Or of the gift of the heritage of friends;] *Περὶ δόσεως κληρονομίας ἐταίρων.* I do not greatly approve Grotius's exposition, Be not ashamed to declare your friends for your heirs, or to give legacies to your acquaintance, though your relations be discontented, and take it amiss. The sense may either be, Take great care not to be partial in the dividing an inheritance, where your friends are concerned and have an interest, Dans le partage d'un heritage οὐ vos amis sont intéressés, according to Calmet. For where a man has several *ἐταίροι*, and they have, as they naturally will have, different degrees of interest and influence with him, he may be in great danger of accepting persons, in making a division between them. Or, the advice here may be, to distribute the estate, inheritance, or effects, of a deceased friend, according to his mind and intention, and conformably to the tenor of his will, without listening to or regarding the solicitations or talk of interested and dissatisfied persons: and, if the trust be vested in you, to divide the inheritance impartially among the several coheirs. According to this sense *δότης* is equivalent to *εὐδοκῆς*.

Ver. 4. *Of getting much or little;*] Look narrowly to the weights and measures of those with whom you have any dealing, and also to the prices which are set upon their goods, and trouble not yourself about those who blame or laugh at your scrupulous exactness in these particulars; or, adhere strictly to right and equity, even at the expense of your own interest; mind not the getting more or less in any dealing or bargain, but the getting it honestly and fairly. Nor be ashamed in traffic, says Calmet, to be honest and deal fairly, Dans les petits comme dans les grands gains, in small as well as large gains, in little matters as well as greater.

Ver. 5. *And of merchants' indifferent selling;*] *Περὶ ἀδιαφόρου πρῶσεως ἐμπόρων.* Ni de corriger le désordre qui règne dans le commerce entre les marchands, says Calmet, applying it to magistrates, whose business it is to prevent any injustice between buyers and sellers. As referred to selling, the Greek literally may mean. Be not ashamed to look out for a good chapman, to treat with different persons or merchants, and to choose among them him that offers the best price. As referred to buying, Be not ashamed to ask the price of things, to examine and cheapen that which you are about to buy, if you cannot depend on the person's truth and honesty; or, if imposed upon, to complain of a bad commodity, to turn it back, or to insist on an exchange, or an abatement. Most of the versions and commentators understand *ἀδιαφόρος* in the sense of *indifferent*, as our translators do; but *ἀδιαφόρος* in this writer more generally signifies *money* (sec vii. 19. xxvii. 1. 2 Macc. i. 35). According to this acceptance it may mean, Be not ashamed to ask for the money for goods sold and delivered to the merchant; or, when you are about to receive a sum of money, scruple not to look at it, to try and examine it, to tell it, and, if need be, to weigh it.

Ver. 6. *Sure keeping is good, where an evil wife is;*] *Ἐπὶ γυναικὶ πονηρῇ καλὸν σφραγίς.* *Σφραγίς* here signifies a *signet* or *seal*, with which things valuable and precious were sealed for their better safety and preservation. A wise master of a family, says this writer, denies even to his wife the usual power in his house, if he knows her to be indiscreet, and has reason to question her management. This advice, though well meant, is matter of great tenderness; as one should not distrust, when there is no very pressing occasion, nor raise a commotion and family difference for only trifles missing, or abused, lest resentment should make her throw off all care in general; so neither when there is room enough for distrust and complaint should things be carried to such an extremity, as to exclude the mistress of the house her proper province, and by putting matters out of her reach or cognisance, to make

her, as it were, a cipher in it. A generous confidence in a wife, joined with well-timed persuasion, observation on others' thriving and flourishing by means of management, and a sensible experience of domestic uneasiness, and their common loss for want of economy, will at length, it is probable, produce a happy change, and effect that which upbraiding or violent methods must despair of attaining. Some extend this advice farther, and by *γυνή πονηρῆ* understand not merely a careless wife, who gives herself no concern about family affairs, but one who is loose and intriguing; that such a one, if not confined, should at least be kept within doors, and be denied opportunities of gadding abroad, cultivating, or continuing a dangerous acquaintance, and executing any latent scheme of mischief and wickedness.

And shut up, where many hands are.] A discreet governor of a family keeps an account of all, and has an eye to things how they go, not so much out of a spirit of distrust or covetousness, as not to give servants an opportunity to injure, or defraud, and to hinder that mischief and waste, which is a sure attendant upon carelessness and negligence. This fine precept of economy is chiefly intended, says Calmet, for the benefit of great and rich families, which can never be so grand and considerable as to be above the use of prudent management, nor indeed long continue their greatness and state without it. As their number of domestics and dependants is considerably larger, so is the danger of extravagance and waste proportionably greater. As these have no property in what is consumed, and their stay and continuance generally but precarious, and imagine an unnecessary profusion for the credit of the great, they cannot be suspected of any principles of economy, nor to have either inclination or forecast to prevent needless expenses. To stop such inconveniences arising often merely from wantonness, by prudent inspection or provision, will be no reflection, either upon the good sense, or dignity, or character, of the great. This writer has observed upon another occasion, that "he that despiseth little things, shall perish by little and little" (xix. 1), which is equally applicable to matters of expense, the small particulars whereof, whether arising from servants' negligence, or other instances of mismanagement, seemingly trifling and insignificant, and as such taken no notice of, will be found at length to compose large sums, and the overlooking of these may be assigned as one probable cause of the decay of estates. On the contrary, a great and well-regulated family, where order and a well-conducted plenty reign, is a sort of microcosm, or the natural world in miniature, where, though the constituent parts are numberless, nothing in the structure of it is idle or superfluous, every thing knows its place, has its use, keeps its course, and the more minute, as well as greater concerns of it, are administered with the most consummate wisdom.

Ver. 8. *Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young;*] It is never shameful to reprove and correct the wicked and unwise, of whatever age or condition they be. If an old man acts beneath himself, betrays a misbecoming levity in words or actions; if he falls into crimes, which even the giddiness and fire of youth are no excuse for; scruple not to reprove and admonish him. Remember with what zeal and spirit young Daniel proceeded against the two incontinent elders. The marginal reading is full to this sense, and Hæschelius refers to a copy which had *καταμένειν ἐπὶ πορνείας*, an old man "accused of fornication." Grotius understands it in the sense of our version, that it is proper to admonish an old man, differing or quarrelling with young men, or boys, as being unworthy of his character, and a contest unsuitable to his strength and age. According to others, the sense is, Scruple not to take the part of elderly persons insulted by the younger sort; preserve the reverence due to old age, and remind them who play upon them, if occasion be, of the fate of those jeering young men (for so it should be rendered) who insulted the baldness of the prophet Elisha (2 Kings ii. 23). This is proper advice literally taken; in a spiritual sense it may be understood as a direction, according to Messieurs of Port-Royal, to stand up for and maintain the truth and purity of the church, so venerable for its antiquity, and recommended by the pious zeal of so many saints and fathers, who have appeared in its defence, when it is attacked by the upstart errors of such, whose proper character is a fondness for novelty.

Ver. 9. *The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age, and*

being married, lest she should be hated:] The received sense of the former part is, that a daughter is the cause of secret or hidden iniquitude to the father, *πατρί ἀπόκρυφος ἀγνοῦντα*, which our translation follows; but Grotius and others apply ἀπόκρυφος to θυγάτηρ, and thereby mean a virgin daughter, who has not yet left her father's house and family, but continues confined to her apartment, or the *gynæceum*. The Hebrews called such a one before marriage, *alma*, i. e. one concealed, because, before they were espoused and led in form to their husbands, they remained always shut up and concealed from the sight and acquaintance of men; and even when a proposal was made for marriage, the whole courtship was transacted by proxies, without either of the parties seeing one another. The following sentence, "When she is young, lest she pass the flower of her age," the Vulgate renders, *Ne fortè in adolescentiâ suâ adulta efficiatur*, which affords no sense, *adulta ætas*, being the prime time for espousals; I think the rendering should either be *superadulta*, or, if the Greek would admit, *adultera efficiatur*, as Jerome's bible has it, and that of Sixtus V. which indeed the Syriac and Arabic greatly confirm. The former has, *In pueritiâ ipsius ne injuriam patiatur*; the latter, *In adolescentiâ ipsius ne afficiatur injuriâ*. But still there seems good reason against admitting this conjecture, as this very sense is expressed in the beginning of the next verse. *Superadulta* therefore seems preferable, and answers better to the Greek, and no wonder the father should be concerned on this head, as, according to the common notion of the Jews, it was esteemed dishonourable to pass the flower of age unmarried (1 Cor. vii. 36); and in particular, from the precept to increase and multiply, they thought themselves obliged to be married at twenty, and declared, that whosoever neglected this precept offended against this law, and was guilty of homicide. When married, the parent's care still continued for his daughter, lest she should be disagreeable to her husband by any bodily infirmity, badness of temper, or breach of conjugal chastity, for so the oriental versions understand what our translators render *misbehaviour*; or, lest she should at length prove barren, which was reckoned a great disgrace in Israel, a barren wife being always looked upon with an evil eye in her husband's house; all or any of which cases was a legal cause of divorce, and must occasion fresh concern and new difficulties to her near relations, by her being returned with disgrace, *τοῖς παρικοῖς αὐτῆς*, an elegant and truly classical expression.

Ver. 12, 13. *Behold not every body's beauty, and sit not in the midst of women. For from garments cometh a moth, and from women wickedness.* The literal rendering of the Greek is, *Look not earnestly on every man for beauty*; which Calmet understands of pæderastism or sodomy, and says, this piece of advice was necessary to be directed to those who lived among the Greeks or heathens, among whom this detestable crime, and the most shameful and unnatural actions, were notorious and common. It may be considered also as a direction to young women not to gaze upon or admire men's beauty, as what follows relates to men, and their behaviour with respect to women. The caution is, not to avoid women's company altogether, or not to continue long in it, which is both inoffensive and agreeable; but not to communicate or reveal secrets, or matters of consequence to them, or consult about grand *arcana* in their presence or hearing; so *συνεδρεῖσθαι* is sometimes taken; and so it seems to be understood here by the Arabic version. The next verse seems to bear harder still upon them, which the Vulgate renders, *A muliere iniquitas viri*, and it makes the sense rather clearer. I cannot persuade myself to think, with many expositors, that the author here, rightly understood, declares against the company and conversation of women in general, as if certain danger and mischief attended it; or that he was such an enemy to the sex as to forbid all intercourse with them, whom God made for man's society and comfort. What is said relates, I conceive, to bad or lewd women, whose acquaintance will kindle the fire of lust, and from such may be expected to come *πονηρία*, both wickedness and misery. For impure love is as a worm that gnaws the soul, it preys upon and eats insensibly what it fastens upon, and the danger is more to be feared, as it is less perceived, and the temptations to it more engaging; it is the moth which breeds and engenders in clothes, continually fretting the garment without being perceived, till it is too late to prevent and remedy the mischief. Such is the danger, and such the decay, that will ensue from an artful, designing, and wicked woman.

Ver. 14. *Better is the churlishness of a man, than a*

courteous woman; a woman, I say, which bringeth shame and reproach.] i. e. Better and more to your advantage is the rough admonition of a sincere friend, who means you good, than the pretended kindness of a woman who aims only at mischief. According to Calmet, the sense is, it is better to have a man for an enemy, than a woman, i. e. a deceitful woman for a friend; the hatred of the one is less dangerous than the false tenderness and dissembled caresses of the other. Such was Delilah to Samson, and Judith to Holofernes. By a "courteous woman," we are not to understand here, one that is modestly civil and obliging, and ready to do all good and commendable offices, who is truly ἀγαθοποιός, but one who is engaging by deceitful arts, and a false fondness, and courteous only to ensnare. It is observable that this writer himself seems purposely to design to prevent any mistake, by adding more explicitly, that the woman he means is one whose subtle and engaging arts will in the end bring shame, and reproach, and ruin, to such unhappy ones as are drawn in by her. The Romanists object, that Josephus quotes this verse as scripture, and links it with several precepts and maxims of Moses (Cont. Ap. lib. ii.). To this objection it will be sufficient to reply, 1. That he does not quote this passage ἀπολεξεί, the sentence which occurs there is different from this. 2. That it was not in the original text of Josephus, appears from hence, that it is not in the ancient version of Ruffin. 3. Supposing him to quote this, it no more proves this book canonical, than his citing something out of Plato de Legibus proves that book to be so. 4. Γραφή is often used in a lax sense, to signify any ecclesiastical writing, and not precisely scripture (see Du Pin's Hist. of the Can. Cosin's Scholast. Hist. Huet, Demonstr. Evang. prop. 4).

Ver. 15. *I will now remember the works of the Lord, and declare the things that I have seen: in the words of the Lord are his works.* Ἐν λόγοις Κυρίου τὰ ἔργα αὐτοῦ. It seems, say Messieurs of Port-Royal, as if the following verses were a sort of song of the wise man, who rises on a sudden, as it were by a holy transport, which animates him through the admiration of the greatness of God's works. From this place to the end of the book, he is wholly taken up, either in praising the Lord, and enlarging upon the excellence of his works, or in publishing the praises of the Jewish worthies. He begins with a fine thought, that his word, or almighty fiat, was a perfect work (2 Esd. vi. 38); which greatly resembles that of Moses, Gen. i. 3, so much admired by Longinus, or that comprehensive one of the psalmist, Ps. xxxiii. 9. Ἐν λόγῳ Κυρίου, I think would have been more lofty, and conveyed a higher idea of God's power. Philo has the same thought, ὁ λόγος ἔργον ἴσθιν αὐτοῦ, De Mose, lib. i. and Clem. Alexand. Strom. lib. v. There is the like plural expression, and upon the same occasion, in the very next chapter (ver. 5, 10), which our translators have there rightly rendered in the singular. Grotius spoils this beautiful thought by joining *ἐν λόγοις* to the foregoing sentence, and making (by what authority I know not) *Κυρίου τὰ ἔργα αὐτοῦ*, to be a gloss crept into the text from the margin.

Ver. 16. *The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.*] This is not accurately rendered: the author is not here speaking professedly of the sun and its wonderful creation, as may seem at first view (that follows in the next chapter); it is brought in here only by way of comparison. The sense is, The glory of God appears in the whole creation, as the light of the sun is seen upon all the earth. Ἔργον αὐτοῦ is not rightly rendered the work thereof, understanding it of the making of the sun, but relates to God,—God's work, or his whole creation, is full of his majesty, or of the majesty of his glory. So Grotius, Sicut est ipsius perlustrat, ita et opus hoc Dei universum plenum est ipsius majestate. The oriental versions too take it comparatively, and some MSS. have ὡς ἡλιος φωτίζειν.

Ver. 17. *The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established, for his glory.*] The Vulgate reads, with an interrogation, *Nonne Dominus fecit sanctos enarrare omnia mirabilia sua?* understanding probably by the *saints*, either the angels, and blessed in heaven, who know and celebrate his power and greatness, or, in an inferior sense, the Israelites, to whom God made known his laws and wondrous works, while other nations continued in darkness and ignorance. The author wisely premises this, says Calmet, to excuse his own attempt in undertaking so lofty a subject, which the angels themselves do not comprehend, much less can explain perfectly. But the generality of interpreters, with

our translators, understand the passage in a quite contrary sense,—that God hath not given such a power or enabled his saints to declare all the wonders which he hath done; and, as Almighty Lord, hath established, beyond all power of alteration or disturbance, in such a perfect manner, that they may continue for ever, in the order and manner he has fixed them, to his glory, and the good of the whole system; which seems confirmed by a parallel passage, xviii. 4, "To whom hath he given power to declare his works? and who shall find out his noble acts? who shall number the strength of his majesty; and who shall also tell out his mercies?" where the interrogation is equivalent to a negative; and the Greek in the first sentence so expresses it, οὐδὲν ἐξποίησαν ἐξαγγεῖλαι τὰ ἔργα αὐτοῦ.

Ver. 18. *He seeketh out the deep, and the heart, and considereth their crafty devices: . . . and he beholdeth the signs of the world.* Something seems here wanting, and is probably dropped from the text; Grotius supposes it to be ἀνθρώπων, which, indeed, the Vulgate has inserted, Abyssum, et cor hominum investigavit; but what are we to understand by the "signs of the world," which God is said here to behold? The learned critic above says, that the least discernible point of time is called σημεῖον, and that God knoweth every portion and instant of time, and what passes in it. According to Calmet, it means, that he sees into and understands all future events, not by inspection of the stars, or the help of any signs natural, but he knows perfectly all the changes that happen in nature, without having any occasion to consult second causes. And how, indeed, should he be ignorant of them, who seeth from everlasting to everlasting, to whom all things, past and future, are present; and the events of all times and æres are known from all eternity, and as it were written in his mind? οὐδὲν εἰς λόγους, "not even one thing," for so it should be rendered, is hidden from him.

Ver. 22, 23. *O how desirable are all his works! and that a man may see even to a spark. All these things live and remain for ever for all uses, and they are all obedient.* Who can refrain from praising God that sees his glory? and how do his works command our wonder, and merit to be extolled and revered by all that fear him! for after representing to ourselves, in the best manner we are able, his excellence and beauty, all that we can attain to is, in comparison, but a spark; so small a part of his works do we see, and so imperfect is our knowledge. Or the sense may be, We see the wonders of his works even in a spark; i. e. all his creatures proclaim his greatness, and there is none, how small soever it be, in which we do not discern marks of his wisdom and power. By this all created nature has subsisted through numberless successive generations, and will subsist to the remainder of time, fulfilling his will, and serving the purposes which he has assigned them. "All things (says a very judicious writer), since the time that God did first proclaim the edicts of his law upon the natural world, have continued their regular course; heaven and earth have hearkened unto his voice, and their labour hath been to do his will. If nature should intermit her course, and leave, though it were but for a little while, the observation of her own laws; if those principal and mother elements, whereof all things in this lower world are made, should lose the qualities they now have; if the frame of that heavenly arch erected over our heads should loosen and dissolve itself; if the celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any other way; if the prince of the lights of heaven, who now, as a giant, doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand, and to rest himself; if the moon should wander from her beaten way; the times and seasons of the year blend themselves by confused and disordered mixture; the winds breathe out their last gasp; the clouds yield no more rain; the earth be defaced of heavenly influence, and the fruits of it pine away, as children at the withered breasts of their mother, no longer able to yield them relief;—what would become of man himself, whom these things do now all serve? See we not plainly, that the obedience of the creatures unto the law of nature is the stay of the whole world?" (Hooker's Eccles. Pol. p. 37.)

Ver. 24. *All things are double one against another: and he hath made nothing imperfect.* Each thing has its contrary in nature, and the one is opposed to the other, night to day, evil to good, death to life, cold to heat, dry to wet, &c. Many of the ancient philosophers maintained the like contrariety of qualities in nature; they thought the universe subsisted by a just temperature of these opposites, and extremes, none of which predominated over the other,

though there was a mutual antipathy betwixt them. Ovid, speaking of the creation of the world, says, That God by his wisdom knew how to reconcile this opposition, and to keep things in a fixed and permanent state, notwithstanding this continual disagreement (Metamorph. lib. i.); and so we find it; even this diversity, instead of disturbing the order of the universe by any confusion, is, like to that of different voices in an excellent concert of music, accompanied with an order and regularity, connection and dependence, wonderful in such a variety of bodies, whose harmony, during such a revolution of numberless æges, composes a hymn to the glory of the great Creator (see note on xxxiii. 14, 15).

CHAP. XLIII.

Ver. 1. *The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High.* Dr. Grabe thinks that this chapter ought to begin at ver. 15 of the last, and so indeed the subject and connection seem to require; and there is the more probability that this begins wrong, as we cannot account for the construction of the Greek, if we do not refer γαργαῖα, στέρησιμα, and εἶδος to ὄραον in the preceding verse of the last chapter, and put them in apposition to ὄραον immediately foregoing to the following sense, Who can be satisfied with contemplating his glory; viz. the immensity of height, the vast expanse of clearness, *sublime candens*, as Ennius well expresses it, the general face of the heavens exhibiting to the sight a most glorious show? The obscurity here seems to arise from a string of Hebraisms, for which we have a parallel place, Ps. xxix. 2, 3, where הַרְהַר קִרְשׁ "beauty of holiness," means "beautiful holy place;" אֱלֹהֵינוּ "God of glory," means "the glorious God;" קוֹל בְּהַר "a voice in might and in glory," means "a mighty and glorious voice." So the words here rendered by γαργαῖα εἶδος, might signify a most exalted altitude, στέρησιμα καθαρὸν ὄραον, a most clear sky, *expansum purum*, as Junius has it; and both these farther represented, as being or exhibiting εἶδος ὄραον, "the face of heaven," which is εἶδος ἐν ὄραματι δόξης, "a glorious sight," or "view of his glory;" which answers in nature to what the prophet saw in revelation, which is called by him, ἡ ὄρασις ἑμοῦ ἰσχυροῦς δόξης Κ' ρ' σ' (Ezek. i. 28). I cannot here conceal from the learned reader an ingenious conjecture, which aims at explaining this, by a simile borrowed from art, and supposes the reading possibly might be, ἐν τέρημά τ' ὄραον: i. e. That the face of the heavens to appearance is as one entire piece of carved work, one grand sphere, most perfectly turned, and most beautifully engraven, the difficulty of whose workmanship is known to increase, according to the bulk of the thing intended to be perfected. If Phidias then would find it difficult to turn a little sphere *toreuma colli* (Mart. lib. iv. 39), of some few feet in diameter only, what an idea must it raise of the great Creator of the universe, whose sphere is infinite in height and breadth, and yet smoothed to the greatest exactness? And, indeed, considering the philosophy of those times when our author wrote, the description here given of the face of the heavens, taken in this light, carries in it something sublime and noble, and even poetical too, as being the exact picture of nature. If to this we add, that *toreuma* was a term of art frequent in Egypt, when the Greek language was in use there, it may seem not improbable that the translator of this work, who resided there so long, might borrow it from thence.

Ver. 2. *The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High.* Ἥλιος ἐν ὀπτασίᾳ ἐξαγγέλλων ἐν ἔξοχῷ, ακτίνας δαμνασάντων ἔργων ὕψιστου. The Geneva version here is much clearer, "The sun also, a marvellous instrument, when it appeareth, declareth at his going out the work of the most high; i. e. The very first sight of the sun (so ὀπτασία is used ver. 16), in the morning, is an evidence of its being the work of God, and a wonderful instrument in his hand, which the sun itself is a farther evidence of at his moonday height, ἐν μεσημβρίᾳ αὐτοῦ (ver. 3), by his powerful effects upon the earth. As ὀπτασία hath been thought sufficiently expressive without εἶδος, and διαγγέλλων seems to require and usually has something after it, some have been induced to attempt an alteration here. Drusius seems to like ἐξόχῳ, sol in aspectu glorioso; Grotius, ἐν ἐξοχῳ, sol in aspectu illum gloriosum, i. e. Deum, annuntians, which affords a good meaning, but does not follow from his reading. It suggests to me, I think, the true one, τὸν ἐξόχῳ, i. e. The beautiful appearance of the sun proclaimeth "the Glorious One;" which is lofty and truly expressive of God. Bossuet, Junius, and Drusius,

seem to favour this explication. The allusion in this verse to Ps. xix. is plainly discernible.

Ver. 4, 5. *A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes. Great is the Lord that made it; and at his commandment it runneth hastily.* If we change the point, there may be another sense given of the place besides that in our version; viz. That the sun himself bloweth up a furnace, or containeth a heat three times more intense than that in iron works, or other works of metals; meaning, that extreme heat which is in the region or body of the sun itself, from whence issue those fiery vapours here mentioned, as was the prevailing opinion in the early times of science. Hence too proceed those harmless and bright beams which warm and cherish the earth, which contribute to vision, and please and entertain the organ of it, unless poured on it in too great abundance. Of this great body, this globe of fire, the wise man observes, that it is as obsequious to its Maker's will as the meanest and most inconsiderable of his creatures, and continues his constant daily course, in the manner appointed, with incredible swiftness; for I think *καρτώσεως*, which is read by the Syr. Vulg. and the three principal Greek editions, means here no extraordinary acceleration, but the constant speed of the sun. It might be translated, "and by his commandment maketh his progress speedy." Some copies have *κατέπανος πορείαν*, *sedavit iter*, as Junius renders, and as the marginal reading is, alluding probably to the sun's standing still in the time of Joshua (Josh. x. 13).

Ver. 6. *He hath made the moon also to serve in her season for a declaration of times, and a sign of the world.* *Καὶ σελήνην ἐποίησεν εἰς στάσιον, εἰς καιρὸν αὐτῆς ἀνάδειξιν χρόνων, καὶ σημεῖον αἰῶνος.* Thus the palmist, "He hath appointed the moon for certain seasons," *εἰς καιροὺς* (Ps. civ. 19), *εἰς στάσιον* may signify to be in her station, to be in waiting. Dr. Grabe has *ἐν στάσει*. The Vulgate renders, *Luna in omnibus in tempore suo*, from some copies which have *ἡ σελήνη ἐν πάσι*, κ. τ. λ. which reading indeed hath more authority than the present, but affords no good or determined sense. The great difference that occurs in the first part of the verse I suspect is owing to the astronomical word *στάσιον*, not generally understood, and here most probably made use of; and that the following, which is a reading betwixt the Vatican and Alexandrian MS. and approaching to both, is the true one, *καὶ ἡ σελήνη ἐν φάσει εἰς καιρὸν αὐτῆς*, and then putting *ἀνάδειξις* for *ἀνάδειξιν*, as Grabe has it, the whole will be clear; viz. And the moon is in her phase according to her seasons (i. e. has a different phase to every different day of her monthly course), a proof of times, and a sign of age, or a perpetual sign. Her change of appearance marking out the lesser portions of time, and her periods or revolutions the greater. It is plain from this place, as likewise from Josephus and Philo, says Calmet, that the Jews made use of the Grecian year, as to religious matters and ceremonies, after the time of Alexander the Great; i. e. their year was solar, and their months lunar.

Ver. 7. *From the moon is the sign of feasts, a light that decreaseth in her perfection.* The first part seems wrongly translated; the Greek is, *ἀπὸ σελήνης σημεῖον ἑορτῆς*, "from the moon is the sign of the feast," i. e. the feast of the new moon. The first phasis or appearance of the moon was of great importance in the Jewish religion; as God commanded that the new moon should be a festival, and that they should offer up a particular sacrifice to him on that day (Numb. xxviii.). It is no wonder that the Jews took such care to discover this new moon at its very first emerging, and that even the great Sanhedrin should be concerned in declaring and fixing it, since both the civil and religious parts of the Jewish calendar depended upon it; and for their better help herein, they had pictures, or similitudes, of the moon in tables, and upon the walls of their upper rooms, from which they judged of the several appearances of the new moon. Nor is the latter part more accurately translated; it should either be a "light that decreaseth upon her perfection," for so *ἐπι* signifies here; or, "a light lessening till it is out," or to its end, and so the Geneva version has it: *συντέλειαν* is used thus, Matt. xiii., for when the moon is at the full, and her whole disk luminous, which may be called her perfection, her light after that diminishes, and she returns through the same figures to her first crescent, and then she re-enters the rays of the sun.

Ver. 8. *The month is called after her name, increasing wonderfully in her changing.* This holds true with respect to the Greek tongue, which to us now is the only original of this work: *μήν*, the month, seems a contraction

from *Μήνη*, the moon, and in our English language, the words *moon* and *month* have as near an affinity. But this was not so to an ancient Israelite; for the respective words for moon and month, in the Hebrew, have no such affinity to each other. Without doubt, the true reading here is, *Μήνη κατὰ τὸ ὄνομα αὐτῆς ἰστίον*; for not the month, but the moon is wonderful, and therefore *ἀξίωμα*, which the Roman edition hath, is better than *ἀξίωμα* which the Complut. and Alex. have, which Grotius absurdly refers to *φαστήρ*, though *αὐτῆς* comes between. It is the moon, which, according to her name, increases wonderfully in her change; for in what sense can this be said of a month? but the Hebrew word *לַמָּנָה* *luna*, agrees with this sense, as being derived probably either from *לָמַד* *dilatari*, or *לָמַד* *protrahere*; i. e. her orb widens, or is drawn forth wonderfully from her birth or appearance, for so the moon appears from the time she is new till she is full, when she may be said to be at her full drawing out or maturity. And therefore, what expresses or alludes to her manner of spreading or drawing out to that time of maturity, should be a very proper and most significant name for her, she being after her full in a kind of dying state, shrinking in, or ceasing to be continually, what she was before; from being immensa orbe pleno, she becomes repente nulla, as Pliny describes her change (Lib. ii. cap. 9). Horace seems to confirm this, Epist. 12. lib. i. The astronomical account of this is,—when the moon is before the sun, she is as it were swallowed up in his rays; but as soon as she begins to separate from him, her crescent begins to show itself, and to increase through its different phasis insensibly, till at last her whole disk becomes luminous.

Being an instrument of the armies above, shining in the firmament of heaven. *Σκεῦος παρεμβάδων ἐν ὕψει*. Syriac seems to understand it, An instrument of the camps or armies of the most High, as if it had been *τοῦ ἐν ὑψίστοις*. Arabic has, *Lux omnium creaturarum*. Grotius understands it an instrument on high of camps or armies. And, indeed Polybius makes the knowledge of the moon's rising and changes a very considerable skill, and necessary to a general (Lib. ix. p. 554. ed. Casaub.). But would it not be more intelligible, and agreeable to the nature of the moon, if, as has been ingeniously conjectured, the reading was, *σκεῦος παρεμβάδων ἐν ὕψει*, "an orb encamping up and down in the heavens?" i. e. having, more than any of the heavenly bodies, a variable and irregular course, as those that dwell in tents have, and as the children of Israel had in their several encampments in the wilderness. And there is the more reason to fix this data of irregular wandering to *παραμβάλλω*, as, in Numb. xxxiii., where the frequent encampments of the children of Israel are described, it occurs above forty times in this sense; and it is remarkable, that Numb. xxxii. 13. Josh. xiv. 10. Ps. cvii. 40, this vague and unsettled abode is called *wandering*; may not therefore the moon, who is styled *vaga luna*, by Horace (Sat. viii. lib. i.), be called here *σκεῦος παρεμβάδων* in this respect? The Geneva version seems to glance at this sense.

Ver. 2. *The beauty of heaven, the glory of the stars, an ornament giving light in the highest place of the Lord.* *Κόσμος φωστῶν ἐν ὑψίστοις Κυρίου*. This is generally understood of the moon, which is called by Horace, *Lucidum cœli decus*, and according to the Vatican, which has *κόσμος*, she is farther the sovereign of the luminaries on high, as the same poet likewise styles her, *Siderum regina*, and perhaps so termed, Jer. vii. 18. But as the moon has been sufficiently described in the three foregoing verses, I rather incline, with Messieurs of Port-Royal, Juntius, and others, to understand this verse of the stars,—that their glory is the beauty of heaven. And thus the Geneva version more clearly and explicitly, "The beauty of heaven are the glorious stars, and the ornament that shineth in the high places of the Lord." *Κόσμος φωστῶν* is but indifferently rendered "an ornament giving light," a "world of lights" would be a more lofty expression, or, "which from on high enlightens" *κόσμον*, the world, as the Vulgate renders here. Of these it is observed, in the next verse, that they stand *κατὰ κρίμα*, "according to appointment," or "continue in their order," as the Geneva version has it, *Prout statutum est eis, perseverant, et in cursu suo non mutantur* (Arab.). As the Hebrew uses the future for what is usual, *will* might be left out there. Baruch, iii. 34, finely expresses this, "The stars shine in their watches, and rejoice; when he calleth them, they say, Here we be, and so with cheerfulness they show light unto him that made them."

Ver. 11, 12. *Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.* *It*

compasseth the heavens about with a glorious circle, and the hands of the most High have bended it.] The tradition of antiquity concerning the rainbow is very pretty: for Iris, which is the name of the rainbow, is said to be the daughter of Thaumias, i. e. the daughter of wonder (Hes. Theogon.). And very just is this mythology; for how does that glorious phenomenon at once fill our eyes with wonder and our hearts with joyful assurance, not only upon account of the agreeable variety of its mixed colours, but as it is a natural sign that there will not be much rain after it appeareth; and so is an emblem of hope, and a significant assurance against a second deluge, and therefore by some properly styled the sacramental sign of the rainbow. Homer seems to have had the same notion, that the rainbow was at first set in the cloud to be a sign unto men, *ῥέβας μερόπων ἀθήρησαν* (Il. λ.). The wise man here properly observes, that the admirable form and composition of this glorious bow should not only naturally excite curiosity, but carry a man beyond the material or natural cause to the final, and induce him to praise the Maker of it. It may be asked, how God can be said to have made the rainbow, since it is only the effect of certain reflections and refractions of the rays of the sun from a watery cloud. But to this the answer is obvious; for if there was no rainbow till God entered into covenant with Noah, as the learned with great probability think, then, when God first placed his bow in the clouds, and appointed it to be a signal of that covenant, may he very justly be said to have made it, by making it then first to be seen and to be significant. And therefore (Gen. ix. 13), God expressly calls it *his* bow, not only because he is the author of all things which have natural causes, but because he made or appointed it to a special end, as an assurance of his future mercy to mankind; and on this account it is called by the psalmist, the "faithful witness in heaven" (Ps. lxxxix. 36). Or may not ver. 12 be understood of the outward form of the universe, the whole of which God has included in one vast circumambient circle, though only one half is discernible by us? Corn. à Lاپide, with some other interpreters, take it in this sense.

Ver. 13, 14. *And sendeth swiftly the lightnings of his judgment. Through this the treasures are opened: and clouds fly forth as fowls.* Fulgura pro judicio suo concitata, i. e. according to his will and appointment. Or, it may mean, that he makes the lightning the minister of his vengeance, or the forerunner of his judgments, as against the Sodomites, Egyptians, Philistines, Sisera, Sennacherib, &c., and for this purpose, or for the execution of his judgments, he opens his treasures (Deut. xxviii. 12), or prepares the great artillery of heaven, viz. either the winds to raise storms and tempests, or he bringeth forth the clouds from the ends of the world (Ps. cxxx. 7), which assemble and come speedily together, like a flight of birds, and descend either in a deluge of rain, or fall in snow, which comes down so thick as to resemble not merely birds in their passage, but rather a cloud of locusts, marching terribly from one country to another; for so the latter part of ver. 17 should be rendered, which relates to the same subject: or, by his power he condenses the clouds, and from thence hailstones break or burst forth like so many shivers of a rock (see Wisd. v. 22), as ver. 15, should be rendered and understood; and of these the psalmist speaks, when he says, that God "casteth forth his ice like morsels," Ps. cxlvii. (see De Muis, in loc.)

Ver. 16. *At his sight the mountains are shaken.* The Vulgate renders in conspectu ejus, i. e. before him, which conveys a most grand idea. This seems to exceed that much-admired description of Virgil, *Ille flagrantis aut Atho aut Rhodopen, aut alta Ceramiam telo dejicit* (Georg. lib. i.); for what must we think of that omnipotent Being, who looks the mountains into fear and astonishment? Virgil's Jupiter wields his thunderbolt, and he beats down a mountain; Jehovah appears only, and at the sight of him the foundations of the mountains are tossed to and fro, tremble and shake like the joints of an affrighted man; but that sublime description of the psalmist exceeds even this, "The earth shall tremble at the look of him; if he do but touch the hills, they shall smoke" (Ps. civ. 32); not a single rock only or mountain trembles before him, but the whole earth is in a panic at his very appearance.

Ver. 17. *The noise of the thunder maketh the earth to tremble, &c.* The description of this thunder here is no less magnificent and terrible than that of his appearance in the former verse. God sends forth this his glorious voice, the earth echoes, groans, falls in labour, and feels the pangs of one in travail; for so the Greek literally signifies,

and the margin well expresses it. We meet something like this in the poet's lofty description of a tempest,

Ipsæ pater, mediâ nimborum in nocte, coruscæ
Fulmina molitur dextrâ, quo maxima mota
Terra tremit. (Georg. lib. i.)

Here again the majesty of the scripture language excels, for when the Highest thunders, he does but show his voice, and the earth melts away (Ps. xlvii. 6). It is observable, that our author here ascribes to the north wind and hurricane the same effect which he does to the thunder itself, whose roar they imitate.

Ver. 19. *The hoar frost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.* This seems not well translated, the marginal reading is preferable, "It is as the point of sharp stakes," fit similis palorum summitatibus; i. e. it has the form of sharp points. The hoar-frost, Ps. cxlvii. 16, is compared to ashes, but its resemblance to salt seems more expressive, as it has something sparkling in it, and its whiteness is more conspicuous. Calmet says, not every species of salt, but marle, or the salt of the earth, is here meant, to which our Saviour alludes, Matt. v. 13.

Ver. 20, 21. *When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clootheth the water as with a breast-plate. It devoureth the mountains, and burneth the wilderness, and consumeth the grass or fire.* The first part is not well rendered; it should be, The cold north wind bloweth, and ice shall be crusted upon the water, even rivers and large pieces of water shall thereby become solid, and as it were dry land, resisting any impression. The wise man ascribes the same effects to bleak winds and frost, as, ver. 3, 4, he does to the heat of the sun, which though contraries, in this respect effect the earth alike. The description here is very poetical. Virgil speaking of the effect of extreme cold, says, *Boreæ penetrabile frigus adurit* (Georg. lib. i.); and naturalists and philosophers express themselves in like manner. The sublimity of sentiments in this chapter is truly admirable, and the beauty of the comparisons from ver. 10, inexpressible; we cannot read them without a sort of rapture, nor help thinking that one who in loftiness of thought and expression approaches so near to the inspired writings, and soars to such an uncommon height, must have had a more excellent spirit in him than is usually allowed to him or the times he wrote in.

Ver. 22. *A present remedy of all is a mist coming speedily: a dew coming after heat refresheth.* In ver. 19, 20, we have intense frost represented terribly, as an armed man with a spear and shield; the icicles have the appearance of the former, and the solid ice composes the latter: and yet this body so fortified, and secured as it were with a coat of mail, a gentle rain, or a warm mist, or a mild breeze, *Eurus caloris*, as the Chaldee renders Ps. cxlvii. 13, shall effectually vanquish and subdue; a contest seemingly as unequal as that of David with a sling against the Philistine and his shield. Such an agreeable change of weather after a severe season, is as welcome and refreshing as a balmy dew after a scorching heat; it restores the decayed verdure and lost beauty of nature, and renews the face of the earth.

Ver. 23. *By his counsel he appeaseth the deep, and planteth islands therein.* It would be better rendered, By his word he appeaseth the storm, and maketh the sea calm. And thus Calmet, *Par sa parole la mer s'est calmée*. This was remarkably evidenced under the Old Testament, Jonah i. when the tempestuous sea, which the mariners' cries and prayers to their false deities could not assuage at the command of the great God of heaven, to whom at length they happily applied, instantly ceased from raging. But the divine power over that unruly element never appeared more signally than when our Saviour said to it, "Peace, be still; and immediately there was a great calm" (Mark iv. 39). The reading of the next clause in some ancient Greek copies is very surprising, *καὶ ἐβύρηνσαν αὐτῆν Ἰησοῦς*, and from thence some Latin ones have, *plantavit eam Dominus Jesus*; and Coverdale renders accordingly. If this reading was true, this author, however late or apocryphal, saw more clearly than all the acknowledged prophets of the Old Testament, for we have here expressly the very name of the Messiah, which none of them were acquainted with or published. But this is a gross mistake, and such as a Jew would make sport with; the true reading undoubtedly is, *ἐβύρηνσαν ἐν αὐτῇ ἡθούσας*, which our translators follow. The sense is, That God has planted large islands in the bosom of the sea, standing as the antediluvian earth itself is described, 2 Pet. iii. 5, out of the water

and in the water; which notwithstanding the violence of storms and tempests, and the force and impetuosity of the waves, have subsisted numberless ages, and have escaped perishing by being overflowed with water; which in some respects have the advantage of the continent, as by their situation they have the opportunity of a freer commerce, and are less subject to hostile attacks, and to be surprised on a sudden by invasions.

Ver. 26. *By him the end of them hath prosperous success, and by his word all things consist.* Δὲ αὐτῶν εὐδοκία τῶν ἀγαθῶν, καὶ ἐν λόγῳ αὐτοῦ συγκραταί πάντα, i. e. God by his wisdom and power directs all things to a good or their proper end; so the Geneva version, For all things are subject to and obey his will. Or, Through him which as go to sea have a good voyage, and trade and navigation there are attended with prosperous success. The Alexandrian and some other Greek copies have, which Junius follows, Δὲ αὐτῶν εὐδοκίᾳ ὁ ἀγγελὸς αὐτοῦ, i. e. His angel conducts those that occupy their business in great waters, through the dangers of the deep, and brings them to the haven where they would be. Grotius's explication here seems very forced, That if the sea is calm, and in good temper, the ship, which is the sea's messenger, ἀγγελὸς αὐτοῦ, sails safely; but if tempestuous, at her command all things are shattered, and go to the bottom. Either of the other senses I think preferable.

Ver. 27. *We may speak much, and yet come short: wherefore in sum, he is all.* Τὸ πᾶν ἰσῶν αὐτός. Here the wise man finishes the thesis, which he began xlii. 15, That God made all things by his word, and through him all things consist. And having proved this truth by a long enumeration of particulars, he says, in sum,—that God is all; i. e. he is the cause and end of all things. Ipse est in omnibus (Vulgate). "In him we live, and move, and have our being." He is the soul of the universe, l'âme de tout, as Calmet renders. Or. His is the universe, αὐτῷ ἰσῶν τὸ πᾶν, as Grotius conjectures the true reading to be, "and without him was not any thing made that was made;" he gave life, being, motion, power, and perfection, suited to the several ranks of creatures, himself being all in all. The highest perfections that are in men, are so infinitely disproportionate to his, that they may be said not to be in any of his creatures. There is some kind of communicated goodness, and wisdom, and power, and immortality in men, and yet these perfections are in scripture appropriated to the divine nature in such a manner as if no creature did partake of them. Accordingly it is said, that there is none good, or wise, but he; that he is the only potentate, and only hath immortality. All the different kinds of perfections that are to be found anywhere in his creatures, are but diminutive portions of his fulness, and inconsiderable emanations from the sovereign fountain.

Ver. 30. *When ye glorify the Lord, exalt him as much as ye can; for even yet he will far exceed:* The perfections of God are infinite, and beyond the power of description or comparison, for when we have raised our notion of this infinite Being as high as is possible for the mind of man to go, it will fall infinitely short of what he really is, for there is no end of his greatness, as the great poet and philosopher experienced; who, the more he contemplated the nature of the Deity, found that he waded but the more out of his depth, and that he lost himself in the thought, instead of finding an end of it. St. Austin, intent upon celebrating the praises of God in a manner worthy of him, acknowledges his own (and it may serve to impress all human) inability for that high work, in a strain peculiarly pious and sublime: Si omnia membra nostra vertenterur in linguas ad rependendum tibi debitas laudes, nequaquam sufficeret exiguitas nostra (Meditat. cap. 15). And a more modern light of the church falls not much beneath him, when he says, "the tongues of angels stammer in uttering of God's goodness, and we become dumb the more we endeavour to speak of it. The highest of our praises is humbly and affectionately to acknowledge that we cannot sufficiently praise him. The farthest we can strain our souls is to long for eternity, wherein it may be our employment to admire and praise him. Call upon the armies of angels and wish them to praise him, seeming thou canst not do it. Say as the psalmist does, "Bless the Lord, all ye angels of his, ye servants of his, that do his pleasure." Call upon all men, and bid them praise him: wish that thou couldest awaken all the world, that all creatures might jointly praise him. And particularly call upon thine own soul, every day to praise him, Ps. ciii." (Patrick's Mens. Myst.) "But though words fail us in speaking of him, who is ineffable" as Messieurs of Port-Royal finely observe on the last verse, "yet, as we are capable, so should we be never tired of loving him, as it is the life of

the soul, the source of peace and joy. For this reason the wise man concludes this sublime chapter with saying, that to the godly he hath given wisdom; not to those who aim at mere knowledge to understand or comprehend mysteries, but to those who live piously, and whose humble faith operates by love. For this life is not for speculation, but action; and our light should be accompanied with an active fire. It is by the heart that we approach, and by a pure heart that we must hope to see God, and not by an elevated genius or superior understanding in the way of human wisdom."

CHAP. XLIV.

Ver. 1, 2. *Let us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through his great power from the beginning.* The author, having finished his precepts of morality and fine reflections for the conduct of life, and the several conditions of it, explained God's works in heaven and earth, and set forth the praises of the great Creator of them, the fountain of wisdom and of all perfection, in a very sublime manner, though the most sublime cannot reach or equal them; his epilogus is a hymn to God, containing the praises of his saints, and of such Jewish worthies in particular, as he had blessed their nation with, men famous in their several generations, and instances of those virtues taught and recommended by him; which reaches from hence almost to the end of the fiftieth chapter. Serug, mentioned Gen. xi. 20, was the first, according to Suidas, that began annually to celebrate the memory of famous men deceased, and commanded them to be honoured as benefactors. The heathens had their anniversary festivals to commemorate their wise men and philosophers, to recommend, by their example, wisdom and virtue. The Jews also had their set times wherein they honoured the memories of their progenitors, prophets, and holy men, and recited their praises in the temple and synagogues; and this writer here acquaints us with their formula, or manner of doing it. The Christian church after, in imitation of this practice, appointed certain anniversaries, which they called the birthdays of their martyrs, on which, from the public rolls, or diptychs, they rehearsed at the altar their glorious acts, to do justice to departed merit, and to excite an emulation in others of those by whom the Lord hath gotten, ἐκέρησαστο, as Grotius reads, ver. 2, to himself great renown.

Ver. 5—7. *Such as found out musical tunes, and recited verses in writing: Rich men furnished with ability, living peaceably in their habitations: All these were honoured in their generations.* Such was David, whose harp was strung and breast inspired by the Spirit of God, which dispersed melancholy, and administered comfort to him through the various scenes of affliction he underwent, which he often calls upon to awaken, on solemn occasions, to chant the praises of his mighty deliverer. Such were the bards and poets of old, who sang in tuneful numbers, and with the voice of melody, whatever philosophy dictated of God, of nature, of the creation of the world, the motion of the stars, and the great and illustrious actions of heroes and benefactors. Such also were the inventors and promoters of useful arts and sciences, and the religious founders of schools and synagogues, whose fortunes and powers were employed in public acts of beneficence and to serve the cause of virtue: these were deservedly esteemed, emphatically, viri nominis, ἄνδρες ὀνομαστοὶ (ver. 3). On the contrary, those who were of no service in life, only merely existed, were sine nomine turba,—men of no name, as the Hebrew terms them, Job xxx. 8. As they were of no account, they were overlooked and disregarded; and for this reason probably it was, that the scripture makes no mention of the time that Cain or either of his sons lived, as it does of the godly.

Ver. 8, 9. *There be of them, that have left a name behind them, that their praises might be reported. And some there be, which have no memorial; who are perished, as though they had never been;* The glory of such was not confined to their single persons: but their posterity, treading in their steps (see ὄνομα used in this sense, Deut. xxv. 7), by their actions renewed the memory, and added to the glory, of their fathers. Abraham was not less distinguished by the merit of Isaac and Jacob than by his own; the patriarchs too had a numerous and illustrious posterity; in them their name survived, and their praise flourished with them. But others, as well in early as later times, either being evil themselves, or for want of posterity, or through descendants tainted as it were with hereditary wickedness, have been insensibly forgot, or remembered with disgrace.

Ver. 11. *With their seed shall continually remain a good inheritance, and their children are within the covenant.* [Some copies have διαμένει; and so the Vulgate, Cum semine eorum permanent bona. As applied to the Israelites, the sense is, their posterity enjoy a rich inheritance, they are sons of the covenant, and heirs of the promises made to the fathers, and by virtue thereof have possessed the land of Canaan for numberless ages; this covenant shall be perpetuated to their children, and their seed shall never be extinct, nor their glory be blotted out. It may also be understood in a general sense, that the generation of the righteous shall be blessed, as being ever mindful of God's covenant; riches and plenteousness shall be in his house, and his seed shall be mighty upon earth, and continue long in glory therein (Ps. cxii.).

Ver. 16. *Enoch pleased the Lord, and was translated, being an example of repentance to all generations.* [When, or to what place he was translated, is not said; but according to the Vulgate, it was into paradise (see note on Wisd. iv. 10). It is probable he was translated in some such visible extraordinary manner as Elijah afterward was, and that God, besides bestowing a reward on his righteousness, did this to comfort mankind in their state of mortality, with the hopes of a better life, and made him a living testimony of the immortality of souls and bodies. The tradition of Jews and Christians is, that Enoch is still alive, and that he shall come with Elias before the last judgment to encounter antichrist; and in this sense Apoc. xi. 3 is generally understood. Bossuet, accordingly, understands the latter clause of his personal appearance with that prophet in the last times, to turn the hearts of the disobedient, and to give repentance unto the nations, as the Vulgate has it, or ταῖς γενεαῖς, "to the generations then in being;" for all is neither in the Greek nor Vulgate. As we meet with no account in scripture of Enoch's sinning or repentance, it seems better to understand ἐβόησεν αὐτοῖς, of his exhorting the people that shall then be alive by his words and example, to a speedy repentance, to prepare for the approaching judgment, and to resist the power of antichrist.

Ver. 17. *Noah was found perfect and righteous in the time of wrath; he was taken in exchange (for the world); therefore was he left as a remnant unto the earth, when the flood came.* [He is said to be perfect in his generation (Gen. vi. 9), i. e. with respect to all others of his time. The first sentence seems wrongly pointed; it should run thus, "Noah was found perfect and righteous, in the time of wrath he was taken in exchange [for the world]." The words in the parenthesis are not in the Greek. It looks, according to our version, as if Noah was the sufferer, and the rest of the world excused, as was indeed the case with the holy Jesus, who might properly be said to be "taken in exchange for the world;" but the case was otherwise with Noah. Ἀντάλλαγμα is here to be understood in the sense of ἐξίλασμα, by which the LXX. mean a ransom or propitiation, pretium redemptionis. At the time of the deluge, ἐγένετο ἀντάλλαγμα, there was a redemption: Noah and his family were preserved from the general destruction, and he himself was the ἀντάλλαγμα. This seems to be the meaning of the Vulgate, in tempore iracundiæ factus est reconciliatio. But how was Noah a propitiation or a reconciliation? His goodness probably was the cause or motive of God's delivering his family; his righteousness was the means, or reason of a remnant being saved, ἐκ τούτου ἐγενήθη κατάλειμμα τῆ γῆ, i. e. Upon the score or account of his being accepted, there was a remnant left or preserved to the earth; viz. eight souls were saved by water (1 Pet. iii. 20), διασώθησαν δι' ὕδατος, "escaped out of the water," ὅτε ἐγένετο ὁ κατακλινομής, for so the Vulgate and Alexandrian copy and MS. mentioned by Drusus have, with which our version agrees, and not ἐκ τούτου, which perplexes the sense.

Ver. 18. *An everlasting covenant was made with him, that all flesh should no more perish by the flood.* [By a flood." To secure mankind from the danger of another deluge, God promised that there should not be any more a like flood to destroy the earth, and the rainbow was the visible token or the covenant between him and all flesh (Gen. ix. 11). What our translators render "an everlasting covenant," in the Greek is, διαθήκαι αἰῶνος, testamenta sæculi, Vulgate; i. e. The covenant of the age was given him; for Noah was the father of the age after the flood, in like manner, as Christ was the father, and brought in the new covenant of the succeeding age (see Bishop Sherlock on Prophecy, Disc. 4). This covenant with Noah and his seed, and with every living creature, was, "That while the earth remaineth, seed-time and harvest, and cold and heat, summer and winter, day and night, shall not cease;" and it is expressly called "his covenant of day and night," Jer. xxxiii. 20, 21,

and to this covenant the psalmist is thought to allude, Ps. xxxvi. 5, 6.

Ver. 16. *Abraham was a great father of many people: in glory was there none like unto him.* [The succession in the house of Abraham was preserved in single persons till Jacob's time; but Abraham then first began to be the father of many nations, when Jacob, being near his end, appointed twelve rulers to govern the house of Israel, whose tribes were called nations, and the heads princes. This was implied in the change of his name from Abram, i. e. a high father, to Abraham, which imports the father of a multitude. "In glory there was none like him," as he had the singular honour, for the excellency of his faith, to be called the friend of God, and of becoming the head of the chosen seed, the spiritual parent of all families, or members of God's church, with whom he entered into an everlasting covenant, in and by him, the father of the Messiah, and a pattern to all believers. And to his personal faith, and that of his immediate descendants God had such a regard, that he is not ashamed to call himself often in scripture by the name of the God of Abraham, the God of Isaac, and the God of Jacob. With this patriarch God was pleased to discourse familiarly (see Gen. xviii.). And all antiquity has believed, that it was the Logos himself, who, appearing under a human shape, did, as it were, give him a specimen of his incarnation. The Word, I say, is generally supposed to be one of the three angels which appeared to Abraham in the plains of Mamre, and promised him that he would one day be born of his posterity. Abraham worshipped him, and acknowledged him to be the Almighty God, and this discourse transported him with joy. And perhaps it is to this famous appearance of his that Jesus Christ alludes in the gospel, when he says, "your father Abraham rejoiced to see my day, and he saw it, and was glad" (John viii. 56).

Ver. 20, 21. *Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh: and when he was proved, he was found faithful.* [Therefore he assured him by an oath, that he would bless the nations in his seed, and multiply him as the dust of the earth.] The covenant on God's part was, that he would multiply his seed, and make it great, and give him the land of Canaan, from the river of Egypt to the great river of Euphrates, and that the nations, or all families of the earth, should be blessed in his seed. And the token or seal of this covenant was the right of circumcision, the mark of which was to be in the flesh of his family and descendants. This distinguished the Hebrews from other nations, and they gloried in this sign, calling other people "the uncircumcised," by way of contempt. Covenants, or alliances, were usually engraven on tables of marble or stone; sometimes public monuments were erected in memory of them, or they were transacted before witnesses, who were to transmit them down to posterity. But with respect to the Jews, God was pleased that the mark of his covenant with them should remain for ever, not on brass or stone, but on the body of him with whom the covenant was made, and on those of his descendants; and that no one might be dispensed with in this point, he threatens to cut off the uncircumcised person as a violator of his covenant. It was customary among the eastern nations to mark or stigmatize themselves as a token of their being devoted to some particular deity; this usage was in practice before Abraham's time, or, which seems more probable, was done in imitation of him (see Calmet's Dissert. on Circumcision). Most certain it is, their design in so doing was the same with his; viz. as a solemn and indelible mark of their being dedicated to some particular god. Hence they who were consecrated to Bacchus were distinguished by an ivy-leaf wrought in their flesh, 2 Macc. vi. 7, and hence the votaries of the Syrian goddess were burnt, some on the wrists, and others in the neck (Lucian de Deâ Syriâ). From this procedure of God with his favourite people, this useful reflection offers itself,—that as our knowledge and obedience to him increase, so do likewise his favour, and the testimonies of that favour. At the beginning of the friendship between God and Abraham, he only made him a promise (Gen. xii. 1—3); but in process of time, when love was increased between them, this promise became a covenant, when he and his received the token of circumcision (Gen. xvii.). But when he had walked longer with God, and had perfected his obedience, by offering up his only son, then God confirmed the covenant by an oath, and swore by himself that he would do what he had promised and sealed (Gen. xxii.). And thus God deals with his servants now; at their first entrance into his family, he gives them many promises, which depend upon conditions, and afterward he renews

the covenant with them, and does farther ascertain them of his favour, but still on terms of perseverance; and at length he swears unalterably, when they have given repeated proof of their obedience to him, that he will not take away his mercies nor his loving-kindness from them.

Ver. 22. *With Isaac did he likewise establish (for Abraham his father's sake) the blessing of all men, and the covenant.* [Isaac was the heir of his father, and of the blessings promised to him; for God renewed the same promise to Isaac, which he had made before to his father Abraham. By "the blessing of all men," we are to understand the promise made to Abraham, that in his seed, i. e. the Messiah, all the nations of the earth should be blessed (Gen. xii. 3. xvii. 19). The other part of the blessing, which is here rightly distinguished into two parts, this writer calls the *covenant*, intimating hereby the covenant made with Abraham, to give him the land of Canaan (Gen. xv. 18). And both these parts of the blessing were given to Isaac for Abraham's sake. These two promises went inseparably together from the beginning, and were continued in some degree to the end (see Bishop Sherlock, dissert. 3). This covenant, or rather God's oath, *ὀρκισμὸς*, as the LXX. render, with the promises made by successive prophets, was the ground of hope of the blessings expected by the Jews both before and in our Saviour's time.

Ver. 23. *And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.* [As God designed that Jacob should be an inheritor of the promise, and as he had obtained the blessing from his father, through his permission, so God himself confirmed it, and renewed the promise to him which before he had made to his grandfather Abraham, and his father Isaac, and rested the whole blessing entire upon Jacob also, and as the Greek should be rendered, gave it to him in heritage, *ἔδωκεν αὐτῷ ἐν κληρονομίᾳ*. Thus far the entire blessing and all the parts of it were vested in single persons only; but the next words contain an alteration, for God divided Jacob's portions among the twelve tribes, *διέστειλε μέρησιν αὐτοῦ*, i. e. he separated, as it should be rendered, the parts of the blessing. When the blessing came to descend to Jacob's children, it did not go entire according to birthright, nor to any one person who had deserved it better than the rest; but as God at first made the promise and covenant to Abraham, not to Lot, and gave the title to it afterward to Isaac, not to Ishmael; then to Jacob, not to Esau; so, in the next generation, he conveyed it entire to no one single person, but divided it, and gave the blessing of all men to Judah, who was Jacob's fourth son, and parted the covenant about Canaan amongst all of them, giving to Joseph, in his two sons, Ephraim and Manasseh, two parts of it (see Shuckford's Connex. vol. ii.). A very learned writer observes on this passage, that it undoubtedly relates to the settlement and the blessing of the tribes of Jacob, in the forty-eighth and forty-ninth chapters of Genesis; and it shows us, that the several blessings given to the several tribes, are but portions of the blessing which Jacob received from Isaac. Isaac from Abraham, and Abraham immediately from God. And in this view the several blessings mentioned Gen. xlix. and limited to the several tribes, may be considered as an exposition of the original blessing given to Abraham. And indeed Gen. xlix. which is commonly called Jacob's blessing of his sons, might as well be called Jacob's appointment of twelve rulers or princes to govern the house of Israel (see Bishop Sherlock, dissert. 3).

CHAP. XLV.

Ver. 1. *Moses, beloved of God and men, whose memorial is blessed.* [The Jews, when they make mention of any of their deceased worthies, do it with this acclamation, "Let his memory be blessed!" or, "Be his memory blessed to eternity" (see xlvii. 11. 1 Mace. iii. 7). *Ἐως τοῦ αἰῶνος τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίαν*, "Let his [Judas Maccabees'] memorial be blessed for ever." But what is the meaning of this form? In what sense is the memory of the righteous *εἰς εὐλογίαν*, or with blessing? The LXX. translation of Prov. x. 7, from whence this form of honourable remembrance seems to be taken, will explain it, for they, instead of the words, "The memory of the righteous is blessed" or "with blessing," have *μνήμη δικαίων μετ' ἑγκωμίων*, "The memory of the righteous is with praises." To make mention, therefore, of the righteous by way of benediction, or with blessing, is to praise them (see Mede's Works, lib. i. disc. 22). Instances of this sort of blessing, are the anniversary remembrances of the martyrs and saints departed, in the primitive times; the appointing of festival-days for

their memorial; the assembling at their sepulchres, and making panegyric orations in honour of them; and, above all, that ancient and so long continued custom, to commemorate at the holy table, when the eucharist was celebrated, the patriarchs, prophets, apostles, evangelists, martyrs, and confessors: all which commemorations tended to this, that the memory of the righteous might be with blessing.

Ver. 2. *He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.* [The whole of what is said of Moses in this and the following verses is to this effect,—that he was eminent by the wonderful appearance of God to him in the bush, and by that singular privilege of seeing the glory of God pass before him (Exod. xxxiii.), and the revelation which God made of himself then to him; by his immediate conversation with God apparently, and without dark speeches, and the largeness as well as intimacy of the divine communications, without the medium of dreams and visions; and by being called up to him into the dark eloud, and hearing his voice in a more particular manner, on the top of the mount, at the delivery of the law, and constituted by him legislator to his people, and made the type of the great prophet that should come (Deut. xviii. 15). He was farther eminent for his own personal conduct, for his faithfulness and meekness; by the former, acquainting God's people with all his will, delivering to them laws, both religious and civil, and executing punctually all his commands; by the latter, gently leading a stubborn and refractory people through a barren wilderness forty years, and conducting them happily out of Egypt; and for the extraordinary success of his arms, warring without money, according to Philo de Præm.; and, lastly, for the power of his miracles, and the number and strangeness of them, controlling thereby the wonders, i. e. the false miracles of the magicians before Pharaoh and his nobles. These are the characters by which Moses stands distinguished among the Jewish prophets; and was any that succeeded him like unto him, in all or any of these respects? The prophets that sealed the canon of the Old Testament, and probably Esdras at the head of them, in their additions, which close the book of Deuteronomy, have acknowledged that none in their days, soon after which prophecy itself ceased, had come up to him in the above-named particulars (Deut. xxxiv. 10). Some have exalted Moses, not only above the patriarchs, but even above all creatures in heaven and earth, placing the very angels at the feet of this prophet. St. Cyril mentions *Μωσῆν τὸν καλούμενον Σέβην* (Cont. Jul. lib. i.); and Eusebius, that he was honoured among the Egyptians, *τῆρις ἰουδαίου* (Præp. Evang. lib. ix.).

Ver. 7. *An everlasting covenant he made with him, and gave him the priesthood among the people: he beautified him with comely ornaments, and clothed him with a robe of glory, &c.]* The Lord established Aaron to be his high-priest in Israel, and appointed the same dignity to his children in succession for a perpetuity, preferring his family above all the rest of the tribe of Levi: he endowed him for his inheritance with the tithes and first-fruits of holy things and with choice portions of the sacrifices, which were offered to him in the tabernacle and temple, besides other privileges and prerogatives among his people. This was God's part of the covenant in their favour. Aaron and his family on their part engaged to serve the Lord faithfully and to observe his laws and statutes, as well those given in common to his people as those which concerned them in particular, and delivered by Moses for the right discharge of their holy office. The principal obligations upon Aaron and his successors are set down ver. 15—17, following. God clothed or *blessed*, as the margin has it, his high-priest, to procure the greater reverence to him, with all the decorations and ornaments which the priests of other religions wore only single or in part; but his habit at once contained all their beauties (see Spencer de Leg. Hebr. p. 987. Lamy, App. Bibl. vol. i. cap. 8). Hence they are called comely ornaments, the robe of honour, the perfection of glory, &c., by this writer. The beauty of holiness, displayed in the garments of the high-priest, struck even heathen princes with reverence and awe; and if the high-priest and his company had met Alexander, when he came with full purpose to destroy Jerusalem, in common attire, he would probably have been far from that respect and reverence which he showed to them when adorned with their priestly robes and glorious garments. A very judicious writer observes, "That the wise son of Sirach, who feared God from his heart, and honoured the service that was done unto him, could not mention so much as the garment of holiness but in terms of most singular reverence and esteem; and infers, that the love which men bear to God should make the least things which are

employed in his service amiable, rather than that the over-scrupulous dislike of so mean a thing as a vestment should withdraw men's hearts and affections from the service of God" (Hooker's Eccles. Pol. b. v.). And in another place he adds this farther reason why this writer here, speaking of Aaron, dwells so much upon the circumstance of his priestly attire, and urges it as an argument of much dignity and greatness in him; viz. "That the good government either of the church or commonwealth dependeth scarcely on any one external thing so much, as on those public marks and honourable tokens whereby the estimation that governors are in is made manifest to the eyes of men. Hence princes and judges are distinguished by external honours and marks of their excellency; the former by the ornaments of sovereignty, the latter by garments of judicial authority, though the robes of either do not add to their virtue, whose chiefest ornament is justice. Hence likewise bishops, through their very attire, are marked and manifested to be such as God hath poured his blessing upon, by advancing them above others and placing them where they may do him principal service; but are more distinguished by holiness and purity of conversation than by the peculiar form of clothing which adorns them" (ibid. b. vii.).

Ver. 10. *With a breastplate of judgment, and with Urim and Thummim;*] These two words signify light and perfection, but what this *Urim* and *Thummim* were, is not determined; all agree, that they were something in the high-priest's breastplate, whereby God was pleased to reveal himself when he was consulted in difficult and weighty cases that concerned the public, and were therefore a sort of oracle; but all differ about the matter of them and the manner of God's giving answer by them; nor does the scripture anywhere acquaint us what this *Urim* and *Thummim* were, neither is there any mention of them, Exod. xxxix. where the making of all Aaron's garments is related. Most writers seem to mistake in confounding them together, and making them one and the same thing, whereas in reality they were two different oracles. Some think by *Urim* and *Thummim* is meant only that divine power and virtue, given to the breastplate of judgment in its consecration, of obtaining an oracular answer from God; and that *ἀληθεία καὶ δικαιοσύνη*, by which the LXX. translate these, or "the light and the truth," are said to be in the ephod, because the high-priest, having this ornament on him, received from God the light and the truth which he declared to men (see Pocock on Hos. iii. 4. Du Pin's Hist. of the Can. lib. i.). Whatever they were, God was pleased to signify his will to his people thereby, when they consulted him. But how this was done is uncertain; whether by an extraordinary shining of the stones, or by inspiring the high-priest, being arrayed with the ephod, to give an answer to what was desired, or by a voice, or some other way unknown. There are some passages of holy writ, wherein, when counsel was asked by the priest, having his ephod on him and standing with his face towards the ark, the answer is introduced with "And the Lord said," which seems to confirm the opinion of those who suppose the answer was given by an audible voice from the mercy-seat (see Judg. i. 1, 2. xx. 18. xxiii. 18. 1 Sam. xxiii. 2. 11, 12. 2 Sam. ii. 1).

Ver. 12, 13. *He set a crown of gold upon the mitre, wherein was engraven HOLINESS. . . Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.*] Upon Aaron's triple crown, which like a sovereign he wore, was an inscription of the sacred name of God, *HOLINESS UNTO THE LORD* being engraven in the golden plate upon the forehead, to intimate the high and most honourable service he was employed in, and to remind him and his successors of that superlative degree of holiness, which is the duty and lustre of the sacred function. The ornaments of the high-priest above described, which he wore on the solemn day of expiation, and other great festivals, when he officiated himself in person, were peculiar to him and his successors in that supreme dignity; no other Jew, not even their king nor any priest of an inferior order, presumed to be so arrayed. The high-priest himself never put them on but in the temple, and that only on very extraordinary and solemn occasions. Herein was intimated, that such as officiate in holy things should be distinguished by a solemn and peculiar habit, as likewise that none should take this honour to himself but he that is called of God, as was Aaron.

Ver. 15. *Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting co-*

venant, and to his seed, so long as the heavens should remain.] Ἐποίησεν Μωϋσῆς τὰς χεῖρας αὐτοῦ. To fill the hands of the priest, in scripture, signifies to consecrate, as it is here rightly rendered (see Exod. xxviii. 41. Numb. iii. 3. Judg. xvii. 5). It is a periphrasis, expressing the manner of Moses consecrating him and his sons, which he did by the following ceremonies:—1. By clothing them with a proper and particular garb and habit (Lev. viii. 6, 7, 13). 2. By putting into their hands parts of the victims and offerings which belonged to them (Exod. xxix. 24. Lev. viii. 27), and thereby giving them possession as it were of their rights. 3. By anointing them upon the head with the holy oil, and with the blood of the ram of consecration, tinging particular parts of their bodies with it (ver. 23, 24). This consecration and anointing of Aaron, was as a mark or seal of the alliance or covenant which God made with him and his sons, and by which he assured them of the priesthood for ever. But the priesthood of Aaron must be considered rather as a type of that of Jesus Christ, in whom what is here said of a perpetual priesthood, was literally accomplished (Heb. vii. 11—13), but it is not true of the legal priesthood, which is abrogated and long since ceased.

Ver. 23, 24. *The third in glory is Phineas the son of Eleazar, because he had zeal in the fear of the Lord, . . . Therefore was there a covenant of peace made with him.*] The meaning may either be, that Phineas was the third in glory after Moses and Aaron, or, as Bossnet understands it, the third in pontifical glory after his father Eleazar, and his grandfather Aaron. God commendeth him for his great forwardness and heat of zeal, Numb. xxv. 11, for whereas Moses and all the congregation sat weeping, or lay grovelling upon the earth, sorrowing for their sin and the plague, to whose grief, especially the righteous among them, the bold lewdness of Zimri must greatly add, only Phineas, burning with a holy indignation, thought it was no longer time to sit still and weep; but rousing himself with a very fervent zeal, made haste to execute immediate judgment upon the daring offenders: as a reward for this instance of justice and courage, a covenant of peace was made with him, which does not contain any promise to him or his family in particular, to make them prosperous, but rather extends to and includes the people; and the meaning is, that God made Phineas the instrument of obtaining pardon for the sin, upon account of which the people were under his displeasure (see Shuckford's Connex. vol. iii. p. 340). From whence it appears that this covenant of peace and of the priesthood, which is mentioned in the next sentence, were two distinct things; and so Philo understands it—God, says he, crowned his piety, *ἔδωκεν δόξαν, εὐφρῖν καὶ ἰερουργίαν.*

That he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever;] Dr. Grabe, with great probability, conjectures, that the true reading of the Greek is, *προστατέον ἡγιῶν καὶ λαοῦ αὐτοῦ* (Proleg. tom. iii. cap. 4). The Jews, before and about our Saviour's time, had a notion that Phineas had, by God's appointment, a grant of an everlasting priesthood to him and his posterity; the author of this book seems to be of the same opinion, and so do Philo (De Vit. Mos. lib. i.) and the compiler of the first book of Maccabees (ii. 54), but in fact there was not such a perpetuity of the possession of the priesthood in this family. The notion of such a promise seems founded on Numb. xxv. 13, which runs thus, "He shall have it and his seed after him, even the covenant of an everlasting priesthood." The term everlasting, here joined to the priesthood, has been generally thought to express a design of a perpetual continuance of it to Phineas's descendants, without being at any time translated into any other branch of Aaron's family, which is not true, particularly with respect to Eli, who was high-priest in the days of Samuel, for he was of the family of Ithamar, the brother of Eleazar; and therefore the priesthood went out of the hands of the descendants of Phineas, when he came to Eli, and did not return again to them until, after some successions, it came to Zadoc, in the days of David. The term "everlasting" is rather to be annexed to the priesthood, in its limitation to the family of Aaron, and suggests no more than that the priesthood of Aaron should descend to them. God made to Phineas and to his seed after him, not an everlasting grant of the priesthood, as some have explained it, nor a grant of an "everlasting priesthood," as our version renders it; but rather a grant of the everlasting priesthood; of the priesthood limited to Aaron and his descendants by that appellation (see Shuckford's Connex. vol. iii. p. 342—344).

Ver. 25. *According to the covenant made with David son*

of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.] It is certain from Maimonides, and other Jewish writers, that upon the demise of the king, the high-priest, or any other superior dignity, whose function was perpetuated, the son, or the person that was next in an hereditary line, was substituted in his place; for whoever could make out a priority of blood was acknowledged thereby to have the best title to the office, rights, and privileges of the deceased, provided he could discharge his trust with wisdom, at least with a just sense and fear of God, if his wisdom was not altogether equal to his station. This they observed in pursuance of what is written, Deut. xvii. 20, "To the end that he may prolong his days in his kingdom, he and his children in the midst of Israel." From hence they inferred a successive right in that family, to which God chose to give the kingdom, if they continued in a constant observance of his laws. The same hereditary right likewise held in all high dignities which were in the midst of Israel, so that whoever was promoted to any such dignity, enjoyed it not only for his life natural, but also for the lives of his posterity. Selden confirms this with respect to the immediate hereditary succession of the priesthood, and that this, like the other posts of honour which were continued among them, observed the same rule of descent. Josephus remarks, that the first who broke in upon the successive right in the priesthood was Antiochus Epiphanes, who removed Jason to make way for his brother Onias. Aristobulus was the second, who supplanted Hyrcanus; and Herod was the third, who deposed Ananel to make room for a boy high-priest (Antiq. lib. xv. cap. 3). We have in this verse a manifest comparison between the *regale* and *pontificate*; the regal and sacerdotal family agreed both in this point, that the inheritance was fixed in the male line, and went according to proximity, or rather priority of blood, and in both the succession was endangered by disobedience to God's commands. The reading of the Greek here is perplexed and obscure in all the editions, nor do the versions give much light to it: Καὶ διαθήκη τῷ Δαυὶδ, νῦν ἐκ φυλῆς Ἰούδα κληρονομία βασιλείας; νῦν ἐξ νῦν μόνον κληρονομία Ἀαρὼν καὶ τῷ σπέρματι αὐτοῦ. I would rather read with Dr. Grabe, Κατὰ διαθήκην τῷ Δαυὶδ, νῦν Ἰσραὴλ ἐκ φυλῆς Ἰούδα, κληρονομίας βασιλείας, νῦν ἐξ νῦν μόνον, κ. τ. λ. Or rather thus, as many copies omit Ἰσραὴλ, Κατὰ διαθήκην τῷ Δαυὶδ, νῦν ἐκ φυλῆς Ἰούδα κληρονομία βασιλείας, νῦν ἐξ νῦν μόνον κληρονομία Ἀαρὼν, καὶ τῷ σπέρματι αὐτοῦ. i. e. According to the covenant made with David, that as the inheritance of the kingdom (in the LXX. βασιλείας is very frequently put for βασιλείας) should remain to his son of the tribe of Judah, so the inheritance of Aaron should be to the only son of his son, i. e. Phinehas, the son of Eleazar, the son of Aaron, and to his seed for ever. This last sense a very judicious writer prefers (see Jackson's Works, tom. i. p. 455), and indeed it is more agreeable to this author's opinion of Phinehas's everlasting priesthood in the foregoing verse.

Ver. 26. *God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.* Δὴν ἦν σοφίαν ἐν καρδίᾳ ἡμῶν, κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ, καὶ τὴν δόξαν αὐτῶν εἰς γενεάς αὐτῶν. The wise man concludes this chapter with a pious wish or prayer, the sense of which seems to be, May God give to all who are the seed and successors of Aaron wisdom to instruct and guide his people in righteousness, and to preserve them in prosperity and peace; and may they so conscientiously discharge their high calling, that their good deeds may still be remembered, and their glory perpetuated through all generations. Grotius points the Greek thus, Δὴν ἦν σοφίαν ἐν καρδίᾳ ἡμῶν κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν, καὶ τὴν δόξαν αὐτῶν εἰς γενεάς αὐτῶν. i. e. May God give to you, the present sons and successors of Aaron, wisdom to conduct and judge his people, that they may be happy and prosperous; and continue to such as succeed you the inheritance and glory of their predecessors, to the latest generations.

CHAP. XLVI.

Ver. 1. *Jesus the son of Nave. . . was the successor of Moses in prophecies.*] The Jews distinguish Moses as having immediate communication with God from all other prophets, and the highest degree of inspiration is styled by them, gradus Mosaicus. He could prophesy at all times, whereas others prophesied only on particular occasions, when the word of God came to them. Immediately from the death of Moses they had a succession of prophets, of

whom Joshua was the first (see Bishop Sherlock on Prophecy, disc. 6). God commanded Moses before his death to lay his hands upon him, and to put some of his honour upon him (Numb. xxvii. 20), whereby he committed to him the supreme authority after his departure. And as upon this ceremony usually followed a more abundant measure of the spirit, so, Deut. xxxiv. 9, it is said of Joshua, that he was full of the spirit of wisdom; i. e. of all the gifts necessary in an excellent governor, and the successor of Moses, among which was reckoned the spirit of prophecy. And perhaps the reason why little or no mention is made throughout the whole book of Joshua, of his consulting the Lord after the judgment of Urim, may be, as some have concluded from Judg. i. 1, because the spirit of prophecy rested upon him, and conducted him without this oracle. Or these words, "the successor of Moses in prophecy," may refer to i. 1 of the book of Joshua, or to his being the author of that book, as most modern writers conclude, from the twenty-sixth verse of the last chapter, and some learned men have inferred it from this place (see Du Pin's Prelim. Dissert.). And then the sense is, That Joshua was the next writer of inspired scripture after Moses; though others, it must be confessed, have concluded, from Acts iii. 24, that Samuel was the first after Moses that wrote his prophecy (see Lightfoot, in loc.).

Who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them.] Ἐγένετο μέγας ἐπὶ σωτηρίᾳ ἐλεκτῶν αὐτοῦ. Probably the true rendering is, "Who, according to his name, was or became great upon account of his saving the elect, or God's people." The Geneva version is much clearer, "Who according to his name was a great saviour of the elect of God." Joshua or Jesus signifies a saviour or deliverer, and in such places of the Old Testament where saviours are mentioned, as Obad. 21, we are to understand such as were sent or raised up by God, to fight the battles of God's people against their enemies. In this sense the word saviour is taken, Judg. iii. 9. Isa. xix. 20, and upon these two respects of avenging them on or delivering them from their enemies, the titles of saviours and judges were at first bestowed.

Ver. 3. *For the Lord himself brought his enemies unto him.*] Various are the readings of this place. Some copies have, τοὺς γὰρ πολεμίους Κυρίου αὐτοῦ ἐπήγαγεν, "for he fought the Lord's battles;" which Grotius and Badwell prefer, and is the reading of the Syriac and Geneva versions. In others it is, τοὺς γὰρ πολεμίους Κύριος αὐτοῦ ἐπήγαγεν, "for the Lord himself afflicted his enemies." Drusius has, τοὺς γὰρ πολεμίους Κυρίου αὐτοῦ ἐπήγαγεν, "for he afflicted or destroyed the enemies of the Lord." Camerarius conjectures the true reading might be, τοὺς γὰρ πολεμίους Κύριος αὐτοῦ ἐπάταξεν. The Vulgate only agrees with our version here, the sense of which, it must be confessed, is low and obscure.

Ver. 4. *Did not the sun go back by his means?* A very learned writer observes how pertinent this miracle was to the circumstances of the persons concerned: as the sun, moon, and lights of heaven, were the deities worshipped at this time by the inhabitants of Canaan, a greater demonstration could not be given of the power of the true God, to support the Israelites his servants, or of the inability of the false deities of the Canaanites, to assist their worshippers, than to see that the God of Israel could control the course of the sun, and cause these their deities to contribute to instead of preventing the ruin that was coming upon those that served them (Shuckford's Connex. vol. iii. p. 451). Some have been so idle, to say no worse of their attempt, as to invent solutions of this miracle; they pretend, either that God placed in the heavens some extraordinary light body representing the sun, or that he kept the light thereof only by refraction: in some such manner Mr. Le Clerc endeavours to naturalize and explain away this miracle; to depreciate it, he says, Quod fieri potuit insolitis refractionibus, quibus, ut, notum est, sol nobis supra horizontem esse videtur, cum nondum ortus sit, et jam occiderit (Annot. in Josh. x. 12). It is usual, indeed, for refraction to make the sun appear higher than it is, but this will not make such an object as the sun, in a very swift and oblique motion, to appear to the eye as quiescent, or to stand still for one moment, much less to make a winter's day as long or longer than a summer's. See Reeve's Prelim. Disc. to Vincent. Lirin. p. 177, where this is fully and ingeniously discussed. Even the great Grotius, in this instance, shows no more of the philosopher than believer, when he says on this occasion, Fortè post occasum sol diutius lucere visus est, repercussu nubes existens supra horizontem (et see also Annot. in Josh. x. 12). The scripture, it is certain, men-

tions it as a miracle, and in particular the prophet Habakkuk represents it as such (iii. 11). Our author so esteemed it, and such was the concurrent sense of the Jewish rabbins. Such as disbelieve this history, or would receive satisfaction in the point, would do well to consult Huetius, Quæst. Ainet. lib. ii. l. 12 (see note on xlviii. 23).

Ver. 6. *And with hailstones of mighty power he made the battle to fall violently upon the nations, . . . that the notions might know all their strength, because he fought in the sight of the Lord,]* Ἐν λίθοις χαλαῆς δυνάμεως κραταῖας. Most of the Greek copies, with Coverdale's and the Geneva versions, join this sentence to the foregoing verse, and all of them make the full-point at κραταῖας, as if the sense was, The Lord heard, i. e. answered him with or by hailstones of mighty power. But the connection of our translators seems better, and the sense rather is, That God was pleased by a storm of mighty hailstones to destroy more of the enemy than fell by the sword of the Israelites (Josh. x. 11), that the nations might know πανοπλίαν αὐτοῦ, Potentiam ejus, Vulgate, "all his [Joshua's] strength;" i. e. might be convinced from these hailstones, that the Lord was his helper and strength, and that this war of Joshua was with God's approbation, and under his direction, Deo favente; for so ἐναντίον Κυρίου, ἐνώπιον Κυρίου, and יְהוָה לִפְנֵי, signify. The Geneva version does not render it amiss, "The Lord favoured his battle." Some copies read, ἐναντίον Κυρίου ὁ πόλεμος αὐτῶν, "contra Dominum bellum ipsorum;" which furnishes a reason for God's assisting Joshua.

Ver. 11, 12. *And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed. Let their bones flourish out of their place,]* Honourable mention should likewise be made of the judges of Israel, the last of which was Samuel; who prostituted or defiled not themselves by idolatrous worship, among which Abimelech, the natural son of Gideon, is not worthy to be mentioned, whose name is justly odious for his crimes, particularly his cruelty in slaying his threescore and ten brethren, that he might obtain the power. But of such as subdued kingdoms, and wrought righteousness, let their bones flourish out of their place. This is a form of well-wishing to the dead, or blessing the bodies of those that are departed in peace and honour. The phrase occurs again, xlix. 10, and means, Let their memory flourish, or may their bodies, like some hopeful and blessed seed, put forth and germinate from the bottom of their tombs, and their virtue revive and flourish on the earth, and those that are alive revere their ashes. It is an allusion to the custom of placing sepulchres in gardens, and such other verdant places (2 Kings xxi. 18. 26. John xix. 41), which were probably chosen to intimate, as well the freshness and perpetuity of their memory, as the hope and expectation of good men of a joyful resurrection; for their bones then seemed to flourish out of their place, or to revive and live again from their sepulchres, when these cemeteries were in their greatest beauty and verdure, as if they partook of the richness of the soil, and germinated by its fruitfulness. As this phrase shows the Jews' firm assurance of a future resurrection, so the prophets represent the return of that people from the Babylonish captivity by a like expression, viz. that their bones shall flourish like an herb (Isa. lvi. 14. Ezek. xxxvii. 3).

Ver. 13. *He destroyed the rulers of the Tyrians, and all the princes of the Philistines,]* The ancients frequently confound the Phœnicians with the Philistines, but the sacred writers, as well as our author, plainly distinguish one from the other. The Phœnicians oppressed the Israelites in the time of the Judges (Judg. x. 11): and in the beginning of the government of Samuel they entered into alliance with the Philistines against the people of the Lord; but the Philistines being worsted, the Phœnicians after that never undertook any thing against the Hebrews.

Ver. 19. *And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods,]* Πρὸ κοινοῦ κοιμήσεως αἰδώς. In the next verse death is expressed by ὕπνος, and in scripture it is often called a sleep. The Old Testament phrase, for such as are departed, is, that they "slept with their fathers." St. Stephen is said, after stoning, to fall asleep (Acts vii. 60). Hence burying-places are called κοιμητήρια. Homer has the same metaphor, τοῦ δ' αὖτε καὶ ὑπνοῦντας ἔγχευε. The solemn protestation here made by Samuel of his integrity, was not out of ostentation, but partly for his own vindication, that they might not reproach his government, and partly, that being publicly acquitted from all faults in it, he might more freely reprove the sins of the people, and particularly that of desiring a king, despising thereby the theocracy they were honoured with.

Ver. 20. *After his death he prophesied,]* Learned men are of very different opinions in relation to the reality of Samuel's appearance, some imagining that it was an evil spirit in his form that appeared unto Saul, and others that it was Samuel himself, who on this occasion, foretells his impending death. A late very learned writer says, "The opinion that it was really Samuel is very ancient, the most ancient of any, and seems to have been the persuasion of the Jewish church long before the coming of Christ. Not only the author of this book, who lived within a hundred years or less of the prophet Malachi, supposes that it was Samuel himself that appeared in person (he was a considerable man in his time, and likely to know the true sense of scripture, and to give the general sentiments of the Jewish church, as any man of that age); but the Greek translators of the Old Testament, who lived not long after that time, were in the same persuasion, as appears by an additional note which they inserted 1 Chron. x. 13, where the LXX. read very expressly, that Samuel the prophet gave the answer to king Saul, when he inquired of the sorceress, ἀπεκρίνατο αὐτῷ Σαμουὴλ ὁ προφῆτης, which it is strange that our version should wholly omit. In the same sentiment was Josephus, the Jewish historian, who lived in the apostles' time; and thus thought many of the Christian fathers. This interpretation is plain and natural, and least forced of any, agreeing with the words of the text; for the story is there told in such a way, as one would expect to find upon supposition that it really was Samuel. It is said that the woman saw Samuel (1 Sam. xxviii. 12), and that Saul perceived that it was Samuel (ver. 14). The words in the LXX. seem stronger, ἔγνω Σαουλ ὅτι οὗτος Σαμουὴλ, i. e. 'that this was Samuel himself.' How could he know this if it was not so, or why is it said that he perceived and knew it, rather than that he imagined or supposed it so? In the sequel of the narrative it is added, 'Samuel said unto Saul,' ver. 15, and again, 'Then said Samuel,' ver. 16, which would not be true if it was only a personated Samuel, a familiar in Samuel's shape; and it is strange that the text should thus word it, if Samuel was not really there. It is plainly said that Samuel appeared and talked, as it is elsewhere said that Moses and Elias appeared and talked with our blessed Saviour (Matt. xvii. 3). And good reason was there that it should be the real Samuel, because God thereby was pleased to disappoint both the sorceress and him, by sending Samuel himself with a true and faithful pre- sage, quite contrary to what the woman or Saul expected. Add to this, that Samuel was the same prophet that predicted this event, and God now raised him up from the dead to confirm the sentence. For it is to be observed, that before the Pythoness, to whom Saul, anxious about the great event, applies to assist him by her incantations, and to call up the spirit of Samuel, begins one word of her spells, or makes any attempt by her charms, the prophet interposes, frightens her, and pronounces, or rather repeats, Saul's doom, and she herself witnesseth the truth of his appearance" (Waterland's Posth. Sermon, vol. ii.). It seems probable from this account, that the Jews at least did believe that this was the true soul of Samuel, which is recorded thus to have spoken to Saul; and from this supposition we may infer, 1. That the Jews did believe a separate existence of human souls; and perhaps the establishing this truth upon the foot of sensible evidence was not the lowest end of Samuel's appearance upon this occasion. 2. This is a pregnant instance of the evocation of the dead and the antiquity of necromancy; this opinion prevailed among the Jews, for Isaiah alludes to it, xxix. 4, and it is evident likewise, from lxx. 4, that they were wont to go to the sepulchres of the dead, there to consult them. Æschylus has a tragedy entitled Persæ, in which the shade of Darius is called up, like that of Samuel, and foretells queen Atossa all her misfortunes. And to that book of Homer's (viz. Odyssey. xi.) containing the interview between Ulysses and the shades of the dead, the ancients have given the name of νεκρομαντεία; but this notion was not of Homer's invention; it prevailed long before his days among the Chaldeans, and spread over all the oriental world.

And lifted up his voice from the earth in prophecy,] It has been objected by some learned man, that if it had been real Samuel himself that appeared, he should rather have been represented as coming down from heaven, instead of bringing him up as it were out of the ground, or lifting up his voice from thence. But this objection is no more against the supposition of its being Samuel's ghost than against the supposing it to be any other spirit whatsoever; for we have reason to believe, that even evil spirits have not their dwelling under ground, but in the air rather; hence the devil is styled in the New Testament, the "prince of the

power of the air." But the true reason why Samuel is represented as being "brought up," as the expression is in the book of Samuel, and here said to "lift up his voice from the earth," is, because his body was under ground, to which the soul was still conceived to bear a relation; and it was upon this chiefly, that the popular prevailing notion of all separate souls being in the heart of the earth was founded; which popular notion, as it obtained among the Jews, and is often alluded to in the language of scripture, and, adapting itself to vulgar capacities, it is no wonder that the relation of this apparition of Samuel should be accommodated thereto; so that nothing can be concluded in this case merely from the manner in which Samuel is said to come (see Waterland's Sermon, *ibid.*). In the last sentence we have a farther reason of his appearing at this time, besides showing the king his end; viz. that Israel might be admonished, and moved to a speedy repentance by such a warning, or, as others understand it, to acquaint the people that they also should be delivered into the hands of the Philistines, and be destroyed with him: or, as the Geneva version has it, more agreeably to the Greek, "that the wickedness of the people should perish."

CHAP. XLVII.

Ver. 1. *And after him rose up Nathan to prophesy in the time of David.*] Nothing is here said of Nathan, but that he prophesied in the time of David, which may seem strange, as, in all other instances, the author expatiates on the praises of the Jewish worthies which he produces, and his design in this hymn is to bestow a panegyric on each. But this single circumstance is itself a sufficient commendation of him, as he contributed so much by his fine artifice and address to that prince's repentance and conversion. The oriental versions seem to glance at this, making him to prophesy coram Davide, in his hearing or presence, or, which will come nearer to the case, to his face. Nathan was not the only prophet in David's time, but he chose to instance in him, as being most eminent in other respects likewise, as being appointed to assure David of the continuance of the kingdom to his posterity, and that his son should build the house or temple of the Lord, and at length he anointed Solomon to be king over Israel and Judah.

Ver. 2. *As is the fat taken away from the peace offering, so was David chosen out of the children of Israel.*] The meaning briefly is, that David was preferred before others for his great and extraordinary merit, and was separated to his high office and dignity, as the fat of the peace-offering was set apart for the altar. That the cauls and the choicest fat of the victim were selected, as the best part of it, to be offered to the gods, see II. lib. i. This comparison is so far from being mean and despicable, as it may seem, that it has been used and applauded by the best writers, and looked upon with veneration by antiquity. The same allusion which is here used to display the worth and excellence of David, we find applied by Homer to Ulysses (*Odys.* xx.), the justness of which M. Dacier defends, and even extols.

Ver. 3. *He played with lions as with kids, and with bears as with lambs.*] The ingenious writer of king David's life (p. 42) takes notice of his majesty. As the account is recorded in scripture, he describes his combat with the lion in the simplest and shortest narration that ever was made of such a combat, "I caught him by his beard, and smote him, and slew him:" and to avoid dwelling upon his own exploits, he says no more of his fight with the bear, but only that he slew him: so far were these savage creatures from being a match for him, that, according to our author, they afforded him only sport and pastime; the most terrible was as inoffensive as a kid, and the most surly as good-natured and harmless as a lamb.

Ver. 4, 5. *Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath? For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.*] The giant Goliath is described in scripture as being six cubits and a span in height, i. e. nine feet and nine inches. His coat of mail is said to weigh five thousand shekels of brass, i. e. about one hundred and fifty pounds; the head of his spear alone weighed six hundred shekels of iron, i. e. about eighteen or nineteen pounds. Against one so formidable and completely armed goes forth David, with the apparatus only of a simple shepherd. The difference between the threats of the combatants is likewise very remarkable. Goliath, in full confidence of his own strength,

bids David come up, and he would "give his flesh unto the fowls of the air." David, confiding only in the protection of the Almighty, which he had often experienced, retorts, "This day will the Lord deliver thee into my hand;" and then tells him what he is to expect, that he will deal with him as a warrior, and not as an inhuman savage. That a young man disarmed should, only with a sling and a stone, slay so mighty a champion, whose very appearance made armies flee before him, is indeed surprising; but what is most to be admired is, that after having slain such an experienced champion in so unequal a combat, he should be able to suppress all sentiments of pride, which must necessarily spring up, after an action which raised him above the king himself, and was accompanied with such acclamations and songs of triumph.

Ver. 6. *So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.*] If this be applied to the people, it will be clearer to read *ὄντας ἐδόξαζαν, καὶ ἤνεσαν*, as some copies have it, which our translators follow, and then by *εὐλογίας Κυρίου* may either be meant, that they bestowed on him the highest commendations, as the Geneva version understands it, or that, whilst they praised him, they blessed and praised the Lord at the same time, for the benefits received through him by the success of that day. But there is another reading which applies the whole to God, viz. That God honoured David by the slaughter of his ten thousands; the Syriac has, with the praises of ten thousands, and by his own blessings added to his praises, in giving him the kingdom of his people.

Ver. 8. *In all his works he praised the Holy One most high with words of glory.*] In all the editions the reading is, *ἐν παντὶ ἔργῳ αὐτοῦ ἔδοξε ἐξομολογεῖσθαι*, with a full-point there; but the other reading, which is followed by our translators, Junius, and the Vulgate, and is confirmed by the Alexandrian MS., is preferable; i. e. in all his victories he gave God the praise, in terms of the highest respect, and composed solemn hymns on the occasion. There is also another good sense may be given of this passage, viz. that he sang hymns to the Holy One most high with his whole heart, in the most dutiful manner, in words full of his glory. Thus Messieurs of Port-Royal, *Il a beni le très Haut par des paroles pleines de sa gloire*: He made the praises of God glorious, whenever he awakened his lute and harp, by the most exalted strains of praise and thanksgiving: *Carminibus honorificis, ac voce gratiarum actionis, ac laudis, plenâ* (Arabic). He was inspired to sanctify poetry and music, and employed them upon the noblest subjects, to celebrate the glory of God, and to excite a grateful acknowledgment in all men for his mercies, and deservedly is stiled the "sweet psalmist of Israel," 2 Sam. xxiii. 1. Josephus says, that David added songs and hymns to the harmony of his harp, when he played before king Saul, and that the energy of both was such as repressed the suggestions of the evil spirit.

Ver. 11. *The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel.*] Upon David's confession of guilt and humiliation before God, and a long succeeding repentance, God pronounced the sentence of pardon by Nathan the prophet. But is this change of his own condition all we are to understand by the words, "He exalted his horn for ever?" *Horn* is an eastern figure for a king, and by it is meant the future budding forth or future kingdom of the Messiah: and this idea being joined with the covenant of kings, or rather of a kingdom, as the margin, more agreeably to the Greek, has it, the sense will be briefly this, That God engaged to make the horn of David to flourish; i. e. to make a glorious king to bud, like a branch, in the house of David, and would ordain, and had decreed, a lantern or kingdom for his anointed, as is expressed Ps. cxxxii. 17 (see the like metaphor, 1 Kings xi. 36). The words for ever, incline me to think, that besides the promises made to David and his posterity, according to the flesh, the kings of Judah, that they should continue long beyond any other regal race in the known world in earthly splendour and authority, the author refers to that promise (1 Chron. xvii. 12), that "his house, and the throne of his kingdom, should be established for ever before him," which includes an everlasting dominion over the church and people of God, and is more fully expressed in the supplement to this account (ver. 13, 14): "I will be his father, and he shall be my son, and I will not take away my mercy from him, but I will settle him in my house, and in my kingdom for ever, and his throne shall be established for evermore;" which contains a promise that can only respect that son of David who was at the

same time strictly and immediately the Son. And to him many passages in the psalmist refer, which are otherwise unintelligible. See Ps. xxi. 4-6, "His kingdom shall stand fast for ever, and his throne shall be like as the sun before me;" and Luke i. 32, 33, where this promise is accordingly applied to our Saviour by an angel from heaven. The completion of the promise made to David, that the Messiah, or Branch, should come out of the stem of Jesse, which was renewed by Isaiah, Jeremiah, and Zechariah, was still looked for by this writer in the beginning of the Greek monarchy. And that Solomon was not meant by the *horn*, or *branch*, appears from hence, because Isaiah and Jeremiah, long after Solomon's death, promise his coming to whom these titles do belong; and at the conception of Jesus Christ, Zachary, the father of John the Baptist, and a prophet also, declared that "God had raised up the horn of salvation, in the house of his servant David" (Luke i. 68, 69).

Ver. 12. *After him rose up a wise son, and for his sake he dwelt at large.* Δὲ αὐτῶν κατέλυσεν ἐν πλατειῶν, i. e. "Through the blessing of the Lord he dwelt at large." The meaning of which either is, that he lived quietly and in peace, or that he reigned far and near, and had a very extensive dominion (1 Kings iv. 21). Drusus understands it of his subjects under his reign, or through his means, living happily. The Vulgate has, Propter illum deiecit omnem potentiam inimicorum; i. e. says Calmet, for his sake the Lord subdued or quieted all his enemies round about (ver. 24, 25); A cause de lui, le Seigneur détruisit toute la puissance de ses ennemis. Junius rendets most unaccountably, Per quem in lato habitabit Deus. Grotius approves of none of these senses, and conjectures the true reading to be, ἐὶ αὐτῶ κατέλυσεν ἐν πλατειῶν, i. e. Upon account of his superior wisdom, neighbouring nations willingly submitted to his sway.

Ver. 14, 15. *How wise wast thou in thy youth, and, as a flood, filled with understanding! Thy soul covered the whole earth, and thou filledest it with dark parables.* This is according to a mode of speech frequently made use of in scripture, wherein the same word that denotes to flow, as out of a fountain, is often used for speaking or haranguing; and by the same metaphor words are sometimes resembled to waters. Thus Prov. xviii. 4, "The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook" (see also i. 23, xv. 28). In allusion to this, we meet with torrens ingenii, flumen eloquentiæ, in approved classic writers. The extensiveness of Solomon's knowledge is here said to be so great, as like a deluge to cover the whole earth, for he excelled in all sorts of wisdom, which, as he asked of God preferably to riches or honour, so he gave it to him without measure. He delivered most admirable maxims and precepts for the service and conduct of life, called here *parables* or *proverbs*, so many in number, even three thousand, 1 Kings iv. 32, as comparatively to fill the earth: herein "his wisdom excelled that of all the children of the east country, and all the wisdom of Egypt," ver. 30.

Ver. 18. *By the name of the Lord God, which is called the Lord God of Israel.* This sentence, though seemingly very easy, and generally admitted as it stands in our version, gives me some suspicion. I think it is by no means to be connected to the latter part of this verse, but hath immediate reference to the foregoing verse. The commentators indeed all agree in expounding it of Solomon's great riches through God's blessing, but is there any need of such a formal preamble, such a solemn seal as it were of authority, not unlike that 1 Cor. v. 4, to introduce only that Solomon was very rich? I would rather refer this sentence to the former subject, and explain it, Foreign nations, and persons of the greatest note in them, admired thee for thy wisdom in all the branches of it, for thy songs, ἐν ᾧ αὐτῶ, proverbs, parables, and interpretations, ἐν ᾧ ἔμαρται, for the name, i. e. the power and blessing of God accompanying thee (the God of all the earth, but of Israel in a more particular manner), visible in the gift of wisdom to thee in such profusion and abundance. But we shall come still nearer the meaning, if we understand ᾧ ἔμαρται as a Hebraism, and render it *praise, honour, or the like*. No doubt can be made but the Hebrew had it עָבַד, and in the sense in which it occurs Dent. xxvi. 19, "And to make thee high above all nations that he hath made in praise, in name, עָבַד, and in honour." Where the LXX. render עָבַד by ἀπομαρτυρεῖν, which is to the same sense. We may therefore render this passage thus, The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations, to the glory of the Lord God, which is called

the Lord God of Israel. This sense seems easy and natural, and is farther so confirmed by the Syriac and Arabic versions, which mention majestas et honor here, as to leave but little room to doubt but that it is the true one. I once indeed conjectured that ἐν ᾧ ἔμαρται Κύριον τοῦ Θεοῦ, κ. τ. λ. might possibly have been the true reading, referring to the particular honour vouchsafed to Solomon in the Lord's appearing to him twice, 1 Kings iii. 5. ix. 2, but where the present reading can tolerably well be accounted for, I am the more backward to attempt an emendation.

Thou didst gather gold as tin, and didst multiply silver as lead. Vast sums of money are mentioned in the history of the Jews, as belonging to David and Solomon. When the former conquered the kingdom of Edom, he thereby became master of two sea-ports on the Red sea, or Arabian gulf, viz. Eloth and Ezion-geber (2 Sam. viii. 14, compared with 1 Kings ix. 26), from whence Solomon maintained a great traffic for gold to Ophir (which Josephus says is since called the Golden Land, Antiq. lib. viii.), supposed to be the Aurea Chersonesus of the ancients: and that by the assistance of skillful Tyrian pilots and mariners, whom Hiram, king of Tyre, being a friend and an ally, had sent, in one voyage there were brought to Jerusalem four hundred and twenty talents of gold; a most immense sum, however computed (ver. 27, 28), inasmuch that it made money in Jerusalem to be as stones for plenty (1 Kings x. 27).

Ver. 19, 20. *Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection. Thou didst stain thy honour and pollute thy seed: so that thou broughtest wrath upon thy children.* Every transient act of sin, as it is called, leaves a lasting stain behind it (see Josh. xxii. 17, Jer. ii. 22), but that of lust is of a deeper die, as being generally more complex. Solomon's lust was the more aggravated from its consequence, as being the means of seducing him to idolatry, for into this he fell through the charms and softnesses of his many heathen mistresses, Moabites, Ammonites, and other strange women. So fatal an evil is lust to the best understanding. This impiety was manifest in him about the thirtieth year of his reign, according to chronologers, but the more secret beginning of his defection is, by Josephus and other Jews, dated from the images of oxen, made by his command, as supporters of the brazen sea. It is observable, that in this whole catalogue of famous men, whom this author purposely celebrates from the forty-fourth to the end of the fiftieth chapter, Solomon is the chief, if not the only person, that he casts any reflection upon. There is not one word mentioned of the sins of David, of the murder and adultery he was guilty of, but every thing is enlarged upon that can any way tend to the honour of that prince: what reason then can be assigned for this difference? This silence with respect to David's sins seems to intimate his repentance and forgiveness; but of Solomon we may say with St. Austin, that nothing is more certain than Solomon's idolatry and sin, and nothing more uncertain than his true repentance (Contr. Faust.). It is the opinion of many writers that Solomon died in this sin without repentance; it is more certain, that before he died he persisted in it, notwithstanding the repeated appearance of God's Shechinah, 1 Kings xi. 9, 10. And from that chapter it appears that the divine protection visibly departed from him. After the mention of Solomon's glory, wisdom, wealth, &c., we have in this account a sad instance of human frailty. As this wise and great man had forsaken the Lord his God, the Lord stirred up an adversary to him, Jeroboam his servant; the effect of which was, the rending of the ten tribes from the house and family of David, so that the kingdom came to be divided into two kingdoms, or rather factions, those of Judah and Israel.

Ver. 21. *So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.* When the kingdom was divided, ten tribes went over to Jeroboam, and two tribes, those of Judah and Benjamin, still adhered to Rehoboam, Solomon's son (1 Kings xi. 12). The part which adhered to Rehoboam, or the house and family of David, was called the kingdom of Judah, the other, the kingdom of Israel. The capital or chief city of Judah was Jerusalem, and that of Israel was at first Shechem (1 Kings xii. 25), and then Tirzah (1 Kings xiv. 17. xvi. 9). Afterward the royal city was by king Omri removed to Samaria, being the head city of the tribe of Ephraim (1 Kings xvi. 23. 29). This continued to be the regal city of Israel till a period was put to that kingdom. Whence the prophets by Samaria and Ephraim often mean the kingdom of Israel; as by Judah and the house of David, and Jerusalem, and Zion, they mean the kingdom of Judah. And in this

sense we are to understand Ephraim here, and in ver. 23. But since the return from the Babylonian captivity, Israel and Judah are taken promiscuously for the same people, and are all, without any distinction, sometimes called Israel, and sometimes Judah. In reading the history of the kings of Judah and Israel, it is observable that many of the kings of Israel came to the throne by violence, and not by rightful succession, whereas the kings of Judah, being the posterity of David, all reigned by right of inheritance, each king succeeding his father in the throne, according to God's promise to David, that he would set up his seed after him (2 Sam. vii. 12. Ps. lxxxix. 29, 30).

Ver. 22. *But the Lord will never leave off his mercy,] And though for Solomon's idolatry the kingdom was divided, yet God's covenant with David still comforted them (Ps. lxxxix. 29); they still depended upon and pleased themselves with the expectation of the sure mercies of David. But why is the Messias termed "the mercies of David?" Because designed in God's promise to David by Nathan, which promise is there called "God's mercy, that should not depart from him." He is called "the sure mercies of David," from the certainty of the performance of his promise, because God had "sworn by his holiness, that he would not fail David." Accordingly the sacred writers of the New Testament with good reason say, that "the sure mercies of David" were fulfilled in Christ's kingdom, Acts xiii. 34 (see Bishop Chandler's Def. p. 224).*

Wherefore he gave a remnant unto Jacob, and out of him a root unto David.] See xlv. 21, 22, xxxvi. 8. This most probably should be read in the future, as the words before are. Wherefore he shall give a remnant unto Jacob, and a root or chief stem unto David out of his loins; because it refers to the fulfilling of Isaiah's prophecy, still to be completed. And thus the Syriac and Arabic versions read. Very remarkable is the gloss of those interpreters upon this passage, which probably was the exposition of the Jews, among whom those translators lived. Dabit Jacobo salutem, et Davidi regnum maximum; i. e. "He shall give salvation to Jacob, and a great kingdom to David." Which words imply, that the covenant of the kingdom related not so much to Solomon and his race, as to the Saviour of Jacob, whose kingdom should far exceed Solomon's, or David's, and who should, as Isaiah foretold, derive from David, as the branch or stem from his root (ibid. p. 228).

CHAP. XLVIII.

Ver. 6. *Who broughtest kings to destruction, and honourable men from their bed:]* Elias foretold the death of Ahab, Jezebel, Ahaziah, Joram, &c., and is therefore said here to have brought them to destruction. This is according to the scripture phrase, which represents the prophets often as doing what they only foretold, to mark and intimate the certainty and infallibility of their predictions. He was commissioned to oppose evil kings, and to reprove and check their wickedness; and none ever supported that character with more resolution, or corrected wickedness in high places with more freedom and liberty. His zeal was so great, that it is well compared to fire (ver. 1). What is here mentioned of his bringing honourable men from their bed to their grave, relates particularly to Ahaziah, who died on his sick-bed not long after this prophet foretold his death; and to Jehoram, according to the writing or letters of Elijah to him, 2 Chron. xxi. 15.

Ver. 7. *Who hearest the rebuke of the Lord in Sinai, and in Horeb the judgment of the vengeance:]* Elias, fleeing from the persecution of Jezebel, came at length to mount Sinai, and from thence to Horeb, the mount of God; here it was he learnt God's intended judgments against the house of Ahab, and the whole kingdom of Israel. This seems to be the author's meaning here, but his text hath been seriously alleged by some Jews, for the *προϋπαρξας*, or *pre-existence* of souls. The rabbins will have it, that Elias and all the prophets were present at the giving of the law, and from Deut. xxix. 14, 15, have insinuated, that God making his covenant with the absent as well as the present, the souls of the posterity of the Jews were then in being, though not there present at the publication of the law. And some have gone so far as to suppose, that at the general judgment, not only the whole creation will be summoned into one grand solemn assembly, but those also, who never actually came into their bodies, shall appear in their ideal personalities, as they term it (see More's *Mystery of Godliness*, p. 22). These are Jewish conceits, which are almost infinite. The next verse will show that the "rebuke of the Lord" and the "judgment of vengeance"

here referred to relate to threats against Ahab and his posterity. As to Elias's personal presence at the giving of the law, founded chiefly on this passage, it is a groundless whim, invented chiefly to serve an opinion.

Ver. 8. *Who anointedst kings to take revenge, and prophets to succeed after him:]* This relates to Hazael king of Syria, and Jehu king of Israel, whom Elias anointed by God's order, to execute his judgment of vengeance upon such Israelites as had fallen into idolatry (1 Kings xix. 17). By *prophets* the author seems principally here to allude to the calling of Elisha to that office. Though Elias had a great number of disciples, or holy catechumens, whom he trained up and instructed, to stem the torrent of wickedness and idolatry, which spread more and more in Israel, and there were whole societies or schools of the sons of the prophets, of which Elias had the direction and superintendency; yet Elisha was thought the properest person to assist, and at length succeed him, and Elias by God's order formally anointed and consecrated him.

Ver. 10. *Who wast ordained for reproofs in their times,] Ο καταγραφεις εν ελεγμοις εις καιρους, i. e. Elias was ordained or appointed to appear again to denounce reproofs, and, by threats of the greatest impending evils, to reform the world, reconcile the Israelites, prevent God's judgments, and to prepare all for the great and terrible day of the Lord approaching. And so the oriental versions have it, Idemque venturus es, antequam veniat dies Domini. It was the unanimous sense of the Jews, that Elias should first come himself in person before the Messias, and restore all things (see note on xlv. 16); and here the author of this book, speaking of the true Elias and his personal appearance, makes one reason of it to be, for reproofs in aftertimes, i. e. in the appointed times, or in due season, according to the Geneva version. A very learned writer observes, that the translation of this passage should be, He was described to be, or written of, as the margin has it, viz. in Malachi's prophecy, a type for times to come; i. e. Elias was a type or exemplar, ελεγμος, for so the Alexandrian MS. reads, of what the forerunner of the Messias should be or do (Mede's Works, disc. 25. see also Bishop Chandler's Def. p. 252).*

And to turn the heart of the father unto the son.] This alludes plainly to the last verse of the prophet Malachi, where the expression is the same. The meaning is, That Elias at his appearance should put an end to those religious differences, which divided the nearest relations from each other, and make them all join in the same faith, and in the duties of repentance and reformation, and thereby prepare themselves for the reception of the Messias. But another and more easy sense may be given to this passage, if we translate by not *unto*, but *with* (see Exod. xxxv. 2), and then the meaning will be, that this prophet's office will be, to turn the heart of the father with the son's, i. e. His reproof and preaching shall produce a general reformation in the minds and manners of all sorts of persons, as before he was a great reformer of the law, under its greatest degeneracy and corruption.

And to restore the tribes of Jacob.] i. e. Deliver and redeem Israel, or restore the kingdom to Israel, through the Messias's advent, which was part of his office (see Isa. xlix. 6). Or the meaning may be, to preach and accomplish the restoring of the tribes of Jacob, whose gathering this writer prays for, xxxvi. 11. These words may also be referred to the coming of Elias, at the end of the world, or at the time of the restitution of all things, αποκαταστασις παντων, i. e. "The consummation of all things, which God has spoken by the mouth of all his prophets since the world began" (Acts iii. 21). A notion entertained by very many of the fathers, and seems to have its foundation in our Saviour's own words, Matt. xvii. 10, 11. And this conjecture I am the more encouraged to offer, as I find it countenanced by a most learned writer, who enforces it with many cogent reasons, and applies this very passage to support the opinion, explaining it of an Elias which shall be the harbinger of Christ's second coming, the ελεγμος, or type for the times to come. The foregoing passage likewise of Malachi, of turning the hearts of the children to their fathers, he refers to Christ's second advent, and to an Elias, which shall precede that, and the great and dreadful day of judgment; who shall labour to bring the unbelieving posterity of the Jewish nation to have the same heart and mind their holy fathers and progenitors had: i. e. to convert them to the faith of Christ, whom their forefathers, the patriarchs, hoped in and looked for, lest, continuing obstinate in their unbelief to that great day, they should be smitten with a curse, and perish among the rest of the enemies of Christ's kingdom (see Mede's Works, lib. i. disc. 24). In this and the five foregoing verses we have a

beautiful specimen of the figure anaphora, like that admired one, Catil. Orat. 1. or that in Ps. xv.

Ver. 11. *Blessed are they that saw thee, and slept in love;*] The rendering would be better, "Blessed are they that see thee, or shall see thee, at thy return, and shall be honoured with thy love and friendship," *κεκοιμημένοι*, as some copies have it; and so the Vulgate, *Beati sunt qui . . . in amicitia, tuâ decorati sunt*. The margin also is to the same effect; which may be understood either as a wish, or to be spoken more prophetically. Such he pronounces will be happy, because immediately after him they will see the Messiah. This is exactly agreeable to the notions of the then Jews; for in the Talmud, Targum, and their later comments, the coming of Elias and the Messiah usually go together: and this is the reason why the Jews pray so heartily for the coming of Elias, even without the mention of the Messiah, because the coming of the one, according to the prophet Malachi, infers the other (see Bishop Chandler's Def. p. 81). If we read *κεκοιμημένοι*, which our translators follow, the sense then will be, Blessed are the dead, those good Israelites which died in the Lord; not merely those that "slept in love," as our version has it, but such as departed in his favour and love; they shall obtain a better resurrection; i. e. shall be preferred to have a part in the first, and with his other saints shall reign gloriously with him.

For we shall surely live.] Ζωήν κηράμεθα. We may observe here, that the conversion of the Jews at the return of Elias is represented by a new life. And, indeed, the restoration of the church is sometimes represented as a resurrection of it from the dead; and her return from a low afflicted state, under the metaphor of a new life, a reviviscence of God's church and people from the dead. This figure is nowhere more strongly or frequently used than in Ezek. xxxvii., where God is introduced inquiring of the Jews in Babylon, *εἰ ζήσονται*; "Can these bones live?" (ver. 3), and promising to put into them *πνεῦμα ζωῆς*, "the breath of life" (ver. 5), *καὶ ζήσονται*, "and ye shall live;" and bidding the prophet blow on them, *καὶ ζήσονται*, "that they may live" (ver. 9), and declaring, that when he had done so, breath entered into them, *καὶ ζήσαν*, "and they lived again" (ver. 10). In all which places *ζωή* is used to express the return of the church from her obscurity and thralldom to a glorious state. Mr. Mede understands this place in like manner of the Jews' conversion, and observes, that this is agreeable to the ancient and general doctrine both of Jew and Christian, that they shall have an Elias sent to instruct them, a Deliverer, *ἐλευθερὸν Σιών*, "for the sake of Zion," as the LXX. well express it; Isa. lix. 20. For it may be fit to conceive magnificently of so great a work of God towards a people for whom he hath formerly shown so many wonders, especially this being the greatest work of mercy ever done for them, far beyond the bringing them out of Egypt. The common interpretation of this passage, either respects the hopes of a general resurrection, or that of the saints in particular, supposed to be previous to it. And in this last sense St. John uses *ἐξανά*, Rev. xx. 4. to express the early resurrection of the martyrs slain for the testimony of the truth.

Ver. 12. *Elias it was, who was covered with a whirlwind: and Elishæus was filled with his spirit: while he lived, he was not moved with the presence of any prince, neither could any bring him into subjection.]* Instead of *Ἰλίας; ὅς ἐν λαίλατι ἐκκεκλήθη*, which is the reading in all the editions, Grabe prefers *ὡς ἐν λαίλατι, κ. τ. λ.* (Proleg. tom. iii. cap. 4). And so do Badwell and Beza, which the Geneva version follows; i. e. As soon as Elias was taken up in a whirlwind, Elisha was filled with his spirit, and succeeded him immediately in the prophetic office; and he showed on all occasions a courage worthy of the successor of Elias. Neither fear nor caresses, promises nor threats, could overcome him: he respected not the persons of the mighty, and was indifferent about their frowns or smiles (2 Kings iii. 14). Some understand *πᾶς λόγος οὐκ ὑπήκου αὐτῶν*, in the beginning of the next verse, of his great penetration and knowledge of things done at a distance, as his presignifying the coming of Benhadad's messengers to slay him (2 Kings vi. 32), and detecting the villany of his own servant, Gehazi (2 Kings v. 26); but the former sense seems preferable.

And after his death his body prophesied.] To prophesy, is a term of large signification, and, besides the foretelling of future events which is the ordinary notion of it, it signifies to work miracles, in which sense it is taken here; for the author refers to what happened when, a dead corpse being cast into the sepulchre, where Elisha's body lay, it revived upon touching his bones (2 Kings xiii. 21). Hence it was conceived that the Spirit of God in some sort accompanied even the dead body of that holy prophet, and that he con-

tinued to work miracles in his grave. The sense here is somewhat different from that in the latter part of the next verse; viz. "At his death were his works marvellous:" i. e. when he was just dying, he foretold the downfall of the Syrians, after smiting them three times, an event of great consequence to God's distressed people, whom he comforted with his last breath.

Ver. 15. *For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David.]* The Jews were a people remarkably distinguished by the favour of God; the exemplary piety and faith of their first fathers procured the blessing of a numerous posterity, and they became a flourishing and potent state. But as sin is the ruin of any people, the degeneracy of their descendants forfeited by degrees God's favour, and brought down his judgments. For when neither miracles nor commands, promises nor threats, nor the instructions and examples of holy men and prophets among them, had any effect upon them, but they continued obstinate in their evil courses, God determined to remove Israel out of his sight, and the ten tribes were at length carried away captive by Shalmaneser, beyond the Euphrates, the small kingdom of Judah with its sceptre still subsisting. God had threatened by his prophet upon their disobedience to scatter them among all people, from one end of the earth even unto the other (Deut. xxviii. 64), and hereby in some measure it had its completion. But the Jews themselves acknowledge this prophecy to be fulfilled at their last general dispersion, after the destruction of Jerusalem by the Romans, which those emphatical words by Josephus. "The Jews are dispersed over all the earth," confirm (De Bell. Jud. lib. vii. cap. 3): which indeed appears from their present state and circumstances, for they are vagabonds and exiles from their native country, and straggle through all the world, neither God nor man being their king, and they are debarred the privilege of setting their foot on their own country, though merely as foreigners.

Ver. 23. *In his time the sun went backward, and he lengthened the king's life.]* When Hezekiah was sick unto death, Isaiah foretold his recovery, and, as an assurance of the truth of his prophecy, told him that the sun should return backward (ch. xxxviii.); i. e. says the learned Usher, *Tantum nocti detractum, quantum diei fuit additum* (Ann. ad A. M. 3291). As much was deducted from the [next] night, as was added to this day, the divine providence so ordering this miraculous retrogradation, that it was no hindrance to the regularity of the motions of the other heavenly bodies, as appears from the calculation of the same eclipses, by the ancient Chaldeans and modern astronomers: nor was it discerned or taken notice of in other countries, which occasioned an embassy from Babylon to inquire about the truth of it (2 Chron. xxxii. 31). Hence some have thought this a particular miracle, manifested only by the shadow on the sundial of Abaz.

Ver. 24. *He saw by an excellent spirit what should come to pass at the last.]* *Ἰνεύματι μεγάλῳ.* Isaiah was filled with the Holy Spirit in a greater degree than the other prophets. Hence Greg. Nazianzen calls him *μεγαλοφρονότατον τῶν προφητῶν*. By his seeing *τὰ ἔσχατα* we may understand the last or latter times, which phrase is frequently used in scripture, to signify the days of the Messiah. One certain time had been prefixed by God for bestowing a great blessing on the world; this was known to all in the age of the prophets, and therefore, when the prophets speak of things to be done then, they often, by way of eminence, call that time the last time, the last days, the latter days, the end of days, and sometimes the end of the age, *τῶν αἰώνων*, as in the following verse. It is particularly true of Isaiah, above all the other prophets, that he saw what regarded these times; for he foretold the coming, the character, offices, life, and death of the Messiah, the future glories of the church, the enlargement and flourishing of it under the gospel, and the bringing the fulness of the gentiles into it, more clearly and frequently than any of them. Accordingly he is often cited in the writings of the New Testament, and obtained the character of the "evangelical prophet."

And he comforted them that mourned in Sion.] Isaiah foresaw not only the evils coming upon Sion, but likewise their period and end. He foretold the Babylonian captivity long before it happened, and he revived the Jews with the comfortable prospect of a restoration from it, and a return into their own land. The learned Vitringa observes, that the prophecy of Isaiah is more in a consolatory way than the generality of the other prophets, and instances in many particulars, in which this prophet foretells comfortable things.

as to the future state and condition of the church. On this account some of the ancient Jews said, Liber Jesaiæ est. totus consolatorius (Prolegom. in Jesai.). Calmet thinks our author particularly alludes to Isa. lxi. 1. Or if we understand the phrase at the *lost* of the days of the Messiah, then his coming, so clearly mentioned in his prophecy, may be here referred to, who was spoken of and expected by the Jews, as the comforter and consolation of Israel (Luke ii. 25).

CHAP. XLIX.

Ver. 1, 2. *The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: . . . He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.* Josias, of all the princes mentioned in holy writ, has the most unsullied character; his life was so pure, and his conduct so unblameable, that the scripture represents him without fault, and as having no equal (2 Kings xxiii. 25). He began to reign at eight years old, and was as early in his duty to God. Though he always expressed a great regard and attachment to the true religion, it was at eighteen that he zealously set about the work of reformation and correcting the idolatrous abuses which former reigns had either introduced or allowed. Instead of the lukewarmness and indifference of many of his predecessors, who, though religious and well-disposed princes, attempted not to take away the high places, Josiah exerted a laudable and disinterested courage: he demolished the high places, overthrew the altars, burnt the groves, and even the bones, which he caused to be dug up, of the false prophets; and, in the midst of a corrupt age and perverse nation, he successfully made use of his authority for the service and establishment of the true religion. The assemblage of so many good qualities and uncommon virtues in one prince, the author here compares to refreshing perfume, composed with the nicest art of the most precious and exquisite spices. But the beauty of this comparison is lost without observing that his very name signifies perfume, or *thymiana* (see Pagnin. Heb. Lex.). Messieurs of Port-Royal have a good reflection here:—"Kings generally pride themselves in victories gained in battle and trophies from conquered provinces; but God has taught us, by the praises bestowed on king Josias, that the truest honour is to serve Him by whom princes reign, and that *their* glory shall be eternized after death, who in their life labour to promote *his*: that, as Josias contented not himself with his own personal goodness or instances of private piety, nor was easy till he had brought off his people from great wickedness and idolatry to the service of the true God; so princes should be reminded, from so celebrated an example, not only to be good and religious themselves, but, as persons invested with the supreme authority, should labour with all their power to maintain a true faith, and keep up a public spirit of religion in their dominions, and firmly establish in the hearts of all their subjects, *his* pure worship who put and continues the crown on their heads."

Ver. 4. *All except David, and Ezekias, and Josias, were defective:* i. e. Fell into idolatry, or however tolerated it by not destroying the high places, or acted in some way or manner contrary to the purity of God's worship, or against his will. The scripture commends Jehoshaphat in most instances, but blames him for making an alliance with the kings Ahab and Ahaziah, and not taking away the high places. Of Asa too it is mentioned, whose heart in other respects was perfect, that in his time the high places were not removed (1 Kings xv. 14). And if David, here instanced in as a pattern of perfection, sinned with Bath-sheba, and by the murder of Uriah, he expiated these crimes, says Calmet, by a signal and unfeigned repentance. And if Hezekiah offended God by putting too much confidence in the friendship and alliance of foreign princes, and in the splendour and multitude of his own riches, he atoned for these faults, by a firm attachment to the true worship of God all his life, and a perfect resignation to his will at the approach of death.

Even the kings of Juda failed.] This was true of all of them from the first to the last, except the few here mentioned. We read, 2 Chron. xii. 1, that when Rehoboam had established the kingdom, he forsook the law of the Lord, and all his people with him, and Manasseh, one of the latter kings of Judah, before their captivity, seems to have taken up a resolution to destroy even the very name of the true God and his service from off the earth, and to establish idolatry, though he repented before his death, 2 Kings xxi. 2. And whosoever reads the several instances

of abomination, 2 Kings xxiii. 4—15, would suspect that the people had even received the idols of all nations to worship them; and therefore, no wonder God was so incensed with them whose offences were aggravated by his favours to and fondness of Judah. That Judah obtained the royal dignity, which Reuben by transgression forfeited, and Levi was prevented from, was an instance of God's love and particular affection, and therefore that Judah should fall into idolatry must heighten his displeasure. With what a tender regard and particular emphasis is Judah spoken of by God, Hes. iv. 15, "Though Israel play the harlot, yet let not Judah offend." As if God expected a more ready and willing obedience from a people so highly favoured.

Ver. 5. *Therefore he gave their power unto others, and their glory unto a strange nation.*] The kingdom of Judah, consisting of the tribes of Judah and Benjamin, though they were often oppressed by God's permission for their sins, yet continued in some measure a hundred and fifteen years after the destruction of the former kingdom of Israel by Shahnaneser; at length, God being more and more provoked, notwithstanding the many warnings of his prophets, by the idolatry and other wickednesses both of kings and people, decreed to remove Judah also out of his sight, or, as it is expressed, 2 Kings xxi. 13, "To stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab;" i. e. (dealing with them by the same measure) utterly to destroy Jerusalem, and the whole kingdom of Judah, as he had done that of Israel, and Samaria the chief city of it, and as he had threatened to do from their first settling in Canaan, Deut. xxviii. 32, 33, which great calamity God was pleased at length to bring to pass by the Babylonians. Many Greek copies have, *ἔδοξαν γὰρ τὸ κέρως αὐτῶν ἑτέροις*, which reading is confirmed by the oriental versions and the Vulgate, *Dederunt enim regnum suum aliis*. This, says Calmet, literally happened, for the kings of Judah in some sort delivered up their kingdom to strangers, when Ahaz called to his assistance Tiglath-pileser, king of Assyria (2 Kings xvi. 7). After that time, the kings of Assyria and Babylon pretended that the kingdom of Judah was tributary to them, and held of them. It was on this pretext that Sennacherib came up to attack Hezekiah, pretending that he had failed in some articles of the treaty, agreed upon between the kings of Judah and his predecessors, 2 Kings xviii. 7, 14. Nebuchadnezzar had the same pretence for his attack, that the kings of Judah, contrary to their agreement, and to withdraw themselves from their obedience to him, had made an alliance with Egypt, 2 Kings xxiv. 1—3, where it is expressly said, that all these evils came upon Judah at the commandment of the Lord, to remove them out of his sight.

Ver. 6. *They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.*] Ch. xxvii. 22. xxxvii. 8. xxxix. 8, 9. Upon king Zedekiah's revolting from or rebelling against Nebuchadnezzar, and giving a fresh provocation unto the Babylonians, Nebuchadnezzar, with his army, once more came up against Jerusalem, the head city of the kingdom of Judah, and besieged it, where the people suffered a most miserable famine. At length, after a year and a half's siege, the city was broken up and burnt, and with it the king's houses, and the famous temple of Solomon, were all laid in ashes, and the walls of the city broken down by Nebuzar-adan; and the remnant of the people, who escaped the sword, were all carried captive into Babylon. "All these evils," says the scripture, "came to pass in Jerusalem and Judah, through the anger of the Lord, until he had cast them out from his presence" (2 Kings xxiv. 20).

Ver. 7. *For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb.*] This is agreeable to what God says of him, Jer. i. 5, that he was set apart for the prophetic office by a particular decree of God, and the infusion of his sanctifying grace, even before his coming into the world. The same phrase is used of John the Baptist and our Saviour (John x. 36), before they entered on their public ministry. In the character which this writer draws of the prophet Jeremiah, he seems to dwell chiefly upon the persecutions which he endured; and indeed he was all his lifetime exposed to the ill treatment of the Jews, whose irregularities and apostasy he was always reproving, and reminding them of their approaching ruin on that account. It is mentioned here, as one principal cause of the destruction of their state, that they had contemptuously and unjustly persecuted and afflicted God's prophet, whom he raised up on purpose to declare his will and denounce his judgments. For there

is nothing that fills up the measure of men's iniquities sooner, or draws down God's displeasure upon them more severely, than when they not only despise and trample on his laws, but evil-entreat and injure those whom he has appointed his messengers, and the ministers of reconciliation, and who affectionately endeavour, wish, and pray, for their good and conversion.

Ver. 8, 9. *It was Ezekiel who saw the glorious vision, which was showed him upon the chariot of the cherubims. For he made mention of the enemies under the figure of the rain, and directed them that went right.* [i. e. He also mentioned the judgments on the enemies of God under the figure of rain, and it would go well with them that went right. It has been objected by learned men, that Daniel is here omitted, where it seems proper to have inserted him, as a Jewish prophet and author, whom Josephus calls one of the greatest of the prophets, and describes as a particular foreteller of good things (Antiq. lib. x.). On this account Mr. Whiston inclines to think, that Daniel is meant and spoken of in ver. 9. For, says he, where does Ezekiel make mention of the enemies under the figure of rain, or what sense is there in that assertion, or how is it peculiar to Ezekiel that he foretold good things to those that walked uprightly? But Daniel made mention of the enemies in that famous dream or vision, wherein he foretold what the enemies of God's people would attempt against them, as also what happiness God would at length bestow on his chosen: he conjectures therefore, that *ἐν ὕψει*, is the true reading, though *ἐν ὕψει* obtains in all the present Greek copies (Addenda to Histor. Memoirs, p. 183). But I cannot altogether approve of this conjecture; for, as to the first inquiry, how the prophet Daniel comes to be omitted by the writer of this book, many probable reasons may be assigned; he might, says a learned prelate, forget Daniel, as he did Abel, Melchisedec, Job, Ezra, and other scripture worthies, the latter of whom was as famous in his generation as Nehemiah, whom he praises. It may be he reserved speaking of Daniel to another place in his book (for he observes no order of time), which he lived not to finish. Or Daniel might at first be numbered with the other prophets by the first composer of Ecclesiasticus; and yet, by reason of the author's imperfect work, or loss of one of his volumes in Egypt, or the translator's unskilfulness, or the transcriber's carelessness, the name of Daniel might be wanting in all the copies (Bishop Chandler's Def. vol. 1. p. 81—85). To these reasons I must add one, which seems to me to carry great weight with it; viz. That Daniel being not reputed and placed among the prophets in the Hebrew code, but among the hagiographa, if our author had intended anywhere to have mentioned him, yet it was not to be expected that he should do it in this very place, because here he follows the order of the books in the Hebrew division, Jeremiah, Ezekiel, and the twelve minor prophets; whereas Daniel is placed between Job and Ezra, of whom, as is before observed, he takes no notice. As to the second inquiry, where does Ezekiel make mention of the enemies under the figure of rain, the margin will answer this, referring us to xiii. 11, and xxxviii. 9. 16. 22, which are sufficiently clear and express. And it is remarkable that the margin there refers us back to this passage of Ecclesiasticus, as explanatory of each other. Nor is it a forced or unusual metaphor to express God's judgments against either Gog or his other enemies, by an overflowing rain or shower. The psalmist, it is certain, uses this figure, when he says of God, that "upon the ungodly he shall rain snares, fire, and brimstone, storm and tempest; this shall be their portion to drink" (Ps. xi. 7). As to the last reason alleged, for adjudging this ninth verse to Daniel, viz. his foretelling good things to come to those who walked uprightly, it may be replied, this is not peculiar to Daniel; for which of the prophets did not foretell the same, though, perhaps, not so eminently, or at so great a distance? On the contrary, with regard to Ezekiel, it may be said, that he stands single in the two following respects, which are both mentioned by our author; 1. That he saw the vision of the cherubim; and, 2. Declared and published the security of the righteous, and the safety of them that went right in the perilous time, when God should visit, by introducing three of the most eminent for righteousness, who should deliver themselves by their righteousness under the severest of his judgments (xiv. 14. 20). This verse, therefore, I presume, may very consistently be referred to Ezekiel, as our translators seem to understand it. It may not be amiss to observe, that instead of "he made mention of the enemies under the figure of rain," the Syriac and Arabic have it, "he made mention of Job;" which I do not imagine to have arisen from a

different reading, but to be another translation of the same reading, because *אויב*, or with the *vau* quiescent *אויב* (like as *אויב* sometimes wrote *אויב*), is either the proper name Job, or Hebrew word for *inimicus*. Hence Mr. Hutchinson's observation, that Job signifies *persecuted*, for *אויב*, *Job*, is the participle passive of the root *אויב*, *inimicitias agere*. Therefore Job signifies one evil-treated by enemies, &c. Then as to the other words, *ἐν ὕψει*, I suppose the Hebrew gave it *שׁוּעַ*, which either signifies *rain*, and is rendered by *ὕψιρος*, Dent. xxxii. 2, or a *storm*, and is so rendered Isa. xxviii. 2, where it has the signification of *procella*, and by our translators called a "destroying storm." If, therefore, the Hebrew was *שׁוּעַ*, it might either be rendered *τῶν ἐχθρῶν*, or *τῶν ἐχθρῶν ἐν ὕψει*, "the enemies in rain," or "Job in a whirlwind," out of which God answered him (ch. xxxviii.), or "Job under a storm," viz. of afflictions. And it is remarkable, that Ezekiel is the only prophet that does make mention of Job; in this he is singular, as likewise in the vision of the cherubim, which are the two points here mentioned. Perhaps the storm means the judgments of God, spoken of in the places where Job is mentioned, as one who should deliver his own soul, &c. So that *אויב ἐν ὕψει* is not unlike *Νῶε ἐν κερῶν ὕψει* (xlv. 17.) and both are joined together by the prophet, as worthy to be delivered in the time of wrath. But how comes Job to be mentioned in this place, and not also Noah and Daniel, who are joined with him in the same passages of Ezekiel? I answer, if the Syriac and Arabic would bear me out in guessing at a mistake in rendering the original, as well in these two names as they do in Job's name, I would venture to conjecture, that *ἀγαθίστου* is the rendering of the original Hebrew *Noah* and *Daniel*; for in both these places of Ezekiel, Daniel is written without the *iod*, *Dan* el, and being mistaken, if so transcribed, for two words, would give another sense; so that *אויב* might signify either the two proper names, and so the Greek might by mistake be, *καὶ ἀγαθίστου τῶν εὐθύνωντας ὁδοῦ*; instead of *καὶ τῶν Νῶε, καὶ τῶν Δανιὴλ, τῶν εὐθύνωντων ὁδοῦ*; or as *αὐτὸς* signifies *requisite*, the rendering might be, as is the sense of our version, *Et requiem adjudicavit ad dirigentes vias suas*. Could this be admitted, how apt it would be in this place I need not say. I shall only add, that if this conjecture, for as such only it is proposed, might be allowed, the passage would be pretty clear; whereas, as it now stands, it is indeterminate, and liable to many objections.

Ver. 10. *And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place; for they comforted Jacob, and delivered them by assured hope.* [See note on xvi. 12. The author having mentioned Isaiah, Jeremiah, and Ezekiel, speaks here of the twelve minor prophets, as they are called, who completed the Old Testament canon. These too in their respective times promised the Jews, with great assurance, that deliverance which they looked and prayed daily for at the temple; and successively comforted them, that God would perform or confirm his mercy with them, and deliver them at his own good time. This comfort expressed in the twelve prophets could be no other than the redemption by the Messiah, because three of the twelve that promised it lived after the return from Babylon, to which some would apply this and the like passages, and yet after that return they foretold it as a thing still future. The Jews expected it as a happy event yet to come, and prayed for it in the days of Simon the high-priest; i. e. near the days of Alexander the Great; and the writer of this book renews the petition, that God would make the time short for the accomplishment of their deliverance, xxxvi. 8 (see Bishop Chandler's Def. p. 44). From the mention of the twelve prophets here it seems manifest, that the canon of the sacred books was already made, when this tract of Ecclesiasticus was composed, and their prophecies collected and digested into one body or small volume, and that the Old Testament was in the same order that now it is, with respect to the prophetic writings at least (see Du Pin's Hist. of the Old and New Testament).

Ver. 11, 12. *How shall we magnify Zerobabel? Even he was as a signet on the right hand. So was Jesus the son of Josedec: who in their time builded the house, and set up a holy temple to the Lord, which was prepared for everlasting glory.* [The former of these was governor of Judah, or viceroy of the province of Judea, and the latter high-priest at the time of the Jews' return from the Babylonish captivity. To these was recommended the direction and superintendency of rebuilding the temple; to these the prophets Haggai and Zechariah address themselves, encouraging them and the Jews under their conduct to go on with the

great design by a promise of God's assistance and protection, and an assurance that the glory of that house should be superior to that of the former. They readily obeyed, finished, and perfected the temple, and restored the public worship of God, and prepared and fitted it for everlasting glory; i. e. according to Calmet, à son éternelle gloire, for the Lord's everlasting glory, and not of the builders', as Grotius explains it; or rather, fitted this second temple for the King of glory to come into it, for the appearance of the Messiah in it; in which consisted principally the glory of this latter house. These chiefs are the two anointed ones, referred to Zech. iv. 14, and are said by this writer to be "signets on the right hand;" i. e. near and dear to God, as having the care of his people and church, and commissioned thereto by his signet or authority. Both Zerubbabel and Joshua the high-priest were figures of the Messiah, or Jesus Christ, the governor and high-priest of the Christian church, the true temple or house of God.

Ver. 16. *Sem and Seth were in great honour among men.*] All the versions except ours put Seth before Sem, and indeed such an order is necessary in point of time, for Seth was the father of the righteous before the flood, as Sem was after it. The Syriac and Arabic versions insert Enos after Seth; and there seems to be good reason to place Enos among these worthies, for he was the first man that was celebrated for piety, and began to call upon the name of the Lord, and therefore he was named Enos, i. e. a true man, as if there had been no true man before him in that generation, because there was no pious man. Anciently there were a set of men called Sethians, who derived their name from this patriarch, and maintained that he too, as well as Enoch, was translated without seeing death; but the church condemned these as heretics.

And so was Adam above every living thing in the creation.] Adam had the honour which belonged to no other, of being created immediately by the very hand of God himself, of being constituted by him lord of the creation, and endowed with higher faculties and greater intellectual powers; and, above all, of being born in a state of innocence and spotless purity; so that he could truly boast of having God for his father in a higher sense than any of his posterity. All others are by lineal descent, and from men like themselves, and bring into the world with them sin, corruption, and hereditary guilt. The ancient fathers gather, that Adam was much more in favour with God than any of his sinful seed, from God's walking in the garden in his presence, and his hearing his voice there; from whence they conclude, that, before the commission of sin, God appeared to Adam in a bodily shape, and like a friend spoke to him mouth to mouth. Nothing can be closer or more worth observing than what Philo says of Adam, Ὁ ἕνεκα εὐγενείας οὐδέτις ἀνθρώπων εὐκρίτος, κ. τ. λ. Cui mortalitas neco hac nobilitate conferendus est; qui in corpoream statum Dei manibus affabrè formatus est, summo artificio; animi verò dignitate adeptus est à Deo, inspirante divina virtutis tantum quantum mortalitas natura potuit capere. Præstans adeò nobilitas, ut nulla alia quævis earum, quæ illustres nominantur, in comparationem venire potest, &c. (Περὶ εὐγενείας). See also more to the same purpose, De Mundi Opificio.

CHAP. L.

Ver. 1. *Simon the high-priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:*] We find in the Jewish history two Simons, sons of Onias, both high-priests, but at times very distant from each other; the first was Simon the Just, so called for his great piety towards God, and for his good-will and benevolence to the children of his people (Joseph. Antiq. lib. xii. cap. 2). The second is mentioned likewise by the same historian (ibid. cap. 4), and is the same high-priest, who in his great zeal opposed Ptolemy Philopater's entrance into the sanctuary (3 Macc.). Learned men are divided which of these the author here speaks of. Grotius, Bossuet, and Calmet, contend for the latter; Eusebius, Jansenius, Corn. à Lapide, Drusius, Badwell, and the very learned author of the Discourse concerning the age of the Two Sirachides, hereto prefixed, are for the former, whose opinion is supported by the following reasons:—1. The great character here given of Simon, with which agrees the testimony of Josephus, who says nothing in honour of Simon II. 2. Simon the Just was contemporary with this writer, for he mentions him as officiating, and takes particular notice of the gratefulness of his performing the service, ver. 11, 12, and was himself then probably about ten years old. 3. The author manifestly speaks of a Simon then dead, for he mentions what he did in his lifetime, ver.

1, particularly his good deeds for the house of the Lord, and the offices thereof; but the pontificate of Simon II. was at a good distance from the time of this writer, and will suit better with that of the translator.

Ver. 3. *In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass:*] In, or rather before, the tabernacle of Moses, there was only a laver or kettle; afterward, when the Jewish church was in its flourishing and settled state, Solomon enlarged it to be a brazen sea, or cistern, 1 Kings vii. 23. It is affirmed by many writers too hastily, that in the second temple there was no proper ark, no throne encompassed by cherubims, no visible glory, no molten sea. However the learned may determine the three former particulars, there seems great reason to conclude from the words of this writer, that there was a molten sea (see 2 Chron. v. 12). In the catholic church of Christ, as represented in the book of Revelation, there is a sea of glass, like crystal, infinitely more precious and beautiful than either of those in the Jewish temple, or any thing made of metal (see Daubuz. in Apoc. cap. 4.)

Ver. 7. *And as the rainbow giving light in the bright clouds:*] Ὡς τόσον φωρίζων νεφέλας δόξης. I would rather render, "As the glorious bow shining in the clouds," or, "As the rainbow enlightening the clouds with glory." One cannot help observing, what pains this writer takes, from ver. 5 to 12, to set forth the graceful presence and august appearance of this favourite high-priest; he searches heaven and earth for comparisons to illustrate the piece; whatever is either grand, magnificent, beautiful, precious, or lovely, is introduced upon the occasion. The sun, moon, and stars, in their greatest lustre and perfection, are all made to assist in their turns. The glorious bow on high, as well as the variegated flowers beneath, lend their colours. The gold and superb ornaments of the temple, the odoriferous incense and holy fire on the altar, the rich vases, &c. meet to reflect honour on him. In short, the works both of nature and art, the most curious and valuable in their kinds, are borrowed, either to express the superior dignity of his person, amidst his surrounding brethren, like a tall cedar; or the perfection and glory of his pontifical apparel, as if, when he put on the robe of honour, in "his long garment was the whole world," as the book of Wisdom expresses it (xviii. 24).

Ver. 15—19. *He stretched out his hand to the cup, and poured of the blood of the grape, he poured out on the foot of the altar a sweet-smelling savour unto the most high King of all. They shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High. Then all the people together lasted, and fell down to the earth upon their faces to worship the Lord God Almighty, the most High. The singers also sang praises with their voices, with great variety of sounds was there made sweet melody. And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.*] The eighteenth verse seems out of place here, it should follow the sixteenth, and the whole will be better connected. While the sacrifices were offering, which was the first part of the temple-service, the priests with trumpets, and the Levites with musical instruments, and the singers, together with the people, joined their voices and sang psalms to complete the harmony. We find that David and Solomon appointed singing and trumpets at the time of sacrificing (1 Chron. vi. 31. xvi. 7), and that Ezra restored this custom after the return from the Babylonish captivity (Ezra iii. 10, 11), and the same continued in after-ages. But at the time of incense there was kept silence, the people praying to themselves (Luke i. 10). We have here a distinct and clear description of the manner of the people's praying without, whilst the priest offered the sweet-smelling savour of incense within: for at the time when the priest offered incense in the sanctuary, the people were left without in the atrium Judæorum, praying for the pardon of their sins, every man silently apart for himself. This seems likewise to be referred to by the half hour's silence in heaven. Rev. viii. 1, which is set down there, to point to the time of the priest's being gone in, to offer incense, or the odour of sweet smell. I see no necessity, with Calmet, Bossuet, and others, to apply the description here particularly to the high-priest's officiating at Ptolemy Philopater's solemn sacrifice in the temple: it is as applicable to the high-priest officiating upon any other solemn occasion; nor can a true synchronism be preserved according to that interpretation.

Ver. 20, 21. *Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give-*

the blessing of the Lord with his lips, and to rejoice in his name. And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.] When the solemnity of the Lord was ended by the incense being offered, the high-priest came back and pronounced the εὐλογία, or benediction. The form of the solemn blessing with which the priests dismissed the people by God's especial order was this, "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and give thee peace" (Numb. vi. 22). And lest any one should think too slightly of this blessing, because pronounced by a mortal like himself; it is added, Numb. vi. 23, "I the Lord will bless him," and therefore properly called here, "the blessing of the Lord," by the priest's lips; showing that the effect of this blessing does not depend upon man, but upon the ordinance of God, from the mouth of his own minister, whom he hath appointed to bless in his name (Deut. xxi. 5), and whose blessing he hath promised to confirm. We see from this passage that, when the Jews received the blessing from the priest, they received it kneeling, or bowing down their heads. In the primitive times it was customary for the deacon (to prepare the people the better for it) to call out immediately before the time of the blessings, in such words as these, "Bow down to the blessing" (Chrysost. Liturg.). The blessing of the bishop or priest was so highly esteemed in the primitive times, that none durst go out of the church till they had received it, according to the councils of Agatha (can. 31), and that of Orleans (can. 22).

Ver. 22—24. Now therefore bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and doleth with us according to his mercy. He grant us joyfulfulness of heart, and that peace may be in our days in Israel for ever: That he would confirm his mercy with us, and deliver us at his time! We may learn from this short prayer of the wise man, how to compose and regulate our own; we should acknowledge God therein to be omnipresent and almighty; that ever since we were born, we have been preserved by his good providence every day, hour, and moment; that it is an instance of his great mercy to us thus to be mindful of our preservation and being, having nothing in us but sin, and nothing due to us but punishment. The conclusion of this prayer seems to contain more than a request for peace and temporal blessings; it relates to and manifests this writer's and his countrymen's impatience for the Messiah, and their earnest wish that God would speedily send the blessing of all men, to "perform the mercy promised to their forefathers, and remember his holy covenant" (Luke i. 72). For it was the constant prayer of the Jews, both before and under the Messiah, that God would hasten the blessings hoped for and expected by them, and that he would make the time short; and it is still their form in the synagogue to say, "in our days," i. e. quickly, when they pray for the blessing of the Messiah.

Ver. 25. There be two manner of nations which my heart abhorreth, and the third is no nation: It is to be observed, that the two nations here referred to are not to be taken exclusively, and in opposition to the Jews; but as gens among the Latins is sometimes taken in a very limited sense, to signify no more than a family or kindred, so here δύο ἔθνη, "two nations," may signify two parts or cities of Palestine, as it had several divisions; and Samaria is probably one of them. Our translators, by rendering δύο ἔθνη, "two manner of nations," seems to guard against understanding them strictly as such. The author will not allow the third to be any nation, because of the great mixture of all sorts of people among them; he means the Cutlites or Samaritans, who dwelt at Sichem, whose ancestors the king of Assyria sent thither; for when the Assyrians carried away captive the ten tribes (2 Kings xvii. 24), they placed strangers in the chiefest part of the country, viz. Samaria.

Which my heart abhorreth.] The schism of the ten tribes was the first rise of the extreme aversion the Jews had for the Samaritans, Samaria being the metropolis of the kingdom of Israel, and set up in a manner as a rival to Jerusalem, as the temple on mount Gerizim was to that of Solomon. The hatred of the Jews against the Samaritans was likewise much increased by the opposition these last made against the former on the return from the Babylonish captivity, both in the rebuilding of the temple and the repairing the walls of Jerusalem (Ezra iv.). On these accounts the disputes and animosities between them rose to the greatest degree imaginable (see Joseph. Antiq. lib. xiii. 6. 18). The scriptures and the Jewish records acquaint us, that the jealousy and averseness between the two were so

great that they would have no converse together, nor show any act of kindness to each other; and that this hatred was very ancient, appears from hence, that when the Jews would express their utmost aversion to our blessed Saviour, they said, "Thou art a Samaritan, and hast a devil" (John viii. 48); as if to be a Samaritan, and have a devil, were things of equal reproach. If the Jews hated the Samaritans, the Samaritans were equally fierce in showing their resentment against the Jews upon all occasions, as is plain from Luke ix. 53. Jesus going one day to a village of Samaria, the inhabitants would not receive him, because his face was as though he would go to Jerusalem. Josephus instances in many affronts and injuries offered to the Jews, as they passed through the country of the Samaritans to their solemn feasts at Jerusalem (Antiq. lib. xviii. xx. cap. 5). The same is also evident from what the woman of Samaria, or rather from what St. John in a parenthesis, says, viz. that the Jews have no dealings with the Samaritans (iv. 9), which some have extended so far as to exclude all manner of civil intercourse, even the asking or giving one another a glass of water, and that the answer to her was an insult upon our Saviour out of an ill-natured joy and satisfaction, to find a Jew forced to beg a little water of her. It may seem somewhat strange, that this writer, who has delivered such excellent precepts of morality and instruction in this book, should be so uncharitable and ill-natured at the conclusion of it, as to declare, that he hates such and such nations from his heart. Calmet, in answer to this, says, that the author does not here declare that he himself hates any in particular, but that he judged these people, from their inveterate malice against the Jews, to be their greatest and most dangerous enemies, and as such to be disliked and shunned by every true Israelite.

Ver. 26. They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.] Some have fancied that the Samaritans are spoken of in the first and last part of this verse; and indeed, one would be apt to think, by what Josephus says, that Samaria and Sichem were one and the same city, since that historian places Sichem on mount Gerizim, and calls it the capital of the Samaritans (Antiq. lib. ii.). But the most exact geographers make Samaria and Sichem to have been two different cities. However this be, it is not probable that our author should mean the same people in both places, or that, mentioning three nations whom he disliked, he should name the Samaritans twice in so short a compass, though we should suppose him tinged with the national hatred to that people. I rather therefore incline to Drusius's learned conjecture, that the true reading here is, ἐν ἕξει Σηρίμ, those that inhabit mount Seir, i. e. the Idumeans, Qui sedent in monte Seir; so that the three nations, or rather the three-particular sorts of people that he is offended at, are now clear and distinct, viz. the Idumeans, who inhabit mount Seir; the Philistines, who were continually at war with the Israelites; and, lastly, the inhabitants of Sichem, i. e. the Samaritans, whom he undervalues, and scarce allows them worthy of the name of a people, either because they were a mixed multitude, or were apostates, and held many erroneous tenets, and particularly favoured Sadducism.

CHAP. LI.

Ver. 1. Jesus, son of Siroch.] The author of this book finishes his work with a prayer or hymn (see first Prologue), from which we learn many particulars relating to his life; as the dangers he met with, the favour of God in delivering him, his travels for the acquisition of wisdom, his application to and success in it, and his earnest exhortation to the study of it, which we meet with likewise in the body of the work, which is no improbable reason that this prayer also belongs to him. It appears from it that he was brought in danger of his life before the king on an unjust accusation, probably a charge of some offence against the state; but whether it was before a king of Syria or Egypt that he was accused is uncertain. Such as understand the accusation here referred to of the grandfather, differ greatly in point of time when it happened, some placing it so early as in the reign of Ptolemy Lagi, others so late as that of Ptolemy Epiphanes; however this be, most probably this ill usage was the occasion of his passing into Egypt, where he spent the latter part of his life and wrote this work, and here it was his grandson is said after to have found his writings. Grotius contends that this chapter, and the last three verses of the foregoing, were wrote by the grandson, Jesus the translator; and with him agrees Dr. Prideaux in both these particulars,

who assigns the incident of the accusation to the reign of Ptolemy Physcon, whose cruelty inclined him to bring any one, and on the slightest occasion, into danger of his life, that came into his power (Connex. tom. ii. b. v.).

Ver. 10. *I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.* When the proud or wicked have most power and authority, that is said to be their time. Thus our Saviour says to the chief priests and the elders, and those that came to apprehend him, *Αὐτὴ ἕμῶν ἐστὶν ἡ ὥρα*, "This is your time" (Luke xxii. 53). Most of the interpreters observe, that the second person in the Trinity is here plainly distinguished from the Father. A very pious and learned prelate says, that the author speaks as plainly here of our Lord Christ as David did when he said, "The Lord said unto my Lord," Ps. cx. 1, to which probably he alludes, and plainly gives us to understand, that not only the prophets, but all God's faithful people in those days, believed the Lord, the Almighty God, to be the Father of one who was himself also "the Lord," and in a peculiar manner *their* Lord and Saviour; and that in their prayers they had a respect unto him, and prayed in his name, calling upon *the Lord* as the Father of *their Lord* Christ, Matt. xxvi. 63, John i. 49, and so expecting only to be heard upon his account and for his sake who was promised by the name of "the Lord," Dan. ix. 17, for Daniel prays in his name as plainly as we do now, saying, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary, that is desolate, for the Lord's sake;" i. e. for the Lord Christ's sake, for no other Lord can possibly be meant there (Beveridge's Serm. vol. iii. p. 205). Grotius will have *Κύριον* to be an interpolation from some officious Christian hand, and makes the reading only to be, *ἐπεκαλεσάμην Κύριον πατέρα μου*, κ. τ. λ. Calmet reproves him smartly for his suspicion, and determining so magisterially in the point; and observes, that errors propagated under so great a name are the more dangerous, and that an opinion, grounded on so little reason as this is, ought to be exposed, and the truth thereby vindicated. Nor is Bossuet more favourable to this critic on the same account; he allows him to have excelled in grammaticis, in historicis sæpè etiam in moralibus; but thinks

him not altogether orthodox, and therefore advises such as consult him, ut cum adjutore, non ducem, non magistrum habcant (Com. in loc.).

Ver. 28—30. *Get learning with a great sum of money, and get much gold by her. Let your soul rejoice in his mercy, and be not ashamed of his praise. Work your work betimes, and in his time he will give you his reward.* The advice is, ver. 25, "Buy her for yourselves without money," which is not inconsistent with what the author directs here. The sense of both connected together seems to be, That diligence alone will make a considerable progress in wisdom, and procure a large share of it: that the value of it is so inestimable, that no expense should be thought too great for the obtaining it; and should ever so large a sum be laid out in the way of education, and for the purchasing the necessary help towards learning and improvement, whatever it may cost is not to be repined at, for she will sufficiently repay the charge; "for all good things come together with her, and innumerable riches in her hand" (Wisd. vii. 11). The advice is not unlike that of Solomon: "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding" (Prov. iv. 7). Let the pleasing reflection of the many benefits and advantages proceeding from her encourage your pursuit (so Grotius expound *ἔλεος*, reading likewise *ὀψιὰς*); nor be ashamed at any time, or repent of your fondness and affection for her. Our translators, more agreeably to the Greek, understand it of the mercy of the Lord: and so Calmet renders; and the Geneva version, very explicitly, "Let your soul rejoice in the mercy of the Lord;" which, it must be confessed, introduces the next and last verse better; the sense of which is, Labour to obtain true wisdom, and to work the work of God and of your own salvation early in life; and when the time of recompense shall come, wherein God will reward the improvement of men's talents, you shall have the happiness to reap the blessed fruits of righteousness, and to find that "your labour will not be in vain in the Lord." In a word, the author finishes this work as Solomon does his book of Ecclesiastes; and the "conclusion of the whole matter" is this,—"Fear God and keep his commandments; for this is both the glory and happiness of man."

THE BOOK OF TOBIT.

The authors of the books of Tobit and Judith, and the rest of that order, were no prophets inspired by God to write his authentical scriptures. They who first put these deutero-canonical, or ecclesiastical books into the bible, did not thereby intend to make them equal to the books of Moses and the prophets, but only to recommend them unto the private and public reading of the church, both for the many excellent precepts and examples of life that be in them, and for the better knowledge of the history and estate of God's people, from the time of the prophets to the coming of Christ.—*Bp. Cosin's Scholast. Hist. of the Can. of Script.* cap. 19.

Libros Tobit, Judith ad Synedrium Alexandrinum delatos fuisse plusquam probabile est. Si fuerint antem delati, tunc in examen vocati; si in examen vocati, tunc approbati, vel reprobati: si reprobandi, aut rejecti, tunc procul dubio non accepissent hos Christiani: sed hos acceperunt Christiani; imò acceperunt etiam ex Judaismo ad Christum conversi, seu potius hos prius receptos Christiani facti non rejecerunt—rejectos a Synedrio isto (cujus res hæc erat) non fuisse, ac damnatos, citra omnem est controversiam: receptos fuisse ac comprobatos verisimile est valdè.—*Grabe's Prolegom.* cap. 1. tom. ii.

TO THE RIGHT REVEREND FATHER IN GOD,
THOMAS,
 LORD BISHOP OF OXFORD.

The following sheets, part of a larger work, which his Lordship has been pleased to favour with his encouragement, and occasionally with his illustrations, are with all gratitude humbly inscribed,

by his Lordship's
 Most dutiful and obedient servant,
RICHARD ARNALD.

PREFACE.

BEFORE I proceed to speak to the book itself, its original language, and by whom wrote, at what time, and on what occasion, its several versions, and their agreement, it seems necessary, in the first place, to consider the nature of it, and to examine, and if possible settle, this fundamental point, viz. whether it be absolutely a real history, or how far it may be considered and allowed as such.

Many and especially some of the moderns, contend that this book does not contain a true history; that there is too much of the marvellous and supernatural to be accounted for as historical fact; and that the whole is a pious fiction, wherein, under borrowed names, is given a pattern or image of a good father, and an obedient and dutiful son; in what manner God rewards the practice of good works even in this life, and especially the care of burying the dead; and the superintendency of his ministering angels over such as shall be heirs of salvation. But even considered in this light as fiction (an opinion which I cannot by any means subscribe to), it should not be represented as lying fiction, but rather like the invention of a Xenophon or a Homer, to which last Dr. Prideaux indeed compares it, and the most exceptionable parts, as so many studied ornaments to an instructive narration: a narration (for fable I cannot consent to call it) founded on historical truth, but dressed up in some particulars, perhaps with improvements, to dignify and set off the story, which have in them at least poetic truth; i. e. what agreed with the current notions of the age, or was thought

an allowable embellishment (and may not the figurative and miraculous parts be innocently considered in this light?) to make it read with more delight, or remembered with more ease.

Moral fictions are very different from forgeries and falsehoods. Xenophon's Life of Cyrus, to which this of Tobit has been resembled, is one such, amongst many others, of heathen writers; and possibly many pieces in the early times of Christianity were such, which have coarser names injuriously given them. Telemachus bears a distinguished rank among those of the present age, and neither the more ordinary facts, nor the miracles related in it, are considered as lies, though they are not true. The eastern writers make more free with the marvellous in such composition than we of the west do; and what they have at any time wrote of this sort agreeably surprising, is rather to be excused, if not commended, for the improvement, or at least amusement designed us, than condemned for the want of veracity. Of this sort are the Arabian Tales, which is really an Arabian performance; and though it abounds with bold flights, according to their figurative manner of writing, yet ought not, I conceive, to be charged with want of truth. In like manner, though we cannot perhaps vindicate the whole of this history as real fact, and its embellishments have a near conformity to the theology then in vogue, so as to give some umbrage to a reader, who will not be so candid as to acknowledge with St. Jerome, *Multa in scripturis sacris dicuntur juxta opinionem illius temporis, et non juxta quod rei veritas continebat* (in Jer. cap. xxviii.); yet it may be sufficient for the present purpose, that the historical ground-plot is true, whatever may be said as to particular passages in it. Amongst the most exceptionable of these, the continuance of angels for several days with particular persons of no extraordinary note, and seemingly on no very important occasions, and under disguise too, and being what we have no instance of in genuine scripture, has been most insisted on and objected to. But if we consider the stories of Raphael and Asmodeus in an allegorical view, as representations of the doctrine of good and bad angels allowed to every person, the one as a guardian, the other as a tempter, the objection will be greatly weakened, if not wholly vanish. They are both words of Hebrew original, and, ac-

ording to their primitive signification, might possibly be adapted by the writers to their characters in the history. And should any one conjecture that Tobiah, the Chaldee name both of father and son, was invented to express the good man of God, טוביה, and his wife Anna, his vexation, from אנה, *afflixit, respodit, clamavit*, it would not perhaps be any forced or unnatural interpretation, nor altogether to be disapproved of. Not that I mean hereby to insinuate, that these are not proper names, or to weaken the evidence of their real persons, or that they acted their parts only dramatically.

What ancient works were designed as dramatical, and what as historical, must be judged partly by internal characters, partly by the opinions originally entertained of them. By internal characters, I would understand such notes or marks by which the reality of what is related may be discovered and ascertained, as, personal facts, the time when done, where performed, and on what occasion, and their being recorded and transmitted by the actors themselves, all of which circumstances declare in favour of Tobit's being a true history. In it we have his genealogy or pedigree, the place of his nativity, the time in which he lived, his condition of life and employment; his family, his captivity, poverty, blindness, his recovery from it; his age, death, and place of burial; all which are personal circumstances, and are expressly mentioned. We have also his behaviour and moral conduct set down in the different states of life, particularly under his misfortunes. In him we have a perfect model of private life, and all the virtues and duties of that condition seem united together. We see in him a firm resolution to stand upon his guard against the contagion of ill example from his infancy, an equality of mind in the different situations of life, a generosity in the time of his plenty to succour the distressed, and lend even large sums of money without interest; a patience in supporting even an extreme poverty, not only without murmuring, but with thanksgiving: an invincible courage in the exercise of works of mercy; a gentleness in bearing with contradictions at home; a firm confidence in God under the severest trials: a constant care in training up his son, as well by his example as by his instructions, in the fear of God, in doing justice to his neighbour, and showing compassion to the poor; and lastly, a lively and fixed expectation of future blessings, and an assured hope of the promises made to Israel, which supported and comforted him under the greatest afflictions; and these he reminds his fellow Jews of to excite their trust in God and the belief of his prophets for the fulfilling of those things which were yet behind (see Rollin's *Belles Lettres*, vol. iii.): a character resembling that of holy Job, in almost all the particulars, whose history, like this, has been misrepresented likewise as purely dramatical. But if, where such express circumstances of real historical facts appear, a strong conceit shall be allowed wantonly to turn all into parable, there must be an end of the certainty and reality of all history. By the same right and with as much justice every author, sacred or profane, might be made to be or speak any thing, which fancy invents or caprice dictates, and to take his turn upon the stage to act a part of some drama. Might not the history of our first parents be made to open the scene? But when enigmatically represented, as some bold spirits have of late attempted, what a forced and unnatural appearance does it make! The story of the brazen serpent, and the surprising cures wrought even by the sight of it, on those bitten by serpents, with that of Gideon's fleece, what a scope might

they give to a teeming fancy! The like might be said of the history of Samson, where one meets with a number of facts so extraordinary, that they might seem incredible, were they not warranted by the testimony of the Holy Spirit. To say nothing of the three hundred foxes tied tail to tail, as it is a mistake, I conceive, of our version, the great number slain by him, even a thousand Philistines, with no other arms than the jawbone of an ass, an instrument very unusual and unpromising for so great a slaughter; the surprising flow of water from that jawbone for his refreshment; the ponderous gates of a city carried away on his shoulders to the summit of a hill;—these, and other the like actions, of which that history is full, are so extraordinary, that, should jealous and suspicious persons, who cannot persuade themselves to believe any thing that surpasses the ordinary course of nature, but employ the like ingenious torture, might not these too be metamorphosed into enigma and parable? At this rate, the history of Esther may become also a tragedy: for the sudden and astonishing revolutions, the hasty and precipitate changes, recorded there, brought about almost in a few hours, beyond all observations and precedents in story, may possibly be represented, rather to carry the air of a tragedy, than to contain a real historical event, especially as it is not agreed who Ahasuerus certainly is, nor in what time that history is to be placed. What I have urged in defence of the history of Tobit, particularly the latter instance, is equally applicable to that of Judith, which Grotius and other learned writers have represented likewise as parabolical, and may serve to show what a warm, unrestrained fancy *might* attempt. But if to attempt to weaken and explain away, by enigma and parable, the credibility of these, or any parts of scripture, is rashness and presumption, to say no worse of it, why should a like liberty, with regard to either of these deuterocanonical pieces, as they were anciently called, be thought allowable, which carry in them the strongest marks of their being real histories?

The other way I mentioned, by which ancient works designed as historical might be distinguished, was the opinion originally entertained of them. With respect to the book of Tobit, it is certain that the Jews had all along a great regard for it, that they read it, and looked upon it as a true history of this particular family at least, and compiled from the memoirs remaining with it; and though they did not receive it into their canon, as they did none not wrote in Hebrew, or not extant before the time of Esdras, yet they admitted it into their *Hagiographa*: see Grot. *Præf. in Tob. et Sixt. Senens. in Bibl. lib. viii.* where it stands placed in the Alexandrian MS. and the best editions of the LXX. The ancient Christians, who confined themselves to those books which the Jews acknowledged, for the same reason admitted not this book into their canon, but still they paid a great regard to it as an instructive manual. Polycarp, Clemens Alexandrinus, Chrysostom, and other fathers, frequently quote and refer to it; and St. Ambrose has a whole treatise on it. We may be assured that persons of their nice discernment would not have spent their learned labours on it, nor made use of its authority, if it had been a mere drama, a parable, or an entertaining fiction only; nor have recommended the principal person in it, as a pattern worthy of imitation for his many virtues, if the character had existed only in imagination. Several councils, as those of Carthage, Florence and Trent, have even made this book canonical; but though this is carrying matters too far, it shows however their sentiments of its value. They would

scarcely have taken into their canon a romance, or a fable, however instructive or piously designed.

I shall next consider the original language of this book: it is generally agreed, that it was first written either in Hebrew or Chaldee, though the original cannot now be found. P. Fagius contends for the former, and that the original was what he saw at Constantinople; but many learned men are of a very different opinion, and think that to have been only some later version, probably made from the Greek (see Huet. *Demonst. Evang. prop. 4, Fabric. Biblioth. Græc. tom. ii*). It is most probable that it was wrote in Chaldee, which was the language of that country where Tobit was a captive. St. Jerome, having met with a Chaldee copy, employed a person that perfectly understood that language to render it into Hebrew, which himself, at the same time, translated into Latin, and his translation is that which we have in the Vulgar Latin edition of the bible. The book, itself, is supposed to have been wrote, the former part of it by Tobit himself, and the latter, almost to the conclusion, by his son Tobias; but there is no certainty of it: at least it is thought, that they left behind them memoirs of their family, and such materials as a Chaldee author afterward digested into that form in which we now have it. A late writer surmises it to be the work of some Babylonian Jew in particular (Whiston's *Sac. Hist. vol. i.*). And indeed Calmet observes, that the name Raphael, which is found no where but in the book of Tobit, is of Babylonish extraction. However this be, the design of the book, when or by whomsoever wrote, was certainly commendable and good; it appears to be not so much to preserve the memoirs of a single religious family, as from the example of so good a man, exercised with a sad variety of misfortunes, and yet rising superior to them, through an assured hope of the promises made to Israel, to comfort the Jews under their captivity, and by a prospect of future blessings, to alleviate their present afflicted condition.

As to the several versions of this book, besides that of Jerome's above mentioned, there is a Greek one much ancients, for we find it made use of by Polycarp, Clemens Alexandrinus, and other fathers, who were before him; and from this the Syriac version

is supposed to have been made, and the English one which is at present used; for Coverdale's was apparently from the Vulgate. It is uncertain by whom the Greek version was made; that it was after that of the LXX. appears from viii. 6, which is manifestly transcribed from thence: nor can it any more belong to Theodotion, because Polycarp quotes from it long before that translator: it seems rather the work of some Hellenist Jew, probably one of Alexandria. The Hebrew copies of this book are thought to be comparatively of modern composition, and to have been made by Fagius and Munster, whose names are prefixed to them: that of Fagius approaches nearest to the Greek, and seems more pure and correct; the other, some have suspected to have been done from the Vulgate. The Latin and Greek copies vary extremely, each having some particulars which are wanting in the other. Hence some have surmised, that the history of Tobit was written twice; once more large and fully, which the Vulgate is thought to follow; and once succinctly, which the Greek copied from, or in the form which we at present have it; which if true may account for the variations mentioned. Thus much however should be observed, that the preference should be given to the Greek. As Jerome himself did not, as he acknowledges, understand Chaldee, the substance of his version was either dictated to him by some learned Jew, upon whose skill and sincerity he must depend, or, which seems not improbable, was the translation of a translation, and consequently, as Huetius observes, *Hinc alienum aliquid et adventitium huic adhæsisse par est suspicari* (*Demons. Evang. prop. 4*).

If by comparing carefully these several versions together, and critically examining the Greek text in particular, I have been so happy as to throw a new light upon passages otherwise obscure, and if I may so speak, have helped Tobit's blindness; if the solutions which I have offered of the objections made to this history, shall in some measure contribute to clear difficulties, remove prejudice, and silence profane and low railery, and thereby to justify the wisdom of our church in the public use of it, I shall answer my design in engaging in this work, and think my labour not misemployed.

A DISSERTATION

ON

THE DEMON ASMODEUS.

TRANSLATED FROM CALMET.

It is very surprising that the holy scriptures, which speak so often of good and evil angels, their appearing, and the supernatural and miraculous works performed by them, should mention so little of the nature, power, functions, qualities, glory, subordination, and the manner of acting, of these spirits, whom we look upon as the chief of the works of the great Creator, the most excellent productions of his power. All that we find there concerning them may probably be reduced to these heads, viz. that there are both good and evil spirits; that the former continue in a state of glory, because they preserved their innocence, and persevered in a dutiful submission to their

Creator; that the latter, being elated with pride, by rebellion forfeited their first estate, and are reserved in everlasting chains under darkness, suffering the vengeance of eternal fire; that they employ themselves in exerting their rage and malice against mankind, to draw them into the same condemnation and unhappy condition to which they are reduced themselves: that good angels are God's ministers sent on gracious errands, and for the purposes of mercy and loving-kindness; and evil ones are the executioners of his justice and vengeance: that among devils as well as among angels there is a certain subordination, the conditions of which are unknown to us; that they act

upon bodies and spirits in a manner yet more incomprehensible to us: that every kingdom has its angel which presides over it, and every one of us a guardian angel, which watches for our good and preservation, and is assisting in the great business of our salvation, if we ourselves do not oppose their kind intentions, and frustrate the mercies and good-will of God towards us.

But even in that which God has been pleased to discover to us, how great is the obscurity, and how many the difficulties! Angels and devils are almost always represented as corporeal. Most of the histories, which make any mention of them, have rather the air of fiction and romance than of true history. Let us examine, for instance, the account given of the temptation of Eve, and that of the angel's appearance to Balaam and his ass, the history of the demon Asmodeus before us, Satan's tempting of Job, and the blessed Jesus himself in the wilderness: are not these instances more likely to increase our doubts and multiply difficulties than to dispel or remove them? God seems to have designed thereby to put bounds to our curiosity, and to turn away our attention from such matters, the knowledge of which is not so necessary for us, in order to employ the whole capacity of our minds upon more important subjects, and which have a nearer and more direct regard to our true and essential interests.

The ancient Jews before the captivity of Babylon do not seem much to have concerned themselves in their inquiries about angels: we do not any where find that they paid any sort of worship, either true or false, superstitious or otherwise, to them. It was not, by their own confession, till they came into Chaldaea, that they learned the names of Michael, Gabriel, and Raphael, and that there were seven principal spirits before the throne of God. Nor was their knowledge more perfect with respect to evil spirits: the name *Satan*, which we sometimes meet with, is general, and signifies an *adversary*. Beelzebub is the name of an idol. Isaiah (xiv. 12) mentions *Lucifer*; but that means only the morning star, and when applied to the devil, it must be only figuratively. Asmodeus seems to be the first proper name of the devil that we meet with in scripture,* and yet there is room to doubt whether this be really a proper name; as we may understand the passage of Tobit, iii. 8, in this manner, viz. the evil angel, the destroyer, killed her seven husbands. But indeed it must be confessed, that the natural sense of that place rather leads us to understand Asmodeus as a proper name. The Greek reads, "Asmodeus, the evil spirit;" Prosper styles him "the most wicked;" and Munster's Hebrew copy, "the prince of the devils."

Amongst the many etymologies of the name of Asmodeus, one cannot fix upon a better than that which is derived from the verb *schamad*, which signifies "to ruin, to destroy, to exterminate, to make desolate," &c., titles which belong but too truly to the devil, whose principal aim is to ruin souls, to destroy works of piety and virtue, to overthrow good intentions, and to oppose all the gracious and merciful designs of God our Saviour towards us; in a word, who glories in mischief, and employs his power to make men wicked and miserable, and to spread discord, confusion, and disorder through the world. St. John (Rev. ix.) mentions an evil angel, whose name in the Hebrew tongue is *Abaddon*, but in the Greek *Apollyon*, and in Latin, *Exterminans*. It seems to be that destroying angel which executed God's vengeance upon the Egyptians by the ten sore plagues inflicted upon that people, and upon the murmuring and rebellious Israelites also, who died in the wilderness, and on the army of Sennacherib, destroyed in Palestine. It was he that stirred up the first persecutors, and hath ever since raised disturbances in the church of Christ. It is he, finally, who continues to make war against it by heretics and wicked persons, who corrupt its faith and dishonour its purity, by their evil lives or pernicious doctrines.

But as the name *Exterminator*, or destroyer, suits equally all evil spirits, it may be asked, which in particular was which tormented Sara and killed her seven husbands; for we are assured that there are devils of more sorts than one (1 Cor. xv. 24). Some are princes and rulers, some inferior and subalterns; some preside over one vice, and some over another. There are demons of avarice, and demons of impurity; demons of drunkenness, and demons of luxury. Some are concerned in foretelling future events, and giving out pretended oracles: some are employed in tempting and seducing people; others in tor-

menting those whom they have taken possession of: there are some who occasion certain diseases; and it appears from the gospel, that the Jews ascribed to the devil most of the illnesses and calamities which men are visited with. In fine, it is thought that there are evil spirits who have their habitation in the air, others in deserts, others in provinces and great kingdoms. What is then the employment or rank of Asmodeus, of whom we are speaking? The Hebrew copy which we have already cited, gives him the title of "king of devils;" but there is mention of more than one king of the devils. The Jews accuse our Saviour for casting out devils by Beelzebub, the prince of the devils (Matt. ix. 34). St. Jerome, upon the authority of the Hebrews, gives the name *Reseph* to the prince of the devils, in Hab. iii. which signifies "live coals, sparks, arrows," &c., terms suitable to the devil, either on account of his great readiness to do mischief, or the vengeance thundered out against him by God for his deceiving the first woman. St. Chrysostom calls the prince of the devils *Sathael*; i. e. one that is estranged, or disdainfully turns away from God.

St. John bestows on him many epithets, as, the "great dragon," the "old serpent," called the "devil," and "Satan, which deceiveth the whole world" (Job i. 6. Rev. xii. 9). And our Saviour himself (Matt. iv. 10.) likewise calls him *Satan*, a name which expresses perfectly his hatred and malice against men, and his aversion to all goodness. The Greek word *Διabolος* has the same signification, and means a false accuser, and unjust and spiteful enemy. St. Peter paints him as "a roaring lion, going about and seeking whom he may devour" (i. 5. 8). He is, as before observed, sometimes also called *Lucifer*. There are some that think him to be the chief of the demons of Media, where he principally exercised his sovereignty: in like manner as that other demon, mentioned Dan. x. 13, exercised his over Persia, and opposed the archangel Michael, the protector of the people of God. The name Asmodeus may possibly be also derived from the Hebrew *Esch-Madai*, i. e. "the fire of Media;" because there this evil spirit kindled the fire of impure love. The rabbins will have it that Asmodeus was descended from Naamah, the sister of Tubal-Cain, and that he is the same with him who is called Sammael in the Targum on Job, ch. xxviii. In short, the Talmudists unanimously hold that Asmodeus is the prince of the devils.

But the opinion which seems most probable to us is, that Asmodeus was the demon of impurity. We see no reason to follow the Hebrews, who give him the rank of the prince of the devils. What the scripture says of him requires not that we should give him that precedence amongst his fellow-rebels and apostates. God permitted him to punish with death those that approached Sara with a brutal and criminal passion: he had no power, himself, over the virtuous maid; but contributed, against his will, and without his knowledge, to her happiness and that of Tobias. This young pair was made for one another; and God, who was mercifully disposed towards them, suffered not that the seven first husbands should come near her, as he reserved her for one more worthy.

Raphael discovers to young Tobias the true cause of their death, when he says, "I will tell you whom the devil has chief power over; they are those who marry without the fear of God, who exclude him from their affections, to indulge their passions and brutal lust, like the horse and mule which have no understanding" (vi. 16, 17). Sara, in like manner, assigns one of the reasons why the former persons could not have her to wife; "perhaps," says she, "I was not worthy of them, or because they were not worthy of me" (iii. 19). This last was doubtless the true reason, but not a sufficient one to expose them to death, if they had not drawn that misfortune on themselves, by their criminal excess and evil dispositions.

What is most difficult to conceive in Sara's deliverance is, the evil spirit being driven away by the smoke of the heart and liver of the fish. How can a spirit receive any impression from smoke, or be sensible either of an agreeable or disagreeable smell? It is certain that both smoke and effluvia proceed only from bodies, and act only on matter, and as the ideas of pain or pleasure arising from the impressions which sensible qualities make on our bodies, are not common to, or compatible with, spirits disengaged from matter, we cannot conceive that such sensations should affect them without a sort of miracle, and the power of God so ordering it, that by means of certain move-

* Calmet here calls the book of Tobit *Scripture*, from the council of Trent determining it to be so.

* This and the foregoing sentence are according to the Vulgate: the Greek omits them.

ments, extrinsical and foreign to them, they shall receive the same impressions as if they were really corporeal: it is after this manner some have attempted to explain the punishments in hell, how the devils and souls of the damned can be said to be tormented in material fire; viz. that that element does not act directly and immediately itself on them, but, by an effect proceeding from the all-powerful will of God, its presence causes in their souls the same sensations of pain, as if they were really clothed with flesh and composed of matter.

The heathens, who supposed the bodies of their demons to be very subtle, and exempt from matter, were at little pains to explain how they could be affected with agreeable or bad smells. Their subtle bodies, which partook of the nature of the purest ether, were fattened, according to them, with the libations and the odour of the sacrifices offered in honour of them; they were fed and refreshed with the smoke of the incense and perfumes, and were invigorated with sucking the blood of the victims. But, as Porphyry observes, a wise man would be cautious how he offered such sacrifices, for fear of inviting such mischievous spirits; he advises rather to purify the soul, as they have no power over one that is pure, uncorrupt, and unsullied. The Chaldeans, among whom the book of Tobit was written, and the Jews for whose use it was composed, were doubtless of opinion that the demons were not absolutely disengaged from all matter. They attributed to them all such sensations and impressions as belong only to beings that are corporeal. Hence Tobias, speaking according to the notions and prejudices of that people, says to Raphael, that the demon Asmodeus loved Sara, and had a passionate fondness for her beauty, and through jealousy kept all others from coming near her. On this occasion we may very well apply St. Jerome's observation, "that in scripture one often finds things mentioned rather according to the prevailing notion of the times when they happened, than according to strict truth" (In Jer. xxviii.). The ancient fathers of the church were not entirely free from this error; they represent demons or spirits as having subtle bodies, and as affected with odours and other fine and delicate sensations. Origen mentions it as a thing incontestable, that demons love liquors, and the taste of flesh roasted (Cont. Cels. lib. iii.). He thinks that they appear in and assume the form of holy persons or good angels, to deceive the simple; are fond of impure love, and affected with the sounds of instruments and music; that there are certain charms, verses, herbs, and figures, that have the power to drive them away, and to cure the distempers which they occasion (Ibid. lib. viii.). These opinions are very ancient, and authorized and supported as well by the number as the great character of those that maintain them. And though the church seems entirely to have abandoned these, yet there have been in these later times some learned authors, who cannot persuade themselves to give any bodies but those of a very subtle and refined nature, both to good and evil angels. Grotius cannot help showing his spleen and indignation against those who have paid too great a deference to Aristotle, who was the first, he says, that asserted natures purely intellectual. Upon the supposition of their being corporeal, there will be little difficulty to explain how demons and angels may appear in a bodily shape, eat and drink, occasion and cure several distempers; for nothing is more easy and natural than for bodies to act upon matter, and to strike the senses.

I do not very well see how those who pretend that the smoke of the heart and liver of the fish drove away the demon by a natural virtue and efficacy, can maintain that sentiment, without admitting that the unclean spirit had a body and senses. Notwithstanding all the efforts of their philosophy, they will never persuade any that there could be that antipathy which they hold between Asmodeus and the smoke, in a spirit absolutely divested of matter. Such aversions and antipathies being founded on a diversity and opposition of qualities, cannot meet in beings which have such a disagreement and even contrariety between them as spirit and body have; if they could, all other bodies and spirits for the like reason must be supposed to have the same, as they equally and essentially differ in the properties peculiar to each.

If the efficacy of the smoke, of which we are speaking, is supposed to consist in the sensation which it occasioned in the person affected by it, which producing an agitation and alteration in the blood and humours, thereby acted indirectly upon the demon himself, by taking from him the means made use of to incommode and torment the party possessed, such an opinion seems to contain nothing but

what might be admitted by the most scrupulous divines, and the most exact and inquisitive philosophers. If melancholy was the cause of Saul's malady, it is no ways strange that the sweet sounds of David's harp, driving away that black humour, and raising his spirits, might at the same time take from the evil spirit his principal means and springs of mischief; and in that sense music might be said to hinder, or however to suspend and stop his farther evil designs. One may observe the like of those roots of which Josephus speaks, Antiq. lib. viii. cap. 2. which were applied to the nostrils of the possessed, the virtue of which Solomon himself, he says, first discovered to those of his nation. We are told likewise of certain roots, herbs, plants, stones, and other things, which have the power, as is pretended, to drive away evil spirits, and to hinder them from entering into such and such places, and there doing mischief. But we may apply the words of St. Austin, who, speaking of the perfumes and odours which demons have been represented as fond of, says, "they are not fed or supported by such things as these, but by the folly and errors of men" (De Civit. lib. x. cap. 22). They are neither smoke, nor herbs, nor minerals, that drive them away and keep them in awe; but it is an error and a foolish mistake in men to think so. The devil indeed amuses them with such a notion, and leaves them there, being sufficiently indemnified, and made amends for the small suspension of his malice, by the great advantage he makes in keeping up superstition and error.

But with regard to magical effects of certain words, plants, and characters, we should judge otherwise. The devil on such occasions seems willing to submit to conditions, and to engage not to act contrary to the will and pleasure of such as are devoted to him, and are in league with him. In this consists the devil's hard and cruel empire; he never ceases to do hurt, but it is in order to do greater mischief. He contents himself in thus attaching men to his service, and seducing them through the errors of magic. But we need not enlarge farther on this, as it will be of no service to explain the matter in hand, since it is certain that no sort of magic was employed in dispossessing Sara of the evil spirit.

Serrarius thinks that a middle opinion should be followed; one betwixt that which holds the expulsion of Asmodeus to have been done purely by natural means, and that which asserts a supernatural and miraculous power. He observes, that a thing may be done, or something brought to pass, either by a good or evil spirit, or by the sole will and commandment of God, without either of them employing any agent, or secondary cause, outwardly concurring and co-operating with them; or God may employ some angel or demon, who shall make use of some natural and sensible means as his instrument and assistant, whether the agent employed hath need of such natural assistance or not, or the thing made use of has naturally a disposition and quality fit for the purpose, or derives all its virtue and efficacy from him who applies it. In the present case, he thinks the smoke of the liver of the fish had a sort of natural power to drive away the evil spirit, which he proves by what the angel, speaking as a man, says, "If a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed" (vi. 7). Young Tobias, who then looked upon Raphael only as a mere man, understood it in this sense; and when he said to the angel, "To what use is the heart and liver of the fish?" he thought nothing, doubtless, of any supernatural effect; one ought to believe, therefore, that Raphael spoke to him according to his sense of the matter. The same writer is of opinion, that God foreseeing, in the beginning of the world, the evils which the devil would bring upon mankind, gave to certain plants a natural power and virtue to oppose and hinder these bad effects. He acknowledges, however, something supernatural in the smoke before mentioned, founded principally upon what the angel says, that the devil never returns to make a second attack upon those who have once proved the happy effects of the remedy; a thing which is altogether singular, and cannot be said of any other natural one. In short, he thinks that the prayers and continence of Tobias, his good dispositions, and those of Sara, who entered into the marriage-state in the fear of the Lord, together with the presence of Raphael, contributed very much to the producing so unusual and extraordinary an effect.

Grotius seems to suppose all this to be a parable, and understands it in a figurative sense. He neither acknowledges an evil spirit, properly such, to be concerned, nor any thing supernatural to have happened in the cure of Sara. The pretended Asmodeus, who killed her seven husbands, was

only some ill quality attending Sara's body, which proved mortal to such as approached her. The Hebrews used to ascribe to the devil all the diseases which they could not account for, or assign the cause of. They thought there were devils which made persons deaf and dumb; epilepsies, and other illnesses, not well understood, which medicine despaired of curing, and could not effectually reach, were, according to them, inflicted by evil spirits, as appears from several passages in the gospel. Sara's malady, he says, was of this sort; but Tobias, by using such fumigations in the bridal chamber, and about his person, as were proper in that case, not only preserved himself from the fate of his predecessors, but cured his wife, likewise, of a complaint or indisposition that was unknown to physic, and therefore ascribed (as the custom of the Jews was, with every disorder they could not cure) to the operation of the devil. This is cutting the knot, as they say, and turning to novel and romance an authorized and well-grounded history, received and acknowledged as a true one by the Jews and the whole Christian church: for I do not much regard, or lay any great stress upon, the singular opinion of some modern expositors, who, without any substantial proof, have attempted to dispute the truth of this history.

Those who hold that the expulsion of Asmodeus was by a supernatural power, do not entirely agree among themselves. Some assert, that the smoke of the fish was only a symbol of the prayers of Tobias and Sara, to which alone they ascribe the success of her cure, in the same sense that our Saviour Jesus Christ spread clay upon the eyes of the man that was born blind, and ordered him to wash in the pool of Siloah, not as the cause but as the proof of the cure. Asmodeus was one of those evil spirits, which were not to be expelled but by continence and prayer, like those under the gospel, which went not out but by prayer and fasting. Others think, that the burning of the fish's entrails was only as a sign when the evil spirit should be chased away. There are some also that maintain, that it was Raphael that drove away Asmodeus, and purposely concealed what was done by a supernatural power, under that seemingly natural one, lest Tobias should discover he was an angel, which was contrary to the intention of God, who would have Raphael remain undiscovered until the return of Tobias to his father's house. Prosper ascribes the whole effect of the smoke to Jesus Christ, whose mystical name $\alpha\sigma\mu\delta\epsilon\upsilon\varsigma$ means a fish, and that it is he that drives away unclean spirits, and heals our infirmities; but as that father declares he speaks figuratively, his opinion is not to be put in the number of literal explications.

The principal proofs of those who contend here for a supernatural and miraculous power are, 1. The essential difference which there is between any thing sensible, gross, and corporeal, and a being purely intellectual. 2. The disproportion between the remedy and the disease. Bodily illnesses are ordinarily cured either by applying remedies corresponding to the nature of the disease, or by evacuating and taking away the humours that occasion the complaint, or by bringing the blood and humours into a right order again; which is to be effected various ways, either by acting directly upon the humours, and taking away the cause of the disorder, or by restoring tranquility and cheerfulness to the mind, as the content and satisfaction of this necessarily influences and has an effect upon the blood and humours, and settles them in a just and due equilibrium: or the indisposition may be an atrophy, weakness, and faintness, and then it is helped or removed by raising the spirits, and repairing, by good and wholesome nourishment, the blood and exhausted humours.

But in the case before us, none of these means could take place. Sara had no bodily illness that one knows of; the business to be done was to drive away the evil spirit which molested her, without doing her any harm, but would not suffer any to approach her with impure dispositions. Now the burning of the fish's entrails could not act upon the body of the demon, because he was purely spiritual, nor on his spirit, because the smoke was wholly material; besides, the same remedy, when applied to other persons in the like malady, appears to be insignificant; neither fumigations, perfumes, good or evil smells, have ever been able to drive away devils from any determinate place or person. If exorcisms are sometimes accompanied with burning of brimstone and other things, of a quick and strong scent, it sufficiently appears, from divers circumstances, that one is not to ascribe the effect which attends them to the power of the effluvia, but to the efficacy of the prayers which accompany them. In short, if the smoke from the burnt entrails had a natural and sufficient efficacy to chase away the evil spirit, to what purpose were Tobias' and Sara's prayers, and their

remarkable continence? Why does Raphael say to Tobias, that the evil demon has no power but against those that abandon themselves to their impure and brutal lusts? Does a natural remedy depend upon the virtuous or evil dispositions of those that apply it?

Amidst this variety of sentiments we think we may venture to affirm: 1. That the smoke of the liver could have no direct or physical effect upon Asmodeus. 2. That it operated only on the senses of Tobias and Sara, and possibly might serve to suppress in them carnal and sensual inclinations, and contribute to their continence and chastity; effects which naturalists ascribe to some plants, juices, and odours. This virtuous disposition having disarmed the fiend, and put it out of his power to execute his malice against Tobias, as he did against the seven others, he retired to the upper Egypt for the same evil designs, filled with confusion and vexation at his disappointment; especially observing that this pious couple joined prayers, watching and humiliation, to temperance and chastity, and that for three nights successively. 3. The angel Raphael, without doubt, contributed greatly to Tobias' conquest over Asmodeus, not only in discovering to him the remedy we have mentioned, and acquainting him how good and true Israelites should enter upon, and behave in the marriage-state, but by his presence more especially, and invincible power, which he could not resist. The scripture sufficiently intimates, that he had the greatest share in the victory, when it says, that Raphael bound Asmodeus, and sent him away into the uttermost parts of Egypt, which cannot be ascribed either to the smoke from the entrails of the fish, nor even to Tobias' wise conduct or prayers. So that the miracle of Sara's deliverance from her malady consisted chiefly in these three particulars: 1. In the discovery of so singular and extraordinary a remedy as we have mentioned. 2. In laying open the cause which gave the evil spirit power to kill those who approached Sara, and pointing out the means to render his malice impotent and ineffectual. Lastly, in the supernatural assistance which Raphael invisibly gave Tobias on the occasion, and sending away the demon a great way off, in a manner never heard of before.

The only thing which remains at present to be examined is, the manner, cause, and the place of the confinement of Asmodeus. The scripture, without being more explicit, says, that Raphael seized the demon and sent him into the deserts of the upper Egypt. The Greek adds, that Raphael chained him there. The Hebrew says, that Asmodeus, smelling the smoke of the burnt liver, fled into the upper Egypt. But neither the one nor the other makes mention of the angel's seizing him, as the Vulgate does; which insinuates, that it was done even in Raphael's house, and from thence conducted him to the deserts of Thebais, as to a prison. But however it happened, it is certain we ought not to understand the account in a literal and strict sense. For how can an evil spirit be chained, or confined to a determinate place, or how is it possible to seize him, and bring him as it were prisoner to a dungeon? We must, therefore, understand the word *bound*, here, as in other passages of scripture, where the devil is spoken of almost in the same terms: for instance, our Saviour says, "No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man" (Mark iii. 27). And in the Apocalypse, "the dragon, that old serpent, which is the devil and Satan," is laid hold on by an angel, and bound for a thousand years (xx. 2). St. Peter, speaking of the fall of the apostate angels, says, that "God cast them down into hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. ii. 4); and St. Jude, "That the angels which kept not their first estate are reserved in everlasting chains, under darkness, unto the judgment of the great day" (ver. 6.). None of these expressions were ever understood of a real confinement, or material chains, to bind, to fasten, or keep prisoners those unclean spirits, but of a superior force, which continued them in their torments, and stopped the violent effects of their fury and malice.

St. Austin, explaining the manner how evil spirits may be bound or loosed, says, that these terms signify no more, when applied to these enemies of mankind, than that they have liberty or permission to do mischief, or have not the liberty to hurt. The devil's place at present is in hell, as he does not deceive the world now, as formerly, by idolatry. Since the gospel of Jesus Christ hath been preached through the whole world, our Saviour has bound the strong man, entered into his house, taken away the arms wherein he trusted, and spoiled his goods. Raphael, with respect to Asmodeus, was as a mighty conqueror, who disposes of his captivity at his pleasure, lays him in chains, or sends him into banishment where he pleases. That archangel, by the

command of God, ordered him to flee away; he signified to him, that the power hitherto indulged him was revoked, of hurting those that approached near to Sara. In this sense we are to understand binding Asmodeus, as he could not act without God's will and permission; as soon as that permission ceased or was recalled, he then might properly be said to be bound or confined from doing farther mischief. St. Austin very well compares him to a great mastiff, tied up and chained, who growls angrily, and shows an inclination to bite, but can hurt none but those who are so imprudent as to come too near him (Ser. 197).

But how can the evil spirit be properly said to be confined to a determinate place? Is it not equally a contradiction to say that a spirit is confined, as to say that he is bound or in chains? Neither the one or the other of these can belong to, or be inflicted on, a being purely spiritual. But it is easy to solve this difficulty from the principles just laid down; if the evil spirit was bound when God suspended or revoked the power he had given him, it is equally clear that the same spirit is confined or shut up, when God sets certain bounds to the exercise of his power, whether it be with regard to times, or places, or things, or persons. Thus Asmodeus attending upon, and being attached to, the person of Sara, and not having any power but against those that came to her with evil and impure dispositions, was confined to the place where Sara lived. He could not exert his malice any where else, nor upon any other than those that were given up to him. He was sent away from thence into the deserts of the upper Egypt, not to be confined or locked up there, as in a fixed place, or certain limited bounds of space, like a prisoner, but to execute his power within a certain district assigned him, or rather to continue there without any at all, as that part was desert, wild, and uninhabited. So that to be confined to, or shut up in a place, with respect to an evil spirit, means only his power to do mischief, and to execute his wicked intentions, within the extent of such a place; as, when God permits any person to be tempted, the tempter's power is limited to that person, and to the place where he is.

It is only God that commands the evil spirits, and has a right to fix the places and times when and where they may exert their power. He alone can set bounds to their malice, and stop its mischievous effects when he judges proper. It is true, indeed, that both angels and men have sometimes made use of the same power in confining evil spirits, and stopping the progress of their rage and violence; but neither angels nor men could effect this by any proper power of their own, they acted only by the appointment of God, and in his name. It was thus Raphael subdued Asmodeus; it was thus Michael the archangel stopped the attempt of the devil to carry away the body of Moses (Jude, ver. 9). He used no other arms, no other reprimand than "the Lord rebuke thee." It was thus holy martyrs and confessors of old, and our exorcists at this day,* control evil spirits, and limit the extent of their power. All was done in the name and by the power of Jesus Christ.

Not so the magicians, who boast of their power over evil spirits, that they can at pleasure stop their operations, and keep them, as they pretend, chained up and confined, some in a circle or chamber, and others in their places. One cannot say that magicians act in the name of God, and make use of his authority over evil spirits; much less that they act against the permission of God, and in spite of him; for who can resist his will? We cannot help thinking, therefore, either that this pretended power of magicians over evil spirits is purely chimerical and imaginary; or that God, by

a secret but most terrible judgment, permits for a time, that those miserable and wicked persons, who have deserted his service, should become slaves of the devil, who wretchedly deceives them by an appearance of submission, which he obsequiously pays to them, whilst in truth he tyrannizes over them, and treats them worse than the most abject and miserable slaves. It is not impossible but that the devil may exercise such a sort of authority over his subjects, as to command them to execute the will of such wicked magicians, as have given themselves over to him. But however this be, neither religion nor good sense will permit us to ascribe, either to the devil himself, or any of his subalterns, much less to magicians, an absolute and independent authority. All the motions, power, and force of the devil, are dependent upon, and subject to, the Father and Sovereign of all spirits, who rules and governs them by his infinite power and incomprehensible wisdom.

The place where Asmodeus was banished to, was the desert of the upper Egypt; a soil dry, sandy, uncultivated, and almost entirely uninhabited; as it never rains there, and the overflowings of the Nile cannot reach it, by reason of the mountains and its high situation, it must of course be barren. St. Jerome intimates, that it abounds with serpents and venomous creatures. This frightful desert would for ever have continued in abhorrence and oblivion, if it had not been visited, and as it were consecrated, by a great number of religious hermits, who by their abode here made it venerable and famous, and have changed the honour and barrenness of it into a delicious paradise; a place particularly favoured, and where Jesus Christ displays the greatest and most sensible effects of his grace and power. The devil, who had established, as it were, his empire here, being drove from other parts by the virtue of the cross, found himself here vanquished and subdued, by the penance and austerities of these anchorites. This was the field of battle where St. Anthony, Pachomius, Macarius, Paphnucius, and many others, so often engaged with and overcame the devil, whose fury and obstinacy were so weakened, that he could only maintain the fort where he had entrenched and fortified himself.*

The scripture does not mention for how long time Asmodeus continued bound in the upper Egypt, but we may be assured that he remained so all the time of Tobias' and Sara's life, since it is before remarked of this remedy, that the evil spirit, once drove away by the power of it, never returns again to the person. One cannot say but after their time God might permit him to exert his malice and evil arts afresh against other persons, but this is a secret which God has not been pleased to make any discovery of. It is to be observed, that Jesus Christ, in his gospel, intimates, that the Jews believed, that the "unclean spirit, when gone out of a man, walketh through dry places, and seeking rest there for a time, and finding none, returns into the house from whence he came out" (Matt. xii. 33, 34); i. e. to take possession again of that unhappy person whom he before dwelt in. Thus the evil spirit that haunted king Saul, returned upon him at intervals, after it had been drove away by the harmony of David's harp. The LXX. describing the sad estate to which Babylon would be reduced after its fall, say, that "syrens shall lie there, and devils dance there, and centaurs shall dwell there" (Isa. xiii. 21, 22).

A late writer mentions strange and prodigious things of a serpent in the upper Egypt; one cannot help thinking almost that there was something supernatural in it. This serpent frequented a grot or cave of a mountain over against the village of Saata, about a hundred leagues from Grand Cairo, upon the western border of the Nile; he hurt nobody, one might touch him, fondle him, kill him, cut him in pieces, and carry him several days' journey from thence, and yet, after all this, he would appear again in the cavern alive and well. It seemed to make a disjunction between persons; some it would go before, fondle them, and wrap its folds about them; others it would flee away from and shun. In

* In the apostolic age, and the next following, the power of exorcising, or casting out devils, was a miraculous gift of the Holy Ghost, given to many Christians in common. The particular order of exorcists was first settled in the church, upon the withdrawing of that extraordinary and miraculous power, probably about the latter end of the third century (Bingham's Antiq. tom. ii.). It does not appear by any good or certain authority, that after that time they really did eject demons, either out of infants or demonaics. But under that pretence, many counterfeit miracles have been obtruded on the credulous. Erasmus has wittily exposed the pretence to this power in his *Spectrum*, or *Exorcismus*. In the Roman ritual we have the form of exorcising expressly set down, called *Exorcismus obsessorum*, which Calmet probably refers to; viz. *Exorcizo te, inmundissime Spiritus, omnis incursio Adversarii, omne Phantasma, omnis Legio, in nomine Domini nostri Jesu Christi, eradicare, et effugere, ab hoc Plasmate Dei. Ipse tibi imperat, qui te de supernis celorum in inferiora terra precepit. Ipse tibi imperat qui mari, ventis, et tempestatibus imperavit. Audi ergo et time, Satana, inimice fidei, hostis generis humani, mortis adductor, vita raptor, justitie declinator, matorum radix, fomes vitiorum, seductor hominum, &c. Recede, et da locum Spiritui Sancto per hoc Signum Crucis Christi Domini nostri.*

* The Egyptian hermits were doubtless very extraordinary persons, and of great sanctity, as appears from the account given of them by Jerome, Athanasius, Sozomen, Cassian, Sulpitius Severus, Du Pin, and others; but that they cured all diseases, delivered those that were possessed, had personal conflicts themselves with the devil, attacking them sometimes in a brutal form, at other times tempting them in a beautiful and pleasing one, and came off more than conquerors over that grand and subtle adversary: these, and many other as surprising things, which are recorded of them, we may suspend our belief of, till it is certain that miracles continued in the church in the third and fourth century. Calmet seems to have singled out these as the principal devotees, and probably because they were the institutors of the monastic life.

short, if what is said be true, we cannot help acknowledging something miraculous in the creature. Some have thought that it might possibly be the demon Asmodeus, whose abode we mentioned to be in these parts. One could wish it could be certainly known how long it is since it first appeared there, for the ancients say nothing of it. Or possibly the whole may be only invention, to embellish the travels, and to entertain and amuse credulous readers (Lucas' Voyage into the Levant, tom. i. cap. 9. 14).

As I have already pointed out some errors of the Romanists, couched in this Dissertation, it may not be amiss, at the conclusion of it, to take notice, that in the old Roman Missal, and also in the Missal of Sarum, there is a proper mass of Raphael the archangel, with the following rubric, by way of preface to it, grounded plainly on this history:—

“The following office of Raphael the archangel may be celebrated for pilgrims or travellers; that as he conducted and brought back (in his journey) Tobias safe and sound, so he would bring back those for whom the mass is said.

It may also be said for all sick people, and such as are possessed with the devil; because he is a medicinal angel, who restored sight to Tobias, and dispossessed a devil out of Sara, his son's wife.”

Then the following prayer to God:—

“O God, who didst direct blessed Raphael the archangel, to go before thy servant Tobias, hastening in his journey, and gavest him to be his keeper, amidst the varieties and dangers of this life and way; grant, we beseech thee, that we may be protected by his aid, so that both we may shun the dangers of this present life, and may be able to come to the joys of heaven, through our Lord,” &c.

Then a prayer to S. Raphael himself:—

“I entreat thee also, do thou assist me, O excellent prince Raphael, thou best physician of soul and body; and thou that didst presently enlighten the bodily eyes of Tobias by curing them, do thou also enlighten my spiritual and carnal eyes, and do not cease by thy heavenly prayer to cut off all the darkness of my heart and body” (Hor. Sec. us. Sarum. f. 92).

CHAP. I.

Ver. 1. *The book of the words of Tobit.* Βιβλος τῶν λόγων. Λόγος often stands for *thing*; thus Saphocles, τοῖς κυρίως πάντα χρηθ' ὀνομαζὸν λόγον. The Hebrew word דבר signifies promiscuously a *word* and a *thing*, and is rendered both by ῥήμα and λόγος. See Exod. viii. 12. 1 Kings xiv. 19. Eccles. i. 1. Mark i. 45. Luke i. 37. ii. 15. ῥήμα τοῦτο γεγονός, i. e. “this thing was done.” The margin rightly renders λόγος here by *acts*. The Hebrew versions, and Syriac, and the Alexandrian MS. differ in the following genealogy; the Vulgate wholly omits it. Our translators follow the Rom. and Complut. editions.

Ver. 2. *Who in the time of Enemessar king of the Assyrians was led captive.* &c.] The first book of Chronicles, v. 26, tells us, that God stirred up Pul and Tiglath-Pileser, kings of Assyria, against the impious Israelites, and that the latter carried them away from beyond Jordan, and sent them into the countries of Halah, Habor, and Hara, and to the river Gozan. And this book adds, that the tribe of Nephthali, of which Tobit was, being carried away by Enemessar, who is the same with Shalmaneser, as the margin has it, was placed in the province of Media, and himself at Nineveh. It is plain from hence, that there was a double invasion, and a double captivity of the Israelites. Of this second captivity we must necessarily understand this place, which was thirty years after that by Tiglath-Pileser. In the time of this last translation, Tobit was carried away captive with many others, being then, as is supposed, about forty-four years old, with his wife and young Tobias, A. M. 3283, before Christ 721 years, or thereabouts.

That city which is called properly Nephthali in Galilee. “Properly,” Κωδιός. Where is there such a Greek word so used? All other translations have it as a proper name, Cydiós, or some such-like. The Alexandrian MS. has Κωδιών, which Grabe alters for Κωδιός. Calmet thinks the reading might be Καδιός. This is thought to be the same with that which was otherwise called Kadesh-Nephthali, and so the margin explains it. This being the principal city in the tribe of Nephthali, in the more early times, for brevity's sake, was called Nephthali. It was not only a Levitical city, but also one of the three cities of refuge on the west of Jordan. It is the opinion of the learned, founded on Isa. ix. 1—3, compared with Matt. iv. 14, that as the land of Galilee, or of Zebulon and Nephthali, had the misfortune to be first in that calamity, which befel their nation by the Assyrians, so, in recompense of that misery which they suffered above the rest of their brethren, they had the first and chiefest share of the presence and conversation of the Messiah; which the prophet Isaiah comforts them with accordingly, and we see actually fulfilled in the gospel. In like manner it may be presumed, and from many passages in this book (see ch. xiii. xiv.) it seems probable, that to Tobit, and others of the faithful Israelites, was vouchsafed in their captivity a distant prospect of this glorious appearing, and of the happy state of the church under it.

Ver. 3. *I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve into*

the land of the Assyrians.] Tobit here in person relates his own history; and so the other versions, the Hebrew, Syriac, Greek, and the ancient Latin, all read in the first person; the Vulgate only differs, which from hence to the end of the third chapter, runs in the third person. One may observe that Tobit's misfortunes never induce him to leave the way of virtue; but his charity to his brethren, under the same captivity, is most extraordinary and amiable. Human prudence proceeds upon maxims very different; it is natural for a captive, at a distance from his country, and reduced in his circumstances, to manage and reserve the little remainder to subsist himself and family, and to think that giving to others may be the way to bring poverty upon himself; but Tobit's faith judged otherwise, and had a respect unto the recompense of the reward. St. Ambrose's character of him is very just: “He bore with humble patience absence from his own country, and the loss of his goods occasioned by it, and was more sensibly affected with the afflictions of his brethren than his own; he regarded not as his private property what he had hitherto acquired, but distributed it to the necessities of his fellow-captives, esteeming only what he himself suffered as his due, and the just punishment of his sins. He was every where and in all things submissive to the will of God, without listening to the motions of self-love, or the suggestions of partial and corrupt nature” (In Tob. cap. 1. tom. i.).

Ver. 5. *Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.*] For distinction's sake, Baal had particular titles and different rites of worship; here Baal the heifer is specified, to point out to us what Baal is meant, viz. the heifer, or calf of Beth-el, or rather Dan, which was near to the tribe of Nephthali. The margin renders, “to the power of Baal,” as if the reading was, τῆς Βαάλ τῆς δυναμεί. Spencer and some other learned men contend, that the true reading here is, τῆ Βαάλ, τῆ Δυναμεί, “to Baal, the strength,” or “the power,” which is probably the sense of the other marginal reading, viz. “the god Baal,” and is countenanced by many copies, and may seem confirmed from Hos. x. 5, and Mark xiv. 62, where the “right hand of power” means, the right hand of the power, or of God, the all-powerful. And it is observable, that Aquila, in his version, renders “Eli, Eli,” which in the LXX. is ὁ Θεός μου, ὁ Θεός μου (Ps. xxii. 1), by ἰσχυρό μου, ἰσχυρό μου. That God is called “the Strength, the Rock,” &c., is indeed evident from many passages in scripture (see Exod. xv. 11. Deut. xxxii. 37); but then such a title does not belong, nor was usually given, to false gods or idols, who are always styled *vanities*, because of their nothingness and impotence. Nor is it probable that Tobit, when he is condemning image-worship, should honour its object with a title of such pre-eminence and distinction. The true reading seems rather that which is followed in our version, τῆ Βαάλ, τῆ δυνάμει, i. e. to the idol or image of Baal, with the form or resemblance of a heifer. And so Jer. ii. 29. Hos. xiii. 1, where the LXX. render τῆ Βαάλ, the Chaldee adds *image* or *idol*. It remains only to inquire, why Baal is here expressed in the feminine gender; besides the common one, the learned Selden assigns these

two particular reasons; 1. That Baal was ἀρσενόθηλος, "male and female;" like the Egyptian Isis, the Syrian Astarte, and others of those images, which antiquity worshipped, who were indifferently gods or goddesses among those nations who adopted their figures (Plut. De Isid., Arnob. adv. Gent. lib. iii., Tertull. Apol. i. 13). 2. The Egyptians, and other idolatrous nations that worshipped beasts, preferred, according to Herodotus, fœminas boves, before other animals, and hence such as described their worship, styled them ἐμάρδεως or juvenæ (De Diis Syris, Syntag. 1). To these I shall subjoin a third reason, countenanced by Bochart and our Fuller (Miscell. Sacr. lib. ii. cap. 7), that when Josephus, or the LXX. or St. Paul (Rom. xi. 4), speak of Baal in the feminine gender, it is by way of ridicule and contempt. The like may be observed of the calves of Dan and Beth-el, which, by the inspired writers (2 Kings x. 29. Hos. x. 5), are styled αἱ ἐμάρδεως, not that they were always of that sex, but by way of contempt, and to expose them the more; like that of Virgil,

O vere Phrygia, neque enim Phryges.—(Æn. ix.)

Ver. 6. *But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree.*] As the whole body of the people complied with that idolatry which Jeroboam set up and authorized as the national religion, except a small remnant of the faithful in Israel, which bowed not their knees unto Baal; so it is greatly to the honour of Tobit, that, amidst the great number of his own tribe, which together revolted, he kept himself undefiled, and free from the general offence; especially as he was young, and might easily have been led away by the power of example. For it is a proof of an uncommon degree of virtue to live untainted in the midst of surrounding wickedness, and to preserve the purity of innocence in the time of a general corruption. But when it is here said, that Tobit alone kept himself from idolatry, and went to the regular and appointed place of worship at Jerusalem, at the usual and stated feasts, it is not to be taken so strictly and exclusively, as if he alone had been thus remarkably religious, or was the only happy one that had escaped the pollution; for the contrary appears from v. 13, where Ananias and Jothas are mentioned as accompanying him to Jerusalem, and making their offerings together at the temple of the habitation of the most High. This expression, therefore, is to be understood like that concerning Elijah, 1 Kings xix. 14.

Having the first-fruits and tenths of increase, with that which was first shorn; and then gave I at the altar, to the priests the children of Aaron. Ver. 7, 8. *The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem: And the third I gave unto them to whom it was meet.*] In these verses we have the regular method and order for bringing unto God, or his ministers the priests, those things which were to be offered to him, to the payment of which the Jews were strictly obliged; as, the ἱεραρχία, or the oblation, that was made out of the fruits of the earth, particularly corn; as also the firstlings, and tenths of their flocks, and of the wool of their sheep, which were paid in kind to the priests themselves at the temple; then the first tith, called here "the first tenth part of all increase," viz. of wine, oil, figs, and other fruits of the earth; this was given unto the Levites, and was always paid in kind. But the leared differ whether it was always brought up to Jerusalem, as some assert, or paid unto the Levites in the several cities of tillage, as others conclude from Neh. x. 37. The decima prima or first tith being paid, the husbandman paid out of that which remained the second tith, the δευτεροτέκοντον, or "the second tenth part," as it is here called: this they might either pay in kind, or by way of commutation give the worth of it, which Tobit seems to have done; this, whether in kind or in money, was brought up to Jerusalem, and the possessors made a kind of love-feast therewith, unto which were invited the priests and Levites. The third tith, or, as it may be rendered, the tith of the third year, was called the "poor man's tith;" this the possessor carried not to Jerusalem, but spent it at home within his own gates upon the Levites, the fatherless, the widow, and the poor (Deut. xiv. 28, xxvi. 12, 13). Hence these sorts of tithes were called πτωχολέκοντα. So that the first and second tithes were paid by the husbandman, the first, second, fourth, and fifth years after the sabbatical year; but upon the third and sixth years only the first tith was paid to the Levites, and the second was spent or distributed at home, and given unto them to whom it was meet;

i. e. to widows, orphans, and strangers, as Munster's copy has it; or for the repairs of the house of God, as that of Fagius. St. Chrysostom, speaking of the liberal maintenance of the Levites among the Jews, has a fine reflection on the occasion: "Observe (says he) how much the Jews gave to their priests and Levites—as, first-fruits, tenths, then tenths again, then other tenths, yet no man at that time envied them, or said they had or ate too much" (Epist. ad Phil.).

Ver. 10, 11. *And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles. But I kept myself from eating;*] Many of them that were carried away by Tiglath-pileser, Salmanser, and Esar-haddon, still retained the true worship of God, and observed, in a strange land, the ordinances appointed by the law, and fell not into the idolatrous usages and impieties of the heathens, among whom they were dispersed. It is certain, from the instances of Daniel and his associates, Eleazar, the Maccabees, and others (Dan. i. 3. Judith xii. 2, 3), that the Jews, from the time of their captivity, when they could not avoid conversing with the gentiles, were careful to abstain, not only from things really sacrificed to idols, but from most things that came out of gentile hands; because there was a presumption, that a part of most kinds, by way of first-fruits, had been offered to idols; the rest being by those first-fruits esteemed polluted, as dedicated likewise to the idol. It appears, therefore, that they forbore, from such an apprehension, all meats and drinks that came from the gentiles, or to eat promiscuously with them. In particular the Jews tell us, that Nehemiah, being cupbearer to the king, was dispensed with from tasting or drinking the wine of the gentiles. The like is recorded here of Tobit, who, though by his office of purveyor he was obliged to provide corn, and all necessaries for the king's use, yet kept clear of all defilement, as Joseph did upon a like occasion in Egypt (Gen. xliii. 32). "The example of Tobit's resolution and constancy in this particular, makes one to reflect with tears (say Messieurs of Port-Royal) upon the weakness of Adam, who, being perfectly free, and the general use of the creatures indulged him, yet could not refrain from tasting that single fruit which God had forbidden him: whilst Tobit, a captive, deprived of all his possessions, in the midst of idolaters, and even living among Jews, who scrupled not occasionally to eat things forbidden by their law, preserved his innocence by a religious abstinence" (Com. in loc.).

Ver. 12. *Because I remembered God with all my heart.*] Our version manifestly refers to the foregoing verse, and assigns his great regard to God as the reason for Tobit's not eating forbidden meats; and indeed this sense is a very just one, as the ceremonial law was strict in this respect, and had its sanction from God, and was the rule for every Jew's conduct. But there is another sense of the place, supported by good authority, "that because of his great piety, God gave him favour in the sight of king Salmanser," referring to the following verse. And thus the Vulgate understands it, quoniam memor fuit Domini in toto corde suo, Deus dedit illi gratiam in conspectu Salmansar regis. And Fagius' Hebrew copy is to the same effect. The like is mentioned of Daniel, i. 9. But πορφή, in the following verse, may signify also an engaging mien, something in his looks and gestures that gave the king a liking to him.

Ver. 14. *I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver.*] The Vulgate intimates, that Tobit lent this sum to Gabael, and took his note of hand for it; but the Greek and Hebrew versions import, that he only lodged it with him, and took a note of its being in his possession. And indeed this seems most probable, as it is here said, that he committed such a sum to his trust; and ix. 5, that Gabael brought out the money in bags sealed up, upon Raphael's producing the hand-writing. It may seem strange that Tobit, knowing Gabael to be poor, should lodge such a considerable sum of money with him as ten talents; but it is probable that he chose to deposit it in Rages in his hands, rather than have it with him at Nineveh, where it might be in some danger; or possibly he might permit him to traffic with it upon a promissory note to return it when able; it being the noblest instance, of charity thus to befriend persons reduced.

The talents of silver.] If one was sure of the original language, whether Hebrew or Chaldee, this book was wrote in, it would greatly help to solve many difficulties. Thus, for instance, if the Hebrew word for talent ככר was

supposed to be in the original, it would not necessarily bear the sense of *τάλαυρον* in Greek, but might only signify the largest piece of silver which was in use, as money, in those days. And thus I would expound כֶּבֶד *talentum argenti*, 2 Kings v. 23, begged of Naaman by Gehazi. It might be, I think, more properly rendered *massa*, or *frustum argenti*, for so כֶּבֶד signifies in its first sense, than a *talent*: unless it be reasonable to believe, that Gehazi would ask in his master's name, for the entertainment of two young visitants, between three and four hundred pounds of our money, or that Naaman would load him with between seven and eight hundred pounds of silver in specie. But if Tobit was wrote originally in Greek, we must then necessarily expound this place of a talent properly so called, the least of which amounted to a great sum. Bishop Cumberbund computes a Hebrew talent of silver at 3537. 11s. 10³d. of our money; consequently, ten such talents amount to 3,535. 18s. 9³d. But then possibly this passage is not to be understood of the Hebrew, but only of the Greek or Attic talent, which was but half the value. And as it was nearly the same with the Babylonian talent, as the learned say, it might be nearly the same with that in use in Assyria and Media too; and this will reduce the sum to one-half of the former, viz. to 1,767. 19s. 4³d. of our money, which was precisely the worth of one of the Attic lesser talents. For when nothing is added to specify *talentum*, say the antiquaries, then the common or lesser Attic talent is always meant, consisting of six thousand drachms of silver. If this therefore be understood of the lesser Attic talent, the sum will not seem so improbable, especially as Tobit had been the king's purveyor.

Ver. 15. *When Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.*] From the time of Pul, or Tiglath-pileser, the Medes continued in subjection to the Assyrians, but under Sennacherib, the Assyrian monarchy fell into decay, either by his imprudence or ill fortune, or a mixture of both. The Medes taking advantage, it is likely, of his long and distant absence, or perhaps upon the news of the sudden and general destruction of his army, revolted, and were never after reduced in like manner to the Assyrian yoke, though Esar-haddon in the course of his reign seems to have been both a valorous and fortunate prince, as well as ambitious of enlarging the empire. These are the troubles which prevented Tobit from going into Media according to his custom, or intention. But the Greek *καὶ αἱ βδοῦ αὐτοῦ ἠκατάστασαν*, will perhaps admit of another rendering; viz. And the ways or passes αὐτοῦ thither were troubled, infested, or dangerous, so that there was no getting safely into Media. Munster's Hebrew copy strongly confirms this interpretation, Et clauderentur propter bella itinera in Mediâ, ut non potui venire in terram Medorum. The margin offers a third reading, but it carries not so determinate a meaning as either of the former.

Ver. 16. *And in the time of Enemessar*] Fagius' Hebrew copy, the Greek, and Syriac, agree with our version, but the Vulgate and Munster both omit these words. And indeed it may seem a little preposterous, after the relation of Enemessar's death, and Sennacherib's succeeding, and the account of his kingdom being disturbed with civil commotions, to resume the account of Enemessar. Calmet is expressly of opinion, that what follows here of Tobit's charity regards the times after Enemessar, who had some compassion for the Israelites, when there were not so many public instances of distress; but Sennacherib treated them with the utmost cruelty and rigour, which gave Tobit many opportunities to show his zeal, and exercise his charity toward his distressed brethren.

Ver. 18. *If the king Sennacherib had slain any, when he was come, and fled from Judea, . . . for in his wrath he killed many, &c.*] Sennacherib, after his return to Nineveh, being inflamed with rage for his great misfortune, in having lost in one night, a hundred fourscore and five thousand of his men, by the angel of the Lord smiting them, as if he would revenge himself of this accident upon his subjects, and particularly his captives, grew thenceforth very cruel and tyrannical in his government; especially towards the Jews, numbers of whom he caused every day to be slain and cast into the streets, in defiance of all decency and the common rights of humanity.

Buried them privily . . .] St. Ambrose, speaking of this charitable action of Tobit's, says, "that there is not a more excellent duty than to do good to them that cannot repay, and to rescue the partner of our nature from the violence of the fowls of the air and the beasts of the field" (Lib. de Tob.). It was always held an act of justice and

mercy to bury the dead; of justice, that earth may be restored to earth, the first mother; of mercy, that bodies might not be exposed to savage violence. To want the honour of burial, was among the ancients held one of the greatest punishments that could be inflicted; and with this Jehoiakim, the son of Josiah, is threatened, Jer. xxii. 19. The disconsolate mother of Euryalus, in the poet, is not so much grieved for the murder of her son, as that he should be left a prey to the birds and beasts (Æn. lib. ix.). And Mezentius, in the same writer, does not desire Æneas to spare his life, but earnestly entreats him to give him burial (Æn. lib. x.). Turnus earnestly entreats for the same favour from Æneas (Æn. lib. xii.). The right of sepulture hath been by all nations reckoned so sacred, that the violation thereof hath been counted sacrilege; and how just a thing it is to bury the dead, is intimated by the Latins, when they call the funeral duties, *justa exequiarum*, or *justa funebria*.

Ver. 21. *And there passed not five and fifty days, before two of his sons killed him.*] Many copies read *πενήκοντα*, or fifty only, from Sennacherib's return to Nineveh. Usher says, after forty-five days, ad A. M. 3294, the time in which he places this history. This latter account is confirmed also by the Vulgate. As to Sennacherib's murder by two of his own children, the following is given by many learned men, and occurs also in Munster's Hebrew copy, as the reason and excuse for so wicked and barbarous a parricide; viz. that Sennacherib demanding of some about him what might be the reason that the God of heaven so favoured the Jewish nation, as he had found by sad experience, he was informed that Abraham, from whom they descended, sacrificed unto him his only son, which made him so favourable ever after to his progeny: upon this he resolved to sacrifice to him two of his sons, to gain his favour and protection; which Sharczar and Adramelech hearing of, prevented their own death by his, and fled into Armenia, or the mountains of Ararath, and his third son reigned in his stead. Calmet says this story is fabulous, and deserves little attention.

Sarchedonius his son reigned in his stead; who appointed over his father's accounts, and over all his affairs. Achicharus my brother Aner's son . . .] The margin has "Esar-haddon." He is called Ασάρδων by the LXX. a name near akin to Assaradin, by which he is styled in Ptolemy's Canon; as also Sargon, by Isaiah, xx. 1, and the same person with Assnager, Ezra iv. 10. Ἀνερίωνος and Σαρχηδωνός, as different copies have them, are judged by Usher to be both mistakes. Some copies instead of τοῦ πατρὸς αὐτοῦ, have τῆς βασιλείας αὐτοῦ, which seems preferable. The meaning seems only to be, That he was διοικητὴς καὶ ἐκδραστήριος, as follows in the next verse, the latter part of which can hardly be excused from tautology.

In this chapter there are several commendable qualities to be observed in Tobit. 1. That when all the tribes revolted to idolatry and ate forbidden meat, he was careful to go up to Jerusalem to worship the true God, in the place set apart by God himself. 2. That he did this when he was young and the example of the generality of his countrymen urged him to the contrary. 3. That he, out of a religious regard to God's appointment, observed the stated anniversary feasts and holy times of the Jewish church, as the Passover, Pentecost, and the feast of Tabernacles. 4. He was exact in paying the several tithes and oblations to the priests, and others who were authorized to receive them. 5. His dutiful regard to his parents' instructions, is very observable in all matters of moment. 6. His great charity to those of his own kindred and nation, in feeding and clothing, and even burying them himself, at the hazard of his own life and safety, finishes and perfects his character.

CHAP. II.

Ver. 1. *A good dinner was prepared me, in the which I sat down to eat.*] Ἀρίστηα τοῦ φαγεῖν. Syr. Cùmque accubissem ad edendum; and Junius, Accubens ad edendum. From this, and part of ver. 4, which the Vulgate renders Statimque exsiliens de accubitu suo, we may conjecture, that in Tobit's time the posture of lying at meals prevailed: that custom we know was common in the east; and after that the Jews had acquaintance and dealings with the Babylonians, Persians, and Syrians, little or no mention is made of sitting at meals (see note on Judith xii. 15).

Ver. 2. *And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord: and, lo, I*

tarry for thee.] Thus, 1 Esd. ix. 51, "Go then and eat the fat, and drink the sweet, and send part to them that have nothing, for this day is holy unto the Lord." And Eccl. ix. 16, the wise man's advice is to the same purpose, "Let just men eat and drink with thee." Agreeably to what our Saviour says, "When thou makest a feast call the poor" (Luke xiv. 13). Plutarch gives this extraordinary character of Cimon the Athenian, ἀνελάρθανε τοῖς πτωχοῖς, δεῖπνον καὶ ἡμῖρας τὸ ἑσπερινὸν παρέχων, in Vit. Pericl. which is confirmed by Lactantius, Egentibus stipem dedit, et pauperes invitavit (Lib. vi. 9). And every good man, says he in another place, should do so, *Justi et sapientis viri domus non illustribus debet patere, sed humilibus et abjectis* (Lib. vi. 12). Charity sets all persons, both rich and poor, upon an equal footing, acknowledging the same God as the common parent and father of all. This influenced Tobit's conduct on the occasion; and on the same generous principle and noble motive were the *agapæ*, or love-feasts, among the primitive Christians founded, in which the rich fed and relieved the poor. One sees from this example of Tobit, that the Jews observed certain festival-days, especially those of most note and distinction, which were recommended to them either by some temporal or spiritual mercy, and accounted them holy; *Festi dies Domini*, the Vulgate calls them. Secondly, that on these they had set feasts and entertainments, and fared better than at other times, and this in compliance with the appointment of the law, which on certain occasions ordered these religious repasts (Exod. xii.). Thirdly, that on these solemn anniversary days, it was the constant custom to invite the poor and orphans, widows and strangers, or, if hindered, to send portions to them.

Ver. 3. *One of our nation is strangled, and is cast out in the market-place.*] It seems from this instance, as if the Israelites were evil-treated, and escaped little better in the time of Esar-haddon than in the former reign. Josephus mentions the like barbarity, as practised by the zealots on their countrymen; and all that the friends of the deceased could dare to do, was now and then in the dark to cast a little dust with their hands upon the bodies that were exposed (De Bell. Jud. lib. iv.). No wonder that such an instance of cruelty affected young Tobias, who possessed his father's tenderness of spirit. It is a sight indeed shocking to human nature, and not only affronts man but God himself, in whose image man is made. Homer informs us how angry Jupiter and Apollo were with Achilles, for abusing and neglecting to bury the body of Hector; that Achilles, by such an act of inhumanity, had lost all mercy and modesty.

—²Ἐδωκεν μὲν ἀπολέσσει οὐδὲ οὐ αἰδέσσει.

The very heathens counted this the greatest calamity, and such as hindered the deceased from entering into a state of happiness: hence probably it was that Patroclus, in the same poet, does so earnestly solicit the same stern hero to bury him. The like earnest suit does Palinurus in Virgil put up to Æneas for the same favour. Horace brings in a dead corpse, promising a reward from Jupiter to him that should cast some earth upon it; but if he should refuse to do this good work of humanity, that no sacrifice should be able to expiate the crime. And because want of burial was counted one of the greatest disgraces and punishments that could be inflicted on the dead, hence self-murderers were debarred the privilege of interment (see St. Austin de Curâ pro mortuis gerendâ, and Spelman de Suptulturâ, 2 Esd. ii. 23).

Ver. 4, 5. *Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun. Then I returned, and washed myself, and ate my meat in heaviness.*] "He rose immediately upon his son's relation," says St. Ambrose, "from the entertainment to which he had invited many Israelites, the children of his people; his piety would not permit him to feed and refresh his own body as long as the corpse of a deceased countryman and brother lay publicly exposed and unburied. Non putabat pium, at ipse cibum sumeret, cum in publico corpus jaceret exanime" (Lib. de Tobîâ). It has been matter of inquiry, especially among the commentators, whether Tobit himself removed the dead body, and whether he carried it to his own house or to one in the neighbourhood. His readiness indeed to do such an act of kindness appears from i. 18. But if Tobit was really the person that took up the dead corpse, though he might use the ceremony of washing himself before he returned to meat, as is here affirmed of him, yet how could he escape notwithstanding being legally polluted by the touch, or forget what is mentioned Numb. xix. 11, "that he that toucheth a dead body, shall be unclean seven days?" It has there-

fore been thought more reasonable to suppose, both on account of the pollution attending such an act, and from the consideration of his own safety, which would have been endangered hereby, that he did not in person do this, but ordered the dead body to be removed out of sight by others; or if he did do this, says Calmet, we must suppose that he ate his meat at his return separate, and by himself; and perhaps by "eating his bread in heaviness," the text may seem to intimate his being thus lonely and apart. And for the like reason they have concluded that it was carried to another's and not his own house. Our version indeed leaves it at large, but the Roman and some other Greek copies expressly read εἰς τὸ οἶκον, in domum quandam, as Junius renders.

Ver. 6. *Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation. Therefore I wept.*] Amos prophesied under the reign of Oziah king of Judah, and Jeroboam king of Israel, about fourscore years before the event here mentioned. It appears from hence, that Tobit read the scriptures with great attention, and that he occasionally applied what he read. Amos in the place referred to either foretells the misery of the captivity, in which Tobit and his countrymen were involved under the Assyrians, which Tobit then saw and bewailed the accomplishment of; or he accommodates the words of the prophet to their present unhappy state and circumstances, when, instead of celebrating their feasts with joy and gladness, as usual in their own country, they groaned under the yoke and tyranny of their oppressors, being denied even the innocent liberty and commendable right of burying their murdered countrymen, without manifestly incurring the danger of their lives. A spirit full of tenderness and sympathy like Tobit's, could not be insensible at such a melancholy juncture; the reflection on his own danger, and the continual injuries his brethren were exposed to, called forth his tears; but more especially was he grieved, when he considered the sins and idolatry which had provoked God to deliver his chosen into captivity, and to inflict such heavy judgments upon them.

Ver. 7, 8. *After the going down of the sun I went and made a grave, and buried him. But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and, yet, lo, he burieth the dead again.*] To let a corpse lie exposed, putrefying in the face of the sun, seemed so inhuman, that Tobit chose rather to hazard his own life, than to endure such an offensive spectacle; and for this the angel commends him (xii. 12), and no wonder that he thought himself concerned to render the last kind office to an unfortunate strangled brother, when even the high-priest among the Jews, though he was not to be present in person at the funeral, yet if by chance he found a dead corpse, was obliged to bury it himself. The primitive Christians were remarkable for the like pious zeal; no danger or threatenings could affright them from doing this charitable office to their deceased brethren, especially such who died martyrs for the faith. The Roman clergy, in an epistle to them of Carthage (Epist. 2. int. Epist. Cypr.) reckon it as one of the greatest instances of charity, above that of relieving the poor, or ministering to the sick; and that fidelity in this matter would be highly acceptable to God, and rewarded by him. Dionysius, bishop of Alexandria, speaking of the plague that reigned there, commends the Christians for carrying out their dead brethren, which they cheerfully did, notwithstanding the great danger that attended it. St. Ambrose's sentiments on this occasion are very fine and moving; *Si viventes operire nudos præcipimur, quantum magis debemus operire defunctorum corpora?* Si videntes ad longiora deducere solemus, quantum magis in illam æternam domum profectos, unde jam non revertentur? nihil hoc officio præstantius, et conferre, qui tibi jam non potuit reddere, vindicare a volatilibus, vindicare a bestis consortem naturæ. Fera hanc humanitatem defunctis corporibus dedisse produitur; homines negabunt? (cap. 1, 2.)

Ver. 9. *The same night also I returned from the burial, and slept by the wall of my court-yard, being polluted.*] St. Ambrose says, that he slept in cubiculo suo, "in his chamber," but it seems most probable, from the accident which is related afterward, that he reposed himself in the courtyard by the wall of the house, not through fatigue, as if sleep had overtaken him just at the entrance of his house, nor on account of the excessive heat, as the ancient Italic version has it, but, as our version intimates, an account of his pollution from the dead body which he had just buried. Munster's Hebrew copy says, that Tobit had prepared a bath to purify himself withal, not being able to employ the

means prescribed in the law, which he intended to make use of the next day, and so would pass the night till that time out of his house, as every thing or person that touched one thus defiled was made impure thereby.

Ver. 10. *And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows mewed warn dunt into mine eyes, and a whiteness came in mine eyes: and I went to the physicians, but they helped me not:* I think we need not ask here with the commentators whether Tobit slept with his eyes open or shut, since the text says expressly his eyes were open, and his face uncovered. The author of the Synopsis, attributed to Athanasius, mentions that usually, *ὡς κἀδὲν*, Tobit slept with his eyes open, as some people are known to do, particularly such as walk in their sleep. If Tobit's eyes were open, either naturally or by accident at this time, it is easy then to comprehend, says Calmet, how the dung of swallows might occasion the accident here mentioned; for the excrement of these birds, according to some naturalists (Plioy. lib. xi. cap. 37. Gesner, Hist. Anim. lib. iii.), is extremely hot and acrimonious, and may cause blindness by falling in the eye, and occasioning an inflammation there; and though the secret seems not to have been known to the Assyrian physicians, as they are here called, yet later times have found out a successful method to remove this obstacle of vision, by the dexterity of couching. As to the remedy which Raphael employed to restore Tobit's sight, which this place prepares us for, we will consider whether it could naturally produce such an effect when we come to that chapter.

Moreover Achiacharus did nourish me, until I went into Elymais. The commentators are divided, whether this is to be understood of father or son; if it respects either, most probably Tobit himself is meant, as he continues to speak in the first person. The sense is, that Achiachar took care of Tobit under this infirmity, till he (Achiachar) went into Elymais, whither he seems to have gone when he was in disgrace, and deprived of his place and dignity (ch. xiv.) It appears from some parts of this history (ch. xi. xiv.), that Tobit continued at Nineveh till his death: the true reading, therefore, I presumed to be *ἐπορεύθη*, which Drusius and Grotius both prefer, and Junius renders accordingly, Achikar verò aluit me, donec profectus esset in Elymaida. There seems to be the like mistake in the LXX. Ps. vi. 7, where *ἐπαλαίωθην* should be rather *ἐπαλαίωθη*, to answer to the Hebrew.

Ver. 11. *And my wife Anna did take women's works to do.* Tobit was at this time extremely poor, and maintained by his nephew Achiachar. It may seem surprising that Tobit, who before had lived in good condition, should fall so soon into a state of poverty: but it may be observed of this holy man, that he did much alms, and was continually employed in some instance or other of charity, till Sennacherib deprived him of the place and employment which he had in the court of Shalmaneser: the ten talents left in trust with Gabael he could not recover, not being able to go into Media through the troubles of the times; he had been at considerable expense too for advice and help under the misfortune of blindness, and had doubtless suffered great loss and injury for his care in burying the dead, by a severe persecution on that account. All these joined together; viz. his having lost his employment, bestowing much alms, suffering great oppression and loss, and the expenses incurred for the recovery of his sight, were such drawbacks, as will sufficiently explain the alteration in Tobit's circumstances; and hence we may account for his wife taking in work, and being necessitated to seek out an employment for her livelihood and subsistence.

Ver. 14. *She replied upon me, Where are thine alms, and thy righteous deeds? Behold, thou and all thy works are known.* Tobit, who adhered strictly to justice, and whose maxim was, "Do uprightly all thy life long, and follow not the ways of unrighteousness" (iv. 5), thinking such a present as a kid not usual, above the common wages, suspected that the distressed circumstances they were in put her upon stealing it, and reproached her accordingly with it. Upon this she upbraids him with his tenderness of conscience, and the little good it had done him. "You need indeed reproach me; behold your disgrace is known to every body; the charities which you have exercised all your life long profit you nothing, they have not kept you from blindness which deprives you of all comfort. You had fine hopes that living so piously, you could not fail to be prosperous and happy, and that serving God he would most certainly repay thee (iv. 14). But where are your alms and righteous deeds now, that they stand you in no stead? Have they kept blindness or adversity from you? Have not your excessive and indiscreet charities brought us to the distressed

condition we are now in?" Fagius and Munster thus expound, and Cyprian comprises all, when he says, *Ubi sunt iustitie tue? Ecce quae pateris* (De Mortal.) This reproach from his wife, and railing upon his religious disposition, who might rather have been expected sweetly to have administered consolation to him under his misfortunes; this taunting behaviour to him, from one so nearly allied to him, was almost as insupportable to him as his blindness. It reminds one of that of Job's friends, or rather of his wife's behaviour to him under his affliction: "Dost thou still retain thine integrity? Curse God and die" (ii. 9), as our version briefly has it: but in that of the LXX. we see her outrageous temper more at large. The Vulgate here uses this very comparison, *Hanc tentationem ideo permittit Deus evenire illi, ut posteris daret exemplum patientiæ ejus, sicut et sancti Job.* St. Austin thus draws the parallel, reflecting upon the different conduct of this couple: "How miserable is his condition thought who wants the blessing of sight! When such a sad spectacle appears, censorious and ill-natured persons presently say, He has committed some great crime, and God was angry and displeased with him. In this sort of strain Tobit's wife insulted her husband; the good man exclaims upon the subject of the kid, from a conceived jealousy of its being stolen; his wife replies upon him with great warmth, And what is all your righteous dealing come to? How blind was the woman, and how enlightened her husband! The one enjoyed the outward benefit of the sun, and the other the inward light of justice and the blessed fruits of the Spirit; and can there be any doubt which of these illuminations to prefer?"

CHAP. III.

Ver. 1, 3. *Then I being grieved, did weep, and in sorrow prayed, saying . . . Punish me not for my sins and ignorances.* The foregoing chapter concluded with Tobit's wife's taunts, proceeding, no doubt, from his suspecting her honesty, which will in some measure plead her excuse. In this we have a farther instance of his good disposition, and particular sweetness of temper; he does not return railing for railing, but silently, and, as it should seem from the latter end of ver. 17, in some retired place from the house, he pours forth his complaints to God, of the great injustice done him, but confesses at the same time, in the spirit of humility, that his sins had deserved a worse treatment. Sins and ignorances are here synonymous, and so the oriental versions generally render them; and thus also *ἀγνώμια* is used often by the Hellenistic writers (see Numb. xii. 11. Judith v. 20. Ecclus. xxiii. 2. 3. 1 Esd. viii. 37. 1. Macc. xiii. 39. Heb. ix. 7).

Ver. 5. *And now thy judgments are many and true: deal with me according to my sins.* How is this consistent with ver. 8, where it is said, "Punish me not for my sins and ignorances?" There seems some omission and mistake here, probably the negative particle is wanting; the Vulgate takes no notice of this sentence; Fagius' Hebrew copy has quite a contrary sense, *Nec facias nobis juxta iniquitates nostras, et iniquitates patrum nostrorum;* and Munster's. *Ne queso retribuas mihi juxta iniquitates meas, &c.* The Geneva version affords a new sense, and a good one, "And now thou hast many and just causes to do with me according to my sins." Our translation, I think, hath wrongly followed the Complut. in reading *ποίνισσον*, whereas Alex. Ald. Vat. Syr. and the older Latin versions read *ποιήσαι*, and so the sense and translation will be plain, and more agreeable. Grotius thinks the true reading may be, *ἐξ ἐμῆ ποίνισσον*, *Tolle me de rebus humanis;* but as this sense follows in the next verse immediately, it seems not agreeable to this place.

Ver. 6. *Command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live.* The Vulgate omits what follows, and finishes the verse here. Tobit begs of God, the sovereign disposer of life and death, to set him free from the prison of the body: and in this sense of dying, or departing out of this life, we find *ἀνάλωσις* frequently used in scripture and profane authors (see ver. 13, and Luke ii. 29). The term *dissolution* confirms the distinction of the soul from the body, the latter returning to earth, and the former continuing in a state of separation, even in Hades, or the everlasting place, *domus statuta omni viventi,* as Fagius expounds here. There is nothing more common even in scripture, than for the saints, under great tribulation, to express a tadum, or loathing of life. Holy Job, grieved with the unjust reproaches of his friends, the insults of his wife, and various assaults from Satan, in the bitterness of his soul cries out, "My soul chooseth strangling, and death

rather than my life. I loathe it; I would not live always" (vii. 15, 16). When the prophet Elijah was persecuted by wicked Jezebel, he asks it of God as a favour, that he might die, "It is enough now, O Lord, take away my life" (1 Kings xix. 4), and St. Paul, "that through trouble he was pressed out of measure, above strength:" in *taderet cum vita*, says the Vulgate. It is therefore not at all surprising, that Tobit, under the misfortune of poverty and blindness, insulted and reflected on by his wife and friends for the good deeds of his past life, should desire to die, and thereby be freed from the unjust scandal cast upon him; but it is observable, that he introduces this request to God with submission to his will, who knew best what was most for his advantage.

Ver. 7. *In Ecbatane, a city of Media.*] The Vulgate and the old English translations have here "Rages, a city of Media," contrary to vii. 1. If Sara lived at Rages, then Gabael and Sara would have been in the same city, nor would there have been any occasion to have gone from Ecbatane thither, as is mentioned ix. 2. As certain therefore as Raphael went to Rages, so certain also is it that Sara did not live there.

Ver. 8. *Asmodeus the evil spirit.*] Some will have it that Asmodeus is so called from the place which he chiefly haunted, a *regno Medorum, ubi dominabatur*, and to be the same with the "prince of Persia," Dan. x. 13 (Jerom. in loc. et Cassian. in Collat.); but more probably this is a Hebrew name, signifying a destroyer, evil spirits delighting in mischief, and leading them that worship them into perdition; hence almost all plagues, ordinary and extraordinary, were attributed to them. And it is worth observing, that the names of the devil and evil spirits in scripture, have all a relation to the mischief they do, or occasion; thus Lev. xvii. 7, they are called שָׂרִיפִים, frightful, or, as others render, lustful as goats; Deut. xxxii. 17, שָׂרִיפִים, destroyers, as here; שָׂטָן, an adversary, Job i. 6; διάβολος, a calumniator, Matt. iv. 8; ἐχθρός, an enemy, Matt. xiii. 39; ἀντρωποκτόνος, John xiii. 44; ἀντίδικος, 1 Pet. v. 8; Ἀβδὸν, or Ἀπολλύων, Rev. ix. 11, the destroyer: the same according to some with Apollo, the famous god of the heathens, whose image accordingly is represented with arrows in its hands, prepared for slaughter and destruction; and, lastly, καθήγορος, an accuser, Rev. xiii. 10. According to the notion of the Hebrews, there were also evil angels or genii, whereof some presided over one vice, and some over another, inasmuch that there are demons of avarice, demons of pride, and demons of impurity, each endeavouring to ensnare persons with a complexional temptation. The Vulgate insinuates, that the seven husbands who met with their fate the very day of their marriage, were killed by the demon Asmodeus, because lust was their chief motive; for thus Raphael, according to that version (vii. 17, 18), explains that accident, *Ostendam tibi quibus prevalere potest dæmonium; hi namque qui conjugium ita susceperunt, ut Deum à se et à sua mente excludant, et suæ libidini ita vacent, sicut equus et mulus, quibus non est intellectus, habet dæmonium potestatem super eos.* Grotius supposes, that the pretended Asmodeus here, was only some ill quality attending Sara's body, which had proved mortal to her other husbands; but that Tobias, by using such fumigations as were prescribed in that case, not only preserved himself from the fate of the rest, but cured his wife likewise of a malady that was unknown to physic, and therefore ascribed (as the custom of the Jews was, Luke xi. 14, Matt. ix. 32, with every distemper they could not cure) to the operation of the devil. Hence, or on account of this bodily infirmity, he conjectures, she is reproached in the words following by her father's maids, as ἀσπνίγισσα τοῖς ἀνδρά; (see Dissertation).

Thou hast had already seven husbands, neither wast thou named after any of them.] All of them being killed by the evil spirit before the consummation of marriage. It may perhaps seem surprising, that Sara should have such a succession of suitors, when matching with her was by experience found so very dangerous: the reason that induced them was probably her beauty, or portion of inheritance, or pretended nearness of relation. And what seems to have hastened their fate was, either their immoderate lust, void of all fear of God, or religious sense of the matrimonial institution, and the illegality of their claim. A learned writer indeed thinks, that the Jews allude to this history of Sara, when they speak of seven brethren that had all been married to one wife, Mark xii. 20 (see Whist. Auth. Rec. vol. ii.). But this seems a fanciful conceit, as in this history no mention is made, or intimation given of any such near relation; and from that in the gospels it may, I think, be gathered, that each of the husbands cohabited with the

woman at least for a time, which does not suit this account in Tobit: and in reality Sara had eight husbands, including Tobias, whereas seven only are mentioned in the gospels, and then the woman, surviving all of them, died also, which does not seem clear of Sara, especially as Tobias died in such an advanced age, as a hundred and seven and twenty years old (xiv. 14).

Ver. 9. *Wherefore dost thou beat us for them? If they be dead, go thy ways after them.*] All the Greek copies place the interrogation as our version does, pointing the passage thus, τί ἡμᾶς, μαρτυροῖς, περὶ αὐτῶν; εἰ ἀπέθανον, βιάσθε μὲν αὐτῶν. But Junius conjectures it ought to be placed in this manner, τί ἡμᾶς, μαρτυροῖς, περὶ αὐτῶν εἰ ἀπέθανον; i. e. "Why by your blows do you revenge upon us the death of your husbands?" And indeed the versions both of Fagius and Munster confirm this latter construction.

Ver. 10. *When she heard these things she was very sorrowful, so that she thought to have strangled herself;* Ἐλυπήθη σφόδρα ὥστε ἀπαγγασθᾶν. Our version manifestly implies, that she had actually thoughts of strangling herself. But though it is certain that grief does sometimes put persons upon desperate courses, yet that any such rash resolution was entered into here, as to design actually to make away with herself, does not appear, but rather the contrary; for the history informs us, that she not only suppressed such a thought, but condemned such a fact, as what would bring great reproach to her family, being the ordinary and common punishment of great malefactors. On her father's account too, whose death it would probably occasion or hasten, she rejects such an intention; and, lastly, one who appears so religious and well-disposed, cannot be suspected of any such wicked design as self-murder, which would be inconsistent with her general character, and the resignation which she expresses to the will of God. Others therefore think that the words, ἐλυπήθη σφόδρα ὥστε ἀπαγγασθᾶν, do not mean any premeditated design of strangling herself, but that she was so concerned at the reflections cast on her, and grieved so extremely, as to fall into so deep a melancholy, as to be in a manner suffocated and strangled as it were by it, according to that of Ovid, strangulat inclusus dolor. The consequence of which unhappy state of mind was, her wishing herself dead (see Hammond on Mat. xxvii.). And thus the words ἀπήγατο καὶ ἀπέθανε, 2 Sam. xvii. 23, may not improperly be understood; for Ahiathophel, according to the sense of the most learned rabbins, did not hang himself, but was stifled with grief. And so, where St. Matthew, speaking of the death of Judas, xxvii. 5, says, ἀπέθην ἀπήγατο, very judicious interpreters expound it, of his being suffocated by grief, by a disease called ἀγχύση, when a man in a violent fit of spleen or melancholy is strangled, and sometimes bursts with it; which, according to St. Peter's exposition, Acts i. 18, seems to have been Judas' case.

Ver. 11. *Then she prayed toward the window.*] i. e. Of the upper room or oratory, which opened towards Jerusalem. Munster's Hebrew copy has, "She prayed before the Lord;" i. e. towards his sanctuary at Jerusalem. The Vulgate is more explicit, Porxit in superius cubiculum domus suæ, et tribus diebus et tribus noctibus non manducavit neque bibit, sed in lacrymis persistens deprecabatur Deum, ut ab isto improprio liberaret eam.

Ver. 12, 13. *And now, O Lord, I set mine eyes and my face toward thee. And say, take me out of the earth.*] Εἶπον ἀπολλύσαι με ἀπὸ τῆς γῆς. Our version is not very accurate here, it would be better rendered imperatively, "And now, O Lord," command or "speak (εἶπον), that I may be taken from the earth, and hear no more reproaches," like εὐτραχὺν ἐπιβλήσαι ἐν' ἐμῇ, ver. 15 (see also vii. 7). The old Latin version accordingly has, Jube me jam dimitti. The Syriac, indeed, countenances the other rendering; and it may seem to have some support from Isa. xxxviii. 10, 11. With respect to the manner of expression here, and other places of the apocryphal writings, it may be pertinent to observe, that what in pure Greek would be very singular, becomes just and natural, considered either as the translation of Chaldee or Hebrew, or as the writing of a Hebrew author used to Hebrew tautology, and to that most peculiar mood, biphil.

That I may hear no more the reproach.] Terentianus Christianus introduces Sara thus lamenting and expostulating:

Nam quid tandem est, quod in hac vitâ duntius
Esse velim, aut cur non malin extemplo abolerier?
Quoquo versum foras prospicio, passim irridero
Misera, ac conspior ab omnibus. Inq., quod est longè crudelius,
Cuncte me ut portentum execrantur, horreat ut venificam.
Quin et diris ut parricidii devotent... et nomen commutant mihi,
Pro Sara appellantes Zaram: videlicet parricidii
Faciinus exprobrantes. (In Tob. act. i.)

Ver. 14. *Thou knowest, Lord, that I am pure from all sin with man.*] The Vulgate is more full and explicit. *Tu scis, Domine, quia nunquam concipivi virum, et mundam servavi animam meam ab omni concupiscentiâ. Nunquam cum ludentibus miscui me, neque cum his qui in levitate ambulavit, participem me præbui.* Ἀμάρτηματα here relates to the sin or offence against chastity in particular, and thus many interpreters understand ἀμαρτωλός, Luke vii. 37 (see also John viii. 11). And in this impure sense peccare is used by the Latins, especially the poets.

Ver. 15. *Neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife.*] i. e. Her father had no son to inherit his substance, nor any near kinsman or relation, neither brother, nor brother's son, to whom, as the law required, she might dispose of herself in marriage. Agreeably to this the writer of Judith's history says, that her husband was not only of the same tribe, but of the same family also. For the women of Israel, who had no brothers of the same blood, were enjoined by the law of Moses to marry the next of kin. As appears particularly in the case of the daughters of Zelophehad (Numb. xxxvi.), who were confined not only to the same tribe of their father but also to the very family of that tribe: and the reason there given is, that the inheritance of the father should not pass unto strangers. A wise provision, not only for preserving the tribes, but the several families likewise entire.

Ver. 16. *So the prayers of them both were heard before the majesty of the great God.*] See Titus ii. 13, where there is the like expression. Some copies have only τῶν προσευχῶν, which seems an omission. In the Alexandrian MS. Παράκλη is wrongly joined to it, which proper name ought to begin the next verse, as in our translation. It may be asked, how what is here said, that the prayers of them both were heard before God, can be true? for both of them prayed to God, if it was his good pleasure, that he would remove them from a world where they saw religion reviled and innocence oppressed; and yet one of these lived to a very advanced age, and the other probably very long with Tobias, as it appears in the sequel of the history. To this it may be answered, that it is true that both of them were heard; not that they obtained precisely the very particular they asked, but God, at their request, granted what was more for their benefit: he did not indeed take life from them, but he made it more easy and agreeable. Or thus, that, as they were entirely resigned to the will and determination of God, their prayers were so effectually heard, that his good pleasure accomplished in them what was most for his own glory. This example, as the Port-Royal comment well observes, affords excellent matter of instruction, assuring us, "that if we pray as Tobit and Sara did, with a spirit of humility and submission, our prayers shall not be rejected; and, though perhaps we may not be answered at the time or in the manner we expected and wished for, we shall in another way, that may be more advantageous and better for us, and more agreeable to what he designs us for. And thus it is observable it happens often in life, that one prays to God for health, another for sight, a third for hearing, without obtaining their particular request; and yet, if their prayer is with faith and a pious resignation, it may truly be affirmed, that their prayers are heard of God, who, foreseeing some danger or misapplication of those faculties, that the blessing of health will be abused, or sight an inlet to temptations and final ruin, exchanges the object of their wishes for a better, and, instead of granting what would prove a matter of offence to them, bestows on them, in a manner wholly spiritual, what his wisdom sees best and most convenient for their everlasting interest" (in loc.).

Ver. 17. *And Raphael was sent to heal them both.*] The introducing Raphael, a name nowhere mentioned in scripture, as the ministering angel for the purposes here mentioned, has been objected against this history. But this deserves little attention; for, 1. This name may as inoffensively be used as Gabriel and Michael are by the sacred penmen. 2. As part of Raphael's commission was to heal Tobit's blindness, the name of this angel was particularly proper to be used, as being expressive of the business itself; for Raphael signifies one that healeth from God, and in Munster's version he is called princeps et præses sanitatum. When God would cure any sick person, says St. Jerome, he sends the archangel Raphael, one of the seven spirits before his throne, to accomplish the cure; ille minister curationis, Deus autor sanitatis; hoc videlicet nominis interpretatione significante, quod in Deo sit medicina vera (Dan. viii.). Some will have the angel that went down at certain seasons to move the waters of the pool (John v. 4) for the cure of the distemper, to be Raphael. And in allusion to this his-

tory of Tobit, probably, says Calnet, he is invoked as the patron of the sick and guide of the traveller. 3. Such an exalted spirit was proper to be opposed to and to subdue the evil fiend Asmodeus, which will in some measure satisfy the inquiry, why such a distinguished angel was introduced here.

And Sara the daughter of Raguel came down from her upper chamber.] Where probably she had been praying: and so Fagius expounds it, Sara descendit à cenaculo, in quo oraverat. It seems to have been customary among the devout persons of the Jewish nation, of both sexes, to set apart some upper room for their oratories, where they might attend the business of prayer without noise or disturbance (see Dan. vi. 10, Acts i. 16). Or this might be a sort of gynæceum, where she sat at work; for it was the custom of the early times to assign the uppermost room to the women, that they might be farther removed from interruption in their employment: accordingly Penelope in the Odyssey mounts up into a garret, and there sits to her business. So Priam had chambers for the ladies of his court, under the roof of his palace (Il. vi.). Munster's Hebrew copy and the Syriac begin the next chapter with this verse.

CHAP. IV.

Ver. 3. *My son . . . despise not thy mother, but honour her all the days of thy life.*] The son of Sirach presses the same duty very strongly, and by a variety of reasons asserts the reverence due to parents (Ecclus. iii.). With respect to the mother, whose authority is generally less regarded, he urges filial obedience, from the consideration here insisted on; viz. the sorrows of the mother in the time of gestation, and the dangers attending her bringing forth (vii. 27, 28). The advice which Tobit in this chapter gives his son, when he presumed death was approaching, and that God had heard his petition to be removed from the miseries of life, which he enters upon preferably to the settling his worldly affairs, has always been esteemed an excellent abridgment of moral duties. The precepts are very plain and obvious, and requiring only sincerity and a good disposition to apply them. St. Anstin, reflecting upon the fine instruction given to Tobias by his father, cries out, O lux quam videbat Tobias, cum clausis oculis istis filium docebat viam vitæ, et ei præbait pede caritatis nunquam errans (Confess. lib. x. cap. 34).

When she is dead, bury her by me in one grave.] The ancient patriarchs expressed the same care and concern in this particular of interment. Abraham purchased the cave of Machpelah for the burying-place of Sarah (Gen. xxiii. 19), and was afterward deposited in the same himself (xxv. 10). Isaac and Jacob with their wives were buried there also (xlix. 31). By this officious care providing, that such as were intimate and loving in their lives, in their deaths should not be divided, but that a kind of friendship should be continued in death, and the conjugal society as it were made perpetual and indissoluble: thus Apuleius, Unitâ sepulturâ marito perpetuam conjugem reddidere (lib. viii.). And the following is a most memorable instance of conjugal tenderness and union, which Valerius Maximus relates of M. Plautius: Funerata uxore Orestilla, atque in rogam imposita, inter officium unguendi et osculandi, stricto iero incubuit. Quem amici, sicut erat, togatum et calcatum corpori conjugis junxerunt, ac deinde subjectis facibus, utrumque unâ cremaverunt. Quorum ibi factum sepulcrum Tarenti etiamnum conspicitur, quod vocatur τῶν φιλόστονων (Lib. iv. cap. 3). Anciently it was esteemed a mark of ignominy, as well as a misfortune, not to be buried among one's ancestors: that the kings of Judah when they died were buried in the sepulchre of their fathers, is a circumstance scarce ever omitted in the relation of their deaths; and indeed this inclination of lying by, and mingling with kindred dust, prevails almost among all people: so that the following decree of Pope Leo to enforce this, which seems even a dictate of nature itself, appears the more strange; Nos instituta majorum patrum considerantes, statuimus nunquamque in sepulcro suorum majorum jacere, ut patriarcharum exitus docet (Titul. de Sepult.). From the like union of affection dear friends often coveted one common mausoleum; and the regard which one good man bore to another we may suppose induced the prophet to speak to his sons, saying, "When I am dead, then bury me in the sepulchre wherein the man of God is buried, lay my bones beside his bones." (1 Kings xiii. 31.)

Ver. 6. *If thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.*] This whole verse is omitted in the Vulgate. Munster and Fagius' Hebrew copy takes no notice of the last sentence, nor does St. Cyprian, who recites all the foregoing part; and indeed

it seems improperly inserted here, as one sees no reason why Tobias's personal honesty and righteousness should succeed prosperously to all others that lived justly. But, however, the observation will be found true in the general, applied to all others that deal fairly and uprightly.

Ver. 7. *Give alms of thy substance; and when thou givest alms, let not thine eye be covinous, neither turn thy face from any poor, and the face of God shall not be turned away from thee.*] This is agreeable to that of Solomon, Prov. xii. 13. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, and not be heard;" which may mean, that both God and man shall be deaf to his petition when he cries for relief in the day of necessity. See also James ii. 13, where the apostle says, "He shall have justice without mercy, who hath showed no mercy." By an "envious eye" we are to understand a niggardly and covetous one (see Eccles. xiv. 10. xxxv. 10, 11). The Port-Royal comment restrains the charity here enjoined to men's own proper goods, to that which truly and lawfully belongs to them; for alms founded upon spoil, and theft and robbery, and will be so far from procuring the favour of God or his blessing, that a sacrifice of goods unjustly gotten will rather provoke his resentment and call down his judgments. And indeed, if we consider the context, and compare this with the two foregoing verses, this exposition of the place will not appear forced or unnatural.

Ver. 8. *If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little.*] Our charity to others ought to rise in proportion to what we have received ourselves from the hand of God, who, if he gives much, it is with an intent that men may in return bestow the more. Not to give plentifully, i. e. in proportion as a man is able, is frustrating the designs of God's providence, who will treat such of the rich as public robbers who look upon that to be their own which they were intrusted with for the benefit of others; injuring by such niggardly behaviour as many poor persons as they were able to relieve. If we take in the whole verse, the advice then is of very great extent, and one may affirm that nobody is exempt: in what state or condition soever he be, it is impossible but that he must have something or other to bestow, either money, or victuals, or clothes; or, if all these be wanting, attendance, or some bodily help and service, may be administered; or, however, advice and kind and tender expression to such as are in affliction will not be unacceptable, as one testifies thereby a sympathizing and humane temper, which soothes and engages the distressed, and is a relief next to alms.

Ver. 9. *For thou layest up a good treasure for thyself against the day of necessity.*] i. e. God will reward the charitable person with temporal blessings, or guard him against necessity, or provide for him under it. David pronounces the same blessedness on him (Ps. xli. 1); "Blessed is he that considereth the poor and needy, the Lord will deliver him in the time of trouble: the Lord will preserve him, and keep him alive, and he shall be blessed upon earth: the Lord will strengthen him upon the bed of languishing, and make all his bed in his sickness." And Solomon confirms the same truth, "He that giveth to the poor shall not want" (Prov. xxviii. 27). This phrase *θεμα ἀγαθόν συναρπίζεν*, very much resembles this of St. Paul on the like occasion, *ἀποσυναρπίζεν θεμέλιον καλόν εἰς τὸ μέλλον*, 1 Tim. vi. 19, where a very learned writer observes, that *θεμέλιον*, in the rabbinical dialect signifies a bond or obligation, whereby such as lend are secured to receive their own again; and the apostle's meaning in that place is, That those who exercise works of charity and beneficence do provide themselves as it were a bill or bond, upon which they may sue and plead for a reward, and a suitable return for their kindness (Mede's Works, lib. i. disc. 22). The like may be said of *θεμα* here used. And accordingly the Hebrew copy set forth by Fagius, renders it by a word which signifies *depositum*, or a pledge.

Ver. 10. *Alms do deliver from death, and suffereth not to come into darkness.*] i. e. Charity, through the blessing of God, often proves the means and occasion of long life, as seems to be more fully expressed, xii. 9. Or it may mean, that it is essential for the procuring of God's mercy and favour in the day or manner of one's death; that it shall make the good and beneficent man's exit easy, and his death comfortable; according to that observation of St. Jerome, *Nunquam memini me legisse malā morte mortuū, qui libenter opera caritatis exercuit* (Ad. Nepot.). Or, lastly, that charity wipes away sins, and delivers from death, the consequence of them (see Dan. iv. 27. Eccles. iii. 30. 1 Pet. iv. 8). St. Austin has a fine reflection upon the other part

of the verse: "Tobit had the misfortune to be blind, and yet he showed his son the way of truth. He who had lost his bodily eyes, could say to his son. 'He that does alms, shall not come into darkness.' Being deprived of outward light, he yet found himself in a condition to direct others how to walk. There is therefore another illumination than that of sense, which enlightens the soul of the good man. He feared not any such reply from his son: 'My father, have not you been careful to give alms, and yet you are blind? Is it possible that alms should deliver from darkness, when you, who have been a cheerful giver, are oppressed with it?' Tobit might very consistently say what he did; he knew what light he was then speaking of to his son, and what he saw and perceived was spiritually discerned. The eyes of understanding were his support and comfort, and for the outward help which he received from his son, he returned a better guidance. *Filius patri porrigebat manum at ambularet super terram, et pater filio, ut habitaret in celo*" (August. de verb. Dom. Serm. 18).

Ver. 12. *Remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.*] May not the falsity from hence appear of that vulgar notion, that relations who marry never thrive? and may it not be farther observed, that the whole Jewish nation (whose riches are even become proverbial) descends from Isaac and Rebecca, who were related in the same degree?

Ver. 13. *And in lewdness is decay and great want: for lewdness is the mother of famine.* This is undoubtedly a very true observation, and confirmed by the unhappy experience of persons addicted to it. But *ἀνεχθός*, the term here used, I apprehend is an unusual word for lewdness; it signifies rather *unprofitableness*, or idleness, and to this the observation will equally correspond.

Ver. 15. *Neither let drunkenness go with thee in thy journey.*] Fagius' Hebrew copy has. *Neque cum temulentio consuetudinem habebas in omnibus viis tuis.* And Junius, by a Hebraism, understands *μέθη* to signify *vir ebrietas*; according to which the sense is, "Keep not company at any time with such as are addicted to drunkenness," or, may we not suppose, as the expression in the Greek is *ἐν τῇ ὁδῷ σου*, that Tobit had the particular journey in his eye he was going to send his son upon, and the thirst arising from travelling, especially in a warm climate, being a strong temptation to drink plentifully, he might caution his son against any excess? The Vulgate omits this precept relating to sobriety.

Ver. 17. *Pour out thy bread on the burial of the just.*] The Jews had not only banquets upon account, or in honour of, the dead, but even over their dead: so that we may distinguish their funeral entertainments into two sorts, domestic, or such as were kept in the house of the deceased, for the refreshment of the melancholy relations and friends there present, which were more or less public and expensive, according to the quality of the deceased (see Joseph. lib. xvii. Antiq. Jud. cap. 8, and de Bell. Jud. cap. 1. Jer. xvi. 5, 7, in the LXX.); and, secondly, sepulchral entertainments, or such as were carried to the very sepulchre of the deceased, and there either consumed or distributed and carried away by the poor (Meursius De Funer. cap. 35). The exhortation of Tobit here to his son to pour out his bread, *ἐπὶ τὸν τάφον τῶν δικαίων*, alludes to this latter custom (an ancient one among the heathens), and shows that it was of some antiquity among the Jews. Villalpandus, referring to this passage, says, *Sat patet moris fuisse, ut in ipsis sepulchris mortuorum epulæ ponerentur*, in Ezek. xxiv. 17. The words *ἐπὶ τὸν τάφον* imply something particular to be done upon the tomb itself, and not to barely something to be expended at the burial of the just, as if the *ἐπιτάφιος ἑορτασμός* in general was only enjoined. We cannot have a more ample testimony of this custom, than what we meet with Eccles. xxx. 18, "Delicates poured out upon a mouth shut up, are as messes of meat set upon a grave." Where the son of Sirach manifestly alludes to this ceremony of feasting at or upon the graves of the deceased; a comparison, which he would not have used to have explained and established (see note not the custom been well known and established (see note in loc. and Spencer, de Leg. Hebr. tom. ii. p. 1145). The distinction which Eustathius makes upon the verse of Homer—*ἀντὶρ ὁ ποσειδάων μορκεικία δάϊνον* (Il. Ψ), makes much for our purpose where he distinguishes between the entertainment on the tomb, calling it *τάφον*, from the name of the sepulchre, and that after the burying, which he calls *περιδείπνον*. We have express mention of the *περιδείπνον νεκρῶν*, or the funeral feast, in the epistle of Jeremy, v. 32. The primitive Christians many of whose customs it is well known

were derived from the Jews, expressed thus their pious regard to their saints and martyrs, by pouring wine upon their tombs, and celebrating the funeral or sepulchral feast over them; but these at length degenerating into dissoluteness and debauchery, St. Ambrose found it necessary to forbid them in the churches of Milan, as did St. Austin in those of Africa. They obtained also among the Romans; but the same abuse probably induced Numa to give strict orders that no one should honour the dead by pouring wine upon their tombs. Estius and Tinius upon the place remark, and Bellarmine abuses it to the same purpose, that Tobit had not recommended to his son such a practice, if he had not thought that this work of mercy regarded, and in some sort affected, the just persons themselves; i. e. that it would procure some ease and refreshment to the souls of the deceased; and from hence they infer the advantage and necessity of those solemn masses and oblations, which the Romish church offers for the repose of the soul. To this it may be answered, 1. That by these sepulchral feasts no oblation was intended to be made to God, but only a decent honour shown thereby to the memory of the righteous. 2. That no mention is here made of any prayers or intercessions for the dead. 3. That what is here enjoined was to comfort by a reasonable entertainment, the distressed relations and friends of the person deceased, and was purely for the benefit of the living. 4. That the heathens, from whom this rite was borrowed, and who entertained a notion that the ghosts of the deceased were regaled with this sensible repast, yet extended it not so far, as to the purging of the soul thereby, or affecting the condition of it in its separate state.

Ver. 19. *For every notion hath not counsel;*] No nation, i. e. no part of mankind, mere mankind, independently of God, hath counsel of wisdom enough to effect any scheme of importance, or establish any business of consequence: which is a sufficient reason for all private persons or communities to trust in the Lord Jehovah, and to depend upon him for direction and assistance. The context warrants this interpretation. Munster's Hebrew copy has, Quoniam non est in potestate hominis ullum consilium, sed solùm in manibus Dei; and Fagius, Quoniam non est sapientia, neque prudentia, neque consilium contra Dominum. Calmet also takes it in the same sense, Mettez en Dieu votre confiance, et esperez en lui; il fera réussir tous vos desseins; parce qu'il n'y a ni sagesse, ni prudence, ni conseil contre le Seigneur.

Ver. 20. *And now I signify this to thee that I committed ten talents to Gaboel the son of Gubrius.*] Ch. i. 14, he is called *his brother*. The Hebrew versions give no light here, as Munster has *brother* in both places, and Fagius, *son*. St. Ambrose admires the conduct of Tobit, and his remarkable disinterestedness with respect to this money. "He was poor and in want, and yet regarding less his own than others' necessity, he thought not of recalling a very considerable sum which he had lent, and which would have been of great service to him in the condition he was in; nor did he resolve to call it in, till he imagined himself near death, and then he thought it but a piece of justice due to his family to inquire after it, that his son should not be deprived of a sum which lawfully belonged to him. Non tam cupiens commodatum reposcere, quam sollicitus ne fraudaret hæredem" (Ambr. in Tob. cap. 2. tom. ii.). The same writer takes occasion, from this example of Tobit, to reflect on "the prodigious difference between his conduct and that of those who are so wedded to their interests, that they are glad of an opportunity to take advantage of a brother's necessity to enrich themselves, under the pretence of doing them a kindness, and on that account exact large and unlawful interest; whilst the generous and open-hearted Tobit, unmindful of the necessity he found himself in, and of the regard which he owed to his family, hasted not to demand this money, nor require any thing more than the bare principal, though it had been lent a long time; even from Tobias' infancy," as the vulgate here adds (Ibid.). There is also another useful inference, which may be drawn from this place, viz. that though Tobit seems, from ver. 1, to have sent for his son on purpose to communicate to him the affair of the money lent, yet it is observable that he rather chooses to begin his seemingly farewell charge, by laying down rules for his moral conduct, and his instruction in righteousness, which indeed is the substance of it, before he opens to him the business of the talents in Media; as if in those early times he had known the divine precept, given by him who fulfilled all righteousness, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. vi. 33).

Ver. 21. *Thou hast much wealth, if thou fear God*] This

sentiment is so exalted, that as the Port-Royal comment observes, one would think that it was spoken by some Christian father to his son, in the times of the gospel. It is not unlike that of St. Paul, "Godliness with contentment is great gain." Tobit had lost his sight, was a captive, and reduced to low circumstances; and yet, in the full assurance of faith, from the good treasure of his heart, he pronounces this encouraging maxim to all others in the like distressed circumstances, "Thou hast much wealth, if thou fear God." God will either return with usury to a persecuted and afflicted servant, what he may at any time have lost, especially for the sake of his truth, and bless his latter end, as he did that of Job, with the greater flow of prosperity; or having proved his soul by a great trial of afflictions, reserve for him a treasure in the heavens, with which temporal goods are not worthy to be compared. St. Austin, full of admiration of Tobit's devout behaviour in a state of poverty, says, Quam laudabilis sit sanctus Tobias, scripura docemur, ejus devotionem nec captivitas minuit, nec oculorum amissio, quominus Deo beneficere, persuadet. Neque, exhausta substantia, a via justitiae et veritatis averit. Necessitas enim probat justum. In egestate aequitatem servare, vera et perfecta justitia est. Unde enim quorundam devotio minuitur, inde augmentum facit laude dignus Tobias (Quæst. 119). How happy would the case of the poor be, if, like Tobit, they had ever this excellent maxim in their minds, which he here gives in charge to his son! It may not be amiss to observe, and place in one view, the several admirable precepts given by a religious father to his son in this chapter; 1. To remember God, and to praise him devoutly for his blessings. 2. To pay a reverence and regard to parents, for the kindness received from them. 3. To show charity to the poor. 4. To avoid fornication and every species of lewdness. 5. To abhor all pride. 6. To be just towards all, and in particular to give the labourer his hire. 7. To honour good and just men, and to pay respect to their memory by a decent funeral. 8. To ask counsel of the wise, and follow it. 9. To trust in God's goodness, even in the midst of poverty.

CHAP. V.

Ver. 3. *Seek thee a man which may go with thee, whiles I yet live.*] Besides that of our version, there are other renderings of this sentence, according to the pointing of the Greek. The Vulgate has, Ut, dum adhuc vivo, recipias pecuniam. Fagius' Hebrew copy, Fortasse redidit, me adhuc vivente. And the Greek and Syriac, Dabo ei mercedem dum vivo. The Vulgate properly enough inserts *fidelem* here, Inquire tibi aliquem fidelem virum, qui eat tecum; i. e. "Inquire for somebody of trust and probity to go with you;" for every idle person or vagrant was not proper to be sent on such an errand or joined in a commission of receiving such a sum of money (see ver. 8).

Ver. 4, 5. *He found Raphael that was an angel. But he knew not;* i. e. He knew him not to be such, having assumed a human form, of no mean or common appearance, but, as the Vulgate adds, having an air of majesty and greatness, which he looked upon as his natural mien, and not as the reflection of a heavenly glory, as he found it afterward to be. That good angels are appointed by God to be the guardians of particular men, and in execution of this their office, do frequently assume human shapes, to guide them in their journeys and to deliver them from all dangers, is a doctrine as ancient as the patriarch Jacob's time, embraced by Christians, and believed by the wisest heathens (Gen. xlviii. 16. Ps. xxxiii. 8. Mar. viii. 10. Acts xii. 15. Hes. Oper. et. Die, lib. i. Plato de Leg. lib. x.). Hence Mercury was fabled to be the messenger of the gods and guide of the way; and as such was said to have wings on his arms and his feet. A learned writer observes, that this story of Tobias and the angel has a wonderful relation and a great conformity, both in the ideas and the style, with Mercury's descending in the shape of a young man, and conducting Priam in his journey to the pavilion of Achilles, li. 9. where their conversation on the way is described. And the example of Homer, so long before Tobit, proves, that this opinion of God's sending his angels to the aid of man was very common, and much spread among the pagans in those former times, as will appear to any one that consults their theology (Dacier's note, in loc. cit.). The part which the angel acts in this history is attended with some difficulties, and has been made a principal objection to the authority of the book: for though it be true, that angels have sometimes actually assumed the form or appearance of men, upon some extraordinary or high errand from God to man, yet this has been in appearance only; our Saviour himself seems to say as much; for when, upon his entering

into the room where his disciples were assembled, and the doors shut, they were terrified, and thought they saw a spirit, he puts the proof of its being really himself, and no mere appearance, that a spirit has not flesh and bones, as they might actually feel and experience him to have. But it may be thought incredible, that Tobias should so long travel, and eat and lodge, with an immaterial form or appearance, and after so many occasions as must unavoidably offer for sensible touch, not only to himself, but in the family of Raguel, &c. no discovery should be made, nor so much as any suspicion raised of the thing. In answer to all which, it may, I presume, be very justly replied, first, with regard to the angel's appearing at all in this transaction, that it was an occasion vindice digna Deo; for whether we consider the greatness of Tobit's virtues, who was probably the most illustrious instance of piety and charity amongst the whole ten captive tribes, or the loss of his fortunes first, and his eyes alter, and so the greatness of his sufferings also; if we attend farther to the particular situation of himself and his countrymen, which required uncommon supports to keep up their spirits, and maintain a proper dependence and hopes in God, it could be no way unworthy God's wise and good providence in such circumstances, to send a messenger from heaven, and to make this a sensible example, that he had neither cast off his people nor would at any time be wanting in the care of good men under their afflictions. As to the other part of the difficulty, which arises from an immaterial being conversing and cohabiting under a corporeal appearance only, without any discovery, or so much as suspicion, that it was not a real body, we answer, that the angel's skill and address, ever awake to his business, and not subject to such absence and inadvertencies as ourselves, would easily prevent or divert the occasions of discovery. And if, as we have a right, we farther include God's extraordinary providence here, all the difficulty is at once removed.

Ver. 9, 10. *So he called him, and he came in, and they saluted one another. Then Tobit said unto him, Brother, show me of what tribe and family thou art.* The Vulgate is fuller and more explicit as to the salutation, Dixit, gaudium tibi sit semper. Et ait Tobias, Quale gaudium mihi erit, qui in tenebris sedeo, et lumen cæli non video. Cui ait juvenis, Forti animo esto; in proximo est, ut à Deo cureris; preparing the reader for the accomplishment of this, ch. xi. The term *brother* is not to be taken strictly; the Jews called all those of their own tribe or nation *brethren*: Tobit who uses this appellation in several places of this chapter, speaks to Raphael according to his human appearance, as one of the brethren.

Ver. 11. *Dost thou seek for a tribe or family, or an hired man to go with thy son?* i. e. Why dost thou trouble thyself about my tribe or family? content thyself, without any farther inquiry, that thou hast got a good guide for thy son, ad votum tuum mercenarium, according to Munster's Hebrew copy. Of what service will it be, in the intended journey, to know my family? Dost thou want the family, or a hiring only, that is well acquainted with the way, to conduct thy son? And thus the Port-Royal comment explains it. Est-ce la famille du mercenaire, qui doit conduire votre fils, ou le mercenaire lui-même que vous cherchez? There is, however, more in this question than may seem at first hearing; it is not merely a question of curiosity, natural to old men, but Tobias being young and inexperienced, the intention of the good old man, his father, was, by this inquiry, to get all the intelligence and assurance he could possibly of the condition and credit of one, to whom he was about to entrust a son, whom he had been all along careful to bring up in the fear of the Lord, and with an abhorrence of evil company: and when Tobit asks Raphael of what family he was, it was in effect only to demand who and what he was himself; for from the good or evil disposition of the stock, or heads of the family, may with great probability be inferred the temper and manners of the children and dependants; as we form a judgment from the tree itself what fruit may be expected from it. Terentius Christianus expresses this conference more clearly;

*Tob. Amabo, hospes,
Cujas es? aut quibus parentibus, quæso
Prognatus? Raph. Quorsum id percontare? Nil refert
Ad id quod agimus nunc. Tob. Ne id mihi, precor, frater,
Succenseas, quod curiosus stirpem
Tuam excipiscari non erubuerim. Scis quàm
Non sit tutum cuiquam, hoc rerum statu, quicquam
Committere ignoto: et curæ est mihi gnatus.*

(In Tob. act. ii.)

Ver. 12. *I am Azarias, the son of Ananias the great,*

and of thy brethren.] i. e. An Israelite. See vii. 3, where he makes himself to be of the tribe of Nephthali. Many Greek copies read here very abruptly, ἐγὼ τὸ γένος Ἀζαρίου καὶ Ἀναναίου τοῦ μεγάλου but the reading followed by our version is confirmed by vi. 8. vii. 8. ix. 2. It may be more material to inquire, how Raphael is Azarias, and with what propriety or truth he styles himself so? To this objection several answers may be given:—1. That angels having no proper name, but what is derived from the office and ministry they are employed about, Azarias, according to the Hebrew signification, meaning a "helper from God," this may agree very well to the angel Raphael, who was sent for this very purpose to be instrumental in curing Tobit's blindness, and to be a guide and assistant to Tobias in his journey, and therefore very prudently concealed his quality of an angel, that he might more conveniently execute his commission. The giving of proper names to persons derived from some accident, quality, or office, belonging to them, was very ancient, and customary among the Hebrews. There are many instances of this kind in scripture, particularly Gen. xxx. where the names given to Jacob's children are very observable and expressive, if considered in this view. Secondly, As the angel had assumed the form and person of Azarias, he may be supposed to speak according to his appearance only; as the author of the first book of Samuel saith, That Samuel spake to Saul, seeking his counsel by the witch of Endor, because the person that appeared was in Samuel's habit, and the witch, or at least king Saul, did repute him to be so. In like manner this angel, personating Azarias, for a time bare his name: or thus, as the picture is usually called by the person it represents, and that he who in the tragedy acts the part of Cyrus, does for that time go under his name, so Raphael, personating Azarias in the form and appearance of a young man, was in that capacity to act and speak as if he had been such. Thirdly, The following instance may likewise serve to illustrate this, viz. When Joseph was sent after his brethren to Sichern, and had lost his way, there met him a person (Gen. xxxvii. 15, 16), that directed him where to find them, which the Targum of Jonathan on the place pronounces to be the angel Gabriel. As this concealed angel had the appearance of a man, and is, indeed so called in that text, and under that form was assisting in directing the way, we may hence perhaps conceive, how the same person here should be the angel Raphael and yet Azarias also.

Ver. 13. *My brother, thou art of a good stock:]* It may seem surprising, that Tobit, hearing the name of Ananias the Great, did not think proper to inquire how it happened, that Azarias, the son of so considerable a person, was so reduced in his circumstances, and to such a state of meanness, as to be obliged to get a poor livelihood by occasionally hiring himself. To say nothing of the vicissitude of fortune, which God has placed in his own power, it may be sufficient to answer, That in a time of captivity, such as was that of the Israelites at present, all distinction of families is lost, or however not considered, the greatest and most considerable are confounded with the meanest; as they are carried away promiscuously from their country, so they are equally stripped of their possessions and fortunes, and condemned by the merciless victor to the same instances of hardship and servility.

Ver. 14. *Will thou a drachm a day?] It appears by the gospel of St. Matthew, that a Hebrew drachm was the fourth part of a shekel, i. e. ninetenth of our money; for there, xvii. 24, the tribute-money, annually paid to the temple by every Jew, which was half a shekel, is called δίδραχμον (i. e. the two drachm piece); and therefore, if half a shekel contained two drachms, a drachm must have been the quarter of a shekel, or ninetenth, as every shekel weighed about three shillings of our money. It we suppose this Greek version of Tobit to be made from the Chaldee by some Alexandrian Jew, then, as every Alexandrian drachm contained two Hebrew drachms, one drachm of Alexandria will be of our money eighteen-pence.*

Ver. 16. *Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company.]* As indeed he did, according to the representation of this history, though Tobit in faith spoke thus. This pious wish, no less than Raphael's example and presence, shows us the opinion of the Jews at least, that God has given his angels the charge of mankind, and that he makes use of their ministry to conduct them through this life, in the midst of the many dangers that accompany them. Our Saviour intimates such a tutelar care with respect to little children in particular. Matt. xviii. 10. But it does not from hence follow, that the angels have such a

knowledge of human affairs, or power over them, as that prayers should be offered up to them, or their intercession with God should be requested, or that any reliance should be had on their merits, as the popish expositors on this book would infer; for however highly favoured, still they are but servants of God, and his ministering spirits, and have neither omniscience, nor omnipresence, nor any attribute to make them fit objects to be addressed to in a manner which is incommunicable to the divinity. Tobit's affectionate charge here greatly resembles Abraham's commission to his servant, Gen. xxiv. 40, upon his sending him to fetch a wife for his son Isaac; "The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house." In this particular also of a wife the resemblance holds; for though Raphael had nothing in commission relating to Sara, yet he happily crowned his journey, by concluding a match for his master's son, who sent him in quest of money only.

So they went forth both, and the young man's dog with them.] This clause is wanting here, both in Munster's Hebrew copy and in the Vulgate. The latter, indeed, inserts it, vi. 1. It is most probable that the dog went with them, as it is mentioned in all the Greek copies, the Syriac, and Fagius' Hebrew, as going and returning with them, xi. 4. This circumstance of the dog, though of no great moment, is neither absurd or unusual, as it is according to the simplicity of ancient times. But it may be the more necessary not to pass over this incident of the dog without some farther remark, since no less a critic than Mr. Pope has passed some railery upon it. As he very ingeniously entertains himself and his friend (see letter to Mr. Cromwell), in satirizing some of the follies and failings of men, by setting forth the contrary virtues and good qualities of dogs; in the flow of his wit he observes, with relation to the book of Tobit, that there was no manner of reason to take notice of the dog, but the humanity of the author. Now, to call the introducing the dog an instance of the author's humanity, is certainly a very odd conceit; so odd, that it seems plain we are to consider it as a hasty stroke of fancy, not the result of Mr. Pope's judgment; indeed, were he serious, there is as little truth as candour in this censure. Tobias was to take a long journey into a strange country, and to bring a large sum of money back with him, attended only with one other person, who, though an angel, was not discovered by him to be such; and does not the reason of the thing speak itself; that the dog was thought a proper guard under these circumstances, and therefore taken by Tobias, Comesque viae dominique satelles? Pliny thinks it worth his while to remark this use of dogs, and gives an instance of a master preserved in his journey from thieves by his dog (Nat. Hist. lib. viii. cap. 40). And this we apprehend is sufficient to show, that the mentioning the dog at the entering upon their journey was not impertinent. As to the significance of introducing him again at their return, there is no reason why we should admire such a circumstance as natural and beautiful in Homer, and yet low and trifling in our author. Take the two passages together: Tunc præcurrit canis qui simul fuerat in via, et quasi nuncios adveniens, blandimento suæ caudæ gaudebat:

Δὴ τότε γ' ὡς ἐνόησεν Ὀδυσσεύς ἔγγυς ἔδρα, Ὀύρη μὲν β' ὄγ' ἔσπινε. (Odys. P.)

It would indeed argue great want of taste to put these two cases quite upon a parallel: Ulysses was in disguise, and entirely unknown to every human creature; yet the sagacity of this animal at once discovers him under all the changes that twenty years' absence and fatigues, together with all that art and design could contribute farther to his concealment, had brought upon him. This is a very beautiful and striking circumstance in the poet, and though we find nothing in the historian to correspond with it, yet there remains likeness sufficient to secure him from ridicule. To which we may add, that, after the eagerness and impatience of the parent for the return of her son, we are affected with a very sensible pleasure to see it removed at once, and changed into joy by the appearance of that faithful guard, which, upon his master's approaching home, ever naturally hastens to be the harbinger of it. It may not be amiss to observe, that the passage quoted above from the Vulgate, receives great confirmation from the Syriac version, which makes Anna see the dog first, before she saw her son (xi. 6), upon which she flies to Tobit, to tell him they were coming. Nor does the Greek disagree with this; for it says, not that she saw Tobias himself, but προσέβησεν αὐτῷ ἐρχόμενον, i. e. knew it, or perceived it by some token, to wit, this of the dog. We should not have

dwelt so long upon a circumstance seemingly so trifling, nor have been induced to have taken so much notice of it, had not this circumstance been represented as if the dog was introduced into the history foolishly, and without any sort of reason for it.

Ver. 17. *Is he not the staff of our hand, in going in and out before us?* This is a Hebraism. We meet with the like phrase, Numb. xxvii. 17. The sense here is, Is he not the staff of our age, in managing our affairs, and taking care for us? And thus the Geneva version, "Is he not the staff of our hands to minister unto us?" And so Junius, Nonne scipio manūs nostræ est, res nostras agens arbitrātū nostro? Fagius' Hebrew copy has, Promus et condas est domūs nostræ; i. e. He is the provider or steward of our family; and the Vulgate, Baculum senectutis nostræ. Terentius Christianus well expresses the sense of this and the following verse:—

Multæ simul
Concurrunt suspiciones, quæ meum animum diversum trahunt:
Vix crepidines periculose, adolescentis parum
Circumspecti imperitia: tum hospes, cuius fidei creditus est,
Ignotus — saltem spectatæ fidei viro
Commisisset, cum ipsi salute filii pecunia
Prior esset. O insaturabilem habendi sitim!
Quasi non multo satius fuisset, paululum
Perdere pecuniæ, quam filium, unicam
Nostræ senectutis requiem, vitæ subire periculum.
(In Tob. act. iii.)

Ver. 18. *Be not greedy to add money to money:* Ἀργύριον τῷ ἀργύριῳ μὴ φθάσαι. The sense of the English version is clear and easy, but the Greek is not so intelligible. The meaning of the different translators, in their several expressions probable may all be brought nearly into one sentiment. "Let not money be added," margin; i. e. Let not the value of it be enhanced above what it is. "Would to God we had not laid money upon money," Geneva; viz. we had not doubled the price of it in our estimation. Nunquam fuisset ipsa pecunia pro quâ misisti eum, Vulgate; I wish there had not been any such money; or, that money should never have been the consideration of sending away thy son. Utinam argentum huic argento non antecessisset, Junius; I wish the desire of money hath not overprized this money in Media. Argentum ad argentum non perveniat, Syriac; The silver or money there loses its value, if my son's life is to be the price of it. As it is generally agreed that Tobit was wrote originally in Hebrew or Chaldee, it may perhaps contribute towards understanding this passage, to inquire, what word it probably was that is here translated by φθάσαι. As to the two Hebrew copies of Fagius and Munster, they are comparatively modern things, and depart too widely from the more authentic version, to give us any assistance here. There are two Hebrew words, and, as far as I find, those only, which in the LXX. are thus translated, if they may be thought to reach the point. The first is גָּזַל, in hiphil, *perteringer fecit, adduxit*; in this sense, ἀργύριον τῷ ἀργύριῳ φθάσαι, is to add money to money. The other word which they translate by φθάσαι, is יָרַח, in hitp. *robora vit*, and, by a common Hebraism, to hasten a thing, or to do it with all one's might (1 Kings xii. 18). In any of these senses, and supposing either of these words to have been the original one in this passage, the meaning clearly is, to hasten or accumulate money on money. They are both Chaldee words likewise, and bear a meaning perfectly suitable to what we have deduced from the Hebrew ones. It will be proper likewise to consider the Greek word itself, which will be found not incapable of the same meaning. φθάσαι, amongst its other significations, is, by Stephens, Budæus, &c. explained, *Voti composesse, propositum nam attingere, and so may be interpreted here, "to get money to money."* There remains, however, still a difficulty, which is, to account for the construction, and fill up the sense, for to what shall we refer φθάσαι? Grotius, to make out his own meaning, would have ἔδει, or something equivalent, to be understood, which would also answer as well to complete ours, without any such liberty as altering the text; but possibly there may not be occasion even for this here; may not γένοιτο, in the second clause of the verse, be referred or extended to the first also? ἀργύριον τῷ ἀργύριῳ μὴ φθάσαι γένοιτο, let it be our business to get money to money, but let the money be περίψημα τοῦ παιδίου, i. e. either ἐνεκα τοῦ παιδίου, as filth and dirt for the sake of our child; let us lose it rather to save him: so Gal. vi. 17. στίγματα τοῦ Ἰησοῦ, are not the marks properly of the Lord Jesus, but the wounds and marks suffered, ἐνεκα τοῦ Ἰησοῦ, for his sake: or else we may suppose περίψημα to refer to those propitiatory sacrifices among the heathens, when in the time of any great calamity, some vile wretches were sacrificed for the purgation and atonement

of the whole people; and such sacrifices were περιψάρματα, περιψάρματα: and the sacrificial form was, as Suidas tells us, upon such occasions, "Be thou our περιψάρματα" in this view the meaning of our passage is, Let us sacrifice our money to the welfare of our son.

CHAP. VI.

Ver. 2. *A fish leaped out of the river, and would have devoured him.*] According to Bochart, it was the *silurus*; this some call the sheat-fish, and which is described by Ray. Ad octo et amplius cubitos longitudine exerescit, pondere 150 libras superat, rictus oris amplissimus, estque piscis admodum vorax. Johnston says farther of it, calling it *glanis*, another name for the *silurus*, that Non minoribus duntaxat pisciculis ventrem implet, sed et in majores, immò homines grassatur, and gives instances of human limbs found in the belly of this fish. Again, Tobias' fish was eatable; so is the *silurus*, and is in some place esteemed pinguis, bonique saporis. Bochart gives the same account from the ancients, and goes on with the parallel.—Was Tobias' fish found in the Tigris? Pausanias, in like manner, makes the *glanis* or *silurus* to be an inhabitant of the Euphrates, from whence the excursion into the Tigris is easy, as those two rivers join: and Diodorus expressly tells us, that fish of the belluine kind are found in the Tigris, especially about the dog-days. He proceeds farther to show from Galen, and other writers, that the liver of the *silurus* was in great fame for the cure of suffusions and dimness of sight; and from some Greek and Arabic authors, that even its smell was effectual in expelling demons; but possibly this very history of Tobit might originally give occasion to these notions. If it should be objected that the *silurus* is a fish of a very smooth and slippery skin, destitute of scales, and therefore not to be supposed to be held by the bare hands of Tobias, it is sufficient to answer, that the head is disproportionately big to its body, and the gills vast and open, so as to offer easy and firm hold; there is, therefore, in the Latin version, where Tobias is ordered prehendere branchiam, very great propriety, from the singular form and structure of this fish. But whether the eating this fish, as mentioned ver. 5, is quite agreeable to Lev. xi. 10, is a difficulty that hath not been fully considered. Against the *callionymus*, which the greater part of the interpreters suppose to be the fish here meant, from the sanative virtue said to be in it by Pliny and other naturalists, there lies this very material objection, That it is a fish of so small a size as is utterly inconsistent with the story. Longitudine est (says the most accurate Mr. Ray, with whom Johnson agrees), dodrantali, rarius pedali, and therefore can never be supposed to attack, much less able to devour, a man.

Ver. 7. *Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.*] Those who are of opinion that demons were invested with certain material forms, wherein they snuffed up the perfumes and feasted themselves upon the odours of the incense and sacrifices that were offered to them, have an easy way of solving this difficulty, by supposing that the smell of the burnt heart and liver of the fish was offensive to Asmodeus. The Chaldeans, among whom the book of Tobit was written, and the Israelites, for whose use and instruction it was written, might both be of this opinion, that demons, as not absolutely divested of all matter, were capable of some sensations and impressions that belonged to corporeal substances; and therefore, in accommodation to the vulgar idea and prejudice of the people, the author of this history might express himself as though the expulsion of this evil spirit was affected by a natural cause, the smoke of the fish, even though at the same time he sufficiently intimates, that it was through the merciful help of God, obtained by prayer, that it came to pass (ver. 17). But if this demon was incorporeal (and this is the supposition which generally prevails), we may safely conclude, that the smoke of the fish's entrails could have no direct or physical effect upon him; that his fleeing away, therefore, was occasioned by a supernatural power, in the exercise of which this angel appointed to attend Tobias was the principal instrument, and that he ordered the fumigation as a sign only when the evil spirit, by his superior power, should be chased away. Others have been disposed to consider Asmodeus not as any real demon, but only as expressive of the great power of lust, and that the fumigation in no other sense drove away that evil spirit, than as its virtue contributed to check and suppress such an extravagant and brutal passion as was predominant in her other husbands. The efficacy of which (ver. 7), is said to be

so powerful and general, as that it would cure τὴν, "any other person" tempted in the like irregular manner. But allowing this fumigation to have some physical effect, like other fœtid medicines, yet it would, I conceive, be more proper to consider this as a lower and secondary instrument only in the cure, as prayer and abstinence are, in the history itself, set forth as the principal means by which so powerful an effect was produced. And this seems to be a more likely way to hinder the return of Asmodeus, i. e. of any base lust again, than the power of natural fumigation, which has not escaped censure, as having some appearance of magic.

Ver. 8. *As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.*] Whether the gall of this or any other fish has such a natural virtue to restore sight, naturalists can best determine. Pliny, indeed, speaking of the callionymus, mentions something like this:—Fel cicatrices sanat, et oculorum carnem superfluum consumit (Lib. xxxii. cap. 4. 7). But I have before showed (see note on ver. 2), that this is not the fish here mentioned. It seems best in this case, likewise, not to rest the cure in the mere natural liniment, but to understand the outward application as somewhat similar to our Saviour's spreading clay upon the eyes of the man that was born blind, and ordering him to wash in the pool of Siloam, not as the cause, but as the proof, of the cure. It was the power of God in both instances; and Tobit, sensible of this, returns devout thanks to God accordingly, xi. 14, 15.

Ver. 21. *I know that Raguel cannot marry her to another, according to the law of Moses, but he shall be guilty of death.*] According to the precept in the Mosaic law, Numb. xxvii. 8, a woman ought to marry her nearest kinsman, who, having no brother, succeeded to the inheritance of her father; but the penalty of death, mentioned in our version, the Syriac and Greek text, seems very particular, and is not to be met with any where in the law, either as denounced against the father, who would not give his daughter to his nearest kinsman, or against the nearest kinsman himself, if he would not espouse her. The Geneva version, which qualifies the expression, is therefore preferable: "I know that Raguel cannot marry her to another according to the law of Moses, else he should deserve death." But I think the words ἢ ἀπειθήσει Σάραρον may be better rendered, ἢ, or (if he does) that other to whom he gives her, ἀπειθήσει, will be obnoxious to death, or in great danger to be slain by the power of Asmodeus. For it has been thought not very unlikely, that the true reason why the seven husbands were given up to be slain by the wicked demon, was because they unjustly claimed the right of marriage in this heiress; the attempt to lie with whom was a sort of attempt to ravish a virgin already betrothed, and belonging to another by their law; and by the slaughter of these, Providence preserved her pure and unspotted for her rightful and legal husband, Tobias (see Whist. Auth. Records, vol. ii.). Nor is the sense which Tercentius Christianus gives of this passage to be despised:

Non denegabit, sat scio: nec si velit
Maxime, jure poterit: nam præter jus tuum
Nil postulas; tibi enim debetur: utpote
Qui ei cognatione ac genere proximus
Es. Nec eam, contra præceptum Mosaicum,
Alienigenæ nuptum locabit conjugi,
Nisi crimen capitate velit incurrere,
(In Tob. act. iii.)

The Vulgate and Hebrew copies wholly omit the threatening clause, and indeed the sense is as complete without it.

Ver. 14. *For a wicked spirit loveth her, which hurteth nobody but to those that come unto her.*] Calmet observes, that this demon, being incorporeal, could not possibly love Sara on account of her youth or beauty, or any bodily accomplishment; much less did he respect, as he was an unclean and impure spirit, her chastity and virtue. Tobias, therefore must be understood to speak here according to popular prejudice and opinion. The vulgar supposed demons to be corporeal, and to be enamoured, like mortals, with the love of women; hence it became a notion that Asmodeus, through a motive of jealousy, killed those that went in unto Sara. The Vulgate and Hebrew copies only mention the bare fact, but the Greek and Syriac assign love, or rather brutal lust, as the cause of this cruelty. The rabbins and latter Jews, it is certain, supposed that evil spirits were enamoured of handsome women, from misunderstanding perhaps Gen. vi. 2. And there are many authors that pretend evil spirits are not only capable of but often indulge and satisfy, a criminal passion with women; and particularly that the demons called *incubi* and *succubi*

arry on shameful and abominable intrigues with both sexes. Stories of this sort are not wanting even in writers of good note and authority (see August. de Civit. Dei, lib. xv. cap. 23, and S. Bern. lib. ii. cap. 6). But the opinion that demons and angels are corporeal, though countenanced by the Platonists, Origen, and others of the fathers, is now generally exploded. And if one examines the accounts in history which mention such an unnatural commerce of demons with mortals, male or female, it is generally represented as transacted during sleep, and therefore is to be looked upon rather as the effect of the disordered imagination of such persons, than any sensible or corporeal act of any real demon. Had Raphael himself said this, That the demon had slain the seven husbands through his own love for Sara, it had been a difficulty indeed; but, as it was Tobias only, he might do it according to the received opinion of his countrymen. We may therefore here justly call this an error of Tobias, but it is no reflection on the history.

Ver. 17. *And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful.* This account of driving away the demon by fumigation, reminds one of what Josephus mentions, De Bell. Jud. lib. vii. cap. 2, that one Eleazar, before Vespasian and a great number of persons, freed several, who were possessed with evil spirits, from the power of them, by putting to their nose a certain ring, having a specific root under it, which quickly expelled the demon out of their bodies, so as never to return again; and that this method of cure was at that time successfully made use of against evil spirits. If this relation is to be depended on, it shows the power of smell upon evil genii, and the effect here ascribed to fumigation may from thence receive some countenance. But I do not build much upon this narrative, which carries in it the appearance of magic; much less can I persuade myself to run the parallel between ejecting the demon here by the ashes of the perfume, and those undoubted miracles recorded in the Old and New Testament, Numb. xxi. 9. Josh. vi. 20. 2 Kings ii. 21. iv. 41. Matt. ix. 20. John ix. 6, 7. Acts v. 15. xix. 12, with which the popish expositors, out of an implicit regard to authority, and a zeal for their canon, have presumed to compare it. Without straining the point so far, the history itself seems to afford light enough to account for the supposed miracle, without recourse to, or any way relying upon, the virtue of the burnt entrails; as for prayer to, and faith in God was, according to the angel's direction, to accompany the use of the outward means, to which, according to the Vulgate, was added matrimonial continence for a season likewise; these have that known and sovereign virtue in them, as to supersede the necessity of any less powerful means. Especially if this demon was like that which went not out but by prayer and fasting, Matt. xvii. 21. This rich and holy perfume was an incense more precious and available with God than any secret of nature, or invention of art. Joint prayers, from persons so well-disposed, had, as it were, the efficacy of an evening sacrifice.

Fear not, for she is appointed unto thee from the beginning; i. e. She belongs to thee according to the constitution of the law; or is thine by divine appointment and designation. *Ερωτάσεν* is taken in this sense to signify what is ordered by divine appointment, Matt. xx. 23. xxv. 34. 1 Cor. ii. 9. Heb. xi. 16.

And thou shalt preserve her. i. e. By maintaining, protecting, and defending her; and be a saviour to her, as the term is used on the like occasion, Eph. v. 23. Munster's Hebrew copy is more explicit, *Et per manum tuam Dominus liberabit eam de manu demonis;* see xii. 3, where Sara is mentioned as made whole, or freed from that plague of the possession of the demon; and iii. 17, where Raphael is mentioned as sent to heal Sara, by giving her for a wife to Tobias.

I suppose that she shall bear thee children. He might express himself thus doubtfully, either as the man Azarias, whose appearance he assumed, or in his own person, as the angel Raphael. For angels too, though called intelligences, however desirous they may be to look into, are certainly ignorant of things future (see 2 Esd. iv. 52), unless God is pleased to reveal them to them, or commissions them to declare them to others. As when the angel foretells unto Zechariah the birth of a son, he mentions his authority and commission. "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings" (Luke i. 19). Calmet renders, *J'espère qu'elle vous donnera des enfans.*

Ver. 3. *To whom they said, We are the sons of Nephtholim, which are captives in Nineveh.* This passage, which has been too hastily misrepresented by some writers, as containing a notorious falsehood (see Raynold's Præl. tom. i. Præl. 46), is capable of being very consistently explained; for it does not appear from the text, that the angel gave this answer rather than Tobias; secondly, as Raphael assumed the person of Azarias, it might very properly be spoken in both their names, as Ananias, from whom Azarias descended, was of that tribe (v. 12, 13). The like answer will account for the angel's saying, that he was of the captivity of Nineveh; for so Azarias, whom he personated, really was.

Ver. 7, 8. *When he had heard that Tobit was blind, he was sorrowful and wept. And likewise Edna his wife, and Sara his daughter, wept.* Tobit's blindness only is mentioned here as the cause of this great concern; the Vulgate and Munster's Hebrew copy omit the occasion. It is probable that the tears which Raguel, his wife, and daughter, shed, had a mixture of joy as well as of sorrow, arising from the éclaircissement or first discovery of Tobias to be their near relation; the former, from the agreeable reflection, that they had now with them the only son of a father, whom the ties of nature and birth had endeared to them; and the latter, from a sense of their sad captivity, which had kept persons so nearly related so long at a distance from one another. And the additional circumstance of Tobit's blindness, which must greatly add to his affliction, must in proportion also increase their concern.

Ver. 10. *For it is meet that thou shouldst marry my daughter; nevertheless I will declare unto thee the truth.* *Καθήκει σοι παρθένον ἡοῦ λαβέν.* In this and the three following verses, the terms used with respect to the marriage ceremony are both proper and usual on the occasion. *Παρθένον λαβέν* is the same with *παραλαβέν*, Matt. i. 20, which is the technical term for taking one to wife, and so it is used, Deut. xx. 7, and hath respect and relation to *διδόναι*, which belongs to the father of the spouse (see ver. 11. 13), because he, after the example of God in paradise (Gen. ii. 22), delivers her into the bridegroom's own hands, who was called *petitor*, or the suitor. St. Ambrose commends the great openness and frankness of Raguel in dealing so ingenuously with Tobias, in a matter of such consequence, whilst others, upon a like occasion, are equally as careful to conceal an objection. "Being a just man," says he, "he chose rather that his daughter should continue unmarried, than to expose a husband to imminent danger for her sake. Though he was greatly importuned to give her in marriage, yet neither his parental tenderness, nor the great inclination which he must be supposed to have to settle his only child well, could prevail on him to conceal an accident from her lover, which he could not but imagine must contribute to break the match: however, he chose rather sincerely to declare to him the whole truth, than to appear to have an intention to deceive him by concealing the matter. *Quàm breviter absolvit omnes questiones philosophorum, dum nec filia vitia celanda arbitratus est!* How has he decided at once, in a compendious manner, all the disputes of moralists and philosophers on this head! with great gravity they can debate the question, and are at some loss to determine it, whether a person intending to sell a house, or any moveables, ought himself to discover the faults and imperfections of them; but this good man thought he could not in conscience conceal that which he knew would be an objection to his daughter, even from him who was at that time making court to her, but advises him for his own sake to lay all thoughts of her aside, and to be easy and satisfied without her" (Ambros. lib. iii. Offic. cap. 14).

Ver. 12. *Take her from henceforth according to the manner, . . . and the merciful God give you good success in all things.* As God was the first institutor of marriage, and joined our first parents in that holy state, so he still presides over it, and all marriages ought to be concluded in his fear, and with a petition for his blessing on the undertaking. Thus Abraham comforts himself with relation to his son's marriage, that "the Lord God of heaven would send his angel to choose a wife for his son Isaac" (Gen. xxiv. 7). And his servant, who was sent on that important commission, prays unto the Lord God, "to send him good speed that day, and to show kindness unto his master Abraham," in a particular that so nearly concerned his welfare (see Prov. xix. 14. Eccles. xxvi. 3). Betrothing among the Jews was commonly performed about six months or a year before the wedding; but as Tobias' marriage was agreed on, and consummated on the spot, it may be asked, how Sara's

parents came to comply so soon, as to give their daughter to Tobias the very same day that he arrived; the reasons probably were,—1. Her parents' desire of having her well married, and their hopes of seeing issue from her. 2. The circumstances and condition of her spouse. 3. His near relation, and legal right to her. 4. Raphael's importunity and persuasion. Some questions may also pertinently be asked concerning Tobias, as, why he married on a journey, at a distance from and without the knowledge or consent of his parents: such a procedure seems not agreeable to the opinion which one entertains of his piety, and rather an instance of want of duty, and a proper deference to them; for is there any affair more important, or wherein children are more obliged to consult their parents, and to receive their directions and advice, than in the great concern of marriage? To this it may be replied, that Tobias knew perfectly the intentions of his father on this head; that good old man had recommended to him before his journey to take a wife of his own tribe and family (iv. 12, 13). And it is observable, that Raphael reminds him (vi. 15) of the instruction which his father gave him, to marry a wife of his own kindred: and, indeed, the law itself was sufficiently clear in this matter; for had he been indifferent, or so particular as to have refused what the known custom of the law required, Raguel could have compelled him to it, or obliged him to have renounced the right which he claimed of succession to his inheritance. Nor do we find that Tobit was at all surprised or troubled when his son, returning from his journey brought with him a wife. After this it will be almost needless to inquire, whether Tobias was not guilty of some rashness and imprudence, in being so eager after a match, as solemnly to resolve neither to eat nor drink till it was concluded, which his intended father-in-law had kindly warned him against, and apprised him sufficiently of the danger attending it. But, besides the reason before given, that the nearness of the relation required this from him, Raphael assured Tobias that he had provided a remedy, effectually to secure him against the like accident, and to prevent his sharing the others' fate.

Ver. 13. *Then he called his daughter Sara, . . . and he took her by the hand, and gave her to be wife to Tobias.* In the Vulgate it is, "Raguel, the father of the bride, took her by the right hand, and joining it to Tobias' right hand, said, May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and unite you by the sacred ties of marriage, and fill you both with his blessings." To this custom of giving away the bride by the hands of the father, or some relation or friend, St. Paul seems to allude, 2 Cor. xi. 2, and the Psalmist, Ps. xlv. 14. The reason of this, says a very judicious writer, was, "that in ancient times all women, which had not husbands or fathers to govern them, had tutors, without whose concurrence and authority there was no act which they did warrantable, and for this cause they were in marriage delivered unto their husbands by others. Which custom retained, hath still this use, that it puts women in mind of their duty, whereto the very imbecility of their sex doth bind them, viz. to be always guided and directed by others" (Hooker's *Eccles. Pol.* b. v.). Whether this, or whatever be the cause of this custom, it is certainly most decent, that a woman, whose chiefest ornament is modesty, should rather be led or presented by the hand of another, than offer herself forwardly before the congregation to any one in marriage; and therefore the discretion of our church is herein much to be admired, which enjoins it to be asked, "Who giveth this woman to be married to this man?"

Ver. 14. *And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.* Here we have a contract between Tobias and Sara, drawn up, not by a public notary, as was generally usual, but by Raguel the woman's father. We may farther observe, that before the writing this contract, there was a formal giving of the woman unto her husband by her own father; and that a particular and express form of words was used upon the delivery of her. It appears from hence, that a contract and marriage were anciently all one in effect, and the like may be gathered from the law, Deut. xxii. 24, where an espoused woman is called a wife, and if she be convicted of unchastity, is reputed, as an adulteress, worthy of death. By which it is manifest, that a contract *de presenti* differeth not in substance from a marriage, though for decency's sake solemn ceremonies are required by positive laws. The Jews usually drew up the contract of matrimony, and agreed about the dowry before the wedding; after that they read this contract or deed over, and lodged it in the hands of the bride's relations, and then they put the ring upon her finger: but in Tobias' marriage, things were ordered otherwise, for Ra-

guel immediately consents to give him his daughter, and at the same time joins their hands; then he calls for paper, writes down the contract, and hath it signed by two witnesses, according to the Hebrew, after which the feast began. All this is pretty different from the custom of modern Jews, though they look upon Tobias' wedding, and the ceremonies attending it, as a pattern of the happiest and most regular marriage. "One cannot but admire" say Messieurs of Port-Royal, "the simplicity of early times. Raguel gives his daughter in marriage to Tobias, and troubles not himself about settlements or covenants as they are here called, till the ceremony was over. Such openness and confidence is scarce to be found in the present times, and would be thought little less than carelessness. But it ought, however, to remind all those, who enter upon the like holy state, sincerely to renounce all sort of disguise and over-reaching in an affair, where integrity, candour, and disinterestedness are its best and principal security" (Com. in loc.).

Ver. 16. *Raguel called his wife Edna, and said unto her, Sister, &c.* See ver. 20. This term is only a word of tenderness and endearment, used by husbands to their wives. Tobias, in the next chapter, ver. 4. 7, calls Sara by the same name after he had married her (see also x. 12). An instance of this we have in Solomon's Song, ch. iv. where the words, "my sister, my spouse," come three times together in four verses. And hence, if solutions were wanting, we may justify Abraham calling his wife Sarah, "sister" (Gen. xii. 13), which some free-thinkers have endeavoured to expose as an equivocation. For as sister is a name of tenderness, love, and affection, it was very properly applied to his wife; but indeed Sarah was so near a relation, as to have a natural right to be so called, being, as Abraham acknowledges, his half-sister, the daughter of his father, but not the daughter of his mother (Gen. xx. 12).

Prepare another chamber, and bring her in thither. i. e. Into another bedchamber, different from that where Sara lay before, in which her seven former husbands were killed. This thought was just, and the exchange proper, as the very room inspired horror.

CHAP. VIII.

Ver. 2. *And took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.* This story of driving away the demon by the ashes of the perfumes, possibly took its rise from the account of the smoke of Aaron's incense, staying the destroying angel from the surviving Israelites, superstitiously decried. Some footsteps of this mystery the Hebrews seem to retain, when they say, that all hurtful and destroying spirits will flee away at the odour of the incense of sweet spices. Tobias here literally follows Raphael's directions, vi. 16, but perhaps the meaning principally may be, that Tobias, by the direction of the angel, offered the incense of prayer, or put up fervent prayers to God to drive away this fiend. Munster expressly understands it in this spiritual sense, *Per illam suffumigationem designatur oratio, quæ instar vaporis cælos penetrat.* And then he concludes, *Virtute ergo orationis Tobias et Sara, fugatus est Asmodæus, et non efficaciam aliquam odoris corporalis* (Com. in loc.).

Ver. 3. *He fled into the utmost parts of Egypt.* i. e. Into the deserts of the upper Egypt, for so Pliny and other writers describe them. That deserts and solitary places were the dwelling and resort of unclean spirits, the canonical scriptures inform us. Thus the demoniac, Luke viii. 29, is said to abide in no house, but to be driven of the devil into the wilderness: and thither was our Saviour led, as being the devil's residence, to be tempted by him (Matt. iv. 11). And accordingly the unclean spirit is described, Matt. xii. 43, as "walking through dry or uninhabited places, seeking rest and finding none." See Baruch iv. 35, and Rev. xviii. 2, where Babylon the great city, when turned into a wilderness, is said to be, "the dungeon of every foul spirit, and a cage of every impure and ill-boding bird," or rather the abode or residence of them; for *φύλαξ* here has the sense of *κατοικητήριον*, and so it is often used by the Hellenistic writers. But the prophet's description of the same desolation (Isa. xiii. 21), is still more strong, for "in it shall dwell," not wild beasts merely, as our version, nor Fauni and Silvanii only, as Castalio renders, but, according to the LXX. *Δαιμόνια ἔκει ὄρνιθωνται, καὶ θύοκιστάρχοι ἔκει κατοικησονται.*

And the angel bound him. Not bodily with any visible chain, as the words seem to imply, and as is the custom among men, but by a superior power and command which he had received over him, he confined him to that desert part of Egypt he took shelter in, and where indeed he could do least mischief: for demons being incorporeal, and not

having parts or members like men, act on each other in a manner wholly spiritual and invisible. The angel Raphael, indeed, appeared to the sight as with a human body, but it was only an assumed or borrowed appearance, and useless as to all natural functions; and therefore it was not by any bodily power or force of his own, nor by the efficacy of natural means, that he drove away Asmodeus, but he acted in this matter as one pure spirit acts on another, and, by the mighty and unseen power of him who commissioned him, he chained or confined the impure spirit to the place and in the manner it was appointed him, that he should do no more hurt, at least in the house of Tobias and Sara. Something like this we read in scripture, Rev. xx. 1—3, that the angel which came down from heaven, having the key of the bottomless pit, and a great chain in his hand, laid hold on the dragon, which is the devil, and bound him for a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him. But it may be asked, to what purpose then was the burning of the heart and liver of the fish? or why was it enjoined, if there was no efficacy in them, or God has not given to some natural things a secret and wonderful power, opposite to that which the devil occasionally makes use of to the mischief of men? To this it may be answered, first, in general, That the angel Raphael did not want any spells or natural means to subdue this demon; for the least of the angels, when invested with God's authority, and acting by his commission, is able to vanquish the power of the devil, and to overthrow his wicked machinations. Secondly, There are the following particular reasons for the outward use of these means; viz. that it was very proper that Raphael should conceal, under the appearance of a mere natural remedy, the supernatural power he had received from his divine Master, that it might not be discovered who he really was, till he had completed and finished the whole service for which he was sent; it was also necessary, that Tobias, by burning the entrails, should give some proof of his belief of what Raphael assured him, and of his compliance with the direction given by him. And, lastly, The burning of the entrails might be designed, and therefore enjoined, as a sign only when the evil spirit, by his superior power, should be chased away.

Ver. 6. *Thou hast said, It is not good that man should be alone; let us make unto him an aid, like unto himself.* [*Ποιήσωμεν αὐτῷ βοηθὸν ὅμοιον αὐτοῦ*] one that should be as his second self, like him in nature; one in whom he might see himself reflected, as it were, and revived. The Greek writer of this history follows here the LXX. which has in the place referred to, Gen. ii. 18, *Βοηθὸν κατ' αὐτόν* adjutorem secundum eum, a help-meet for him, or one suited to his wants and inclinations, one agreeable to and fit for him, by a similitude of temper and manners: or it may be rendered, An aid from himself, one taken from his own rib, for so Eve was formed. And this way of formation was designed probably to intimate that close love and reciprocal affection which ought to be between man and wife. I shall only observe the agreement between the account here and that in the LXX. that the manner of expression in both is plural, *ποιήσωμεν*, as if there was a consultation about the formation of his second self also, as at the first creation of man; which the Vulgate likewise retains.

Ver. 7. *And now, O Lord, I take not this my sister for lust, but uprightly; therefore mercifully ordain, that we may become aged together.* [*Ἐπιτάξον ἐλεῖσθαι με, καὶ ταύτην συναγαγεῖν πρός με*] the construction is somewhat singular, like that iii. 15 (see note). Grotius thinks the true reading to be, *Ἐπιτάξον ἐλεῖσθαι με ταύτην συναγαγεῖν πρός με*, omitting *καὶ*, which I think, being emphatical here, might be better continued; i. e. In mercy grant, that even with her, who hath buried so many husbands, and whom an evil spirit pursues to the destruction of all her lovers, I may grow old, and escape the common fate of the others. According to the Vulgate, Sara puts up this prayer, and that version puts into her mouth the very same, iii. 14, *Virum cum timore tuo, non cum libidine mea, consensu suscipere*. Calmet admires the delicacy of this sentiment in a young man and a Jew, one educated amongst a gross and carnal people; and proposes it to the consideration and imitation of all that enter upon the conjugal state, as does St. Austin, *De Doctr. Christ.* cap. 10.

Ver. 9, 10. *Raguel arose, and went and made a grave, saying, I fear lest he also be dead.* When Raguel gives his daughter to Tobias, almost immediately after his arrival, and consents so suddenly to the marriage, the Vulgate observes, that it seemed as if God had influenced his heart to listen to the proposal of Raphael, a stranger to him, whom he considered only as a man. It was such a strong persua-

sion that made him say, that he doubted not but his prayers and tears were accepted before God for the removal of the disgrace which lay upon his family, and that the arrival of Tobias was by the appointment of Providence to espouse Sara, his nearest kinswoman, and therefore of right belonging to him: *Non dubito quin Deus preces et lacrymas meas in conspectu suo admiserit, et credo quoniam ideo fecit vos venire ad me, ut ista conjugeretur cognationi suæ secundum legem Moysi*; but it appears from the account here, that Raguel's faith and confidence in this match, and in what Raphael assured him for his encouragement, was but faint, or was shaken afterward; for had not the apprehension been strong in him, that the same fate which befell the others would happen to Tobias in the same manner, he would never have given such hasty orders to his servants to rise at cock-crow, according to the Vulgate, to dig a grave for his interment. Though had he considered that the present marriage was made in the fear of the Lord, and founded upon legal right and equity, and that the former husbands were probably killed by the evil spirit, either because they unjustly claimed the right of marriage with this heiress, or that lust was their principal motive, he needed not to have had such foreboding apprehensions about the event of it, or provided for a funeral before it happened.

Ver. 19. *And he kept the wedding-feast fourteen days.* Rejoicings at the Jewish weddings were esteemed so absolutely necessary, that the husband could not any ways be excused from them, but was obliged to have them for at least seven days; and even the sabbath-day itself, according to Calmet, was accounted no hindrance to the feasting and entertainments usual on such occasions. From many passages in scripture it appears, that the time of the marriage-feast was usually seven days. "Fulfil her week," was Laban's injunction to Jacob, *Gen. xxix. 27* (see *Judg. xiv. 10. 12. Tobit xi. 19*). "Septem dies ad convivium et septem ad luctum," was a proverb among the Jews; Lamy says the feast was for eight days together, and of the third day of such a feast he understands those words of St. John ii. 1, "on the third day there was a marriage," &c. which he says should be translated, "on the third day of the marriage which was in Cana; and that this probably was the reason why, upon the coming of our Lord and his apostles, they wanted wine (*Introd. to Scrip. vol. i. p. 317*). It is to be observed, that though the time was usually limited to a week, yet parents of the espoused were at liberty to make the continuance of the wedding-feast last as long as they thought fit. They could not shorten the days, as the Jewish doctors say, but they might considerably lengthen them (see Buxtorf. *Syn. Jud. cap. 35. Selden's Uxor. Heb. lib. ii.*). But Raguel, from the satisfaction of his son-in-law's escape from the power and evil intentions of Asmodeus, doubles the usual number, or keeps the nuptial-feast fourteen days; though, as she was a widow, it ought to have continued no longer than three days, according to the rabbins. The Vulgate mentions an invitation given on the occasion to all friends and neighbours, and sets down some particulars of the entertainment, *Uxori suæ dixit ut instrueret convivium. . . duas quoque pingues vaccas, et quatuor arvieta occidi fecit, et parari epulas omnibus vicinis suis, cuocisque amicis*.

Ver. 20. *For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;* According to the sense that at first hearing offers itself, it seems as Raguel had said to Tobias, before the time was expired, that he should not depart before the time was expired. This is too insipid to be the meaning; for if Raguel said this at all, he must of course be supposed to say it before the time was expired. Calmet seems aware of this objection, and makes the sense to be, That before the end of seven days, the usual time allowed for such rejoicings (*Gen. xxix. 27. Judg. xiv. 12*), Raguel had solemnly insisted upon his stay with them a longer time, full fourteen days. It is uncertain from the Greek, whether Raguel swore that Tobias should not go, using this expression, *ἐνθήκας μὴ ἐξέλθειν αὐτόν*, or whether he obliged Tobias, *ἐνθήκας*, by an oath, to assure him, that he would not go. In the Hebrew, Raguel swears; according to the Vulgate he makes Tobias swear; but that it was Raguel appears very plainly from ix. 3. x. 7.

CHAP. IX.

Ver. 2. *And go to Rages of Media to Gobaël.* According to the Vulgate, Sara, with whom they now were, lived at Rages. Sara filia Raguelis in Rages civitate Medorum (iii. 7). How, therefore, does Tobias ask Raphael to go to

Rages? I answer, 'That this is either a mistake, or all the country or province about Ecbatane was called Rages; and accordingly, where our translation has "Rages, a city of Media" (i. 14), the marginal reading is, "in the land or country of Media;" and the Geneva version has expressly in the text, "in the land of Media;" or Gabael might live in the city particularly called by that name, answering to the great or county town of one of our shires. But the truth is, Raguel lived at Ecbatane (iii. 7. vii. 1), which was at a distance from Rages (vi. 9. vii. 1), and Raphael and Gabael are represented as returning from a journey to Raguel's house, ver. 2. 6. As to the objection which is founded on the Vulgate rendering, iii. 7, it is to be observed, that the Greek has there ἐν Ἐκβατανίῳ τῆς Μηδίας* as also our version (see note on iii. 7).

Ver. 5. *So Raphael went out, and lodged with Gabael, and gave him the hand-writing: who brought forth bags which were sealed up, and gave them to him.*] Tobias, seeing himself pressed by Raguel his father-in-law, to stay with him fourteen days, was unwilling to refuse him, on account of the handsome manner in which he had been received and entertained by him, and especially his new relation to him; but as it was absolutely necessary to send to Gabael, and to exhibit to him the note or hand-writing, in order to receive the money, the fear he had of disobliging his own parents, if he deferred his return too long, and his desire of testifying his grateful acknowledgments to his father-in-law, by continuing with him the time requested, made him contrive a method to satisfy at once both these obligations. He applies to, and prevails upon, Raphael, the holy companion of his journey, of whose wisdom, affection, and fidelity he had had sufficient experience, to undertake the management of this commission himself, and to set forward without him, but sufficiently authorized to receive this money, which he speedily and happily accomplishes. The Vulgate adds, that Tobias' regard for Raphael was so great and extraordinary, for having conducted him through the journey so successfully, and brought about a match so advantageous to him, and for delivering him from the jaws of the voracious fish, and the fury and malice of the demon Asmodeus, that he professed to him, that if he was for the future to be his slave in return, he could not sufficiently repay the obligations. It has been a matter of much inquiry among the commentators, whether this money was deposited and lodged only with Gabael at Rages, as a place possibly of greater security at that time, as the Greek and Hebrew copies mention, or was really lent to him, probably to traffic with occasionally, as the Vulgate represents it; be this as it will, Gabael showed himself an honest and punctual man, by returning the ten talents instantly on a proper demand; and Tobit proved himself no less a good man, as St. Ambrose observes, by asking only the principal, without any consideration for the greatness of the sum, or the length of the time.

Ver. 6. *And Tobias blessed his wife.*] Various are the senses given of this passage; Uxorem suam gravidam fecit, says Badwell, and the Geneva version expressly has, "Tobias begat his wife with child." Grotius conjectures, from the authority of St. Jerome, that the reading of the Greek formerly was, καὶ εὐλόγησε (Ἐυλογῆ) Τωβίαν, καὶ τὴν γυναῖκα αὐτοῦ, i. e. abeuntibus bene precatus est; but it does not appear they were then setting forward; the fourteen days were not yet near expired. His blessing them on their departure follows after (x. 11), Junius' rendering, inserted in the margin, seems more probable, Benedixit Gabael Tobie et uxori ejus: That Gabael, at his arrival with Raphael, wished Tobias and his wife all possible joy and happiness in their new condition. Fagius' Hebrew has, Ad quorum adventum adhuc magis benedictus fuit Tobias cum Sara uxore sua, That upon the coming of these guests to the wedding, Tobias and Sara were more pleased and happy. Calmet, lastly, makes the sense to be, That Tobias blessed, or was the cause of blessing and happiness to his wife, by the advantage which she received from this marriage, particularly his freeing her from the tyranny of the evil demon, and taking away the reproach which before had attended her; instead whereof it would now be said, as a common form of benediction at future weddings, to the bride, "May you be as happy as was Sara, the wife of Tobias."

CHAP. X.

Ver. 5. *Now I care for nothing, my son, since I have let thee go.*] Οὐ μέλει μοι τίς σου, ὅτι ἀφῆκά σε). It is generally agreed that the reading of the Greek is here corrupt. Various conjectures have been proposed for restoring the true

one, ὧς μέλει μοι, and οὐ μέλει μοι. The last seems preferable, as being confirmed by Fagius' Hebrew copy, the Syriac, Vulgate, and Junius' version, all of which render to this effect; Eheu! Pœnitet me, fili, quid dimiserim te. And thus Coverdale, "Woe is me, my son: oh! what ailed us to send thee away into a strange country?" To this great concern of his wife, occasioned by his long absence and an apprehension of his death, Tobit calmly and tenderly replies, that he would not have her to be so discouraged and dejected; he was persuaded, through a strong faith and trust in God, that her son was safe; that the person he had entrusted him with might be depended upon for his care; and that some unforeseen accident on Gabael's part, and not any misfortune, had occasioned this delay. One cannot but admire the exemplary patience of Tobit on all occasions; who, though poor, blind, old, and almost childless in every sense, yet never desponds, or charges God foolishly.

Ver. 10. *Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money.*] The dowry which the Jewish brides brought to their husbands, which was different according to the circumstances of their parents, was called by the rabbins, *nedunia*. As Sara was an only child, and disposed of in marriage according to her parents' wishes, and agreeably to the appointment and determination of the Mosaic law, Raguel gives her half his substance in present, and engages to bestow the remainder at his death (viii. 21). Amongst the goods mentioned here as given to Tobias are, σῦρα, or servants, for so such as were altogether at the beck and will of their lords were called both by Jews and heathens. The sale of the captive Jews, by Nicanor, is called ἀγοράσιμος; Ἰουδαίων σομαίων 2 Macc. viii. 11, so all the servants of the men of Shechem are expressed by πάντα τὰ σῦρα αὐτῶν, Gen. xxiv. 29 (see also Apoc. xvii. 13). Munster's version enumerates the particulars of her fortune, viz. Famulus et ancillas, oves et boves, asinos et camelos, vestimentis linea et purpurea, vasa argentea et aurea.

Ver. 12. *And he said to his daughter, Honour thy father and thy mother-in-law, which are now thy parents.*] Sara was shortly to leave her abode with her natural parents, and by marriage to be placed, as the civilians term it, extra familiam; this precept therefore was very properly and affectionately inculcated, as the duty of honour and reverence did not cease, but was transferred, or rather divided. "How happy (says the Port-Royal comment) is a family when the sentiments of love are reciprocal; where those in the family, whereunto the bride enters, treat her with the affection due to a daughter, and the daughter-in-law in like manner regards them as her parents, and behaves in the same respectful and dutiful manner towards them! where such an undissembled fondness reigns, there is great reason, doubtless, to bless and pronounce happiness to a union, which affection, as well as the ties of relation, has so closely joined; but as it too often happens, that relations so united in time discover different views, and act by separate motives, springing either from jealousy or interest, there is the less reason to be surprised at seeing so many heart-burnings and differences in families, and so little of true love between persons who look upon each other with distrust, instead of showing that tenderness which a mother ought to have for a daughter, and a daughter for a mother" (Com. in loc.). After this injunction to Sara to honour her new adopted parents, the Vulgate adds, that she was directed and instructed farther, Diligere maritum, regere familiam, gubernare domum, et seipsam irreprehensibilem exhibere. Duties of the utmost importance in the conjugal state, the observance of which comprises and finishes the character of a good and accomplished wife. The direction is not unlike that of St. Paul, 1 Tim. v.

Edna also said to Tobias, The Lord of heaven restore thee, my dear brother.] i. e. Grant thee a prosperous journey (see xi. 1) and a safe return. And thus Calmet expounds, Que le Seigneur vous fasse heureusement arriver chez vous, which I presume is the sense of Munster's version, Mi fili, Dominus cœlorum conducat te in pace. Junius' rendering is obscure and indeterminate, Constituat te Dominus cœli. It may perhaps seem strange and unusual that Edna should call her son-in-law, brother: but this is to be considered only as an appellation of tenderness (see more instances in note on vii. 16).

I commit my daughter unto thee of special trust; wherefore do not entreat her evil.] Edna, the mother of Sara, consenting to part with her to Tobias, and that she should accompany him home to his house, gives him a strict charge to take great care of her, as of some important and valuable treasure committed to his trust, and to give her no

occasion of uneasiness, or complaint against him. Fagius' version adds a very moving and substantial reason for this request, nam in locum peregrinum, ubi hospita erit, ipsa proficiscitur; and that upon saying this, Sauciatum quodammodo fuit cor ejus intra eam. St. Paul has enjoined the like, where he orders "husbands to love their wives, and be not bitter against them" (Col. iii. 19). For the sorrow which bad husbands occasion their wives through ill treatment, renders them the more inexcusable in the sight of God, as the weakness of their sex calls rather for protection, and obliges them, according to St. Peter, "to render honour and esteem to them" (1 Pet. iii. 7). This they have in charge not only from the parent, who gives them away, but from God himself, whose ordinance and institution marriage is, and as he has made it an emblem of that divine love and union which he bears to his church, will avenge all harshness and injustice, that is at any time offered in violation of it. The Alexandrian and most copies conclude this chapter with the verse succeeding, which our translation, following the Roman or Complut. makes the beginning of the next.

CHAP. XI.

Ver. 3. *Let us haste before thy wife, and prepare the house.*] As Tobias' parents were uneasy at his long stay, and did not expect that a wife would accompany him in his return, it was seasonable advice of Raphael's, that they should go before, as well to satisfy his father and mother, and to free them from their anxious solicitude about him, as to prepare the house to the best advantage, and dispose all things for the reception of the bride, and the lodging and accommodating so many servants and cattle as came along with him, and were part of her dowry. The Vulgate makes Tobias to arrive seven days before his wife; Ingressa est etiam post septem dies Sara uxor filii ejus, et omnis familia sana, et pecora, et camelii, et pecunia multa uxoris, sed et illa pecunia quam receperat à Gabelo. The Greek takes no notice of this, but intimates rather her arrival on the same day. It seems as if there was no foundation for such a surmise; Tobias now bringing his wife home as a bride, would never be so uncomplaisant and unkind, as to leave her on the road for so long a time as seven days only to servants, and with such a great charge of money with them. It is more probable that Sara, though she did not make such haste as her husband, through the impatience of seeing his parents, and acquainting them with his success and happy change of condition, may be supposed to have done, as being fatigued with so long a journey, and unaccustomed to travel, at least so far, and hindered too by the long train of servants and cattle accompanying her, and therefore obliged often to stop and refresh herself,—notwithstanding these remors, I say, it is more probable that she arrived happily on the evening of the same day. When it is said in our version, that they went on their way till they drew near unto Nineveh, the meaning may be, that they all went together, till they approached so near that place, as to be within a day's, or a few hours' journey of it, and that then Tobias and Raphael, seeing them so far safe, and as it were in their own neighbourhood, set forward to give notice of and prepare for their coming.

Ver. 5. *Anna sat looking about towards the way for her son.*] Vulgate, Anna sedebat secus viam quotidie in supercilio montis (see x. 7). This shows her great eagerness and impatience, which is well expressed by περιβλεπούσην, and προσεβόησεν, which follows, implies more than εἶδεν, viz. her seeing him at a distance, and knowing him, vidit a longe et illico agnovit; for as love is said to be blind upon occasion, so it is quick-sighted, ἀγνοεῖν, in espying and discovering the beloved object. This is finely represented in the parable of the prodigal son, where the father is described as seeing him "when he was yet a great way off, and upon his approach falling on his neck, and kissing him" (Luke xv. 20). As his mother expresses the like tenderness to Tobias, ver. 9). Horace feelingly describes the uneasiness arising from the absence of a favourite child, when he says,

Ut mater juvenem, quem Notus invido
Flatū Carpathii trans maris æquora
Cunctantem spatio longius annuo
Dulci distinct à domo,
Votis omnibusque hunc ei precibus vocat,
Curvo nec faciem littore dimovet.

(Carm. lib. iv. Od. 5.)

And it is very observable, that a learned annotator on the passage illustrates this by the very instance of Tobias and his mother (Desprez, in loc.).

Ver. 10, 11. *Tobit also went forth toward the door, and*

stumbled: but his son ran unto him, and took hold of his father: and he strake of the goll on his father's eyes.] Tobit's hurrying out, or, as the Vulgate has it, "running to meet his son" upon notice of his arrival, or probably hearing his voice, and in his haste forgetting his blindness, and stumbling at the threshold; and Tobias' running to him, not merely to pay his duty to him, but to catch hold of him, to prevent his falling, and to support him while he embraced him, are circumstances extremely natural: his impatience likewise for his father's cure, whose blessing he had just received, and instantly putting the gall on his eyes, from a confidence in what Raphael assured him of its sovereign efficacy, without asking or staying for his leave, and postponing the relation of his journey and the success attending it, to administer to the help of a blind and aged father, are uncommon instances of filial tenderness.

Ver. 13. *And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.*] See Acts ix. 18, where St. Luke, the beloved physician, speaking of Saul's recovering his sight, says, that upon Ananias' putting his hands upon him, "immediately these fell from his eyes as it had been scales, and he received sight forthwith." The Vulgate is very particular in the description of this cure: Sustinuit quasi dimidiam ferè horam, et cepit albugo ex oculis ejus, quasi membrana ovi, egredi; quam apprehendens Tobias traxit ab oculis ejus, et statim visum recepit. It is a matter of dispute, whether Tobit recovered his sight by the natural effect of the medicine, or by a miracle. Many assert the cure to be purely natural. It does not appear that Tobit's eyes were hurt inwardly, or that the pupil or optic nerve was damaged, or the humours any way altered: the accident is supposed to consist in a white speck, pearl, or film, that was formed on the cornea, or the outward coat of the eye (through an inflammation arising from the dung of swallows, which is of a hot and caustic quality), which hindering the rays of light from falling on the retina, suspended the use of that organ. Now the gall of some fishes being very good, say they, against distempers in the eyes, and especially to remove whiteness or pearls in them, in the opinion of many naturalists and physicians, there is no necessity to have recourse to a miracle to account for this cure, as the gall of this might have that virtue: indeed there is an objection as to the time, it being scarcely possible that the gall of any fish should naturally produce such an effect in about half an hour, the time assigned by the Vulgate. But if we consider that the prescription was communicated by the angel Raphael, who taught Tobias the virtue of the remedy, and the method of applying it, unknown, perhaps, before; if it be not miraculous on that account, it may at least intimate that some supernatural power or blessing went along with the use of the natural means, and principally effected the cure; as the mere washing in the pool did not of itself cure the impotent, but the angel that attended and first troubled the waters (John v. 4). There is an instance of as great a cure, and mentioned to be founded on this of Tobit's, recorded by Gregory of Tours, concerning his own father: Florentinus redivo calore captus est, accenditur febris, intumescent pedes, dolor pessimus intorquet: perendinata pestis hominem contriverat, jam penè conclamatus jacebat. Interea puer (filius Gregorius Turon.) vidit interm in somno personam, sese, utrimque librum Tobias cognitum haberet, interrogantem. Respondit, Nequaquam. Qui ait, Noveris hunc fuisse cæcum, atque per filium ex jecore piscis, angelo comitante, curatum. Tu ergo fac similiter, et salvabitur genitor tuus. Hæc ille matri retulit, quæ confestim pueros ad annem direxit: piscis capitur, quæ de exitis jussa fuerant, prunis imponuntur: non fellit virum eventus, ut enim primò fumus odoris in naribus patris reflat, protinus omnis ille tumor, dolorque recessit (De Gloria Confess. cap. 40). If this has the appearance of the marvellous in it, yet doubtless the relation of a son, and of such a son, concerning his own father, deserves some credit; and as it is grounded manifestly on the history of Tobit, it is no small testimony of the reality and worth of it. And perhaps his design, as well as that of the writer of Tobit, might be to advance the belief of angelic visions and communications with good and holy men.

Ver. 18. *And Achiacharus, and Nasbas his brother's son, came.*] Ο ἐξάδελφος αὐτοῦ. Drusius thinks the true reading is, οὐ ἐξάδελφος αὐτοῦ, from the authority, I presume, of the Vulgate, which has venerunt Achior et Nabath consobrini Tobias. Grotius' conjecture seems preferable, ὁ καὶ Νααβᾶς, i. e. "he who was called also Nasbas;" for it was not unusual for a person to have two names, especially in a time of captivity. It is certain that Achiacharus was ἐξάδελφος αὐτοῦ, Tobit's brother's son, i. e. his brother Anael's son, i.

21, and it appears from the singular number being here used, that only one person is spoken of. Junius is of the same opinion, as the margin acquaints us.

Ver. 19. *And Tobias' wedding was kept seven days with great joy.* It is improperly here called γάμος, which was celebrated at Raguel's house fourteen days (viii. 19). This rather refers to the τὰ ἐπιπαιδα, or, as the Latins term it, *reposita*, an entertainment made at the bride's return, or bringing home. It is no wonder that the wedding was kept with uncommon joy, considering the advantage arising to Tobias by marrying such an heiress, and the many concurring agreeable circumstances which fell out at this time—as, his son's safe return, his receiving the ten talents by him, and, which was of greater consequence, and more acceptable to him, the recovery of his sight at his age, after being deprived of it eight years (xiv. 2). As weddings were attended with extraordinary demonstrations of joy, the Hebrew word which signifies a wedding is sometimes rendered by the LXX. δόξα, a banquet (Gen. xxvi. 30, Esth. i. 3. v. 4. 8. 12. 14), sometimes a feast, and once γάμος, joy itself (Esth. ix. 17). And in the gospel, the partaking of the marriage-feast, or supper, is called entering into the joy of the Lord. The wedding-house was called *Beth-Hillula*, the house of praise, and the marriage-song, *Hillalim*, praises. And so Ps. lxxviii. 63, the words, "Their maidens were not given to marriage," are by the Chaldee paraphrase rendered, "are not celebrated with epithalamiums," and by Aquila, οὐκ ἐγμήθησαν.

CHAP. XII.

Ver. 3. *For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.* The Vulgate reckons up seven good offices which Raphael brought to pass:—1. Carrying Tobias into Media, and reconducting him safely. 2. Providing him with a good and virtuous wife. 3. Chasing away the evil spirit Asmodeus, and preventing his hurting Tobias. 4. Occasioning great joy to the parents on both sides. 5. Delivering Tobias from the jaws of the great voracious fish. 6. Restoring sight to Tobit. 7. Instructing Tobias by wise counsels, and enriching him with things spiritual. The extraordinary care which the angel Raphael took of the person under his guidance and direction, is generally understood as a figure of the invisible care which the angels take of good men, and as a pattern of the zeal and diligence wherewith the ministers of God ought to watch over the souls committed to their charge.

Ver. 5, 6. *So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety. Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live.* Tobit would have acted like a just man in paying only the wages at first agreed on, viz. a drachm or two drachms a day; but as Tobias was thoroughly convinced that he could not do too much to recompense the services done him by Raphael, he moves his father for a much greater allowance; and he could not certainly testify his acknowledgment in a more generous manner, than in offering him the half of what they had brought back, and he had been chiefly instrumental in procuring, and to divide the inheritance with him like a brother. After this great offer made him, both by father and son, he immediately takes the opportunity privately to make himself known to them, and to acquaint them that he had no occasion for any part of their substance; that he was pleased with this proof of their gratitude, and the sense they had of the great mercies shown them, but that the acknowledgment and praise were due only to that great God which sent him, who hath power over unclean spirits, can give sight to the blind, and bring about the great purpose of his will by means seemingly the most unlikely and improbable.

Ver. 7. *It is good to keep close the secret of a king, but it is honourable to reveal the works of God.* The counsels of princes should be inviolable and impenetrable, and the secrets of the soul locked up both in themselves and ministers; without this caution their enemies will have a great advantage against them, and the wisest and best concerted schemes will fail of success. Where the great affairs which pass in the cabinets of princes are suffered to transpire, and get abroad through weakness or treachery, in vain does the politician lay schemes, or the general receive orders; foreign courts soon get the intelligence, and the design proves abortive. The emperor Tiberius being asked why he was so reserved and cautious in consulting with friends in matters of importance, relating to the state, wisely answered,—"that a prince's mind should be known to none, or but a

very few; for the generality of persons consulted with had not the gift of secrecy, and could not refrain talking of what was under agitation, whereby a prince was disappointed of his aims, and his counsels frustrated" (Dio in Tiber.). Nor was Metellus' answer to an inquisitive friend less to be admired: "I would burn my very shirt, if I thought it was privy to what passed in my breast" (Pliny, cap. 61. de Viris illustr.). But the works of God, the more they are made manifest and revealed, the more they promote his honour and glory. Neither the malice, power, nor evil designs of men, can frustrate his intentions. He would not be jealous or uneasy lest any should discover his designs, or penetrate into his views, even though the human spirit was capable of entering into and searching the deep things of God. He rather encourages a modest inquiry into his works; and the more they are understood, the more they proclaim his glory, and call for a larger tribute of praise and thanksgiving. And accordingly the saints, both of the Old and New Testament, as Moses, Deborah, David, Hiezekiah, Zachariah, the father of John the Baptist, devout old Simeon, and the blessed Virgin herself, have left behind them eternal monuments of their praise and acknowledgment, in the exalted songs composed by them. In ver. 11 following, this apophthegm, "It is good to keep close the secrets of a king, but honourable to reveal the works of God," is repeated. If it was there enclosed in a parenthesis, the sense would be better connected. It is observable that the Vulgate, Syriac, and Munster's version omit it in that place.

Do that which is good, and no evil shall touch you. The sentiment is somewhat like that of St. Paul, "We know that all things work together for good to them that love God" (Rom. viii. 28). To the same purpose the wise son of Sirach, "There shall no evil happen to him that feareth the Lord" (Eccles. xxxiii. 1). Tully comes near these writers, when he says, Nunquam viro bono nequam mali evenire potest, nec vivo, nec mortuo; nec unquam ejus res a Diis immortalibus negliguntur.

Ver. 8. *Prayer is good with fasting, and alms, and righteousness.* Not that prayer is indifferent or unavailable without fasting and alms, but the meaning is, that prayer is better, or more prevalent, when joined with the other. St. Austin says, that fasting and alms are like two wings to prayer, wafting it up to heaven. Our Saviour joins all three together, Matt. vi. as duties equally to be observed, and helping one another. Δικαιοσύνη, or righteousness, seems to have come in here, either from the following sentence or from the margin; it is omitted by St. Cyprian, and other fathers quoting this passage. Ἐλεημοσύνη and δικαιοσύνη, are often in the Greek exegetically put, the one to expound the other, and so we find it in this and the following verse: but in the Hebrew there is but one word for both. Thus in that known place of Dan. iv. 27, where the Vulgate reads, Peccata tua elemosynis redime, et iniquitates tuas misericordias pauperum (and the rendering of the LXX. is in the same manner), our version, following the Hebrew, has, "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." And so in the Syriac and Arabic translation of the New Testament, alms is expressed by a word signifying righteousness: and the Latin interpreter renders it by *justitia*. See also Matt. vi. 1, where the Vulgate has, Attendite ne justitiam vestram faciatis coram hominibus; "Take heed that you do not your righteousness, i. e. alms, before men;" and some Greek copies favour this rendering. For this acceptance of righteousness, see Ps. xxxvii. 21. 25. 26. cxii. 6. Prov. x. 2. xi. 4. xxi. 26, and Mr. Mede's Works, b. i. disc. 22.

Ver. 9. *For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life.* Though life eternal is not mentioned, yet it is here meant, and is the true sense of this passage. The Vulgate accordingly expresses it, Facit invenire misericordiam et vitam eternam. Alms certainly are not a natural means to procure a long and happy life, though God, by blessing the charitable man, is pleased often so to order it. Tobit himself is an instance of the poverty to which those are sometimes reduced, who show most zeal in exercising works of charity. The verse following confirms this sense, "They that sin are enemies to their own life," i. e. they bring upon themselves death and destruction; or, they expose themselves to eternal misery. If we understand this of the natural term of life only, or of the certain happiness of it, the observation is not just, as the wicked and undeserving often enjoy a longer and more prosperous state of life than the righteous; as the Palmist and holy prophets frequently complain in their writings, and even expostulate with God upon the occasion. When it is here said, that alms shall purge away all sin, we are not to under-

stand these words in so extensive and absolute a sense, as if they implied that charity shall purge away or cover all manner of sins and transgressions, how gross and heinous soever, but in such a limited sense, as that passage, 1 Pet. iv. 8, is generally interpreted: "Charity shall cover the multitude of sins;" i. e. it shall cover many lesser failings and neglects, many sins of infirmity, surprise, and daily incursion, which are properly enough for their number styled, "the multitude of sins." Solomon has the like observation, expressed almost in the same words, "that by mercy and truth iniquity is purged" (Prov. xvi. 6); and the son of Sirach explains the great efficacy of charity, by a very apt comparison, "As water quenqueth flaming fire, so alms maketh an atonement for sins," Ecclus. iii. 30 (see also Dan. iv. 27).

Ver. 12. *When thou didst pray, . . . I did bring the remembrance of your prayers before the Holy One.* The notion that the angels, as ministers of God, presented to him the supplications of mankind, was very ancient; the heathens themselves thought, that the office of angels was to serve as messengers between the gods and men, to present to the former the prayers and sacrifices of men, and to bring back to them orders from above, and to return the fruits of their petitions. The Platonists in particular held, that demons or angels were of a middle nature betwixt gods and mortals, that they brought our prayers and offerings to them, and their commands to us (Plato in Convivio). Inter homines (says Apuleius) cœlicolasque vectores hinc precum, inde donorum, qui ultrò citrò portant hinc petitiones, inde suppetias, cum quidam utriusque interpretet et salutigeri (De Deo Sociat.). So Lucian describes Mercury as attending upon Jupiter for the like purpose, τῷ Διὶ παρρησίαι, καὶ διαφέρειν τὰς ἀγγελίας, τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω. Philo gives us the sentiments of his nation on this subject, describing them as messengers of good things from God to his creatures, and carrying back to God their exigencies and wants (De Gigant.). Indeed all among the Jews, except the Sadducees, embraced this notion, and from this opinion probably sprung that *Ἐρρηκία τῶν ἀγγέλων*, or worship of angels, condemned by St. Paul, Col. ii. 18. And not only the fathers, but even the scriptures seem to represent the angels as thus commissioned and employed. When Gabriel tells Zachariah that his prayer was heard (Luke i. 13), and the angel Cornelius that his prayers and alms were come up for a memorial before God, it seems no improbable conclusion that they have some knowledge at least of the success of the prayers of the saints. But St. John's vision, if we may argue from thence, and the angel there mentioned was indeed one merely of their order, most strongly countenances what Raphael here mentions of himself: "I saw another angel standing at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand" (Rev. viii. 3, 4).

Ver. 13. *And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.* Something farther must be contained in these words than what is expressed, or else the sense will be the same with the end of the foregoing verse. St. Cyprian (de Mortalitate) reads, Quia non es cunctatus derelinquere prandium tuum, abiisti, et condidisti mortuorum, missus sum tentare te. The Vulgate renders in like manner, or rather more fully, Quando mortuos abscondebas per diem in domo tuâ, et nocte sepeliebas eos, ego obtuli orationem tuam Domino; et quia acceptus eras Deo, necesse fuit ut probatio tentaret te. Munster reads yet more explicitly, "Because of your good deeds in burying the dead, therefore God has tried you by this blindness, for so God chooses to prove his faithful servants." The Syriac version is to the same purpose. What makes this interpretation the more probable is, that after the mention of Tobit's great zeal in burying the dead (ii. 7, 8), immediately follows the account of his blindness, as if by the infliction of it a farther proof was required from him of his faith and patience under afflictions. And it should seem from the context, that his blindness was not by mere accident, but by God's order and appointment, and perhaps through the ministry and by the hand of this very angel. This interpretation, at least, has some countenance from the beginning of the next verse.

Ver. 14. *And now God hath sent me to heal thee, and Sara thy daughter-in-law.* i. e. God having visited you with blindness, hath sent me now to restore you; or, having proved you by this great affliction of blindness, and found you perfect, has sent me again to heal you; for so

St. Cyprian reads the passage, Iterum me misit Deus curare te, as if the copy he used had *καὶ πάλιν* instead of *καὶ νῦν*, the present reading. With respect to Sara's cure, the Vulgate is very explicit, Ut Sarain uxorem filii tui a dæmonio liberarem.

Ver. 15. *I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.* This expression, like that of Matt. xviii. 10, seems only to signify their intimacy in the court of heaven, and their attendance upon God, as his retinue, servants, or messengers, to do his pleasure. Munster's Hebrew copy makes no mention of seven angels. Some interpreters maintain, that we are not to understand the passage of seven distinct angels precisely, but that seven is put for an indefinite number, as in some places of holy scripture. For it is certain, that there are infinitely more than seven angels before the throne of God. In Dan. vii. 10. Rev. v. 11, mention is made of thousand thousands ministering unto him, and ten thousand times ten thousand standing before him. Others are of opinion, that there are seven principal angels, the most exalted, most glorious and chief of the heavenly host, that hold the first rank in the hierarchy of angels, and are princes in the court of the sovereign Lord of the universe. That some angels were under the command of others, seems probable from Zech. ii. 3. The Jews have an ancient tradition, that there are seven principal angels, which minister before the throne of God, and are therefore called archangels, some of whose names we have in scripture; as Michael, whom Daniel styles one of the chief princes, x. 3, Gabriel, ix. 21, Luke i. 19, here we have Raphael, and 2 Esd. iv. 36, mention is made of Uriel, or, as others read, Jeremicl, the archangel. Clemens Alexandrinus says expressly, ἐπὶ μὲν εἰσὶν οἱ πῆν μεγίστην δύναμιν ἔχοντες, πρωτόγονοι ἀγγέλων ἄρχοντες, i. e. Principes primarii, seu primogeniti angelorum principes. There are several passages in the book of Revelation, which seem to confirm this tradition, i. 4. iv. 5. v. 6, but the most express is, viii. 2, "I saw the seven angels," οἱ ἐνώπιον τοῦ Θεοῦ ἑστῆκασι, an expression very much resembling this of Tobit, "I am Raphael, one of the seven angels which stand and minister before the Holy Blessed One," i. e. God. For this, according to a very learned writer, is the true rendering. The Greek indeed hath, οἱ προσαναβήροναι τὰς προσεγγίαι τῶν ἁγίων, κ. τ. λ. but neither St. Jerome, who translated it out of the Chaldee, nor Fagius' ancient Hebrew copy, perhaps translated from the same Chaldee original, hath any such reading; and therefore it seems an addition or liberty of the Greek translator, who thought their ministry to consist in presenting the prayers of the saints, and translated accordingly (Mede's Works, disc. 10). The notion of seven supreme angels, Grotius conceives to be drawn from the seven chief princes of the Persian empire; and indeed the number seven has given rise to some other conjectures—as, that they have the charge over the seven principal parts of the world, as some are pleased to divide it; that they preside over the seven planets, and direct the influences of them, &c., which are speculations rather curious than useful. One of the considerable objections against the authority of this book is, the representing the angel Raphael here, as offering up the prayers of the saints before the throne of God, which has been thought an invasion upon Christ's mediatorial office; but if we allow guardian angels, that they pass from heaven to earth, and from earth to heaven, and make a report of their charge to the Deity, as our Saviour's own words seem to intimate, the passage may then be defended, so that we attribute to the angels such offering of the prayers of good men, as is merely ἱστορικῶς, not ἰδαντικῶς.

Ver. 16, 17. *Then they were both troubled, and fell upon their faces: for they feared. But he said unto them, Fear not, for it shall go well with you;* It is easy to imagine their fright upon hearing so surprising a relation, and probably seeing, upon their eyes being opened and rightly disposed, that he, whom they had hitherto took for a man, and had entertained as a hireling, was a quite different sort of being, and that it was an angel of God whom they had so long conversed with. Upon this discovery, the text says that they fell on their faces; and no wonder that they were so affected, as it was an opinion among the Jews in those days, that if they saw apparently an inhabitant of the other world, he came to call them away from this; as appears fully from the story of Manoah and his wife, Judg. xiii. 22 (see also Gen. xxxii. 30. Exod. xxxiii. 20). But the angel comforts them, by bidding them fear no harm, or, as others explain it, by wishing them all manner of happiness; as another does Gideon, who cried,

“Alas, O Lord God, for I have seen an angel of the Lord face to face;” by saying, “Peace be unto thee, fear not, thou shalt not die” (Judg. vi. 23). It is an observation of some of the fathers, that good angels comfort those in the event, whom at first they frightened by their appearance; but evil angels, on the contrary, fill those with horror and trouble whom they appear to.

Ver. 18. *For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.*] The notion of angels presenting prayers to God, has given rise to the invocation of them (see Chemnit. Exam. p. 8. de Sanc. Invoc.), and amongst other passages the foregoing verse is brought to countenance this error. But what Raphael here says of himself, that he came not out of any favour of his own, but by the will of God, the God of angels and of men, who sent him on this commission, seems to destroy what has been wrongfully built upon it. For though he mentions his high dignity and office, at the same time he acknowledges himself but a servant; that the commission he was now executing was not by his own choice; neither his affection nor power had any concern or direction in it, but God’s good pleasure. He seems to guard against their paying him any tribute of religious thanks, as being only a messenger in the court of heaven, and by directing them to praise God only for the mercies received; not unlike that exhortation to St. John, who fell down to worship before the feet of the angel, “Worship God,” Rev. xxii. 8, 9. It may be presumed, indeed, that, in that state of blessedness which they enjoy in the heavenly Jerusalem, from which we are at a great distance, these loving spirits look upon us favourably, as persons travelling thither: that they are touched with a concern and compassion for us, and, by the will and appointment of God, aid and assist us in our return towards our common country, that we may be blessed and happy with them in the communion of the saints triumphant; but we are no where warranted to pray to them to conduct us thither. Thus St. Austin, *Attendunt nos peregrinos, et miserentur nos, et jussu Domini auxiliantur nobis, ut ad illam patriam communem aliquando redeamus, et ibi cum illis fonte Dominico veritatis et aternitatis aliquando saturemur* (In Ps. lxxii.).

Ver. 19. *All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.*] The Geneva version seems preferable, “I did neither eat nor drink, but ye saw it in vision.” The Vulgate here renders, *Videbar vobiscum manducare et bibere, sed ego cibo invisibili et potu qui ab hominibus videri non potest, utor.* See Gen. xviii. 8. xix. 3, where, though the text says of the angels, which were guests unto Abraham and Lot, that they did eat, that must be, and is generally understood by interpreters to be done only seemingly, or in appearance. And thus also some would understand Luke xiv. 43, *ἐνώπιον αὐτῶν ἔφαγεν*, but it seems most probable, that our Saviour did really eat before them after his resurrection, to prove to them that his body was truly raised, and that he was not a phantom or spirit. St. Austin indeed says, “That we ought not to believe that angels eat only in appearance, when we read of their being entertained hospitably; though it may be true that men are often deceived in supposing them to eat out of necessity, like themselves, as Tobias was in supposing Raphael to eat through necessity like others, and for the support and nourishment of his body. The bodies of the just, when they shall be raised, will have no need of bodily nourishment, as they will have no hunger nor thirst, and though they may have the power to eat, yet will they not be forced to it by any necessity. After this sort we are to conceive of angels eating, when at any time they have appeared under the sensible and visible figure of a human body; not that they then eat through any necessity or want, but because they choose to do it to familiarize and ingratiate themselves with those for whose service God sent them. The difference between them and mortals in this respect (continues he) may be exemplified by water drawn up and exhaled by the sun, or sunk in by the parched and thirsty earth; the former does it wholly by his power, the latter through necessity and the want of such a refreshment, *aliter absorbet terra aquam sitiens, aliter solis radius candens; illa indigentia, ista potentia*” (Epist. 99). But this explanation will not prove the point it was brought to illustrate; for if by eating we understand either the putting meat into the mouth, chewing it, and its going into the stomach, or else the nourishing and turning into the substance of the body what is eaten; in either of these senses, it is certain angels do not really eat, for it is inconceivable how they can perform the first, as what they

assume is only an aerial appearance of a body, not gross or carnal, or having any parts proper for mastication or digestion. Secondly, Allowing that angels have no occasion for nourishment, as they perceive no decay of their substance, nor want to repair their strength, as bodies do, through the less by exercise and perspiration, yet, upon the supposition that they eat, what becomes, it may be asked, of the viands which they partake of? Calmet therefore, as if sensible of these objections, supposes Raphael to make what he seemingly carries to his mouth to vanish in an instant, and to disappear to the eyes of all present. And, indeed, though it may with some carry the suspicious air of legerdemain, yet how shall we account for what the scripture affirms on this occasion, without supposing some deceptive visis, or illusion on the senses?

Ver. 20. *Write all things which are done in a book.*] It is commonly believed, that Tobit and Tobias wrote their own history. This opinion is principally founded upon the angel’s commanding them to “write all things that were done in a book.” In the Vulgate it is only, *Narrate omnia mirabilia ejus; but in the Hebrew, Greek, and the older Latin version it is, “Ye shall write,” &c.* A second argument is, because in the Greek, Syriac, and Hebrew copies, they speak of themselves, *αὐτοπροσίως*, or in the first person (see Du Pin’s Prelim. Dissert. p. 120). Huetius thinks the twelve first chapters were wrote by Tobit the father; the whole thirteenth chapter and part of the fourteenth, all but the last two verses, by Tobias the son; and that these, as mentioning his death, were added by some uncertain author, probably one of the family (Demonstr. Evangel. prop. 4). After this éclaircissement and explanation, the ordering what passed to be noted in a book, was doubtless to advance and propagate the belief of angelical visions and communications with holy men, according to the received Jewish notions; as what follows in the remainder of the chapter, of future glorious times and of the last and most distinguished state of the church in the new Jerusalem, built as of God with precious stones, was to comfort the afflicted and persecuted Jews, with a prospect of the approaching ruin of their persecutors, and their certain deliverance and exaltation.

Ver. 22. *Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.*] The rendering of the Vulgate here is very observable: *Tunc prostrati per horas tres in faciem, benedixerunt Deum.* I shall conclude this chapter with a fine reflection from the Port-Royal comment, upon the devout behaviour of these persons for mercies purely temporal: “How ought the consideration of this to affect such who know and are persuaded that not one particular angel, but the Lord of all those blessed spirits, hath conversed with them, not for the space of a few months, but for thirty-three years; and during all that time laboured by the example of his life, words, and sufferings, not to cure one or two particular persons only, but to save a lost world! How great ought their tribute of thanksgiving to be, and with what prostration of soul and body should they appear before his throne, from a sense of the far greater things done for them; when they consider this surprising mystery, this most exalted instance of love and philanthropy, God emptying himself of his majesty for the redemption of his creatures!” (Com. in loc.)

CHAP. XIII.

Ver. 2. *For he doth scourge, and hath mercy; he leadeth down to hell, and bringeth up again:*] We meet with the like sentiment, Wisd. xvi. 13, “Thou hast power of life and death, thou leadest to the gates of hell, and bringest up again.” The expression in both places seems to be taken from 1 Sam. ii. 6, “The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.” “What consolation do these words administer to one of sound faith; and how refreshing is it to the afflicted servants of God, to be assured that the chastisement by which he proves their virtue tendeth to their good, and will end happily at the last; To murmur at God’s dispensations is a sure mark of a weak faith, since the same hand that leadeth down to the gates of death, is as mighty to save, and to bring from thence him that is ready to perish. A consideration that should induce us, under all afflictions, to cast our care upon him who careth for us” (Port-Royal com in loc.). This prayer of Tobit’s, in which he foretells not only what should happen to Israel, and the holy temple of Jerusalem, but also the future triumphant state of God’s church, was probably inserted by his son Tobias, who, from the beginning of this chapter, continues the history to the two last verses. Munster’s

Hebrew copy has at the entrance of it, *In tempore illo scripsit Tobias omnes sermones is'os cum gaudio, dixitque Tobias, Benedictus Dominus, &c.*

Ver. 3. *Confess him before the gentiles, ye children of Israel: for he hath scattered us among them.*] The Jews were carried away from their own land by Shalmaneser and Tiglath-Pileser, kings of Assyria, and dispersed in all the provinces of the kingdom of Babylon (Esth. iii. 8), and through various parts of the east; this was done, says the Vulgate, that they might publish the wonderful works of God in the land of their captivity, and convince the heathen. *Quia non est alius Deus omnipotens præter eum.* As the wisdom of God knows how to raise his own glory from events seemingly indifferent, so the captivity of the Israelites contributed to spread his honour among the nations in several respects. First, they were, or might be, convinced of the power and justice of God, in that they saw almost an entire nation delivered over to captivity, and reduced to a state of slavery and bondage, as a punishment for their sins, even by the confession of the captives themselves. Secondly, hereby the law of the Lord, the scriptures his word, and the prophecies contained in them, were spread and propagated through all Asia, which would one day dispose that people to know and return to the Lord God, and embrace his true worship; which was the more probable, as many of the captives were likewise persons of great note and authority (see i. 13. 21, 22). And that they wanted neither care nor diligence to improve every opportunity to recommend their religion, we may learn from the books of Daniel, Ezra, Nehemiah, and Esther. Thirdly, God wrought special miracles in favour of his people, in countries where his name was unknown, in order to affect the minds and senses of the heathen, and to render them inexcusable in their excesses, which were so many witnesses and arguments in behalf of true religion against error and idolatry. Fourthly, The Almighty, in thus dispersing his chosen people, thereby fulfilled the prophecies which he had pronounced by the mouth of many of his prophets, that he would thus deal with them if they persisted in their iniquities (see also Joseph. Antiq. lib. viii. 2). Lastly, The firm attachment of the prophets, Ezekiel and Daniel, to the law of their God, and the solid piety of Tobit, Mordecai, Esther, the companions of Daniel, and many others, in their captivity, as it did credit to their religion, so was it as signal a rebuke, and a public condemnation, of the reigning vices of the Assyrians and Babylonians.

Ver. 6. *Therefore see what he will do with you.*] The Vulgate has, *Aspicite ergo, quæ fecit nobiscum; to which agrees the Syriac.* The Greek, *καὶ δεῖσθε τὸ ποιεῖν μετ' ὑμῶν*, sed contemplabimini quæ facturus est erga vos: i. e. "If you turn to him with your whole heart, then will he turn to you, and ye shall see what great things he will do for you." Fagius' Hebrew copy has, *Adēu' id miremini multitudinem miraculorum, et rerum mirabilium quæ faciet vobiscum: μετ' ὑμῶν* may mean, "Ye shall see what he will do with you;" i. e. he will show his power in gathering you out of all nations, and bring you to your own country. Our version here is flat, and wants the spirit of the other. That of Geneva is preferable, "If you deal uprightly before him, he will not hide his face from you, and ye shall hear what he will do with you."

In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation.] Whom are we to understand by "a sinful nation," either the Israelites or Assyrians? The Vulgate seems to point out the Israelites, now captives on account of their sins. According to this acceptation, Tobit blesses God, and magnifies his justice and power, not for favours to, but his chastisement of, an ungrateful people, laden with iniquity, who had rendered themselves unworthy of his mercy. Herein Tobit acted agreeably to the character of the true servants of God, who bless him even in and for the afflictions he is pleased to visit them with, and acknowledge the justice of his conduct towards them, though he distinguishes not between them and sinners by any particular exemption. If they are fellow sufferers with the ungodly in any national calamity, they are not so conceited of their own righteousness, as to complain of any hard lot, or to think that their innocence ought to have protected them from sharing the common fate with the rest. As applied to the Assyrians, the meaning either is, That he took a pleasure to "publish the noble acts of the Lord, and to show forth all his praise," amidst that idolatrous people with whom he was in bondage; or he here refers in particular to that signal overthrow of the Assyrians some few years before, when the angel of the Lord went out and smote in the camp of the Assyrians a hundred fourscore and five thousand (2 Kings xix. 35): an

event, in which the divine majesty and omnipotence most conspicuously appeared, by the uncommon vengeance taken on that sinful nation. Or Tobit may be considered as speaking here prophetically as he does in several parts of this hymn, regarding the future as if it was the time past, and foreseeing that which would come to pass a long time after, when God, taking pity upon his people, shall cause them to return to their own land. He blesses God even in his captivity, as if the restoration was already accomplished, and anticipating his mercy, blesses God for the greatness of it. See Lee's Dissert. on the second book of Esdr. who makes the two last chapters to be both prophetic and cabalistical, p. 21, and observes farther, that there is such an agreement in several particulars between the two last chapters of Tobit and the two last of the Revelation (ch. xiii. xiv. to the end, and x.v. 5—8. comp. Rev. xxi. 10, to the end, and xxii. 10, to the end, and xxii. 3—6), as it is not easy to know which hath been taken from the other, or alludeth to the other, p. 64.

Ver. 10. *Praise the everlasting King, that his tabernacle may be builded in thee again with joy.*] If this is to be understood literally of the destruction of the city and temple, as all the interpreters expound it, it must refer to that in the reign of Zedekiah king of Judah, when Nebuchadnezzar king of Babylon came up against Jerusalem, and took it, and burnt it with the temple (2 Kings xxv.). Now this did not happen till above a hundred years after the history here related: to prevent, therefore, so great an anachronism, it will be more consistent to understand Tobit here as speaking prophetically, that the ruin of the house and kingdom of David should precede the coming of the Messiah, but that the breaches thereof should be repaired and built again at his coming. The captivity of Zedekiah by the Chaldeans perfected the fall of David's kingdom, which could not rise before the return from that captivity, and was to rise, as seems to be implied, before a new captivity began. But after the Babylonian captivity was over, none of David's race was of any great account: this, therefore, most probably relates to the days of the Messiah; and the meaning seems to be, That God would restore the kingdom to the house and family of David in the person of the Messiah, and recover that family, which, for several years before his coming, was reduced to a mean and obscure condition (Mic. v. 2. Luke i. 48), to its ancient splendour and dignity. Tobit here seems to refer to Amos ix. 11, "In that day I will raise up the tabernacle of David which is fallen down;" and keeping to the metaphor of a tabernacle or building, prays, that God would raise up this tabernacle or building, and close up the breaches of it; that at a certain future time he would again exalt David's kingdom, which, for a while, had lain in a desolate and forsaken condition; or, in other words, he prays for or foretells the happy days of the Messiah, when, the time of that age they were then under being fulfilled, the miserable and captive Jews, whose condition answered to the ruinous materials in the prophet, will have great reason to rejoice in the blessed change (see Bishop Chandler's Def. p. 175, &c.) and that the accomplishment of this long-wished-for event, viz. another and more complete return, than that from Babylon, made a part of their prayer, whilst the sacrifice was consuming (see 2 Macc. i. 26; 27. 29. ii. 17, 18).

Ver. 11. *Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven;*] This relates to the calling of the gentiles, as does xiv. 7, who shall embrace the true religion, that of Jesus Christ, as should seem from the mention of gifts, by way of homage, which probably has a distant glance at the offering of the wise men, Matt. ii. 11. Or thus, God shall call the gentiles to enter into covenant with him, and make those of them that shall be called by his name to become his people and possession (see Bishop Chandler's Def. p. 112), and to be part of the restored kingdom of David, to supply the many families that were lost from his heritage, and the place of the ten tribes that fell off first from David's kingdom, and many of the two tribes that never returned from their dispersion. This Amos expresses by the "remnant of Edom and of all the heathen" being possessed by the Lord, and called by his name, Amos ix. 12. It is very observable, that in Fagius' Hebrew copy, the very words of Ps. lxxii. 10, to which likewise Tobit may probably allude, are inserted at length. Calmet understands this, as connected with the two foregoing verses, of the great respect paid to the holy city after the captivity by the greatest princes of the world, Cyrus, Darius, Artaxerxes, Alexander the Great, the kings of Egypt and Syria, and even some of the Roman emperors testified their value for it and the temple, by great presents and offerings sent thither;

that, since the establishment of Christianity, the great regard for this holy place has not diminished; many emperors and kings have contributed to enlarge its beauty or privileges, and have prided themselves in being styled its protectors. Hence the several crusades and holy wars which catholics have engaged in to rescue the holy land from the possession and profanation of infidels: hence those many voyages and pilgrimages, which Christians of all ranks have taken, merely to have the pleasure to see that holy city which Jesus Christ honoured with his presence and miracles; hence the great care to preserve its venerable remains, and to consecrate even the very dust (see August. de Civit. Dei. lib. xxii. cap. 8); but the first sense is most natural.

Ver. 16. *For Jerusalem shall be built up with sapphires, and emeralds, and precious stone: thy walls and towers and battlements with pure gold.*] Tobit having prefigured, under the image of rebuilding the temple of Jerusalem after the captivity, the far more glorious establishment of the Christian church, immediately passes on to the description of the new and heavenly Jerusalem, or the church triumphant above. The magnificence and pompousness of the expressions leave no room to doubt that this is not to be understood literally, but of that spiritual building, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone (Eph. ii. 20). This description very much resembles that, Rev. xxi. 10, 18, 23, of the new Jerusalem, so called to distinguish it from the earthly city of that name, and is there described as coming down from God, and adorned with all those gifts and graces which can render it glorious and durable, which are metaphorically represented under the figure of a solid four-square, and beautiful structure, consisting all of gold and precious stones; having the glory of God upon it, and appearing with so remarkable a difference, that as that to the Israelites was like devouring fire, terrible to behold; this should have nothing of terror in it, but only a pleasing, delightful splendour, like unto that of the most beautiful Jasper, clear as crystal, whose glory and lustre should be so constant, as not to need either the sun or moon to enlighten the said city. To this the writer to the Hebrews probably refers in those words *τὴν τοῦ θεμελίου ἔκδοσαν πλίνθιν* (Heb. xi. 10), i. e. "the city which hath *πλίνθιν* foundations," or the new Jerusalem, the foundations of whose walls were garnished with all manner of precious stones. Plato seems to have borrowed these figures, where he sets forth the beauty and felicity of the paradisaical earth, by the stones of several colours and brightness which it abounded with: "In this pure earth (which he supposes to be quite different, as well as far removed from this of ours), the true light is always to be seen, and the appearance admirable and surprising; all things there shine with the glistering lustre of gold, jaspers, sapphires, and emeralds, and those that inhabit it enjoy a long life, free from accidents or afflictions" (In Phæd.). Who does not discern the style of the prophets in this passage, or can any way doubt that this notion of his was borrowed from their lofty description of the glorious Jerusalem, and that the names of the precious stones are particularly taken from Isa. liv. 11—13, where God promises to lay the foundations of his future church in the latter times with sapphires, and all her borders with pleasant stones; or from Ezek. xviii. 13, where the glory of Eden is represented by the plenty and joint lustre of gems of various kinds? From these fine images of the prophets, which Tobit adopts into this hymn, he encourages his nation in the hopes and expectation of the Messias, when great shall be the peace of the once afflicted children (see Bishop Chandler's Def. p. 52). St. Austin alluding to and charmed with this glorious description, in pious rapture breaks forth, *Felix anima mea, semperque felix in sæcula, si intueri meruero gloriam tuam, beatitudinem tuam, pulchritudinem tuam, portas et muros, et plateas tuas, et mansiones tuas multas, nobilissimos cives tuos, et fortissimum regem tuum in decore suo. Muri namque tui ex lapidibus pretiosis, portæ tuæ ex margaritis optimis, plateæ tuæ ex auro purissimo: in quibus iucundum alleluja sine intermissione concinuntur: mansiones tuæ multæ quadratis lapidibus fundatæ, sapphiris constructæ, laterculis cooperatæ aureis. In quas nullus ingreditur nisi mundus, nullus habitat inquinatus* (Medit. cap. 25).

Ver. 18. *And all her streets shall say Alleluia: and they shall praise him, saying, Blessed be God, which hath extolled it for ever.*] In Fagius' Hebrew copy it is, "Blessed be God who hath exalted the horn of his kingdom for ever;" i. e. made the horn of David to bud forth. And accordingly the streets did sing Alleluia, when the blessed Jesus, as the Messias, was conducted triumphantly into Jerusalem;

for then the multitude cried aloud, "Hosanna, blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest" (Mark xi. 10); see Isa. lx. 18, &c. from whence this verse, at least the beginning of it, seems to be taken.

CHAP. XIV.

Ver. 2. *And he was eight and fifty years old when he lost his sight, which was restored to him after eight years.*] The Vulgate has only fifty-six years, and that he recovered his sight when he was sixty, being blind only four years. There is the like disagreement in the versions about the time of Tobit's death; the Vulgate makes him one hundred and two years old, the Greek one hundred and fifty-eight, fifty-six years' difference. And so with respect to Tobias; the former supposes him ninety-nine at his death, and our version, following the Greek, one hundred and twenty-seven. This uncertainty makes it difficult to fix the determinate time of Tobit's age when he prophesied of Nineveh's approaching ruin, or to ascertain the particular year of its destruction, as happening just before Tobias' death. And, indeed, that great event is a point far from being agreed and settled among chronologers; Archbishop Usher placing it fourteen years earlier, in the fifteenth year of Josiah; Newton, Prideaux, Whiston, &c. fourteen or fifteen years later, about the twenty-ninth of that prince's reign, which was the twenty-third of Cyaxares, in the kingdom of Media. What is most certain, says Calmet, is that there is a mistake crept into one or both the texts, with respect to the years of Tobit and his son; and the diversity of the versions confirms this.

Ver. 4. *I believe those things which Jonas the prophet spoke of Nineveh, that it shall be overthrown.*] Grotius contends, that both here and ver. 8, the true reading of the Greek is, *Ναυνηός ὁ προφήτης*, and Junius seems of the same opinion. That prophet, indeed (chap. ii. iii.), did foretell the revenge which God would take of the Assyrians for their repeated provocations, and for all the wrongs done to the ten tribes whom they had carried away captive, by making an utter end of Nineveh, that once famous city of three days' journey; but there seems no necessity for such an alteration of the text, if the prophecy of Jonah did really extend to and include the destruction of Nineveh by the Medes and Babylonians; and that it did so, seems probable from the following reasons:—first, Though it is well known that upon the humiliation and repentance of the inhabitants, the first prediction of Jonah against Nineveh, that it should be destroyed in forty days, was not at that time fulfilled, yet it seems necessary to infer, that the like judgments hung over that city, to be executed at such a time hereafter, when the people were equally wicked and abandoned. The sentence, therefore, against it seems only suspended, and its destruction, as St. Jerome observes, (Præfat. in Jon.), deferred, till those who before had found mercy, should, by a relapse into the like vicious courses, make it necessary for God to bring upon them those judgments which had been only respite for a time, and lay, as it were, dormant, till the increase of their wickedness should again make them ripe for destruction. Secondly, and more particularly, It seems not improbable, that a clause in the present copies of Zephaniah (ii. 13—15. iii. 1), which foretells the destruction of Nineveh, does not belong to that prophet, but to the prophecy of Jonah, though now dropped, in which he foretells afresh the final destruction of that city; and to this Tobit, as having another and better copy of Jonah's prophecy, may probably allude: see Whiston's Authen. Record. vol. ii. Appendix iv. and indeed his reasons for this suspicion, from Zeph. iii. 1. where woe is denounced against Nineveh, called, according to the LXX. "the famous redeemed city," and by the Syriac, emphatically, "the city of Jonah;" and from ver. 6, as referring to the destruction of Nineveh as already past, are strong arguments in favour of his opinion. The like interpolation of a prophecy, and upon the very same occasion, he suspects to be 2 Esd. ii. 8, 9, 20—23.

Jerusalem shall be desolate, and the house of God in it shall be burned.] This passage, as it occurs in the Vulgate and most of the Latin versions, has been objected to as a mistake in point of time, as making mention of the temple of Jerusalem as then burnt, which being inconsistent with the times in which it is placed, has given occasion to some to overthrow the authority of this book. But the Greek version, and the English which is taken from it, speak prophetically of it, as an event which was still to happen, and not historically, as of that which was already done. But there is no necessity of supposing with some, that Tobit had the

gift of prophecy, he rather grounds his observation on the prophecies of others, Jer. xxvi. 18. Micah iii. 12, which expressly foretold this desolation of Jerusalem, and the house of God, in the days of Hezekiah king of Judah, and so it continued for fifty-two years after; till, by the favour of Cyrus, the Jews being released from their captivity, and restored again to their own land, repaired these ruins, and built again their holy city (2 Kings xxv. 8. Jer. lii. 12).

Ver. 5. *And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof.*] 'Tobit here prophesies of three periods, which should fall after his time. First, The rebuilding of the temple, which should continue to the conclusion or the consummation of the age, i. e. the Jewish state; for the words, *ὡς πληροῦσθαι καιροὶ τοῦ αἰῶνος*, are here to be rendered, "till" or "when the seasons of the age be fulfilled," called, Matt. xxiv. 3, *συντέλεια αἰῶνος*, "the consummation" or "conclusion of the age," or, as Fagius' Hebrew copy has it, "till the first age was out." For the Jews were wont to distinguish their state under the law, which they called "the present age," from the period of time after the coming of the Messiah, which they called "the age to come." Thus Daniel seals his prophecy to the time of the end, or consummation, as the Greek renders it, not the end of all time, but of the Jewish economy. And so the destruction of the Jewish state may be styled the consummation, fulfilling, or the shutting up that age, which is the second period. And then after, in the third period, follows the state of Christianity, the glorious Jerusalem, that building spoken of by the prophets, and in the Apocryphical visions, xxi. 18, 19, and described here, ver. 6. by the turning of the nations, converting of the gentiles, serving God truly, and burying their idols, which clearly is the state of Christianity. The learned Mr. Mede conjectures from the words, "and afterward they shall return from all places of their captivity," that the sense is very imperfect, and that there is an hiatus here of a whole sentence both in the Greek and Jerome's version: for, according to the present reading, he says there is no connexion of the parts, mention being of a return from captivity, different from the former, and yet their going into that captivity is omitted. From the authority therefore of Fagius' Hebrew copy, he would have this sentence inserted, "And they shall go again into another very grievous captivity, beyond all the former in its greatness and duration;" and then what follows comes in very naturally, "And afterward they shall return from all places of their captivity" (De duplici Judææ Captiv. p. 580); for the mention of a return cannot be sense, without a preceding one of a captivity. And that it belongs to the destruction of the Jews by the Romans, appears by another passage added also in that Hebrew copy, and directly parallel to Matt. xxiv. 31, for as there after the destruction of Jerusalem, v. 29, mention is made of the angels sent to gather the elect Jews from the four winds, so it follows in that Hebrew copy, "but God, holy and blessed, shall remember and gather them from the four corners of the world" (see Dan. xii. 1). We have in Jeremiah an eminent prophecy of the restoration and final happy state of all the twelve tribes, with the mention of the horrible distress they were in before (Jer. xxx. 1—24. xxxi. 1—14. 23—25. 27—40. l. 4—7. 19, 20. li. 5—10. 15—19). This is also agreeable to what the prophet Micah says, v. 3, 4. "Although God will send his ruler or Messiah into Israel, yet he will let Israel remain in captivity till Zion hath gone the full time of her travail, and then her sorrows shall have a joyful issue; then the remnant of his brethren shall return with the children of Israel, and he (the Messiah) shall stand and feed in the strength of the Lord, &c., and they shall be converted, and he (the Christ) shall be great unto the ends of the earth, and he shall be the peace" (see Bishop Chandler's Def. p. 158).

Ver. 6. *And all nations shall turn, and fear the Lord God truly, and shall bury their idols.*] The learned prelate above quoted says, that in this and the foregoing verses, Tobit mentions four great events which he took from the prophets; viz. The end of the Jewish age or state, and a long captivity of his nation ensuing it. Secondly, A general return from the captivity. Thirdly, The rebuilding of the city and temple gloriously: and, lastly, The conversion of all the gentile nations from idolatry, when the horn or kingdom of his people should be exalted (Ibid. p. 50). With respect to this last particular, we may in general take notice, that the destruction of idolatry is often mentioned in the prophets as a principal circumstance in their description of the flourish-

ishing state of the church, which should come to pass in after times; see Isa. i. 29. Jer. iii. 17. xvi. 19. Zech. xiii. 2. But that of Micah, v. 12—14, is most clear and full, "And it shall come to pass in that day, saith the Lord, that I will cut off all withcrafts out of thine hand, and thou shalt have no more soothsayers. Thy graven images also will I cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee," &c. And it appears to have been the sentiment of the ancient Jews themselves, that the utter abolishing of idolatry should attend the happy times of the Messias.

Ver. 10. *Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death, which they had set for him: but Aman fell into the snare, and perished.*] 'Εξ τῶν ἰσχυρῶν ἰστῶν αἰῶν εἰς τὸ σκότος, i. e. He endeavoured, according to Drusus, to take away his life, or, from a flourishing condition, to bring him into poverty or banishment. Who Achiacharus was, is uncertain; probably it is Tobit's nephew, mentioned i. 21. xi. 18. Much less do we know who Aman or Manasses is. There is no reason, but the mere name, to suppose the latter to be Judith's husband; it is more likely to be, as Junius conjectures, another name for Achiacharus, and that Nabas should be inserted in the text instead of it (see note on xi. 18). Nor is Aman here, that Haman who was Mordecai's and the Jews' enemy, whose history we have in the book of Esther; for this is utterly incompatible with the time which Tobit is supposed to live in. The elevation of Mordecai to his great dignity, and the fall and disgrace of Haman, happened after the captivity of Babylon was ended, and after the time of Darius the Mede. This, therefore, is either an interpolation, as some suppose, in the history, and indeed it is wholly omitted by the Vulgate, or it refers to some accident or charge against Achiacharus, which 'Tobias was acquainted with, possibly brought against him by some haughty ungrateful courtier whom he had contributed to raise. However, from his happy escape, through God's blessing on his deeds, from the perfidiousness and treachery of Aman, we are furnished with a fresh instance of the power and reward of charity, and of the truth of Tobit's observation, iv. 10, "That alms deliver from death, and suffer not to come into darkness;" the very phrase used here.

Ver. 15. *But before he died, he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus.*] Usher, in his Annals, A. M. 3378, Prideaux, Connex. p. 47, 48, and other learned men, understand this of Nabopolassar, father to Nebuchadnezzar (called, in the Greek, Nabuchodonosor), and Cyaxares, king of Media, called, by Daniel, Ahasuerus, ix. 1. This remarkable transaction is generally placed in the twenty-ninth year of king Josiah, and the fixing it to this time, exactly agrees with the account given by the heathen historians, Herodotus, Strabo, Alexander Polyhistor and others. Eusebius places the time of the taking of Nineveh in the twenty-second year of Cyaxares, and the Hebrews in the first of Nabuchodonosor, both which accounts agree; for, according to Eusebius, this twenty-second year of Cyaxares falls in with the first of Nabuchodonosor. These two princes entering into an alliance together, by means of a marriage between Amyitis, daughter of Astyages, and Nebuchadnezzar, son of Nabopolassar, marched with their combined forces against Nineveh, and besieged Chiniladanus in it; and after the city was taken, his dominions were shared between the two conquerors; Nabopolassar became master of Nineveh and Babylon; and Cyaxares, of Media and the bordering provinces. Some learned men have started an inquiry, how Cyaxares and Assuerus can be the same person? Sir Isaac Newton gives the following solution of it, "That Assuerus is the same name with Ahsuerus, Oxyares, Axares; and Cy, in the Persian language, signifying a prince or ruler, Cyaxares means prince Axares" (Chronol. see also Drusii Quæsit. p. 17, 18). It is uncertain who inserted the two last verses of this book; Tobias is generally supposed to have continued the history from the end of the twelfth chapter to ver. 11 of this, but he could not write the account of his own death. It was added probably by one of the family, as what relates to Moses' death, at the end of the Pentateuch, was inserted by Joshua his successor, or some other hand. I shall only observe, that, though the Syriac concludes as our version, yet Munster's and Fagius' Hebrew copies omit the mention of the death both of father and son.

THE BOOK OF JUDITH.

CHAP. I.

Ver. 1. *In the twelfth year.*] How is this consistent with what is mentioned ver. 13, where it is said that he marched in battle-array in the seventeenth year? Vatablus and others, to avoid this difficulty, suppose the war to have begun in the twelfth year of Nabuchodonosor, and to be finished in the seventeenth. But this is more than they have authority for; the account being rather of a particular battle, than of a continued war. Possibly this is one of those various readings which Jerome professeth to have cut off, as corruptions of the text: for it does not occur in his translation. And agreeably his version placeth the expedition of Holofernes, that was the next year after this battle of Ragau, in the thirteenth year of Nabuchodonosor, which Dr. Prideaux says is the truth of the matter (*Connex.* vol. i. p. 29). It is remarkable that the Greek text of this book precedes the Latin one five years, as appears from the instance above, and from ver. 1 of the next chapter, where the Greek has the eighteenth year, which in Jerome's version is only the thirteenth. Some account for the difference this way, that Nabuchodonosor, the adopted son or grandson of Asarhaddon, reigned jointly with him five years, and sole thirteen years, to the time of his army being cut off with Holofernes before Bethulia (ch. xv.). In the last year but one of his reign Nabuchodonosor overcame Arphaxad, and destroyed Ecbatane, and in his last, Holofernes was beheaded by Judith. The Vulgate begins this book with, *Itaque Arphaxad, &c.* which looks as if this was a continuation of something preceding. Calmet says, "It may be joined to the history of Tobit without any great inconvenience, or much breaking in upon the regular series of events. For the building of Ecbatane, and the war between Arphaxad and Nabuchodonosor mentioned here, follow closely enough the taking of Nineveh by Assuerus, i. e. Cyaxares, or Astyages, which Tobias lived long enough to hear of, and the taking of Nineveh is the last event mentioned in the book of 'Tobit.'" But it cannot be inferred from this connective particle, that Judith is a continuation of the preceding history, because these two do not synchronize, if that of Judith is rightly placed, A. M. 3348, and the taking of Nineveh, according to Usher, be in 3378. Nor ought this to be joined to Tobit, or necessarily to follow it, because so placed in most editions, the placing therefore being probably accidental and arbitrary: nor do their subjects agree, the history of Tobit being the memoirs of a private family, and Judith that of the Jewish nation. It seems more probable, as Calmet conjectures, either that this history made a part of, and was taken from, some public registers, wherein the most remarkable events are entered and recorded, in a regular series and order; or that the particle here is superfluous, as a like one, *et*, is placed at the head of several books of scripture, where it has nothing to do with the sense. But the best way to solve this is to observe, that the Greek and other more correct versions wholly omit it.

Of the reign of Nabuchodonosor, who reigned in Nineve, the great city;] The Medes, after subduing several of the neighbouring nations, under the conduct of their second king Phraortes, invaded Assyria. Saosduchius, or Saosduchius, called here Nabuchodonosor, raised a powerful army to oppose them, summoning the whole force of his wide-spreading dominions and inviting all the nations of the east to his assistance. Most of those which were summoned received his ambassadors with contempt, upon which he resolves on nothing less than being avenged on the whole earth, and choosing Holofernes for the instrument of his vengeance; as he was commander-in-chief of his forces, he orders him to put all to the sword who should oppose him (ii. 11). As to the cruelty with which these orders were executed, the dread and terror that merciless general struck into the countries through which he marched, the courageous resolution taken by the Jews to withstand the mighty conqueror, the great strait to which the city of Bethulia and their whole nation

were reduced, and their miraculous deliverances; and, lastly, the great slaughter of the Assyrian army: these particulars we have a distinct and minute account of in the following chapters. Herodotus confirms the main of this history, telling us, that Phraortes, the Mede, made war against the Assyrians, "Those I mean (says he, lib. i. cap. 102), who lived at Nineveh, who had formerly been the chief of all, but now were deserted by their friends or vassals though nevertheless in a good condition to defend themselves." No two historical pieces can, so far as they are concerned together, more illustrate each other than Herodotus and this book of Judith (see Montfaucon, *Hist. Ver. Judith*). It hath been objected, that the king of Nineveh is here called Nabuchodonosor, which is the proper name of the kings of Babylon; to this it may be answered. That we find not only in writers of different characters, the Greek and Hebrew, the sacred and profane, but even in writers of the same nation, the same person under different appellations; though therefore in strictness of speech it may be counted an error in history, to call the king of Nineveh by the name of Nabuchodonosor, yet, as it was the style and manner of the Jews to denote any prince who lived beyond the Euphrates by that name (see *Tobit* xiv. 15), we need not wonder to find this writer, who wrote either at Babylon or in Chaldea, and lived in an age when the fame and reputation of Nabuchodonosor the Great had quite eclipsed the name of all his predecessors, calling another prince, who lived at a far distance, viz. Saosduchius, the king of Assyria, by the name of the king of Babylon, which perhaps at that time might be the standing name of every great and distant monarch. Others say, that this Nabuchodonosor, then the king of Assyria, sprang from the royal line of the kings of Babylon, and that he chose to retain the Chaldee name of the kings of Babylon, viz. Nabuchodonosor, as a standing memorial of his extraction, and that it might appear he was king of Babylon as well as of Assyria and Nineveh.

In the days of Arphaxad, which reigned over the Medes] Arphaxad seems to be a common name of all the kings of Media, as Merodach was of those of Babylon, and Pharaoh or Ptolemy of those of Egypt. The question is, what Arphaxad is here meant? As Arphaxad is said to be that king who was the founder of Media, Prideaux contends that Deioeces must be the person (*Connex.* vol. i. p. 28). But Calmet and many others are of opinion, that by Arphaxad is not here meant the Deioeces in Herodotus, but his son Phraortes, who succeeded him in the kingdom of Media; which seems more probable, as the history informs us, that this Arphaxad was overcome by Nabuchodonosor, or Saosduchius, king of Assyria, and slain in the mountains of Ragau, by the Assyrian archers (i. 15), which even Herodotus himself makes to be the fate not of Deioeces the father, but of his son Phraortes (lib. i. cap. 97), who, having subdued the Persians, as he tells us, and made himself master of almost all Asia, was not content therewith, but coming at last to attempt Nineveh and the Assyrian empire, was himself defeated and killed in the bold attempt.

In Ecbatane.] This city is by the ancients constantly called Ecbatan of Media, to distinguish it from another in Syria, bearing the same name. For beauty and magnificence it was little inferior to Babylon or Nineveh. In compass it is said to have been near two hundred furlongs. It was the metropolis of all Media, and the seat both of the Median and Persian monarchs, their ordinary residence in the heat of summer, as Susa was in the winter-time. The royal palace was about seven furlongs, or a mile in compass, and built with all the cost and skill that a stately edifice did require (*Polyb.* lib. x.). Some of its beams are said to be of silver, and the rest of cedar strengthened with plates of gold.

Ver. 2. *And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long.]* Prideaux says of Deioeces, that having repaired, beautified, and

enlarged the city of Ecbatana (which, according to Diodorus, lib. ii. had been built from the times of Semiramis, one thousand three hundred years before), he made it the royal seat of his kingdom, and reigned there with great wisdom, honour, and prosperity, fifty-three years; during which time it growing to be a great city, he is for this reason reckoned by the Greeks to have been the founder of it. (Connex. vol. i. p. 20.) but as the writer of this history does not mention the founding of this city here, though the Vulgate, without authority, does, but the adding new and magnificent fortifications to it, it is probably to be understood of Phraortes his son, who being a prince of warlike spirit, and having many forces under his command, may not improperly be supposed to delight in works of this nature. His father indeed might lay the foundation of some great designs, and during his lifetime carry on the buildings, and leave the completion of them to his son, as undertakings of this kind are not so soon completed; and in this sense he may be considered as a joint founder, and what is here said of Arphaxad be applied to him. Particular mention we may observe, is here made of the largeness of the stones employed in the works, as the ancients placed a great part of the magnificence of their buildings herein, as appears from the description of old monuments in history, and from the ruins of such antique buildings as have in some measure escaped the injury of time and the rudeness of past ages.

And made the height of the wall seventy cubits, and the breadth thereof fifty cubits. Ver. 3. *And set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation threescore cubits.* The walls of this city are much celebrated by the ancients, and minutely described by Herodotus (lib. i. cap. 98). They were seven in number, all of a circular form, and gradually rising above each other by the height of the battlements of each wall. The situation of the ground, rising by an easy ascent, was very favourable to the design of building them, and perhaps first suggested it. The royal palace and treasury were within the innermost circle of the seven. The first of these walls was equal in circumference to the city of Athens, i. e. according to Thucydides (lib. i.), one hundred and seventy-eight furlongs, and had white battlements, the second black, the third of a purple colour, the fourth blue, and the fifth of deep orange. But the two innermost, as serving more immediately for a fence to the royal person of the king, and within one of which was his palace, were embellished above the other; the one being covered or gilt with silver, and the other with gold. Each of them being higher than the other, and distinguished by the colour of their several pinnacles, gave unto the eye a most agreeable prospect (Herod. *ibid.*). This description indeed of Herodotus savours somewhat of romance, but the uncommon height and superb magnificence of the walls are confirmed by other good authorities. It should seem as if the walls of Ecbatane were each of them seventy cubits high, fifty cubits broad, and the towers upon the gates a hundred cubits higher; but this is to be understood only of the innermost wall. And this is the more probable, because the description in these verses is the height and breadth, *τοὺς τοίχους, of the wall, not walls,* as if a particular one was only meant. The Vulgate is faulty in rendering, *Fecit muros ejus in latitudinem cubitorum septuaginta, et in altitudinem cubitorum triginta.* St. Jerome's version agrees with our translation, and understands the seventy cubits of the height, which seems the true rendering, and is confirmed by the Greek and Syriac.

Ver. 4. And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits. It is to be presumed, that this extraordinary height takes in all the embellishments over and about the doors, and not that the gates themselves opened to such an exact height. We shall less wonder at the extraordinary grandeur of the towers and gates here mentioned, if we reflect upon what is related of Nineveh, — that it had fifteen hundred towers upon the walls of it, each of them an hundred feet high: and on what Josephus says of the gates of the temple of Jerusalem, that they were sixty cubits high and twenty broad.

Ver. 5. In the great plain, which is the plain in the borders of Ragau. The plains of Ragau are very probably those which he about Rages, a town of Media, standing upon the mountains of Ecbatana, and distant about a small day's journey from that city.

Ver. 6.] There is a great difference between the Greek and Latin version of this book, particularly as to the proper names. Probably both the great plain itself and the rivers

had different names. What is called here and in the Greek, "Hydaspes," is styled "Jadason" in the Latin versions. Calmet observes, that the Syriac is most exact as to the names of places; it reads here, that Nabuchodonosor engaged with Arphaxad in the plains of "Dura," mentioned Dan. iii. and instead of the river Jadason, it puts "Ulai," which occurs likewise in Dan. viii. 21.

Ver. 7. Sent unto all that dwell in Persia.] The mention of the Persians as a distinguished people at the time of this transaction had been thought inaccurate, as the name of the Persians was hardly if at all known before Cyrus, at least they were till then an obscure people, and included under the name of Elam, or Elamites (see Boeh. Geogr. lib. iv. cap. 10). But this objection, supposing it well grounded, is not particular to this writer. Inaccuracies in geography and chronology are found in almost all ancient writers; and even the sacred text is not free from them, at least according to our version.

Ver. 10. Until ye come beyond Tavis and Memphis, and to all the inhabitants of Egypt.] The Vulgate only mentions terram Jesse, which Calmet expounds "the land of Goshen," in the lower Egypt, called "the land of Gesem." I presume, in the preceding verse. Probably by synecdoche a part was designed for the whole. It should seem from this and ver. 12, that Nabuchodonosor did command in Egypt before the conquest of Judea, which yet was a necessary passage for the invading of Egypt: what is mentioned therefore here of Egypt, has been condemned by Diode and others, if not as false, at least as premature. But allowing this, might not such an imperious and concerted prince as Nabuchodonosor is here described, send his orders to those beyond Tavis and Memphis, and to all the inhabitants of Egypt, though he had no power or command in Egypt, to attend his summons, and to accompany him to the battle? which indeed appears from the following verse to have been the very case. He who expected the whole earth should submit to him, might easily flatter himself that Egypt, a small part of it, would not dispute his orders. The like answer may serve for his message into Persia, ver. 7.

Ver. 11. But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.] It may seem surprising and strange, that the inhabitants of the land should dare to behave in the manner here related, except they thought that Nabuchodonosor could not stand against Arphaxad, a valiant prince, and at the head of a numerous and powerful army. The truth is, after the destruction of Sennacherib's army by the destroying angel in Judea, the power and credit of the kings of Assyria began to dwindle; and among others who broke from that government was Merodach-baladan, king of Babylon, who before was tributary to the king of Assyria. Or probably the nations mentioned in the foregoing verses, instructed by the misfortunes of others, and seeing that their submission served only to render the conqueror more fierce and insolent, might take the resolution here mentioned, though seemingly rash and imprudent. It seems most probable that this message and invitation to the inhabitants of the several places here mentioned to come to his assistance, was before the engagement with Arphaxad, as our version, following the Greek, represents it; but the Vulgate makes it to be after that battle, to induce them by a sense of his conquests, and the terror of his arms, to submit to his dominion and empire; or whether he sent to the same people twice, as some have conjectured, both before and after the engagement: however this be, it is certain that his pride was very sensibly piqued at the disappointment, when he found so many people, whom, in his own mind, he looked upon as already vanquished and subdued, daring to dispute his orders, and affronting him in the person of his ambassadors. They regarded him, says the text, only as one man, i. e. as a private man, without respecting his public dignity or character, as one that had no right or business to command them to attend, and therefore, as their equal *ὡς ἀνὴρ ἴσος*, as some copies have it, or being but a man, no better than themselves.

Ver. 12. Therefore Nabuchodonosor was very angry with all this country, and swore by his throne and kingdom.] This was anciently esteemed a most solemn, sacred, and inviolable oath. Herodotus says, that the Scythians, whom the older Latin version mentions here instead of the Syrians, particularly used this form, when a more solemn oath than ordinary was to be taken (lib. iv. cap. 68). It appears

from the Gospel (Matt. v. 34. xxiii. 22), that the Jews some times swore by heaven, or God's throne, which was virtually swearing by God himself, who sat upon it. And the Persians use it to this day (see Tavern. Voyag. b. i.). And may not Nabuchodonosor, in like manner swearing by his throne and kingdom, be conceived as swearing by himself, as he owned no superior either in heaven or on earth? Homer introduces Achilles swearing by his sceptre (Il. Δ.) And it is observed by Aristotle, that when princes swore, they usually held up their sceptre.

That he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, . . . In judging of Nabuchodonosor's behaviour, a great difference is to be made between those who were subject to him, and those whom he intended to make so. The former, in refusing to obey his orders, and send their troops to his assistance against the Medes, were doubtless rebels to their sovereign, and deserved his sharpest resentment: but such as were free and unsubdued, were at liberty to act as they pleased; as they were under no ties of duty, policy and prudence alone were to direct them. This seems to have been the case of the Jews in particular; they were independent of him, nor had he any right over them or their country. It does not appear that they owed him either services or tribute; or if some small acknowledgments of this sort were due from them, they did not imply such vassalage as to oblige them to be auxiliaries upon every occasion. The justice of their refusal will appear yet farther, if we consider that Nabuchodonosor, besides his scheme of universal dominion, intended likewise to oblige the several nations to acknowledge him only to be God (iii. 8. vi. 2), which the Jews could not submit to without a renunciation of their religion. And God seems to have approved the conduct of his people by the miraculous deliverance wrought in their favour.

Ver. 15. *Mountains of Ragau.*] It is no improbable conjecture, that this city, the same with Rages, Tobit i. 14. was built by Reu the son of Peleg. For not only the descendants of Arphaxad (of whom came Peleg, the father of Reu) settled in these and the adjacent parts, but Reu is called by the LXX. Ragau. And as to the posterity of Arphaxad settling here, it is remarkable, that in the beginning of this book mention is made of Arphaxad, who reigned over the Medes in Ecbatane. This name being probably given to the said king, in memory and honour of their forefather Arphaxad, the son of Shem, and grandson of Noah, who, probably, upon the dispersion of mankind, settled himself in these parts of Asia, whence we find here a whole country retaining plain footsteps of his name, it being called Arrapachitis in Ptolemy, probably for Arphaxaditis (see Well's Geography, vol. iii. p. 196).

CHAP. II.

Ver. 1. *And in the eighteenth year . . .*] The placing the expedition of Holofernes in this year seems to be in consequence of the former mistake (i. 13.) and a continuation, says Prideaux, of the same blunder (Connex. vol. i. p. 29). Jerome's version has the thirteenth year here, the expedition of Holofernes being the year after the battle of Ragau, which, according to that version, was in the twelfth of Nabuchodonosor. And with this agrees Usher, in his Annals, A.M. 3348. It is said here to be in the two-and-twentieth day of the first month, i. e. in that part of the month Nisan, or in the beginning of spring, called in the Hebrew the return of the year; which the scripture takes notice of, as the usual time when kings go forth to battle (2 Sam. xi. 2).

Ver. 2. *And concluded the afflicting of the whole earth out of his own mouth.*] Καὶ συνεκάλεσε τὴν κἀκίαν τῆς γῆς ἐκ τοῦ στόματος αὐτοῦ. This verb seems to have crept in from the beginning of this verse, and to have no place here. Other copies have *overdressed*, which our version follows; but it will be difficult to fetch the sense given in it from the present Greek. As it now stands, it differs very little from what goes before, and what follows. Badwell's sense of the place is new and agreeable: "He declared to, and laid before his nobles whom he had convened, all the rudeness offered to him from the nations he had sent to, and the contemptuous treatment his ambassadors met with." The authors of the Geneva version manifestly understood it in this sense when they rendered, "If communicated with them his secret counsel, and set before them with his own mouth all the malice of the earth." And Junius' rendering is to the same effect, Colligens omne malum regionum istarum ore suo. And so Calmet, Nabuchodonosor representa lui même la malice de toute la

terre. When it is here said that he meditated revenge on the whole earth, this is not to be understood absolutely, but includes such people and nations only, as refused to attend his summons, those mentioned in the former chapter, ver. 7—10. ἡ and *οικουμένη* are both taken frequently in scripture in a restrained sense to signify a particular country; Judea, especially, is often so denominated.

Ver. 4. *Called Holofernes . . .*] Some annotators are of opinion, that the word Holofernes is of Persian extract, in the same manner as Tisaphernes, Intaphernes, &c. but others imagine, that this general was a native either of Pontus or Cappadocia. Polybius makes mention of one of that name, who having conquered Cappadocia, soon lost it again by endeavouring to change the ancient customs of the country, and to introduce drunkenness, together with feasts and rites to Bacchus. Whereupon Casaubon conjectures, that this was the same Holofernes that commanded Nebuchadnessar's forces; as it must be owned, that his riot and debauchery, as well as the rapidity of his conquests, make him not unlike him (Polyb. lib. x. cap. 11, and Casaub. in Athen.).

The chief captain of his army which was next unto him,] By Zouaras, he is called Archisatrapas, by Tertullian and St. Austin, Rex; on account probably of the supreme power and command which he had. He seems to have been in the same favour, dignity, and power, with Nabuchodonosor, as Joseph was with Pharaoh in Egypt, and Haman with Ahasuerus, in Persia (Esth. iii.), and Achiacharus with Esarhaddon in Assyria (Tob. i.).

Ver. 5. *And the number of horses with their riders, twelve thousand.*] Here our translators have, with great judgment, followed the Alexandrian copy, which has χιλιάδων, instead of the other copies μυριάδων. No doubt *μυριάδων ἑκατὸν δύο* is a mistake here, and seems to have been the gloss to the number in the line above, χιλιάδων ἑκατὸν εἰκοσι, over against which some hand had put the usual way of expressing that number, viz. twelve myriads; and this by mistake afterward crept into the text in the line below.

Ver. 7. *Thou shalt declare unto them, that they prepare for me earth and water.*] This, according to the margin, is "after the manner of the kings of Persia, to whom earth and water were wont to be given, in acknowledgment of their being lords of land and sea." Thus Darius, to make trial which of the Grecians would submit to him, and which would not, sent heralds to all their cities to demand earth and water. On the arrival of these heralds, several of the Grecian cities, dreading the power of the Persians, did as was required of them; but when those who were sent to Athens and Lacedemon came thither with this commission, they flung them, the one into a well, and the other into a deep pit, and bid them fetch earth and water thence. But this being done in the heat of their rage, they repented of it when come to a cooler temper, and would gladly have made any satisfaction for the wrong that would have been accepted of; and the Lacedemonians sent a proper person on purpose to Susa to make an offer hereof (Herod. lib. vii.). From the tribute here demanded, some have inferred, that it was a Persian monarch that gave these imperious orders, and they confirm this opinion from these farther reasons: 1. The Apostolical Constitutions mention what is here recorded to have happened ἐν Δαρείου (Lib. viii. 2). 2. The name of Holofernes, the general of this army, and next in power to the king, like those of Tisaphernes, Artaphernes, Intaphernes, Barzaphernes, is known by its termination to be of Persian extraction. 3. It appears from Josephus (Ant. lib. xi. 5), that Joacim, mentioned in this history, iv. 6, was not high-priest till the end of Darius' reign. 4. The hymn of thanksgiving upon the wonderful deliverance God had vouchsafed his people, mentions particularly that "the Persians quaked at her boldness, and the Medes were daunted at her hardness," which seems to imply their having a principal share in this war. This history cannot be assigned to the time of Nebuchadnezzar, who carried the two tribes captives, inasmuch as it is declared therein, v. 18, 19, that it happened after the return of those tribes out of captivity, long after the death of that king. A learned writer, and a great stickler for this opinion, surmises, that the Jews changed the name of Darius into Nabuchodonosor, when they set up their spurious Messias, Bar Chocab, and that the true era of this history is in the thirty-sixth year of Darius (Whiston's Hist. of the Old Test. vol. i. p. 369). Others, without having any recourse to the corruption of the text, suppose, that some Persian king, who resembled Nebuchadnezzar in his designs and actions, is here called by his name, in like manner as any noted conspirator may be called a Catiline. Sulpicius Severus, from the likeness of the two characters, will have Oehus, the successor of

Artaxerxes, to be the person, who was very cruel and fond of going to war (Sac. Hist. lib. ii. cap. 23). Some have fixed upon Cambyeses, particularly Eusebius (in Chron.), St. Austin (lib. xviii. cap. 16, De Civ. Dei), and the Venerable Bede, and have assigned it as the reason why Cambyeses opposed the building of the temple (Ezra iv.) because the Jews killed Holofernes. But this history of Judith cannot fall in with the twelfth of Cambyeses (see ver. 1), as that prince lived but seven years and five months (Herod. lib. iii.); but whoever is fixed upon, there seems to lie this objection against the conjecture in general, that Nabuchodonosor here mentioned, is all along particularly characterized as king of the Assyrians (i. 7. 11. ii. 1. 4, &c.), and his general, as chief captain of the army of Assur (ii. 4. 14. v. 1. vi. 1, &c.). As this particularly therefore seems necessarily to confine it to a Babylonian or an Assyrian monarch, and as the times of Nebuchadnezzar suit not with those of this history, might we not rather imagine, if a change of names through any Jewish corruption of the copies is to be suspected or admitted, that they changed the name of the king of Assyria or Babylon, Saosduchinus, or some other, into Nabuchodonosor? Farther, if the demand of earth and water was not peculiar to the Persians, but in use among other nations, and is only a common form of acknowledging subjection; and if the Persians are to be considered here only as auxiliaries, as seems most probable from i. 7, and were, among others, summoned themselves to assemble at Nabuchodonosor's command,—then what is here recorded should seem to belong to the times before Darius, or even the very establishment of the Persian empire; for it cannot be supposed, that when that was in its glory, the Persians under Cambyeses, Darius, or Xerxes, or indeed any of their kings, then lords of the east, should be so obsequious to the commands of the proud Assyrian, as to assemble at his summons; or so void of policy, as to join their forces to subdue the earth to him, to enlarge his power and dominion, and in effect to lessen and diminish their own; besides, “Did any of these Persian monarchs” says Calmet, “reign at Nineveh? Did they declare war against a king of the Medes? Were they ever kings of Assyria? Did they conquer Cappadocia, Cilicia, Syria, Arabia, Mesopotamia, and Phœnicia? Or, rather, did not all these provinces make part of the empire which they received from their ancestors?”

Ver. 11 *But concerning them that rebel, let not thine eye spare them;*] i. e. Either through a motive of compassion, or a principle of avarice, as Saul did, when, instead of obeying the commandment of God to smite Amalek, and utterly to destroy all that they had, out of a false compassion he spared Agag, “and the best of the sheep and the oxen, and all that was good” (1 Sam. xv. 3. 9).

Ver. 12. *For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.*] When we consult that divine light which teaches us, that men can do nothing but as God shall please to enable them, or shall allow to be done, one cannot help being surprised, and scarce forbear laughing, at the vanity of the Assyrian prince, who, flushed with the conceit of his victory over Arphaxad, and the advantages hitherto gained, resolves upon the vast attempt of subduing the whole earth, as if his power was invincible, and his project, founded either on pride, ambition or resentment, could not fail of success. From the secrecy and well-concerted measures of his expedition, and the number of forces ready to engage in it, he assures himself of conquest, not considering, that success depends upon God's good pleasure, who often delights to defeat the unjust designs and unwarrantable enterprises of such princes, who aim at establishing their own glory and greatness upon the ruin of innocent and less powerful states. Especially such it is his will to bring low, who pride themselves in their own sufficiency and strength (ver. 5), and, without asking his leave, or seeking for his assistance or blessing, are confident of victory, that their counsels cannot be disappointed, nor their combined forces overthrown and defeated. From the authoritative manner and lofty language of this verse, one would have thought that it was God himself that was speaking, he who has the sovereign dominion over all creatures, and whose decrees and orders are always infallible and irresistible; who never commissions a Moses or a Joshua to go and fight their enemies with a promise of success, but the event is always answerable and the attempt successful. But what a prodigious difference is there between the precarious resolutions of vain man, and the unerring decrees of an all-wise God; between a prince who has nothing of his own, but his pride, and an all-powerful Being, to whom kings, even in the summit of their fancied greatness, are subject and accountable! The event of this history in particular shows the vanity of such pre-

sumptuous boasting, in defiance of the most High; that even weak and inconsiderable means shall have the power, by God's appointment, to stop the career, and confound the pride, of the mighty; and a Judith unarmed, if sent by the Lord of hosts, and inspired with resolution by him, shall perform wonders for the deliverance of his people, against the whole force of an insulting enemy, “who took not God for their strength, but trusted in the multitude of their hosts.”

Ver. 21. *Near the mountain, which is at the left hand of the upper Cilicia.*] It is probable that Taurus and Antitaurus are here meant, as these are large mountains bordering on Cilicia.

Ver. 23. *And destroyed Phud and Lud,*] i. e. Egypt and Lydia; for Lud cannot mean here Ethiopia, because the Ethiopians (i. 10) had no concern in this affair, the Assyrian monarch had received no affront or contemptuous answer from them. If what Grotius observes of the geography of this writer to be true, that it is *παρ' αὐτοῖς*, crassoque filo, one shall the less wonder, that Phud and Lud, i. e. Egypt and Lydia; Rasses and Ishmael, i. e. Tarsus and Arabia; Mesopotamia and Cilicia, are connected together, without a proper regard to the order or situation of places.

Ver. 27. *Then he went down into the plain of Damascus*] If we do not suppose Holofernes to have been assisted in extending his conquests, and to have executed part of what is mentioned in this and the foregoing verse, by several large detachments from the general army, under the conduct of other generals and lieutenants, the rapidity of his conquests is almost incredible. He seems to conquer more places in less than two months, than another could even visit with so numerous an army as his in so short a time; for in about six or seven weeks' time he conquered Cappadocia, Lydia, Cilicia, Mesopotamia, from the river Chabor, which empties itself into the Euphrates, to the Persian gulf; as likewise Arabia, and the country of the Midianites, towards the Dead sea; and, last of all, Damascus: which makes it the more surprising, that, after having run through so many provinces, and subdued so many nations, by the mere terror of his name, a little insignificant town in comparison should stop his progress, and oblige him to stay before it a month or two without making any assault upon, or executing any thing considerable against it, except seizing on the aqueducts, and by rendering them useless and unserviceable, depriving the inhabitants of Bethulia of the convenience of water. Our translators here scarce reach the force of the verb *ἐξεδίωκεν*: it is an elegant expression, and means, that he *winnowed* their countries, i. e. he took their substance, and left the chaff.

CHAP. III.

Ver. 1. *So they sent ambassadors to him to treat of peace,*] i. e. The inhabitants of the sea-coasts, mentioned in the last verses of the foregoing chapter, and people very remote, made solemn and respectful application to him to avert the danger and mischief that might otherwise befall them. Curtius mentions the like formal address made by the most distant nations to Alexander the Great, to intercede for peace, and to engage his favour (lib. x.). Thus the Gibeonites, knowing the success usually attending such dutiful and early application, to save themselves from danger, craftily said to Joshua, “We be come from a far country, we are thy servants, now therefore make a league with us” (Josh. ix.).

Ver. 2. *We the servants of Nabuchodonosor the great king*] These people surrendered themselves as vassals to the king of Assyria, called here “the great king” by way of eminence. This was the usual title given to this monarch. Thus Rab-shakeh, speaking of his superior power, addresses himself to Hezekiah, “Thus saith the great king, the king of Assyria, What confidence is that wherein thou trustest?” (2 Kings xviii. 19.) Daniel, speaking to Nebuchadnezzar (ii. 37), applies to him the like august terms of sovereignty, “Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory.” And Cyrus in his epitaph is complimented in the like manner as βασιλεὺς βασιλέων (Strabo, lib. xv.).

Ver. 4. *Behold, even our cities, and the inhabitants thereof, are thy servants; come and deal with them as seemeth good unto thee.*] As nothing very material occurs in the literal sense of the chapter, Messieurs of Port-Royal have drawn the following allegorical one from the great power of the king of Assyria, represented above in all its terror on the one hand, and the vast panic and abject obsequiousness of the neighbouring nations on the other; “That by Nab-

chodonosor, who had decreed to subdue the whole earth, and would be acknowledged and adored as a god by all the nations whom he had conquered, we may pertinently understand the devil, whose grand design is, ever since the withdrawing his own allegiance, and exalting himself as God, to seduce mankind, and to persuade them to desert the free and happy service in which they live under their great Creator, and to transfer their obedience to him, as their only lord and master." By Holofernes his general, they conceive, may be aptly meant, "all the agents and emissaries of the devil, who, in compliance with his suggestions or orders, labour through unjust means and wicked arts to establish his empire. Such were those idolatrous princes, who persecuted with fire and sword the true servants of God, to oblige them to submit to the power and dominion of the devil, and to renounce Jesus Christ. And to say nothing of the world itself, whose threats, as well as caresses, are alike successful in drawing men from their duty, such especially are all those, who, through the example of a bad life, or the poison and infection of evil principles, seduce others from their duty and steadfastness, to leave the true way of salvation, and to walk in the paths which lead to perdition and death" (Com. in loc.).

Ver. 7, 8. *So they, and all the country round about received them with garlands, with dances, and with timbrels; yet did he cast down their frontiers.*] i. e. Their frontier-towns, forts, and strong holds, which might otherwise give him opposition and disturbance. The Vulgate is more explicit in rendering the last clause, *Nec ista tamen facientes, ierocitatem ejus pectoris mitigare poterunt, nam et civitates eorum destruxit.* It should seem, from this account, that it would have been more safe and glorious for these princes and people to have united their forces, and to have joined together to defend themselves against a barbarian, without any bowels of tenderness and compassion, and with whom the greatest submission was unavailable any ways to move or affect him. If their villages had been sacked and plundered, they would, however, have had the glory to have defended their liberties at the expense of their lives. But fear seldom reasons truly (Wisd. xvii. 12); and those who are seized with it, without weighing the consequences, follow implicitly what it suggests and dictates. The learned expositors above, here again strike out an allegorical sense, and apply it to the conduct of the wicked.—"The wicked (say they) when they surrender to and enter upon the service of sin and Satan, propose advantageous things to themselves; it is their aim and intention, like the people here mentioned, to procure safety and happiness to themselves in this life; but herein they are miserably deceived, since the devil in the end is really more cruel and mischievous to those that submit to him, than to those who have the virtue and resolution to oppose him. For should this evil spirit, like the enraged Holofernes, threaten to do all the evil imaginable to the latter, should he by violence take away their lives, a death so precious before God will be rewarded by an immortal life and eternal felicity; or should he aim at what is more dear to them, the subversion of the true religion, his attempt would be fruitless against its great Protector: but with the wicked it is not so; those who go out to meet this fiend, as these nations did Holofernes, and who willingly submit to his empire, and even rejoice and take a pleasure in his service, prove often unhappy, even in this life, and have a terrible prospect of ruin before them for the time to come: for they are in the service of a master, who, being, according to the account given of him in scripture, a 'murderer from the beginning,' continues his implacable hatred against mankind, and is so false a friend, that he gives the most deadly wound to the soul, at the same time that he outwardly appears to be the most kind and favourable; cunningly advancing the temporal interests and fortunes of those whom he means eternally to ruin. As he makes no account of riches, or any of the transitory goods of this life, he is disposed to give, if he had it in his power, all the kingdoms of the world, as he once pretended to offer even to our Saviour, provided he could induce any thereby to fall down and worship him, and, by so doing, to be eternal partners with him in misery and punishment."

Ver. 8. *Cut down their groves:* . . .] Where they used to offer sacrifice to their gods of idols, under green trees for the greater solemnity and reverence, as well as the greater secrecy of their mysteries. That among the heathens, trees and groves were the temples of their gods, appears from innumerable passages in sacred and profane history. And in the Roman laws of the twelve tables, in the second law of religion, it was commanded to have groves in the fields. From this idolatrous use of them among the heathens, the Israelites were bidden in the course of their con-

quests to cut them down, and Dent. xii. 3, to burn them; and this law was executed by the good kings of Judah, in obedience to the commands of the true God (2 Kings xviii. 4. xviii. 6. 14). They were also forbidden to plant any grove or tree near the altar of the Lord (Dent. vi. 21). Under *groves*, probably all other monuments of religious use are comprehended, as houses, high-places, temples (see iv. 1), pillars, statues, and the like. All of which Nebuchadnezzar ordered to be destroyed, as so many rivals of his majesty and greatness.

For he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as God.] The Assyrian princes, when they rose to the sublimity of empire, were not only despotic in their government, but affected even divine honours, as may be seen in their history, and set themselves above all the gods of the people they vanquished; and not only presumed to pass sentence by the word of their mouth upon the whole world, but sometimes required that none other under heaven should be worshipped but themselves. We find in the account here given of Nabuchodonosor, that he was resolved not only to subdue the several nations from the Euphrates to Ethiopia, but intended likewise to oblige them to adore and acknowledge him only to be God. Accordingly his general, Holofernes, did not content himself with demolishing idols and false gods, but he would remove the true God likewise, and set up Nabuchodonosor in his stead. This appears to have been the avowed purpose of his sending his great armies, not merely from a spirit of resentment, but rather of ambition to be acknowledged the king among gods. And, indeed, as if he had been a professed atheist, as some have represented him, the sense of his great success in life had so intoxicated his reason, as to forget that he was a man, or that there was a god that could control him. But the king of Nineveh was not the only prince that we find infected with the folly and impiety of desiring to pass for a god; the flatterers of Darius, who reigned over the Medes and Persians in the time of Daniel, proposed to him to make a decree, under pain of being cast into the den of lions, that no one should dare to ask a petition of any god or man, but of him only, for the space of thirty days (Dan. vi. 7). Nor was Sennacherib less insolent, who boasted, 2 Kings xviii. 35, that he had not yet met with any god that could withstand his power, "Who are they among all the gods of the nations, that have delivered their country out of mine hand?" and from thence vainly infers, that neither would the Lord be able to deliver Jerusalem out of his hand; exalting himself above all that is called god, or is worshipped. Alexander the Great, and many of the Roman emperors, had the like ambition of passing for gods. Nor is it very surprising, that those whom the devil had thus taken possession of, should, like him, aspire to be equal with God. For that proud spirit, however jealous of his honour, is not averse for special ends to communicate part of it to his favourites, and willingly allows that they shall be looked upon and treated as gods, if he can by such superstition tempt any to leave the service of the true God, and by consequence become his slaves.

Ver. 9. *Over against the great strait of Judea.*] Called the "hill country," Luke i. 39. It is particularly described ver. 7 of the next chapter.

CHAP. IV.

Ver. 2. *Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God.*] It is not to be wondered at that the people of the Jews should be much afraid of, and tremble at, so great a force coming against them, to which so many nations, from an apprehension of greater evils, had submitted, and notwithstanding had been treated with great severity. Their fear therefore was the more excusable, and had this good effect, that through a distrust of themselves and their own sufficiency, it put them upon applying to God for his assistance, and asking of him in their distress the help of his all-powerful arm. It is observable, that the Jews are not represented here as concerned for and afraid of their goods, their liberty, or lives; but the occasion of their uneasiness was the apprehension they were under, that the holy city of Jerusalem and the temple of the Lord should be profaned and treated as other the like places had been, where Holofernes with his army had passed. The Jews, it is well known, had a profound veneration for their temple, and on many occasions have shown themselves ready to undergo a thousand deaths for the preservation of that holy place, which distinguished them from all other nations; and

therefore their thoughts at this time were chiefly fixed, and their wishes and prayers confined to their beloved sanctuary. "What they did from a pure zeal and spirit of Judaism, and to preserve so glorious a monument of their religion, we should be equally zealous to do (say Messieurs of Port-Royal) from a truer principle and a more excellent religion. It becomes us to be always more sincerely concerned for, and affected with, what any ways reflects dishonour upon or is injurious to the glory of God and the interest of his church, than for any thing that can happen to ourselves. We find that even the meek Jesus was affected with passion upon observing the sanctity of his father's house profaned by merchandise, and the place of prayer changed into a den of thieves; but one does not read of any resentment he expressed, all the time that he was in the hands of his bitterest enemies, and exposed to their outrageous insults; though his body was without comparison a temple far more glorious and precious than that material one for which the Jews testified so much respect, and showed so much concern for its safety."

Ver. 3. *For they were newly returned from the captivity, and all the people of Judea were gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.* It is a great dispute among the learned, whether what is related here happened before or after the captivity, and where the date of this transaction is to be placed. Those who maintain the latter opinion, ground it chiefly upon this passage, wherein the author, according to the Greek version, says (for the Vulgate wholly omits it), that the Jews were newly returned from captivity, and the vessels, and the altar, and the house, were sanctified after the profanation. And v. 18, 19, it is farther affirmed, "that they were led captives into a land which was not theirs; that the temple of their God was cast to the ground, and their cities taken by the enemy; but now are they come up from the places where they were scattered, and have possessed Jerusalem again." The bare reading of these passages, say they, naturally leads one to conclude, that what is here mentioned was not transacted till after the return from the captivity; which is confirmed by the opinion of many of the ancients, as well as moderns (see Calmet's *Prof. sur le Liv. Judith*, and Stackhouse's *Hist. of the Bib.*). Those who maintain that this transaction happened before the captivity are divided, some placing it under Manasses, and others under Zedekiah; but the difficulties on either hypothesis possibly may be adjusted, if we be careful to distinguish the slight and particular dispersions and captivities of the Jews from the long and more general one; and if we understand the captivity here referred to, not of the grand captivity of Babylon, but of one that was slight in comparison of it, that in the time of Manasses seems most probable to be meant. When that prince was carried captive to Babylon, what is here mentioned of the country being desolate, the people dispersed, and the temple profaned, really happened; and upon his return from thence with some of his subjects, and being restored to his kingdom through God's blessing upon his exemplary penitence, the temple by as great a zeal for the true religion was purified again, and the service of the sanctuary restored to its ancient dignity (2 Chron. xxxiii. 12–14). But it must be acknowledged, that in St. Jerome's version, made from the original Chaldee, as is supposed, this verse, on which the controversy is founded, is wholly left out; and it is no improbable conjecture of a very learned writer, that it was put into the Greek version (from whence the English is taken) from some of those corrupted copies of the original which St. Jerome complains of (*Prid. Connex. vol. i. p. 32*). As the authority therefore of this and that other passage, v. 18, is so dubious, nothing certain can be concluded from either, or both of them, as to the point in question.

Ver. 4. *Therefore they sent into all the coasts of Samaria, and the villages, &c.]* Nothing could have induced these two irreconcilable enemies, the Jews and the Samaritans, who had a mutual aversion to each other (see note on *Ecclus. l. 25, 26*), to act jointly, and to be confederates, but the sense of the common danger which threatened them from the expedition of Holofernes.

Ver. 5. *And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them.]* As Jonathan the high-priest did against Apollonias (1 Macc. x. 70), being by the nature of their situation more tenable and less easy of access. During the captivity, and some time after, not villages only, but almost all the cities, lay defenceless, and even Jerusalem itself was without sufficient walls for its security, as may easily be imagined in such a time of desolation and distress.

Ver. 6. *Joachim the high priest, which was in those days in*

Jerusalem,] He is sometimes called Eliakim; accordingly St. Jerome's version promiscuously uses both names for this high-priest. The Syriac also does the like; and indeed they are both names for the same person. And so Luke iii. 23. Some copies have Joiakim instead of Heli, which, according to Chemnitius, is Eliakim contracted; and Philo makes Joiakim, Heli, and Elakim, to mean the same person (see 2 Kings xxiii. 34, 2 Chron. xxxvi. 4). It has been objected against this history, that none of the name of Joiakim or Eliakim is to be found either in the scriptures or in Josephus, that was high-priest before the captivity. As to that part of the objection from the scriptures, it may be answered, that the succession of the high-priests is so imperfectly recorded there, that Joacim might easily be omitted: for whoever examines the succession of the Jewish high-priests, as we have them delivered to us in the first book of Chronicles, and in the books of Ezra and Nehemiah, will find them so intricate and perplexed, so many omissions and dislocations, such a diversity of names and numbers, and such seeming contrariety in the several accounts, as will cost no small pains to reduce them to any tolerable regularity. The reason is, because the scripture no where professes to give an exact catalogue of all such as had been admitted to that office and dignity until the captivity. And in such catalogues as are delivered, several are inserted that never were high-priests, and several are omitted that were. The high-priests of the family of Eli are instances of the latter, for they are left out of that pedigree; and those of the true race who were excluded by them are instances of the former, for they are in it, though they never were high-priests. It is very likely, as Pridcaux observes, that from the time of Solomon to the captivity, many more such instances might have happened to hinder that pedigree from being an exact catalogue of the high-priests. But it is not certain that Joacim or Eliakim is not named in scripture; for several learned men are inclined to think, that what is said of Eliakim, the son of Hilkiah, Isa. xxii. doth very well agree with that part which Joacim is said to have acted in this book (*Connex. lib. i.*). As to the catalogue of Josephus, that too is so imperfect and corrupt that scarce five names in it agree with the scripture account. For several are in his catalogue who never were high-priests, and several are left out that were; particularly Amasiah in the time of Jehoshaphat, Jehoiaha in the reign of Joash, and Azariah in that of Uzziah; and therefore Joacim might have been high-priest at this time, though there be no mention made of him as such, either in the scriptures or the history of Josephus.

Ver. 8. *And the children of Israel did as Joachim the high-priest had commanded them,]* One is surprised to find in this important juncture, and indeed throughout this history, the high-priest Joacim giving all the orders, and no mention in any respect made of the king, though this was an affair of state rather than religion, and the supreme power was doubtless in him; as if he had no concern in or for the event of this war, nor for the danger threatened to his people, and his duty did not call upon him more loudly to do and order what the high-priest is here represented as doing. But the conjecture of very many learned men is not at all improbable, that at this time Manasses dwelt at Jerusalem, being just returned from the Babylonish captivity, and being deeply affected with that calamity, and with the mercy shown to him in his deliverance, cared not to concern or interest himself with public affairs, being wholly intent upon serving God. And it is not unlikely, that from his long confinement and the miseries he underwent, he might so have impaired his health as to be hindered from acting in a public sphere: or it is possible that he might then be engaged in the defence of some other part of his kingdom, and so devolved the care of public business upon the high-priest and senate, who had acted during his absence. Josephus informs us, *Antiq. lib. x. cap. 4*, from the time that Manasses returned from Babylon, he spent the whole remainder of his time in the service and worship of God with the greatest strictness, being a sincere penitent for the many abominations he had committed. And the scripture intimates the same, 2 Chron. xxxiii. 13, where it is said of him, that he "humbled himself greatly before the God of his fathers, and took away the strange gods, and the idol, out of the house of the Lord." And though it is said, ver. 14, that he built a wall without the city of David for its defence, and put captains of war in all the fenced cities of Judah, yet in the general, after he was humbled by his great affliction, he committed the management of public business, and especially the fortifying frontier places, to the high-priest and other great men. On the other hand it is said, that allowing him to be greatly intent on devotion, and not

to concern himself with public business, yet, in such a case, the name and authority of the king had not been dropped, nor is usually, though the act was the act of the minister. And as to the possibility of Manasses being engaged in the defence of some other part of his kingdom, or in some foreign expedition, neither the concurrence of history, sacred or profane, nor Manasses' own circumstances, are thought to countenance such a supposition: and had it been so, might it not have been expected that the author of this very history should have dropped some notice of it, as the reason of Joacim's acting on this occasion with an absolute and independent power?

Ver. 9. *Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:* It is not to be doubted but that the Israelites, by fortifying the hills, and guarding the passages, and the like necessary provision in a time of danger, used all the precautions possible to prevent any surprise from their enemies; but it is manifest that they did not place their whole confidence in human policy or foresight. They did all that was in their power for their security, because God allows his creatures to employ all lawful means for that purpose; but being convinced of the truth of David's observation, Ps. cxxvii. 2, "Except the Lord keep the city, the watchman waketh but in vain," they had recourse, according to the direction of the high-priest, to prayer, fasting, and humiliation, as to arms, which alone could render them invincible. And presuming these instances of mortification to be well pleasing to and successful with God, they continued them for many days in all Judea and Jerusalem (ver. 13), waiting for God's protection and assistance at the time, and in the manner, he should please to send it; and it was this perseverance that at length procured them victory. The Vulgate puts the following speech into the mouth of Joacim the high-priest, *Scitote quoniam exaudiet Dominus preces vestras, si manentes permanseritis in jejunii et orationibus in conspectu Domini. Memores estote Moysi servi Dei, qui Amalec confidentem in virtute et potentia sua, et in exercitu suo, et in clypeis suis, et in curribus et in equibus suis, non ferro pugnando, sed precibus sanctis orando dejecit. Sic erunt universi hostes Israel, si perseveraveritis in hoc opere quod cepistis. One cannot but observe, how different the conduct and behaviour of the Israelites was upon this occasion from that of common armies. They thought the help of man was but vain, and therefore their trust was in the Lord of hosts. Instead of the sound of trumpets, and other warlike instruments, they poured forth their devout supplications to him that was able to save, accompanied with strong crying and tears. Instead of outward pomp and the pride of dress, they were distinguished by sackcloth and ashes, and lowly prostrations. And who among the proud Assyrians, seeing such instances of dejection, would not have despised and laughed at these Israelites, as a people half dead with fear, and even almost below their notice to engage with? and yet it was this profound humiliation that was alone available to oppose and subdue the haughtiness and pride of Holofernes. Other nations hastily submitted through the very terror of his name, but this people, providing better for their safety, humbled themselves under, and thereby obtained the help of, the mighty hand of God, and triumphed over him who threatened revenge upon the whole earth.*

Ver. 14, 15. *And Joacim the high-priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people. And had ashes on their mitres, and cried unto the Lord with all their power.* The Vulgate is more emphatical than our version, *Etiam hi qui offerbant Domino holocausta, precincti cilicibus offerrent sacrificia Domino.* Only it is observable, that it omits the mention of the high-priest. And indeed the occasion must be more pressing and calamitous than ordinary, for the high-priest himself, if not to put off his glorious apparel altogether, at least to appear in the time of the public ministrations in the habit of a mourner, who might not mourn, according to the law, for the death of his nearest kin (Lev. xxi. 10, 11.) but public calamities, such as affected the very being of the state, admitted of an exemption from the ordinary rule. Accordingly, the prophet Joel, in such a time of distress, exhorts that the "priests, the ministers of the altar, should gird themselves, lament, and howl, and lie all night in sackcloth" (i. 13).

CHAP. V.

Ver. 1. *And had laid impediments in the champaign countries:* The word *αἰμάτω* here used has many significa-

tions: it sometimes signifies, in general, any obstacle or hindrance laid in a man's way, by which a passenger is detained or stopped: here it is peculiarly taken to signify those sharp stakes, or other instruments, which in time of war men were wont to put in the fields, where the enemy was expected to follow, to wound their feet or legs with, and thereby to retard their passage, and therefore here properly called *impediments*. Against which accident, being so usual and ordinary in war, anciently they used graves of brass to defend their feet or legs (see 1 Sam. xvii. 6).

Ver. 2. *Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon.* He applied to these more particularly, says Calmer, as he presumed, that the Moabites and Ammonites, being neighbours to the Hebrews, could better inform him of the truth than any other persons.

Ver. 3. *Tell me now . . . who this people is that dwelleth in the hill country.* It may seem strange, and scarce to be credited, that a general of the Assyrians, such a one as Holofernes was, should be ignorant of the people of the Jews, and ask the questions which are here mentioned concerning them; but it is probable that Holofernes was not of the number of those captains of the king of Assyria, whom the Lord sent to carry Manasseb into captivity, and therefore possibly he might not understand either their constitution and discipline, or the situation and extent of their country, much less the genius of the people, their original and genealogy; since even Tacitus the historian, who had conferred both with Titus and Vespasian, who overthrew Jerusalem, seems unacquainted with their genealogy, when he affirms, that they came from Ida, a mountain of Crete (Hist. lib. v.). The questions here proposed to the princes of Moab, and the captains of Ammon, seem not to have proceeded from any ignorance of this people, nor to have been really asked for information's sake; for, considering the trophies, and spoils, and number of captives, brought from Judea not very many years before, by those powerful kings of Assyria, Tiglath-pileser, Salmanser, and Sconcherib, such particulars relating to the Jews could not but be known. But they are questions rather of a sneering and insulting general, despising the enemies he had to deal with, as of no note or consequence, and not worthy of any regard. Not unlike that expression of the proud Pharaoh, speaking of the God of Israel with great contempt, "Who is the Lord that I should obey his voice?" (Exod. v.), and that of Nebuchadnezzar (Dan. iii.), "Who is that God that shall deliver you out of my hands?" But that of churlish Nabal, 1 Sam. xxv. 10, comes nearest the point, "Who is David? and who is the son of Jesse?" But the more the Assyrians despised the Jews, the more must they be surprised, and the greater their confusion, when they beheld their proud and insulting general vanquished and killed, with the far greater part of his army, by the means of one single woman among that people, whom they would seem even not to know, in order to depress and undervalue them the more.

What king is set over them, or captain of their army? The Vulgate has only, *Quis rex militum illorum*, without the distinction. The latter clause seems exegetical of part of the office of a king; viz. his leading out and going forth before his people to battle (2 Sam. xxi. 17). Holofernes might possibly ask the question, who was their king, as Manasses' captivity might be a secret to him, who was not carried to Nineveh or Susa, but to Babylon.

Ver. 5. *I will declare unto thee the truth . . . and there shall no lie come out of the mouth of thy servant.* Such instances as these are not to be considered as tautology; they are used to show the earnestness of the speaker, and to gain an easier belief by a more vigorous manner of expression. There are many instances in scripture of this manner of reduplication. See Deut. ix. 2 Kings ix. 3. Matt. xxviii. 14. Mark xiv. 61. Luke i. 20. ix. 45. John i. 20. Acts xiii. 11. xiv. 8. xviii. 9. 1 Thess. v. 5. Apoc. iii. 16, and particularly 1 John ii. 27, which very much resembles the passage before us; as does that of Plato, *ψευδῶσαι, καὶ μὴ πῶλον λέγειν*, who has also, *ἀπειθῶντες, καὶ μὴ πειθόμενοι*; and so Virgil, *Non adversata petenti annuit*; and instances are still more frequent among the Greek poets, particularly Homer, Euripides, Sophocles, and Aristophanes.

Captain of all the sons of Ammon. Under the general title of "the sons of Ammon," some conceived to be comprised the Edomites, or the Idomeans, who may be considered as brethren of the Jews, being descended from Esau, the brother of Jacob; and that they choose to pass under that name at this time, to avoid the odium of being engaged against and invading the Israelites their kinsmen.

Achior, the chief of these people, it may be presumed, was an Idumean likewise, and, having a perfect knowledge of all that concerned the Jews, was the spokesman to Holofernes, and gave him all the light and intelligence concerning them that is mentioned in this chapter; and from the detail here given of them, it appears that he very well understood their history. One cannot but take notice of the open manner in which he speaks to the Assyrian general of the people of the Jews, and of the God of Israel's impartial and just dealing with them, according as their conduct deserved; an observation tending greatly to his glory, and scarce to be expected from this Ammonite. And there seems to be something providential in it, and not merely chance, that he should find admittance and protection among this people, and even be made one of them by the right of circumcision, where in all human appearance he might rather have expected to have been evil entreated, or to have suffered death as a spy, or an enemy in disguise.

Ver. 6. *This people are descended of the Chaldeans:*] We read, Gen. xi. 31, that Terah took Abraham his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they went forth with them from Ur of the Chaldees, to go into the land of Canaan. Hence the children of Israel are said here to be descended of the Chaldeans, as claiming Abraham for their father, who was a Chaldean: and probably it was with design to render Holofernes favourable to the Jews, that Achior represents to him, in the beginning of his speech, that they were descended of the Chaldeans, as Holofernes himself was a subject of the Assyrian monarch, the prince of that country.

Ver. 8. *For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.*] As these nations had been long infected with idolatry, and were under a government that established and supported idolatrous worship, the ancestors of Abraham and his family were expelled this land for worshipping the God of heaven, and leaving the way of their forefathers; a land so famous for superstition and idolatry, that Chaldeans and magicians were synonymous terms. From hence they passed into Mesopotamia, i. e. into a province so called from its situation between the two rivers, 'Tigris and Euphrates; and on account of their relation to Abraham, the Jews are said to sojourn with him there. For as they are mentioned in the foregoing verse to be descended from the Chaldeans, because Abraham, from whom their stock was derived, was a Chaldean, so are they here represented on the same account, as accompanying him and settling with him in Mesopotamia. St. Stephen, Acts vii. 2—4, greatly illustrates what Achior here adds; when speaking to the Jews, he says, "The God of glory appeared unto Abraham, and ordered him to depart this country, &c. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed into the land of Canaan." Abraham's stay at Charran is supposed, by the most exact chronologers, to be about two years; but Achior's expression, "He sojourned there many days," seems to imply a much longer time, as appears from the same phrase, ver. 16.

Ver. 10. *But when a famine covered all the land of Canaan, they went down into Egypt.*] Calmet observes, that Achior, in his narration, seems to confound the going of Abraham into Egypt with that of Jacob's thither: but there is not much weight in this observation, as the account here is of the Jewish people and their concerns collectively, rather than of Abraham personally. However this be, it reminds me to illustrate a like instance, Acts vii. 16, where St. Luke, in reciting St. Stephen's speech, either puts Abraham for Jacob (see Vitring, in Isai. Prolegom. p. 23), or Abraham must be used here patronymically, for Jacob, his descendant; or possibly the name Abraham crept into the text, as Beza suspects, from a marginal annotation.

Ver. 16. *And all the Gergesites.*] The Gergesenes, or Gergashites, were an ancient people of the land of Canaan; their habitation was beyond the sea of Tiberias, where we find some footsteps of their name in the city of Gergesa, upon the lake of Tiberias. The rabbins inform us, that, when Joshua first came into the land of Canaan, the Gergesenes took a resolution rather to forsake their country than to submit to the Hebrews. They are also of opinion, that Joshua proposed the following conditions to the Canaanites, viz. flight, subjection, or war. The Gergesenes resolved to fly, and accordingly retired into Afric; and to this flight possibly that inscription in Phœnician characters, which

Procopius mentions, may refer; "We are some of those people who fled before that robber, Joshua, the son of Nun." Though the tradition be very old, that the Gergesenes fled out of the land of Canaan when Joshua entered it, nevertheless it is certain, that a good number of them stayed behind; since Joshua himself informs us, that he subdued the Gergashites (Josh. xxiv. 11), and they whom he overcame were certainly on this side Jordan. It may be, therefore, that they who fled into Afric were the Gergasites, who dwelt beyond the sea of Tiberias, and that the others continued in the country; and both these may be meant and included in the expression here, "all the Gergesites." By the Schemites, mentioned just before, the Hivites seem to be intended.

Ver. 17, 18. *And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them. But when they departed from the way which he appointed them, they were destroyed in many battles very sore.*] This observation of Achior's was framed according to the known experience of those times; for the rise and fall, the prosperity or adversity, of the Jewish people, was, in the apprehension of other nations, as well as their own, always proportionable to their own religious behaviour, and not to be measured by any rules of policy or the effect of it. The ground of this observation was God's first promise to Abraham, Gen. xii. 2, 3, which promise, as it principally concerned the temporal state of the Jews, was to be limited according to the tenor of Achior's speech, and did then only take effect, when they followed Abraham's footsteps, and lived in a faithful obedience to God's laws; or, having transgressed them, did turn again with their whole hearts to seek the God of their fathers. And it was their love of sin, so displeasing unto God, which brought them so often into subjection unto their enemies, according to that of the psalmist, lxxxii. 14, 15, "O that my people would have hearkened unto me; for if Israel had walked in my ways, I should soon have put down their enemies, and turned my hand against their adversaries;" and that of Solomon, Prov. xvi. 7, "When the ways of a man please the Lord, he maketh his enemies to be at peace with him." As the nations round about Judea waited all such opportunities to take revenge of the Jews, when God by their misery and calamities seemed to forsake them, so, for the same reasons, were the nations round about as earnestly bent to hinder the re-edifying of Jerusalem after their return from the captivity, as fearing lest this people's good fortune should rise again with their city walls, as Nehemiah expressly intimates, vi. 16, that "after the enemies had heard that the wall was finished, they were afraid, and their courage failed them, for they knew that this work was wrought of God" (see Jackson's Works, vol. i. p. 86). Hence did the wise men of Chaldea, upon the first notice of the Jews' beginning to recover themselves, and fortune turning for them, read Haman's destiny, but too late, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him" (Esth. vi. 13), see also Ezra viii. 22, which comes nearer this place. A very learned prelate observes of this speech of Achior's to Holofernes (whether truly uttered or feigned, says he, by the penman of the history), that it was framed and grounded upon the confessed observations of those times, and contained such advices as a faithful counsellor, well acquainted with the affairs of the Jews, should have given to his lord, who did not so well understand them (Patrick's Com. on Esth. vi. 13).

They were destroyed in many battles very sore, and were led captives into a land that was not theirs.] Some would have the captivity here referred to, to be that under Nabuchodonosor, and the restoration from it here mentioned to be that under Cyrus; Plautin's bible manifestly take it in this sense, referring in the margin of this place to 1 Esd. i. 2. Others understand it of that under Shalmaneser; but it seems less liable to exception, to explain the place of the Assyrian captivity in the time of Manasseh, 2 Chron. xxxiii. 11, when Judea was wasted by the Chaldeans, than of the Babylonish one, which happened after. The Vulgate seems to take it in this sense, rendering here, "Exterminati sunt preliis à multis nationibus, et plurimi eorum captivi abducti sunt," &c. If Achior had been here speaking of the Jews carried captive to Babylon by Nabuchodonosor, he would not have said, *many* of them, but *all*; nor that they were destroyed in battle by many nations; for in that grand captivity they were oppressed only by one nation, viz. the Chaldeans.

And the temple of their God was cast to the ground.] As this particular is not in St. Jerome's version, and probably was put into the Greek from some corrupted copy

of the original, nothing certain can be concluded for or against this history, or the true time of it, from this passage of the speech of Achior (see note on iv. 3, and Du Pin's Prelim. Dissert. p. 20). Perhaps by the words as they now stand in the Greek and English versions, nothing more is intended or meant than a profanation of the temple, and its dignity, thereby brought low. That the temple may be said to be in a manner destroyed by a profanation of it, see 2 Kings xxi. 2 Chron. xxxiii.; that it was destroyed actually by the Chaldeans in the time of Manasseh is not true, which happened in the reign of Zedekiah by Nebuchadnezzar, and so must be a great mistake if understood strictly: and besides, the whole tenor of this book intimates the temple then to be standing (see iv. 2. viii. 24); or these words may be considered as spoken by a stranger, an Ammonite, who might possibly without grounds allege the destruction of the temple, as Rabshakeh does, 2 Kings xviii. 22, with regard to Hezekiah's taking away the altar of the Lord.

Ver. 19. *Now they are returned to their God, and are come up from the places where they were scattered.* [As what is said in the foregoing verse seems best understood of the Assyrian captivity in the time of Manasseh, when the Jews were dispersed into different parts, and left their country desolate, so the return from their dispersion here mentioned seems better to be referred to the restoration of that prince, when Jerusalem, which had been for a time in the hands of the Assyrians, was restored to him, and the temple, which was desolate and in a manner destroyed, recovered its former lustre, being again frequented and purified, and its holy service re-established. There is nothing in this exposition but what is agreeable to the history of Manasseh, so far as can be collected from the short account which we have in the book of Kings and Chronicles, and it is liable to fewer objections than understanding the place of the restoration of the Jews to their own land, after the Babylonish captivity, which happened later.]

Ver. 20. *If there be any error in this people.* [This is better expressed in the next sentence, which fixes and determines the sense of this passage. The Hellenists often express sins by errors or ignorances: see Numb. xii. 11. Ezra viii. 22. 1 Esd. viii. 77. Eccles. xxiii. 2, 3, and many others in the canonical and apocryphal writings, where error and ignorance plainly mean sins and transgressions.]

Ver. 23. *We will not be afraid of the face of the children of Israel; for, lo, it is a people that have no strength nor power for a strong battle.* [This boast of Holofernes' officers, and their contemptuous scorn of the Jews, as a people having no strength nor power for war, shows their ignorance of the true God, the God of Israel, who, to display his own almighty power, and what little stress is to be laid on the arm of flesh, often interposes in behalf of his chosen in a way not usual nor expected. To give peace to a favourite land he will enable five to chase a hundred, and a hundred to put ten thousand to flight (Lev. xxvi. 8. Deut. xxxii. 30. Josh. xxiii. 10). The more unprovided the Israelites were of military strength, the more room was left for the invincible arm of the almighty to appear with uncommon glory in their behalf; the less they knew of the art of war, the more their enemies ought to admire, in the victories gained by them, the all-powerful hand of him who declared for them, and who supplied, in a manner so extraordinary, what was wanting either in strength or policy.]

Ver. 24. *Now, therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.* [Messieurs of Port-Royal conclude this chapter with the following fine reflection upon the abject obsequiousness of Holofernes' minions: "Such generally is the false wisdom and servile complaisance of those who think they cannot please their princes, or ingratiate themselves into their favour so well, as by telling them, not what is most agreeable to truth or right reason, but that which most sensibly flatters their pride, and soothes their vanity. For what in truth was more reasonable than Achior's whole harangue? he does not attempt to presume to compare, in any respect, the power and force of the Israelites with that of Nabuchodonosor, but as if it was insignificant in itself, and not of consequence enough to be mentioned, resolves their whole strength, and the success they were occasionally blessed with, into the favour and protection of their God. Could any thing be conceived in less offensive terms, or even a Jew have expressed himself better? Or can there be a greater instance of presumption and wickedness, than to think an injury done to Nabuchodonosor, by setting God above him, or preferring him only before him?" (Com. in. loc.)

CHAP. VI.

Ver. 2. *Hirelings of Ephraim.* [Calmet suspects from Achior being called, ver. 5, a "hirling of Ammon," that this reading is a mistake; and indeed this conjecture seems confirmed from the Syriac version, which has mercenarii Ammon, in both places. The expression implies great disrespect and contempt; but the sarcasm is much stronger upon the Jews, when Holofernes calls them, ver. 5, "The people that came out of Egypt," intimating that they were a race of slaves.]

And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? [Achior's speech in the foregoing chapter is much to be admired for the justness of the sentiments, and the generous disinterestedness with which he supports the cause of the God of Israel: though himself was one of the uncircumcised, he harangues like Moses or Joshua on the state of the Jewish people, their good or evil success, according as they continued faithful, or otherwise, in the service of the true God. To hear him thus speak of and extol the mighty power of the God of Israel, when he regarded, and would have all others likewise regard, Nabuchodonosor as the most high God, and only invincible, grated the jealousy and ambition of the Assyrian general; and one would have expected from his pride and lury, that he would instantly have ordered him to be put to death, for the freedom with which he expressed himself. But this was not in his own or master's power, how great an idea soever he had conceived of it; God had resolved to reward a declaration, so much to his honour, from the mouth of this alien, and to reserve him to become one at length of his chosen, whose cause he had so signally vindicated. The honest freedom of Achior, and the evil return it met with, are not without precedent in history; the following extract bears a near resemblance and affinity to it:—Darius being on the point of giving battle to Alexander, demanded of Charidemus, an Athenian captain, what he thought of his army: the stranger answered, That it might serve to frighten some neighbouring states, but it appeared to him not disciplined or strong enough to oppose the forces of Alexander, which he commended exceedingly, especially for their experience and discipline; "That to an army of Macedonians equal forces should be opposed, and the silver and gold which shone upon the arms of his soldiers, would be better disposed of to levy forces in Greece. Pari robore opus est. In illa terra, quae nos genuit, auxilia quaerenda sunt; argentum istud atque aurum ad conducendum militem mitte." Darius though naturally humane and good-natured, was vexed with so free an answer, and without any farther consideration ordered him to be killed on the spot; but he was soon sensible of the rashness of this step; he lost the battle and lamented the hasty sentence pronounced upon one who had given him so good advice (Q. Curt. lib. iii.). The speech of Holofernes here, conceived in the spirit of military pride, and expressed in domineering and insulting terms, and with a full confidence of victory, reminds one either of that of Goliath the Philistine defying the armies of the living God, and threatening to give the flesh of David, whom he haughtily disdain'd, in comparison of his enormous self, unto the fowls of the air, and to the beasts of the field, 1 Sam. xvii.; or that of Rabshakeh, whom Sennacherib sent to reproach the living God; "Hear the word of the great king, the king of Assyria; hearken not unto Hezekiah, when he persuadeth you, saying, the Lord will deliver us. Who are they among all the gods of the countries that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" (2 Kings xvii.) But the event showed, that the confidence of such profane boasters was but vain; their blasphemies drew down upon them God's judgments, and their overthrow made it appear, that the "Lord he is the God, the Lord he is the God."

And who is God but Nabuchodonosor? [It was thus his sycophants flattered him. The truth is, if we will credit the account here given of this prince, he was a professed atheist: the sense of his success in life, and of the wonderful deeds performed by him, especially in a military capacity, had so intoxicated his reason, that the avowed purpose of his sending his armies under Holofernes was, that all nations should worship him only, and that all tongues and tribes should call upon him as God. In like manner a successor of his, Nebuchadnezzar the Great, upon the contemplation of his magnificence and greatness, grew so arro-

gant and elate as to think himself equal at least to God: "Is not this great Babylon, which I have built by the might of my power, and for the honour of my majesty?" (Dan. iv. 30.) But they were both at length convinced, the former by the shameful death of his general and the defeat of all his forces, and the latter by being reduced to the condition of a beast, that "the most High only ruleth in the kingdoms of the earth." It is surprising to observe from this instance, that of Heliogabalus, and others, that such princes as have been worst and most abandoned, and have acted even below the very character of men, have most affected divine honours, and to be acknowledged and complimented as gods.

Ver. 4. *For he said, None of my words shall be in vain.* Οὐ ματασίζονται τὰ ῥήματα τῶν λόγων σου. As Nabuchodonosor would pass for a god, so he affected to talk like one, his orders are absolute and uncontrollable, as if he was possessed of all power both in earth and heaven. As רבך signifies among the Hebrews both a word and a thing, so ῥήμα hath the same double meaning among the Hellenists; see particularly Deut. xvii. 1. Luke i. 37. Acts x. 37, accordingly ῥήματα τῶν λόγων, to avoid tautology, must signify the things, matter or contents, of his speech.

Ver. 5. *And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity.* i. e. Who has been hired by the Jews to prophesy falsely, to discourage my soldiers, and hast this day betrayed thy perfidiousness and treachery. Junius accordingly has, Qui prolocutus es sermones istos injustitiæ tuæ; and the margin, Quam perfidiam tuam, ut mercenarius improbus, retestisti. It is a Hebraism, and means, that he had that day spoken words of iniquity, i. e. of baseness and falsehood, as would be proved by the event.

Ver. 6. *And thou shalt fall among their slain, when I return.* Ὅταν ἐπιστρέψω. "When I shall turn, or put my enemies to flight," says Badwell; and so the Geneva version has it, "Thou shalt fall among the slain when I shall put them to flight;" or the meaning may be, which the words seem more naturally to suggest, "When I return victorious and in peace;" and in this sense it reminds one of what the king of Israel said to Micaiah the prophet, "Put this fellow in the prison, and feed him with the bread of affliction and water of affliction, until I come in peace." And the answer there given is equally applicable, "If thou return at all in peace, the Lord hath not spoken by me." And he said, "Hearken, O people, every one of you" (1 Kings xxii. 27, 28).

Ver. 9. *And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall.* See Gen. iv. 5, where the like phrase is used to signify Cain's grief and discontent; and Job xxix. 24, such a state of mind is expressed by the falling of the light of the countenance, as that lifting up of the face on the contrary was a token of comfort, joy, and confidence (Job xi. 15). The meaning here seems to be, "if thou art assured of the truth of what thou sayest, do not betray any, or so much concern and fear, nor let signs of conscious guilt and confusion appear on thy countenance: if thou art indeed a true prophet, there is no occasion for fear; but if by the event thou art detected to be a false one, thy perfidiousness will draw on thee, thou must expect, a more severe punishment."

Ver. 10. *Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.* Holofernes, transported with fury at Achior's open and free manner of speaking, says to him, "Since you have taken upon you to be a prophet, in telling us that the God of Israel would be the defender of his people, to show you that there is no other god but Nebuchodonosor, my master, when we have put these people to the sword, we will destroy you likewise. And that you may yourself experience the vanity of your own prophecy, I will have you carried to Bethulia, there to run the same risk, and undergo the same fate, with them, whom you believe and pronounce to be invincible." Propelli Accitor (says Sulpicius, Sac. Hist. l. 2) in castra Hebræorum jubet, ut eum his periret, quos vinci non posse affirmaverat. The insulting general hereby intended no favour to Achior; he spared his life only that he might at length take it from him in a manner that should most sensibly affect him; viz. after he had seen with his own eyes the entire ruin of a people, whose God he had so much extolled as their protector. But how unsearchable is the counsel, and adorable the conduct, of the most High, who knows how to confound the blindness and disappoint the ambition, of wicked enterprising spirits, and

to procure mercy and deliverance for his chosen by those very means which short-sighted wisdom had contrived most effectually to destroy them!

Bethulia. From what quarter Holofernes attacked Judea is not certain, and much more uncertain where to fix this Bethulia, though it be the very seat of the siege itself. Many learned men think they see reason from iii. 9, 10, iv. 6, vii. 3, to place it northwards in the tribe of Zebulun. But the following difficulties attend this opinion; Bethulia is said to be the frontier-town, and entrance into the hill country, vii. 1, but that the hill country lay at a distance from this tribe, is plain from St. Luke, ch. i. who tells us, the Virgin Mary arose from Nazareth (which was in the tribe of Zebulun, and neighbourhood of Bethulia,) and went into the hill country; which plainly enough infers, the hill country was different from the tribe of Zebulun; divided indeed from it at the distance of many days' journey, being on the south of the tribe of Judah. Iniquum sumpsit mons Amorrhæus à Cadesh Barnea, limite terre Israeliticæ Australi, ac se horrente gibbositate protulit in Judæam, ultra Hebronem, mutato nomine tandem in montanum Judæ (Lightfoot, Cent. Chorog. in Matt. p. 23). Again, all the persons of Bethulia, whose tribe is distinguished were of the tribe of Simeon; so Judith, Manasseh her husband, and Ozias the governor, &c. the town itself therefore cannot but be supposed to belong to that tribe. How then shall we account for a town of the Simeonites in another tribe, and that not near, but at a great distance from, the tribe of Simeon? These inconveniences, I presume, have induced others to place Bethulia within the limits of the tribe of Simeon, which tribe reached the hill country. In favour of this opinion we find a Bethul, Josh. xix. 4, with Simeon's division; and again, 1 Chron. iv. 30, Bethuel; both which names easily take the Greek form, Bethulia. Yet this situation seems not consistent with iii. 9, 10, and iv. 6, much less with its neighbourhood to Dothaim, which last, it seems pretty clear, was in the northern parts of the land. For when Jacob was at Hebron (which town is known to be in that part of the country which was afterward the tribe of Judah, with the tribe of Simeon to its south and south-west), his ten sons went out to feed their father's flock to Shechem, which lies several miles north of the tribe of Judah; thither he sent their brother Joseph to inquire after their welfare, who found they were removed farther into the country, even to Dothan; or, as it is called in the same verse, Dothaim, which is the same with Dothaim, the difference only lying in the Chaldee termination. This is again about twenty miles north of Sichein, and brings us into the tribe of Zebulun; consequently, Bethulia, which was in the neighbourhood of Dothaim that lay in one of the northern tribes, could not be in the tribe of Simeon, which was the farthest of all the tribes southward. Eusebius, de loc. Hebr. has a passage which confirms this, "Dothaim, ubi invenit Joseph fratres suos pecora pascentes, qui et usque hodie in duodecimo a Sebaste milliario contra Aquilonis plagam ostenditur;" i. e. Dothaim lay twelve miles north of Sebaste, which was another name for Samaria. Farther, if Holofernes attacked the Jews on the north side of the land, as has been inferred from some passages in the present history, then if Bethulia were in the tribe of Simeon, and south of Jerusalem, he must, which is absurd, have left Jerusalem, the capital of the kingdom, behind him unsubdued, and be got to the end of the country, where the history represents him as but at the key or entrance into it. It seems better therefore to acknowledge, that this writer was inaccurate in his geography, which he has some excuse for, as being the general fault of his countrymen, especially after the captivity, than, from some difficulties about the situation of the place, to conclude against its existence at all; especially if we credit what Adrichomius affirms with much confidence. Exstat etiamnum in monte hęc quoddam castellum, et multa palœtra œdificia, plurimæque urbis ruine; sicuti etiam in campo versus Dothaim, castrorum Holofernis adhuc vestigia quædam restare scribuntur (Theatr. Terr. Sanct. p. 137).

Ver. 15. *Ozias . . . of the tribe of Simeon.* Whether Bethulia was a city of the tribe of Zebulun or Simeon, Ozias probably was free of it; or when the tribes were carried away captive to Assyria, he was perhaps, by chance or design, carried to Bethulia; or possibly upon this expedition of Holofernes he was sent to Bethulia by king Manasses, or Joacim the high-priest, with a public character or commission, as one who was capable of giving orders, and commanding upon so important an occasion. By the Vulgate he is called the "prince of Judah," ch. viii. and "prince of the

people of Israel," ch. viii. which makes it the more probable, that, being a man of authority and consequence, he was sent to Bethulia to defend that place against the assault of Nebuchodonosor's army, and was for that time at least one of the governors of the place. They are called the "ancients of the city," viii. 10. x. 6.

Ver. 19. *And look upon the face of those that are sanctified unto thee this day.*] There are different senses of these words. Some understand them, as if the Jews prayed to God at this melancholy juncture, in the following manner: "Look not upon our merit, which is as nothing, but upon the merits of thy faithful saints, Abraham, Isaac, and Jacob, and others, who have distinguished themselves by continuing true and steadfast in thy covenant; that we, who labour under the burden of our sins, and are justly punishable for them, may, on their account, and in regard to their righteousness, be accepted by thee, and obtain the deliverance we at present stand in need of." Or they may be understood of the Jews in general, urging before God their near relation to him, as his peculium, thus:—"Regard, O Lord, the prayers of thy people, whom thou hast separated from all other nations, whom thou hast adopted in an especial manner, and chosen to be thine inheritance." Or the meaning may be, "Hear the supplications of those who have prepared and sanctified themselves in this time of calamity, to appear before thee, who join with most devout affections in the holy offices of fasting and praying, to implore thy help and mercy against an insulting and proud enemy, defying even thy almighty power." Or, lastly, we may with Grotius understand the words of the priests and such persons in particular, who are separated to a holy ministry and use, whose prayers and intercessions, in behalf of his distressed chosen, they beseech God most graciously to accept. The formidableness of Holofernes' army struck them with a panic: they saw themselves in the most imminent danger, and the defeat of all the adjacent countries, together with the cruelties exercised upon them, was to them a certain presage of what they might expect, and of the mischief intended against them, if the Almighty did not interpose in their behalf as their protector. On this account they fell prostrate before him with the profoundest humility; they fasted, they prayed, they passed whole nights in solemn supplications, to implore the aid and assistance of him whom they looked upon as only able to deliver them from so powerful an enemy.

Ver. 20. *Then they comforted Achior, and praised him greatly.*] It may seem a little surprising, according to all human appearance, that the inhabitants of Bethulia, and those that had the chief command among them, should so readily and easily give credit to what Achior told them; for they might with good reason have mistrusted him as another Sinon, a suspicious person sent by Holofernes, with an insidious design, to make observations to their disadvantage, or to betray them to their ruin. To this it may be answered, that though, according to the ordinary rules of judging, and the maxims of common prudence, they ought to have been more wary and cautious, and in the opinion of some to have proceeded rather by torture, yet possibly God might, in regard to the noble testimony which Achior bore, influence the hearts of this people to receive and to take care of him: or perhaps some among them might be affected with his story, and the circumstance of his being bound, or know and answer for the probity and integrity of this Ammonite chief. However that be, it is certain, that though they received him with humanity, and treated him with honour and respect, they were so careful as not to entrust him with any share of the administration of affairs, contenting themselves with having afforded him a safe retreat among them, and taking, without doubt, such wise precautions as not to be surprised through too easy a credulity.

Ver. 21. *Ozias took him . . . unto his house.*] Not bound or under guard as a prisoner, but probably watched a little and observed. Hence, when Judith returned in triumph to Bethulia, bringing Holofernes' head, and all the people ran together to the sight, it is observable that Achior comes not till called and sent for (xiv. 6).

And made a feast.] How persons attacked by a power so formidable, and whom that fresh insult of the enemy, the sending Achior to be both a witness and sharer of their ruin, would rather, it should seem, have intimidated more than ever, should on the contrary be so fond of, and rejoice with, their new acquaintance, as to make a great feast for him at such a time, and in such circumstances, may probably be accounted for, without supposing, as some do, God to act upon and influence the hearts of the inhabitants thus to behave. For it would have been highly disgraceful to the people of God to have betrayed any sign of cowardice and

fear in the presence of that stranger who was not himself afraid, even in Holofernes' hearing, to dwell upon and extol the power of the almighty God of Israel, and his frequent interposition in their behalf. Nor could they better or more effectually testify to Achior their sense of God's former goodness, and their hopes and reliance upon his mercies at this perilous juncture, than by such an instance of unconcernedness, as if they were confident of his favour and assistance. And the entertainment itself was, according to the Vulgate, that of sober and well-disposed persons; for it was made after they had fasted strictly all the day, and they continued, after the ending of it, the whole night in prayer.

To the elders;] By "elders" we are here not to understand the priests only, nor ancient people as such, but certain appointed magistrates; for, according to Josephus, Moses appointed that every city should have a council of seven magistrates, men of exemplary virtue and lovers of righteousness (Antiq. lib. iv. cap. 8. Feld. de Synder. lib. ii. cap. 6); and this perhaps was the determinate number in his time. But anciently there seems to have been more, because Boaz mentions ten elders, who were probably the same with the judges in the city of Beth-lehem (Ruth iv. 2).

CHAP. VII.

Ver. 1. *To take aforesaid the ascents of the hill country.*] The town of Bethulia is represented in the history as a place of prodigious strength, either by art or nature, or both, nor was to be attempted by assault, but by starving its inhabitants: what remains then or marks do we hear of from travellers of so wonderful a place? if time and wars have destroyed all the works of art, yet would not nature and situation still continue the same? its own natural strength, and the ever-memorable deliverance wrought at it, must, one would think, have distinguished it to posterity, and that there should have been some tradition at least among the inhabitants, or their neighbours, to lead us to it. The Phœcian Thermopylæ, the Portæ Caspiæ, are known and distinguished now as heretofore; but has any man's curiosity found out, or remarked here the passes which gave it the command of the country, and made it the gate or key of Judea, as represented in this history? The place has been visited, and yet nothing extraordinary this way is observed of it. Mr. Maundrell, who was upon the spot, and whose accuracy and fidelity may be depended on, says only of it, that it stands upon a very eminent and conspicuous mountain, and is seen far and near (p. 115). He takes not the least notice of any grand defile or particular passes which commanded the entrance into Judea, which, if it had been so, could never have escaped his observation, who attended to every circumstance relative to the descriptions or allusions in scripture. On the other hand, his account rather supposes the country to have been more a plain, or flat all about it, than mountainous. To this it may be replied briefly, 1. That some works or remains of art, some vestiges of foundations and ruin of edifices, are, according to Arichomius and others, still visible; and if there were none, this would no more conclude against the quodam being of such a place, than against the existence of Babylon, Nineveh, Persepolis, and other once famous cities, which have little or no traces now remaining. 2. That however the surface of the country about Bethulia was, which authors have represented in a different manner; yet, as Bethulia is acknowledged to have been situated upon a very high and conspicuous mountain, the very situation itself, still to be discerned and admired, points out not merely the probability of its being there placed, but the propriety and importance of such a choice, which, as it was more tenable by its natural strength; so, 3dly, That it had uncommon difficulty of approach and access, either by one grand defile, or very strait and dangerous passages, appears sufficiently from its foiling so great an army as one hundred and eighty thousand men so long before it; nor does there seem any necessity or occasion to transmit as particular, what a rocky and perpendicular situation naturally suggests.

Ver. 2. *The army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen.*] The number of warriors varies very considerably in the Greek and Latin editions. It is not improbable that there is some mistake in the numbers in the different texts. The Vulgate has, Erant autem pedites bellatorum centum viginti millia, &c., and indeed with so many only the army of Holofernes set forward from Nineveh (see ii. 5); but it had been increased by considerable reinforcements, which came from divers provinces of Assyria, and by an addition of auxiliary troops from the countries newly conquered, which might raise the number to that mentioned in the Greek, viz. one hundred and seventy thousand. There is also a differ-

ence between the Greek and Latin copies with respect to the cavalry. The Vulgate enlarges the number to twenty-two thousand, which probably is right; as Holofernes' cavalry at this time had been augmented by ten thousand Assyrian horse. The difference in both accounts seems, in short, to have arisen from the flux state of the army increasing and decreasing from many accidental causes.

Ver. 3. *And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim.* There is some difficulty with respect to the posts which are here assigned to Holofernes' troops; the village of Dothaim, or Dothan, as it is sometimes called, was, it is objected, too far from Bethulia for them to extend to it in breadth, whether it is placed in the tribe of Zebulun or Simeon. It is urged, that it was at least eight or ten leagues from the sea of Tiberias, and, by consequence, about an equal distance from Bethulia, in the tribe of Zebulun, and more than thirty leagues from Bethulia, in the tribe of Simeon. If this be so, and the distance of Dothaim from the place of the siege was indeed so great, it is probable, that as there are many villages in this history wrongly placed (for the geography of it, it must be confessed, is far from being exact), so this of Dothaim is here erroneously inserted; or perhaps, by mistake, one name is put for another, and it is difficult, says Grotius, in Græcis adeo corruptis, ut est hic liber, locorum nomina restituere. But, on the other hand, there are authorities which give some reason to think, that the situation of Dothaim was contiguous to Bethulia, as is represented in this history. Adrichomius makes Dothaim to be, *Oppidum quod a monte Bethulie miliario uno in terrâ campestri positum, utrinque montibus cingitur* (Theatr. Terræ Sanctæ, p. 139). The writer of *Itinerarium Scripturæ*, p. 321, places Dothaim four miles from Bethulia, and at the like distance from the sea of Galilee (see also Wells' *Geography of the Old Testament*, vol. iii. p. 197).

And in length from Bethulia unto Cyamon, which is over against Esdraelon. *Ἐὸς Κυάμωνος.* Grotius conjectures the true reading here to be, *ἔως Χέλωνος*, which is confirmed by the Vulgate rendering. Esdraelon was a great plain extending itself from the cities of Megiddo and Aphec, to the sea of Gennesareth or Galilee. The camp of Holofernes was so great, that it took up all this plain, which contained sixteen miles in length (see *Itiner. Sac. Script.* p. 320).

Ver. 4. *Now the children of Israel, when they saw the multitude of them, were greatly troubled, &c.* It may very pertinently be asked, why the Bethulians durst venture to oppose Nabuchodonosor. The truth is, that king was resolved, not only to subdue the several nations from the Euphrates to Ethiopia, but intended likewise to oblige them to acknowledge him only to be God (vi. 2); and therefore the Bethulians, who could not without impiety and a renunciation of their religion, submit to the dominion of such a king, had good reason to hope for success against a prince who had declared himself an enemy to the God of heaven.

Ver. 5. *When they had kindled fires upon their towers, they remained and watched all that night.* This signal was set up on the mountains, on the tops of which they made great fires. There were also large trees planted on purpose to spread and display some ensign or colour, that they might be seen at a great distance. Sentinels also, or watchmen were generally placed in towers and on the tops of mountains, to sound the trumpet, or make some signal at the top of a pole at the approach of the enemy, to give notice to the people to run to their arms. See *Isa. xviii. 3. xxx. 17. Jer. vi. 1*, where the prophet says, "Blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem, for evil appeareth out of the north."

Ver. 12, 13. *Let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain. For all the inhabitants of Bethulia have their water thence.* The Idumeans, or children of Esau, as they are called, ver. 8, may be considered as brethren of the Jews, being descended from Esau the brother of Jacob; it may therefore seem not only very surprising but unnatural, that they should, by giving such pernicious counsel to Holofernes, betray the Israelites to the Assyrians, instead of protecting them as relations, and speaking, as Achior their chief did, in their behalf and favour. It should seem by this instance, as if they inherited Esau's spleen against his brother: but however to guard against censure, and to remain undistinguished and undiscovered, they chose to pass under the title of Ammonites (see note on v. 5). One may observe from hence, say Messieurs of Port-Royal, that false brethren, such as these proved to the Jews, are more to be feared than open and declared enemies, and that treachery is often more dangerous than force. As it does not seem probable that all the inhabitants of Bethulia should fetch their water

at such a distance, or that this fountain at the foot of the hill should be sufficient for the general use of the city; and as neither the fountains mentioned ver. 7, could afford a competent supply, much less could their waters be conveyed up in any large quantity the steep sides of the hill, whose height is represented here to be very great; we must necessarily suppose, cisterns for rain water likewise within the city; or probably they might be assisted, also by some springs, as many high mountains are known to have, all of which were either rendered useless by the enemy, or at last failed through the length of the siege. The Vulgate supposes the city to have been supplied by an aqueduct, which to a place otherwise situated than Bethulia was, would have been a great convenience; but was it possible in so lofty a site to have received any advantage from thence, except water should have forgot its own nature, and move upwards?

Ver. 18. *Then the children of Esau went up with the children of Ammon, and camped in the hill country.* The Idumeans, being the posterity of Esau, bare an ancient grudge against the Jews, upon account of their ancestors' losing their right of primogeniture, and the subduing of Edom by David afterward (2 Sam. viii. 14). Upon both these accounts they took hold of all opportunities of venting their spite toward the Jewish nation, particularly see 2 Chron. xxviii. 17. For this their behaviour, they were often reproved by the prophets (see *Ezek. xxv. 12. xxxv. 5*). The ill-will that they bore them, not only appeared by the mischievous advice given by them, ver. 10—12, but by their being amongst the foremost, and particularly instanced in here as such, to encamp against them in the hill country. But the spite that they showed towards them was most remarkable at the time of their captivity, as appears by those pathetic words of Ps. cxxxvii. 7, "Remember the children of Edom, O Lord, in the day of Jerusalem; how they said, Down with it, down with it, even to the ground." The Ammonites too, though related likewise in blood to the Jews, yet bore a constant hatred towards them, which they took all opportunities to show when the Jews were under any distress, for which they are also often reproved severely by the prophets, and threatened with judgments (see *Ezek. xxi. 28. xxv. 2. 6. Zeph. ii. 8. 10*).

Ver. 20. *Thus all the company of Assur remained about them. . . four and thirty days.* The Vulgate has, *Cùmque ista custodia per dies viginti tuisset expleta, decelerunt cisterna: making the time only to be twenty days.* Another more ancient Latin version has, *diebus viginti et quatuor.* The Syriac makes the siege to last two months and four days.

Ver. 26. *Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.* Polybius mentions many cities, otherwise well provided for a siege, that were obliged to surrender, by being deprived of a supply of water; and adds, that when matters come to that extremity, that the people are necessitated to be stunted, and to have it delivered out in very small quantity, the anxiety is the greater, as the appetite generally craves most what is not allowed, or cannot be come at (*lib. vii. cap. 5*).

Ver. 27. *For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes.* Josephus observes of the Arabians, that being in a miserable distress for want of water, four thousand of them came out to Herod, and offered themselves to captivity and chains, to avoid the more insupportable calamity of a raging drought; and that the rest made a sally by consent, and attacked the besiegers, in which encounter seven thousand fell, choosing rather a present certainty of death, than to expose themselves to the lingering torment of it, for want of water (*Antiq. lib. xv. cap. 8*). But how sad would have been the condition of Bethulia, and indeed of all Judea, if Ozias and the chief of the city had listened to the clamour of the people, and through impatience of thirst had surrendered themselves! In what misery would they have been involved, and what an opportunity of victory and triumph would they have lost! Lysimachus, king of Macedonia, was sensible of this too late, who, being choked with thirst in Thrace, surrendered with his whole army to the enemy, and when plentifully refreshed with water so much longed for, cried out, "For what a small satisfaction and pleasure have I, from the state of a king, reduced myself to be a slave!"

Ver. 28. *We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.* Μαρτυ-

βήματα ἑνὴν τὴν οὐρανὸν καὶ τὴν γῆν, καὶ τὸν Θεὸν ἡμῶν, καὶ Κύριον τῶν πατέρων ἡμῶν, ὃς ἐδικαίει ἡμᾶς κατὰ τὰς ἁμαρτίας ἡμῶν, καὶ τὰ ἁμαρτήματα τῶν πατέρων ἡμῶν, ἵνα μὴ ποιήσῃ κατὰ τὰ βήματα ταῦτα ἐν τῇ ἡμέρᾳ τῇ σήμερον. The latter part of this verse is obscure, and the several versions and expositors understand it differently. Coverdale, following the Vulgate, has, "We take heaven and earth this day to record, and the God of our fathers (which punishes us according to the deserving of our sins), and give you warning that ye give up the city now into the power of Holofernes' host, that our end may be short with the sword, which else shall endure long for want of water, and for thirst." The Geneva Bible, "We take to witness against you the heaven and the earth, and our God, and Lord of our fathers, which punishes us according to our sins, and the sins of our fathers, that he lay not these things to our charge." The Syriac, *Contestamurque adversus vos caelum et terram, Dominumque Deum patrum nostrorum, qui vindictam exigit de nobis secundum ea quae dicta sunt hodierno die.* Junius renders, *Videte ut non faciat quemadmodum diximus hodierno die.* To which agree Grotius and Badwell, who suppose an ellipsis here, as Gen. iii. 22. xxxviii. 11. xlii. 4. Matt. xxv. 9, and make the sense to be, "See that the calamity which we have mentioned, and warned you against, of seeing our wives and children perish before our eyes, come not upon us." Or, understanding it of Holofernes, as the margin does, "See that he bring not upon us the evils which we have solemnly forewarned you of this day." Calmet has, "We conjure you before heaven and earth, and the God of our fathers, that evil befall us not this day, the evil of seeing our wives and children die before our faces." And the Port-Royal comment, "We call heaven and earth to witness the earnest supplication we made to deliver up the city to Holofernes, and to die instantly by the sword, rather than by thirst to undergo a lingering death.

Ver. 29. *Then there was great weeping with one consent in the midst of the assembly: and they cried unto the Lord God with a loud voice.*] There seems to be a sort of contradiction here with respect to the context, at least there is in the Vulgate: ver. 24, 26, 27, they murmur against Ozias, and charge him with the evils they suffered, and beg importunately, that the city may be delivered for a spoil to the people of Holofernes, and that they may be his servants; and ver. 28, they call God to witness the sincerity of their desire: here they cried unto him in the words of the Vulgate, *Miserere nostrī, et noli tradere confitentes te populo, qui ignorat te, ut non deant inter gentes, ubi est Deus eorum!* This irresolution and sudden change of sentiments will best be accounted for, probably, from their fear, which at different times suggested different means and motives of acting to them: at one time the thirst they laboured under induced them to wish and pray importunately, that they might live as captives among the Assyrians; at another time the reflection on Holofernes' cruelty, and a strong presumption that he would use them worse for daring to resist his power, threw them into despair, and, changing their minds on a sudden, they requested that they might fall into the hands of God, and not into the hands of men.

Ver. 30. *Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in which space the Lord our God may turn his mercy toward us;*] See note on viii. 12. Sulpitius Severus makes the time fixed for the surrender to be fifteen days, *Quinto decimo die dedicationis tempus constituit* (Sac. Hist. lib. ii. xxiv.): but this probably is a mistake; the true reading of the place seems to be, as Drusus conjectures, *Quinto demum die dedicationis tempus constituit.* We meet with a like instance, 1 Sam. ii. 3, where, upon the threats of Nahash, king of the children of Ammon, or, as others suppose, the captain of his host, the elders of Jabesh Gilead desire a respite of seven days, to send messengers into all the coasts of Israel, and promise to surrender themselves, if in that time none came effectually to their help and relief. And the event answered accordingly; for, as the text there says, "the Spirit of the Lord stirred up Saul" to come to their assistance within the expected time, and they proved victorious.

Ver. 32.] This verse is entirely omitted by the Vulgate, but is retained in the other versions.

CHAP. VIII.

Ver. 1. *Now at that time Judith heard thereof, which was the daughter of Merari, the son of Oz, the son of Joseph, the son of Oziel, &c.*] The versions differ greatly in the names of the fifteen descents here mentioned; the Syriac and Greek particularly from the Vulgate. One reason of this difference perhaps may be, that the same person is

here called by two different names, one of which is mentioned in the Greek, the other in the Latin versions: or the confusion which is observable in the genealogy, may probably come from hence, that the copyists have put all the proper names, which were in different verses, into one; and by that means have intermixed and confounded the relations of Judith, with those of her husband Manasses. What seems to confirm this strongly is, that the genealogy of Manasses, which Fulgentius gives separately, and in a more concise manner (Epist. 2. ad Gall.), is ranked under, and connected with, that of Merari, the father of Judith, in the Greek and Syriac copies.

Ver. 2. *And Manasses was her husband, of her tribe and kindred.*] i. e. Of the tribe of Simeon, as Judith was (see ix. 2). The Vulgate omits this particular, perhaps as a known and customary thing: thus Anna and Tobias were of the same tribe and kindred (see Tob. iii. 15. 17. vi. 12): and Joseph and Mary were both of the house and lineage of David, and as such were espoused.

Ver. 3. *As he stood overseeing them that bound sheaves in the field, the heat came on his head, and he fell on his bed, and died.*] Manasses seems not only to have had the care of his own business and concerns abroad, but to have been an overseer by public appointment, and to have had the inspection and ordering the whole number of reapers in that wide and large field adjoining to Bethulia. That there was among the Jews such a post or employment for public use, Josephus testifies, who mentions that such a charge of the fields, and of the labourers there employed, was committed to Ebutius. The being exposed to the scorching heat of the sun in an open plain, in the middle of the day, has often proved dangerous, and occasioned faintness, and sometimes mortal diseases: Meridie ipso faciam ut stipulam colligat: tam excoctum reddam atque atrum ut carbo est, is mentioned as a punishment by Terence, *Adelph. act. v. sc. 3.* And Victor Uticensis speaks of it as a thing dangerous as well as irksome, *sub ardentis solis incendio cepites messium desecare.* The writer of the Geoponics has the same observation, *τῶν ἐν τῷ ἡλίῳ ἐργαζομένων ἰδὸς βλάπτει τὰ στήματα καὶ τὸς φλέβας.* It appears from the instance mentioned 2 Kings iv. 18. 20, which resembles this, that persons of note in ancient times, (for the quality of his wife shows him to be no mean person, which also may be observed of Judith) looked after their corn, and oversaw their labourers; and sometimes for their health, and the increase of their estates, laboured with their own hands (see Jonah iv. 8. Matt. xx. 12). This and the five following verses should be put, as Junius places them, in a parenthesis.

And they buried him with his fathers in the field between Dothaim and Balamo.] The Vulgate says expressly, that he died and was buried in Bethulia, his own city, the place of his nativity, *Mortuus est in Bethulia civitate sua, et sepultus est illic cum patribus suis;* with which agrees the old Italic version. Calmet contends that this is the truth, as no reason can be assigned why Manasses should be interred so far from his own tribe, and from the city of Bethulia, as the other opinion supposes: and should we even place Bethulia in the tribe of Zebulun, Dothaim would be at least thirty miles from it.

Ver. 4. *Judith was a widow in her house three years and four months.*] The Syriac reads in like manner; but Archbishop Usher makes the time to be three years and six months, ad A. M. 3348, in which year he places the death of Holofernes. The Vulgate makes this quite clear, which has, *Erat autem Judith relicta ejus vidua jam annis tribus, et mensibus sex;* i. e. Judith had now been a widow so long before this great enterprise happened; for it cannot mean that three years and a half was the whole time of her widowhood, because she lived to be very aged, and never married after the death of her husband Manasses.

Ver. 5. *She made her a tent upon the top of her house.* The Vulgate seems to understand this of a chamber in the upper part of the house, *In superioribus domus suae fecit sibi secretum cubiculum, in quo cum puellis suis clausa morabatur.* The Jews that lived at a distance from Jerusalem, generally either went up into an upper chamber to pray, with the windows opened towards the temple, as is expressly mentioned of Daniel (vi. 10), and of the apostles when assembled together (Acts i. 13), and of Sara, Raguel's daughter (Tob. iii. 17); or, when they were out of Judea, or Jerusalem, and so could not go up to the temple at the hours of prayer, went up to the house top, or roof of the house, as is recorded of St. Peter (Acts x. 9), for the sake of privacy, and to be freer from noise and distraction, turning themselves towards that part which looked towards Jerusalem, according to Solomon's prayer at the dedication of the temple, 1 Kings vii. 29, 30, 35, 38.

Ver. 6. *She fasted all the days of her widowhood.*] A great instance this of her pious disposition, and of the tender regard which she had for the memory of her deceased husband. This great strictness and severity of life and manners, customary among the Jewish women, passed afterward into the church. We read of Anna the prophetess, a widow of fourscore and four years old, that she "never departed from the temple, but served God with prayer and fasting, night and day" (Luke ii. 37, 38). St. Paul gives the like description of a truly devout widow, "She that is a widow indeed, and desolate, trusteth in God, and continueth in supplication and prayers night and day; but she that liveth in pleasure is dead while she liveth" (1 Tim. v. 5, 6).

Save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel.] It is agreed on all hands, that it was the custom of all the Israelites who feared God, to observe the sabbaths and the new moons, among the feasts of the house of Israel; and they seem carefully to have observed their solemn feasts in their worst as well as in their best state, from the earliest to their latest times (see 1 Sam. xx. 5. 1 Chron. xxiii. 31. 2 Chron. ii. 4. viii. 13. xxxi. 3. Isa. i. 13. lxvi. 23. Ezek. xlvi. 1. Hos. ii. 11. Amos viii. 5): and these Ezra took care to revive at the return from the captivity. But when the regard here mentioned to be paid to the eves of the sabbaths and new moons first began, and on what occasion, and whether in use so early as the days of Judith, is much controverted. It is certain the custom was very ancient, but according to the Talmudists was not in force in the time of Judith, but afterward in use among the Jews in their dispersions. Various reasons are assigned for the origin of this practice; Grotius thinks that the eves were thus respected as a sort of fence to the law, which forbade fasting on any part of a festival, and that this was done by way of caution, that there might be no remains of a preceding sorrow on the day of the festival; for the eve before any festival was esteemed part of that festival: from whence the same custom was derived afterward into the Christian church; and as the Jewish festivals were always kept from even to even, so the sabbath began on the Friday evening (see Lev. xxiii. 32. Isa. xxx. 29). And the feast of the passover, it is well known, was always kept in the evening, and concluded with hymns (see Matt. xxvi. 30). Cuneus carries the matter farther, that fasting was not only forbid on the sabbath and its eve, but even on the day following the sabbath, that the joy of that solemnity might not be disturbed nor lessened by any sorrow or humiliation, either preceding or subsequent (De Rep. Heb. lib. ii. cap. 10). Others imagine that the reason of this was, the almost impossibility of keeping a fast that day, being the day of the preparation, so called by the sacred writers, because on it they were obliged to make provision of victuals for the sabbath, and could not well avoid tasting of what they were so preparing (Shickard de Purim). With respect to the new moon in particular, and the not fasting on its eve, it probably began when the Jews appointed two feasts the beginning of each month, for fear of being wanting in any respect or particular which the law required; as to guard also against any inconvenience, from the uncertainty of the precise time when the new moon appeared. Calmet is inclined to think, that what is mentioned of the eves of the sabbaths and of the new moons is an addition, as no notice is taken of them either in the Syriac or Jerome's version, and that the practice referred to is probably later than the days of Judith: that the Greek translator inserted the clause in that version, as being the custom of the Jews at that time when it was made, and in the parts where he lived, though it might not be in the original from whence he translated.

Ver. 7. *She was also of a goodly countenance, and very beautiful to behold.*] This may be concluded from the power which she appears to have had over Holofernes, and his being captivated at first sight; a conquest not to be wondered at, especially if she was not older at that time than twenty-five years, as Prideaux conjectures: but supposing her forty-five, or more, the expression is as justifiable as that Gen. xii. 11, where Sarah, who was then sixty years old, is said by Abraham to be *γυνὴ εὐπρόσωπος*; this particular, as well as her being rich, is here added, lest any should think that she embraced the strict manner of life here described rather out of necessity than choice. But in one so accomplished, severity and retirement are not a little to be admired, and in proportion as her beauty was amiable, her humility to decline appearing in public view was the more exemplary and meritorious; particularly her wearing sack-cloth, and using such austerities in dress and appearance, as naturally contributed to disfigure and lessen the agree-

ableness of her person, which the generality of the sex take such pains to improve by studied ornaments, shows her to have been devoid of affectation and vanity. For continual fasting in the midst of affluence and abundance, save on the eves of certain festivals, and particularly her choosing to continue in a state of widowhood, though she had many offers and temptations to change her condition (see xvi. 22), are not less worthy of admiration and notice. In fine, a virtue so perfect, received a new and additional lustre, as appearing among a people sensual and carnal, who regarded pleasures, riches, and marriage, as substantial parts of happiness. Fulgentius proposes her as the most perfect pattern of widowhood, and gives the following fine character and eulogium of her, which comprises all the excellences above mentioned: *Ecce vidua præclara natalibus, facultatibus dives, ætate juvenis, specie mirabilis, divitiis contempsit, delicias respuit, carnis incentiva calcavit, et induta virtute ex alto, non quasivit secundo famulari connubio* (De Statu vidual. epist. 2, see also Hieron. epist. 10. tom. i. p. 96).

Ver. 8. *And there was none that gave her an ill word; for she feared God greatly.*] The character which the historian gives Judith here is a very high commendation, says St. Jerome, considering how tender and delicate a thing the reputation of a young and beautiful widow is; who elegantly expresses his remark upon it in the following words: *Tenera res in feminis fama pudicitie, et, quasi flos pulcherrimus, citò ad levem marcescit auram, levique flatu corrumpitur; maxime ubi ætas consentit ad vitium, et maritalis deest auctoritas, ejus umbra tutamen uxoris est* (Ad Salu.). And from the character here given by the author of this history of his heroine's piety, there is the less reason to credit the objections raised by some against her religion and modesty, from particular passages in it misunderstood, which we shall consider in their order, and reconcile with a just sense of both. The Abbot de Chambré, in a funeral oration on one of the queens of France, took these words for his text, and observes upon them, "that they are perhaps the finest commendation that ever was given to woman; for though there may be some women, who, notwithstanding the prodigious detraction that has prevailed so long in the world, have yet escaped the attacks of it, yet this good fortune rarely happens to those who have otherwise a shining reputation, and who are, as the text says, *famosissima*." So that we may challenge all the Greeks and Romans to show us a passage in their books that in so few words gives us so great an idea as these do of the heroine Judith, who reached the highest pitch of glory and renown, and which is aptest to alarm and raise the envy of the world; yet her virtue and merits were so engaging and powerful, so guarded with discretion, and so incomparably amiable, as to silence and strike mute that restless and implacable passion. And what is farther to be admired in our author here is, that he has so happily and justly pointed out the true cause of her matchless virtue, and the universal admiration it met with: "She had (says he) a great reputation in all things, and was secure from every evil tongue, because she was sensibly touched with the fear of the Lord" (see Bayle's Dict. in voce Judith, note d).

Ver. 10, 11. *She sent her waiting-woman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city. And they came unto her.*] By the "ancients of the city," we are not to understand the oldest people in it, nor yet the priests, though the Vulgate has here *presbyteros*, but certain officers or magistrates so called. And though Joacim the high-priest is joined, xv. 8, with the ancients of the city, and is said in the Vulgate to come to Bethulia, *cum universis presbyteris suis ut videret Judith*, yet the Greek expresses it by *ἡ γερουσία τῶν υἱῶν Ἰσραὴλ*, i. e. "the senate, or ruling elders of the people." Estius observes, that there is no one place in all the books of the Old Testament, where the word *presbyter* is taken in the sense of *sacerdos*, however it may be used in the New. And by the "two ancients of the people" (Sus. 5), that are said to attempt Susanna's chastity, we are neither to understand priests nor persons stricken in years, but stated judges, as is plain from the text itself. It may seem perhaps assuming in Judith to send to these ancients or magistrates to come to her, instead of going to them herself in person; but this ought not to be ascribed to any motive or principle of pride, as if from an affected superiority she thought herself better or more considerable than they; such a carriage by no means agrees with one who, on many occasions, distinguished herself for her humility. It rather proceeded from her modesty and unwillingness to expose to public view her beauty, which she had industriously concealed, that she

desired them to come to her, that she might impart to them a matter of great consequence.

Ver. 12. *And now who are you that have tempted God this day, and stand instead of God among the children of God?* By limiting God to such a certain time as five days, or promising in his name help within that space, as if he could not help you if he did not precisely do it at the time fixed by you, and his power then was shortened; contrary to that fine and just sentiment, ver. 15. Judith's reproof on this occasion was very just: for the fixing thus a time to the Almighty, besides the assuming a prerogative that did not belong to them, showed a great diffidence in them; it was declaring they would no longer depend upon him, if he did not answer their expectation in the time limited. As true religion consists in just and worthy notions of God, in a modest and humble trust in him, submitting entirely in all events and exigencies to his pleasure, leaving the time and manner of deliverance to God's own method and determination; so to act otherwise is tempting God. To "tempt God," in scripture language, signifies to distrust his power, truth, or providence, after sufficient demonstrations and reasons given for encouragement to depend upon them (see Isa. vii. 12. 1 Cor. x. 9. 13). These people, therefore, who had received so many proofs of the divine protection upon different occasions, betrayed a great want of faith in fixing a limited time for his interposition and assistance; as if his wisdom and providence ought not to choose when and in what manner he would favour and relieve them. But such is the impatience and conceitedness of men, as to presume to fix the times and seasons which God has particularly reserved the disposal of to himself, and keeps in his own power.

Ver. 7. *And now try the Lord Almighty, but you shall never know any thing.* i. e. Try if you can find out in this, or in any other matter of consequence, what the mind of the Lord is; the result of the inquiry will be, that you cannot do it to any certainty or perfection. The Geneva version has, "So now you seek the Lord Almighty, but you shall never know any thing;" i. e. you would penetrate into the secret designs and counsels of God, of which nobody could ever fathom the depth. See Wisd. ix. 13—17, where the like sentiment is expressed more at large. Holy Job, describing the unsearchableness of God's wisdom, says, "Touching the Almighty, we cannot find him out: he is excellent in power and in judgment, and in plenty of justice: he will not afflict. Men do therefore fear him; he respecteth not any that are wise of heart" (xxxvii. 23, 24). It may not be improper incidentally to observe, that the last clause here is inaccurate in our version; it seems a reflection on the Almighty, as if he neglected or had no regard to such as are well disposed towards him; for that this is the meaning of the phrase, see Exod. xxviii. 3, &c. Job xi. 4. Prov. x. 8, xi. 29. The rendering of the LXX. is much clearer, φοβηθήσονται δὲ αὐτὸν καὶ οἱ σοφοὶ καρδίᾳ; and the Geneva version is most agreeable to the context, "Let men therefore fear him, for he will not regard any that are wise in their own conceit;" and Coverdale's is much to the same effect: "It is not we that can find out the Almighty; for in power, equity, and righteousness, he is higher than can be expressed; let men, therefore fear him, for there shall no man see him, that is wise in his own conceit."

Ver. 16. *Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened;* i. e. Think not to tie down God to terms and conditions, to assist you when or in the manner ye please, as one obliges a debtor to pay in a certain fixed time, or to give security to satisfaction; for God is not a weak creature like man, to suffer himself to be insulted or intimidated by menaces. This verse is nearly the same with that Numb. xxiii. 19, especially if it be rightly translated, "God is not a man, that he should lie; neither the son of man, that he should repent;" where our version is by no means accurate; the verb ἀπειθεῖν, the same that is here used, does not signify to repent, but to threaten. And in this sense the LXX. translate the Hebrew word, Gen. xxvii. 42, and so ἀπειλόμαί is rendered by the lexicographers, and not as signifying to repent. The verb εἰλόμαι, vector, indeed, has such a sense, but not the compound ἀπειλόμαί. St. Cyprian, who quotes this place of Judith, accordingly renders, Neque quasi filius hominis minas patitur (Testimon. cont. Judæos, lib. ii. cap. 20).

Neither is he as the son of man, that he should be wavering.] Οὐδὲ ὡς υἱὸς ἀνθρώπου διαρρηθῆναι. The reading of all the copies seem corrupt; the true one probably is, διαρρηθῆναι, which is followed by all the ancient fathers who quote this place; St. Cyprian particularly has, Non quasi homo

Deus suspenditur. We are justified in this alteration by the parallel passage, Numb. xxiii. 19, where the verb used is διαρρηθῆναι, which the Greek scholiast renders σαλευθῆναι, i. e. to be shaken in his resolutions, or to be in doubt or suspense what to do. It no where signifies to lie, as our version in that place of Numbers has it (see Origen and Theodoret in loc.). If we retain διαρρηθῆναι, I think it should be derived from αἰρέω, and the meaning be entreated; i. e. God is not as a man that he may be threatened, neither as the son of man that he should be persuaded, entreated, won by solicitations, or teasing. The versions understand it as coming from διαρα. Vulgate, Ad iracundiam inflammabitur (Vers. Lat. vet. ut judicetur). Syriac, Ut in ordinem redigatur; but I cannot reconeile it with that derivation.

Ver. 18—20. *Neither is there . . . tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been afortime. For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies. But we know none other God, therefore we trust that he will not despise us, nor any of our nation.* What Judith here urges, was an argument of real consolation to them in their present circumstances; viz. that if the many calamities their nation at different times had laboured under, as desolation, captivity, and the sword, &c. were owing to the then corrupt and idolatrous state of the people, they had great reason now to hope, that being free from that crime and abomination which was the occasion of their forefathers' miseries (for it was a common and confessed observation among them, that the sin of the golden calves had a share in all their punishments), they might rely upon his favour and protection, and should not therefore, through despair of assistance, deliver themselves up rashly to their enemies.

Ver. 21. *For if we be taken so, all Judca shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.* Judith cunningly aggravates the fault which they had committed, in being so dispirited, and ready to deliver up their city, from a consideration of a more public nature; viz. that on the safety and preservation of the city of Bethulia depended even that of the holy city Jerusalem, and consequently of their temple and altar, and the right and regular performance of their whole religious service; as it was not allowable to offer sacrifice any where else but at the temple, it would, therefore, she insinuates, be an instance both of great weakness and rashness, to form a resolution to give up the city if not relieved in five days; as it would be exposing at the same time their whole nation to the common danger, to defend which, and their most holy rites from being discontinued or profaned, they ought rather courageously to shed the very last drop of their blood, than to pursue such an unadvised measure to the hazard of the common safety. There is a great variety in the Greek copies here; some have, οὐτι ἐν τῷ ληθθῆναι ἡμᾶς, οὐτως καθίσταται πάντα ἡ Ἰουδαία. Others, οὐτι ἐν τῷ ληθθῆναι, ἡμᾶς, οὐτως κληθήσεται, κ.τ.λ. To which agrees the Geneva version, which has, "Neither when we shall be taken, will Judea be so famous;" and in one we have καθίσταται. Our translators seems to have followed a copy different from the rest, which placed the comma after οὐτως; as does Junius likewise, Neque verò si deprehendamus ita, nominabitur Judea amplius.

Ver. 23. *For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.* The Geneva version has, "Our servitude shall not be directed by favour;" i. e. The slavery we shall bring upon ourselves will not procure us the more favour; that we shall not have the better treatment for our tameness in yielding, we may be assured from the example of other nations who have submitted. Junius seems to take it in this sense, when he renders, Non enim reddetur servitus nostra gratiosa.—Nous ne pourrions leur plaire par toutes nos soumissions; nous ne trouverons point graces à leurs yeux, says Calmet, in loc.

Ver. 24. *Now, therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us.* Ἐξ ἡμῶν κρηματα ἡ ψυχὴ αὐτῶν. Though Judith knew the great consternation and fright in which the besieged were, and their disposition to surrender; yet she would not address herself personally to the body of the people, notwithstanding she might with good reason have expected to have raised their drooping spirits, and made them resolute by what she had to offer. But she chooses to apply herself only to the chief men of the city, to let them know and understand, that being the ancients and rulers of the people, and by consequence their life and soul, on whom they depended and placed all their hope, it was their duty, on so important a conjuncture, to animate them by their example,

and to betray no signs of fear or despondency themselves, but rather to act like their great forefathers, who were "troubled on every side, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." For it has not only a bad aspect, but is generally attended with evil consequences, when those who are at the head of affairs appear themselves dispirited; and they are so much the more blameable herein, as by their pusillanimity they cast a damp and panic upon others, and probably will be thought to have contributed, through their discouragement, to any future miscarriage that may ensue. In like manner, as when generals, who have the command of an army, and ought to animate and encourage the soldiers by their martial spirit and example, betray themselves signs of fear, and backwardness to engage: if afterward it happens that they are vanquished by the enemy, they are deservedly in disgrace with their prince, as being the real, the reputed occasion, at least, of the great loss sustained. A learned writer thinks the rendering here would be more proper, "Their hearts agree, or conspire with us," according to the use of the verb in some parts of scripture, as Luke xix. 48. (see Hammond, in loc.) But the former sense I think more agreeable to the context, especially if we read ἐξ ἡρώων κρήναι as some copies have it, and is confirmed by the Vulgate rendering.

Ver. 25. *Let us give thanks to the Lord our God, which trieth us, even as he did our fathers.*] In this and the two following verses, there is an excellent advice given to all such as at any time labour under afflictions, and it consists of the following particulars: 1. That they are of such a nature, that instead of being uneasy under them, men should rather give God thanks for them. 2. That they are graciously designed, and rather kind admonitions, than any real tokens of God's displeasure. 3. That God's most faithful servants, the patriarchs and prophets, have been visited in the same manner, for the examination of their hearts, and the trial of their patience. To which the Vulgate adds a fourth reason, That murmuring provokes God to inflict heavier judgments, as he did on the Israelites of old in the wilderness on that account. The words of that version are very observable; Illi autem qui tentationes non susceperunt cum timore Domini, et impatientiam suam, et in proprium murmurationis sue contra Dominum protulerunt, exterminati sunt ab exterminatore, et à serpentibus perierunt; exactly agreeing with the very words of St. Paul, 1 Cor. x. 9, 10.

Ver. 28. *Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.*] The inhabitants of Bethulia do not seem hitherto to have made the least effort to defend themselves, no blood spilt, no remedy attempted. Thirst pressed them sore, and yet they had not the courage to attempt the Assyrian guard, that had seized upon the fountains and reservoirs of water. It was not without reason, therefore, that Judith reproaches them with want of courage. Upon reviewing and comparing the very different conduct and behaviour of her, and the persons she speaks to, one sees the observation, that God chooses the things that are weak to confound the things that are mighty, remarkably verified. Judith, a defenceless widow, whilst the men around her quake for fear, and even the chiefs themselves give up all for lost, appears quite undaunted, and argues with so much coolness and constancy of mind, as well as strength of reasoning, as really to deserve the character Ozias here gives her. That one single woman should dare to venture on an act of such danger and boldness, and be so successful as to accomplish it, was owing at least to her great zeal for the safety of God's chosen people; or shall we ascribe it to a divine impulse?

Ver. 33. *I will go forth with my waiting-woman.*] The word in the ancient translation is *abra*, which signifies a companion or maid of honour (such as ladies of the first condition had) rather than a servant; for the same word in the LXX, is applied to the women who attended both Pharaoh's daughter, Exod. xi. 5, and queen Esther, iv. 4. Thus Calmet understands the word. In other writers it is certain it signifies merely a servant, a chambermaid, or housekeeper; and whether it is not to be taken in this latter acceptance, see ver. 10, compared with xvi. 23.

Within the days that you have promised to deliver the city to our enemies the Lord will visit Israel by my hand.] Judith, ver. 11—17, blames Ozias and the rest of the governors, for presuming to limit the interposition of the Almighty within the space of five days, and does she not seem to do the same here herself, engaging for his assistance within that precise time? Was this in compliance with them, and that she might encourage their hopes; or shall we charge her with rashness and enthusiasm for assuring

them that she should be the happy instrument to accomplish their deliverance within the fixed time? or, with the Romanists, suppose that she had an assurance of the successful event of her intended enterprise, by some particular revelation? Without having recourse to this, it seems better to resolve Judith's engaging in so adventurous an exploit, into her strong confidence of God's favour and assistance against a usurper of that honour and adoration which belonged to him alone.

CHAP. IX.

Ver. 1. *Uncovered the sackcloth wherewith she was clothed;*] Ἐγύμνωσεν ὃν ἐπέδύσασκετο σάκκον i. e. She discovered the sackcloth she had upon her, by taking off some upper garment, which she probably put on occasionally, out of compliment to the elders that came to her. The Syriac makes her to tear her upper garment, Scidit tunicam etiam, et apparuit saccus quo induta erat. According to Calmet the sense is, She resumed her sackcloth, which she had put off to receive the governor of the city. Thus also Junius takes it, Imposuit cilicium, positâ, quam induerat, veste; and Grotius, who restores the Greek text, which he thinks corrupt, to this sense, and makes the true reading to be, καὶ γυμνωσάμενη ἐπέδύσασκετο σάκκον. The Geneva version, which has, "She put off the sackcloth wherewith she was clothed," seems faulty here, and not to be reconciled with the context, which mentions prostration, putting ashes on her head, and the like instances of humiliation, to recommend and enforce her suit more effectually to God.

Ver. 2. *O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her,*] Judith here begs of God to inspire her with a zeal like that of Simeon, who massacred the Sichemites, to punish the violation of his sister's honour, in order to take vengeance of the blasphemous Assyrians, and to deliver his people from their present sad state, and the imminent danger that threatened them. But does not the book of Genesis acquaint us, that this action of Simeon and Levi very much displeased Jacob their father, and that he condemned it as cruel and unjust? (see Gen. xlix. 5, 6, compared with xxxiv. 30.) How then can we excuse Judith for commending this fact of Simeon, whom Jacob cursed for the very barbarity of it? But in answer it may be said, that these words do not necessarily imply, that she applauded the fact, nor does the phrase of God's giving a sword to take vengeance, mean any thing more than his permitting an action to be done. As he may be said, to put the like means of destruction into the hands of tyrants, whom he occasionally makes his scourges. The like may be said of other wicked persons, whom he sometimes permits in his anger to execute his justice upon a people, often not more abandoned and undeserving than themselves (see Jer. xxv. 9). And thus he is said to arm his creatures to avenge his honour, or to make the creature his weapon for the revenge of his enemies, Wisd. v. 17 (see also Joel ii. 25). So that nothing can be concluded for the merit of the person, that is occasionally made the instrument of God's vengeance. Judith rather praises God for his justice, in revenging such an instance of brutal lust, though executed by the sword of cruel Simeon: she only commendeth the zeal or just indignation shown on the occasion, but by no means justifies the cruel manner of revenging the affront. The resentment of such an injury was just; but the involving such a number of people in its punishment, was a criminal excess of zeal, and an instance of great barbarity.

Ver. 3. *Wherefore thou gavest their rulers to be slain, . . . being deceived.*] The difference between the people of God and idolatrous nations, was visible in the point of lust and carnal uncleanness, from the first separation of them, as appears by the zeal of Simeon and Levi, here mentioned, for their sister dishonoured. The idolatrous nations, who were abandoned to the service of strange gods, as the Sichemites were, looked upon all uncleanness of this nature as a thing indifferent, and made no account of it, but in civil regards, as it dishonoured the house, or tainted the issue; being deceived or mistaken in considering it in this respect only; but the Israelites, being bred in the knowledge of the true God, and of the abomination in which he hath all such acts of uncleanness, regarded them in a moral or religious view; and if they acted herein, as the idolaters, or seemed to countenance them in others, by overlooking them, thought they could no longer be taken for God's people. Hence Simeon and Levi proceeded probably to revenge the injury offered to their sister, considering it an act which God had forbidden, which his true servants abhorred, and was a pollution of the holiness of their blood, which

distinguished them from idolaters (see Thorndike, of the Laws of the Church, p. 62). Calmet observes, that the description in these verses, of this foul act, and its consequences, are described poetically, and that it is probable, that this writer had read the poets, as appears from xvi. 7.

Ver. 5. *For thou hast wrought not only these things, but also the things which fall out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.*] The Geneva rendering here comes nearer the Greek, "For thou hast wrought the things afore, and these, and the things that shall be after;" i. e. As thou wast the author of all the miracles done in our forefathers' days, so thou art no less of those that now come to pass, or shall hereafter. All events succeed one another by the ordering of thy wise providence, which has so disposed them according to thy eternal counsel. The last clause the Vulgate renders indeterminately, *Illo post illa cogitasti*, which seems to imply such a succession of thoughts in God, as is observable in the human mind; but I conceive the meaning there to be, that God executeth the things, that are present at the same time in the divine mind, at different successive times; or that all things done gradually in time, were at once and all together in his sight and knowledge.

Ver. 6. *Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.*] The Geneva version is clearer, "For the things which thou dost purpose are present, and say, Behold, we are here: for all thy ways are ready, and thy judgments are foreknown;" i. e. Thy infinite prescience foresaw all things with their events, and what thou didst at any time determine to effect, must necessarily come to pass. For thou executest without any difficulty whatever thou pleasest; no obstacle lies in thy way, thy measures are never wrong, nor thy designs ever ill concerted; nor is it possible that they should be discovered, or disappointed by thine enemies, as the means that thou employest are sure and infallible. The mighty power of God in producing, as it were instantaneously, whatever his wisdom determines to have done, is beautifully described in the following words, "What things thou dost determine are ready at hand, and say, Lo, we are here" (see Job xxxviii. 35). The Syriac rendering of them is much to be admired, *Tu cogitasti, et facta sunt; consultasti, et steterunt eorum te; vocasti, et dixerunt, Ecce hic sumus*. The observation in the latter part of the verse about the divine prescience, is parallel to that Acts xv. 18, "Known unto God are all his works from the beginning of the world." Seneca has almost literally expressed the same sentiment, *Nota est illis (sc. Diis) operis sui series: omnium illis rerum per manus suas ituratum seientia in aperto est; nobis ex abdito subit: et quæ repentina putamus, illis prævisa veniunt, ac familiaria (De Benefic. iv. 33)*.

Ver. 7. *For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear.*] *Ἡπτασαν ἐν ἀσπίδι καὶ ἐν γαυρῷ γασυμοῦ, or γασυμοῦ*, was a javelin used among the Gauls (see Cæsar, de Bell. Gall. lib. iii.). And from them the Greeks and Romans borrowed the word. We meet with it in the LXX. Josh. viii. 18, which the author of the book of Ecclesiastus, reciting the same story, renders by *ῥομφαία*, or a sword, xlvii. 3 (see Hody, de Vers. Græc. auth. lib. ii.). But Symmachus and the Vulgate render it by a shield. This verse seems not well connected with the foregoing; the Vulgate expresses it clearer, and illustrates it by the example of the Egyptians, whom God destroyed for their self-sufficiency and presumption, *Respice castra Assyriorum nunc, sicut tunc castra Ægyptiorum videre dignatus es, quando post servos tuos armati currebant, confidentes in quadrigis, et in equitatu suo, et in multitudine bellatorum; sed aspexisti super castra eorum, et tenebræ fatigaverunt eos. Tenuit pedes eorum abyssus, et aquæ operuerunt eos. Sic fiant et isti, qui confidunt in multitudine suâ, &c.*

Ver. 10. *Smite by the deceit of my lips the servant with the prince, and the prince with the servant.*] i. e. Prosper the stratagem which I have laid, to lead the enemy into a mistake by my words, and inflame their general with such a fond love of me as may prove a snare to deceive and ruin him. But how should Judith entertain any hopes of success from such a request? Can we suppose, consistently, that God would approve of either of these ways? Can the God of truth patronize falsehood, or the most pure Being favour any attempt towards impure lust? To this it is answered on the other hand, that the reading of some Greek copies is, *πάταρον ἐκ χειλέων ἀγάτης μου*, and not ἀπάτης, as our version has it; and so the Vulgate expressly renders, Ca-

piatur laqueo oculorum suorum in me, et percutes eum ex labiis caritatis meæ. Secondly, That it was the opinion of those times, that, in a lawful war, surprise, stratagem, deceit, and craft, were fair and allowable; that one might disguise, dissemble, counterfeit, and use all possible means to conceal a design, which the enemy has no right to know; and that if, through misrepresentation or equivocation, he be led into any mistake prejudicial to his safety or interest, there is no just ground of complaint, according to that old maxim, *Dolus, an virtus, quis in hoste requirit?* Thus Jael prevailed, by the deceit of her lips, against Sisera, Judg. iv. 18. 21. And Grotius thinks the men of Jabesh-gilead used the like deceit towards the Ammonites, 1 Sam. xi. 10. And thus Elisha deluded the Syrians, 2 Kings vi. 18, 19 (see Grotius, de Jure Belli et Pacis, cap. 1. sect. 17). But however some casuists may gloss over mental evasions, equivocations, untruths, and officious lies, as they term them, yet the case is widely different, when one forges express lies, with a direct intention to betray men into wrong measures, and evil counsels, to their ruin; especially when religion is made an accomplice in the cheat, when it is pretended that what is spoken is by inspiration of God, and from a zeal for his religion and glory (see xi. 16, 17. 19); when studied arts and allurements are made use of to stir up impure love, and kindle an unlawful flame, and thereby to destroy the soul as well as the body; than which complicated mischief, nothing can be more cruel or more contrary to the law of God. It is well known in what an exemplary manner God treated the Midianites, for following the evil counsel of Balaam, to send their daughters into the camp of the children of Israel; what vengeance he took of the false prophet that gave that ensnaring advice, and of the Midianites that followed it, and of the Israelites that were seduced and corrupted thereby (Numb. xxxi. 16). "For these, and the like reasons" says Calmet, "we cannot approve, in all respects, either the prayer or action of Judith; we commend her good intentions, and think that the uprightness of her designs, and her ignorance, abate much of the crime: we neither blame her for concealing her purpose, nor for leading Holofernes into a mistake, nor even for the murder of him; for all this is just and allowable in a lawful war. Yet will not this suffice entirely to excuse her; a lie, told with so much solemnity, and carried on through her whole conversation with Holofernes, is still indefensible. The employing her beauty, and all her little winning arts, to inflame his passion, and thereby exposing her person to a rude attack, is a step likewise not to be justified."

Ver. 11. *For thy power standeth not in multitude, nor thy might in strong men.*] It was a firm persuasion of this truth, that induced Jonathan, and his armour-bearer only, to attempt the Philistines' garrison; "It may be that the Lord will work for us, for all this is no restraint to the Lord, to save by many or by few" (1 Sam. xiv. 6). By the same, Gideon, with his three hundred men, prevailed over the Midianites (Jud. vii. 7). This also encouraged king Asa, when Zerah the Ethiopian came out against him with a thousand thousand; he comforts himself with this reflection, "Lord, it is nothing with thee to help with many, or with them that have no power; we rest on thee, O Lord, and in thy name we go against this multitude" (2 Chron. xiv. 11). Not unlike this is Judas Maccabeus' observation to his soldiers, who, seeing a mighty host of the ungodly coming against them, discouraged at the sight, said to him, "How shall we be able, being so few, to fight against so great a multitude, and so strong?" whom that great and good leader piously comforts, "It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one to deliver with a great multitude, or a small company. For the victory of battle standeth not in the multitude of a host, but strength cometh from heaven" (1 Macc. iii. 17—19). Artabanus' speech to Xerxes, who had a much larger army with him in his expedition against Greece, surprises us, as coming from a heathen, *Ingens exercitus ab exiguo profugatur, quoties Deus ius, quos detestatur, aut metum, aut tonitru incutit.*

Ver. 13. *And make my speech and deceit to be their wound and stripe.*] i. e. Make the deceit of my speech to their ruin, *ἐν οὐκ ὄντων*, not unlike that of St. Paul, Col. ii. 8, "Beware lest any man spoil you through philosophy and vain deceit;" i. e. through the vain deceit of philosophy, or through the deceit of vain philosophy. Our version follows a copy which read, *ὅς λόγον μου καὶ ἀπάτην εἰς τραύμα κ. τ. λ.* and so the Alexandrian MS. has it. Other copies have, *ὅς λόγον μου, καὶ ἀπάτην καὶ τραύμα, καὶ μύσθησιν αὐτοῖς*, i. e. make my speech to be a snare and hurt to them. In this sense Junius takes it, *Præsta ut sermo meus sit fraudi, et vulneri,*

et cicatrici istis. The Geneva version affords another, but more obscure sense; i. e. "Grant me words, and craft, and a wound, a stroke against them that enterprise cruel things against thy covenant."

Ver. 14. *And make every nation and tribe to acknowledge that thou art the God of all power and might.* [i. e.] It seems as if the former part of this verse had suffered much by transcribers, as the reading of the Greek is so different in the several editions. Some copies have, *καὶ ποιήσων ἐπὶ τῶν τῶ ἔθνῶν σου, καὶ πάσης φυλῆς ἐπιγνώσων, τοῦ εἰδέσθαι, κ. τ. λ.* Others, *ποιήσων ἐπὶ παντὸς ἔθνος σου, καὶ πάσης δυνάμεως καὶ κράτους, ὅτι οὐκ ἔστιν ἄλλος, κ. τ. λ.* The Alexandrian MS. seems to retain the true reading, *ποιήσων ἐπὶ παντὸς ἔθνος σου καὶ πάσης φυλῆς ἐπιγνώσων, τοῦ εἰδέσθαι ὅτι οὐκ ἔστιν ἄλλος, κ. τ. λ.* To which agrees the Syriac, *Fac toti populo tuo, et omnibus familiis, ut sciant te esse Deum omnis potentie et domini, nec esse alium qui protegat Israel, præter te:* and the Geneva version, "Show evidently among all thy people, and all the tribes, that thou art the God of all power and strength," &c. The sense, I conceive, will be somewhat improved, and the wish more extensive and affectionate, if, by a small transposition, we read the passage thus, *ποιήσων ἐπὶ παντὸς ἔθνος καὶ πάσης φυλῆς σου ἐπιγνώσων, κ. τ. λ.* which Junius greatly confirms. *Affer in omni gente notitiam tui, et totius potentie tue, &c.*

CHAP. X.

Ver. 3. *Washed her body all over with water.*] The Jews first washed, and then anointed themselves with precious oil. So Naomi to Ruth, "Wash thyself therefore, and anoint thyself" (iii. 3). So David, after the death of his child, rose up and washed, and anointed himself (2 Sam. xii. 20). The like is mentioned of Nausicaa, and her maids,

Λι δὲ, λοεσάμεναι, καὶ χρυσόμυνα λιτ' ἑλαίῳ,
Δεῖπνον ἔπειθ' εἰλοντο. (Od. vi.)

And anointed herself with precious ointment.] This refers to the Jewish custom of anointing the head, more particularly on festivals and other solemnities. Instances of this in profane story are almost innumerable, in the description of their festivities; and that it was usual among the Jews, appears by many passages. Thus Ps. civ. 15, we have mention of oil, "to make a cheerful countenance." And in this sense learned men understand the "oil of gladness," Ps. xiv. 8, as referring to the oil used on festivals, which is expressly called gladness or joy, 1 Chron. xii. 40. But that passage in Eccles. ix. 8, comes nearest to what is here mentioned, "Let thy garments be white, and thy head want no ointment" (see also Luke vi. 17.) On the other hand, upon days of humiliation and mourning, and particularly on the great day of expiation, the Jews were interdicted both washing and anointing (2 Sam. xiv. 2 Dan. x. 3). Though Judith is described in this and the following verse, with braided hair, and with a rich mitre or bonnet tied round her head with ribbons finely embroidered, and with other decorations and ornaments, yet are these no certain signs or tokens of a loose turn of mind, or of wanton inclinations; though Jezebel indeed is described with some of them, 2 Kings ix. 30, but her character is the very reverse of this heroine: they are such only as were worn by the women of that age of condition and distinction, and were now only occasionally used to set off her person, for the better accomplishment of the great design in hand. What the Vulgate here adds, that God himself at this time gave her uncommon and irresistible beauty, to make her admired and amiable in the eyes of all beholders, has no foundation in any of the other ancient versions.

And put on her garment of gladness wherewith she was glad during the life of Manasses her husband.] It may seem surprising, that Judith, who was so cautious of exposing her person to public view, and was so singularly strict in her dress, should, on a sudden, put on fine and gay apparel, to allure the eyes of all men that should see her: but this she did to ingratiate herself the more to Holofernes, to disarm his fury and resentment against her, as one of the Hebrews, and thereby to procure her a more favourable audience and admittance. Her putting on the very garments she wore in her husband's lifetime was probably to remind her, that being attired in these, it was incumbent on her to behave with as much distance and reserve as in her conjugal state, to prevent her yielding to any criminal solicitation, by the very sight of them; to be careful not to reflect any dishonour, through misconduct, on her husband's memory, but to revere his ashes, by preserving her chastity as a widow. This seems to be St.

Ambrose's meaning, when speaking of this particular, he says, *Et, bene conjugales pugnatura resumpsit ornatus, quia monumenta conjugii arma sunt castitatis; neque enim vidua aliis aut placere possit, aut vincere (De Viduis).*

Ver. 5. *And filled a bag with parched corn, and lumps of figs, and with fine bread;*] These are the principal food of the eastern nations; and the constitution of their bodies and the nature of their climate inclining them to a more abstemious diet than is used in colder countries. And she took her own provisions with her, that she might not be obliged to partake of the victuals of the gentiles, which the law made her to regard as polluted and defiled (xii. 2). *Ἄριστος κῆζαρὸς* here means "unfermented bread," pure and free from leaven. Instead of which the Vulgate has, *panem et caseum;* and the Syriac renders it like manner.

Ver. 12. *I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:*] See xi. 15. It is to be observed in general of the speeches of Judith, that many expressions therein are spoken ironically, and many equivocally, or with a double meaning. Here she cunningly conceals the truth, when she says, that "they shall be given you to be consumed;" having some such mental reservation as this, "unless God extraordinarily interposes in their behalf," which she seems to be well assured of. Others consider these words as spoken prophetically, as presaging some future captivity to the Jews, unless they repented. In this light the generality of expositors consider Judith's conduct, and endeavour to excuse her from any imputation of falsehood.

Ver. 13. *I am coming before Holofernes . . . to declare words of truth:*] Which, indeed, she did with respect to herself, that she was a woman of the Hebrews, and had left or fled from them (see xi. 12). But supposing her to speak ambiguously, ironically, or even deceitfully, is she not excusable, if it be considered, that the war, which the children of Israel were engaged in at this time, was a just and necessary one; and that, in the judgment of most casuists, stratagem, dissimulation, and even deceit, in such circumstances, have been thought allowable? (see note on ix. 10.) But how shall we justify her, when she says, in the latter part of this verse, "I will show him a way whereby he shall go, and win all the hill country, without losing the body or life of any one of his men?" She seems to have made her promise good to effect, when she acquainted Holofernes (xi. 12) with the state of the besieged, that their victuals failed them, and their water was scant, and, therefore, were under a necessity of surrendering speedily. So that what she says about taking the hill country, without the loss of a man, was true, considered in this light, as there was no need of force, or the hazard of an action, where the famine was so pressing, though this indeed was not the whole of the business she came about, and her main and principal design she concealed in her own breast. Thus Samuel, when sent to anoint a king at Beth-lehem, instead of Saul, to prevent his killing him, gave out, by the order of God, that he came to sacrifice to the Lord (1 Sam. xvi. 2): the excuse was not only plausible, but the thing itself true; but still the chief part of his commission he kept to himself, viz. anointing David to be king. Herein Samuel and Judith were both alike, that they spoke the truth, but did not think it proper or safe to lay open their whole purpose.

Ver. 14. *Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, &c.*] As the courage of Judith must be acknowledged great and uncommon, to venture into the Assyrian camp, accompanied only with her maid, so early as break of day, circa ortum diei, as the Vulgate has it, so it is equally to be wondered at, that the soldiers should offer no rudeness of any sort to her; but, on the contrary, for her safer conduct, should appoint her a guard of a hundred men, till she reached the general's tent. We must, I conceive, ascribe this unusual civility to some of the following causes; either to the majesty of her countenance, the splendour and eclat of her dress and appearance, which bespoke her a person of distinction; or to the importance of the dispatches which she said she brought with her; or, lastly, to the divine protection. St. Ambrose makes the same reflection, *In quâ femina insidiosæ pulchritudinis novitatem hostilia exereitis vehementer expavit, ut in ejus obsequio vires amitterent, arma projicerent, et colla curvarent. Deducitur ad prætorium subjectis ordinibus fraus Holofernis, et lugentis victoria civitatis (Serm. 228).*

Ver. 19. *And every one said to his neighbour, Who would despise his people, that have among them such women?*] This remark of Holofernes' soldiers very much re-

sembles, says Madame Dacier, that of the venerable old counsellors in the third book of the Iliad, who, though they had suffered all the calamities of a tedious war, and were consulting upon methods to put a conclusion to it, upon seeing Helen, the true and only cause of it, approaching towards them, are struck with her charms, and cry out,

Ὁὐ τίς γὰρ ἐστὶν, Τρώϊός τε καὶ ἰωνήϊδος Ἰλίου
Τοιῆδ' ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλγεα πάσχειν
Αἰνῶς ἀθανάτων Δεῖν; εἰς ὅσα ἴκεται.

Which Mr. Pope has thus beautifully rendered,

"No wonder such celestial charms
For nine long years have set the world in arms.
What winning graces! what majestic mien!
She moves a goddess, and she looks a queen!"

Ver. 21. *Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.* This piece of state, more agreeable to the softness of an eastern monarch, however customary in times of peace, and suited to the indolence of the tender and delicate, was an indulgence not so much to be affected by a soldier. The business and hurry of a camp scarce admits or requires state, and therefore we conceive but meanly of Holofernes, and should of any other general, to see him at such a time extended on a sofa, or lying ingloriously under a magnificent pavilion, as if luxury and pleasure were chiefly regarded. Horace's observation, considered either as a reflection on Antony himself, or on the degeneracy of the old Roman spirit, by the introduction of effeminate softness, is very just and apposite.

Romanus, eheu! (posteri, negabitur)
Enancipatus feminae
—spadonibus servire rugosis potest:
Interque signa turpe militaria
Sol aspici conopium. (Epid. Od. 9.)

Ver. 22. *And he came out before his tent with silver lamps going before him.* Either because it was yet scarce daylight (see xi. 5), or because it was dark within the tent of Holofernes; for it consisted of two apartments, an ante-chamber, and a withdrawing or inner room. From the latter he came out to meet Judith, preceded by servants carrying lamps; which were continually, as Calmet supposes, burning in it. In this piece of state Holofernes may be thought to imitate the customs of the Persians, among whom it was usual to carry fire before their kings; as it was afterwards done before the Roman emperors, and is at present before the emperor of the Turks. Whether this was a Persian custom or not, herein however we know that all the oriental nations were unanimous, viz. in affecting pomp and grandeur.

Ver. 23. *She fell down upon her face, and did reverence unto him: and his servants took her up.* It was neither a sudden fright at the sight of this great and formidable general that thus affected Judith, for she who seemed to have defied the whole Assyrian army, by passing through them with a single waiting-woman only, would scarce fall down in a swoon at the sight of one man, however considerable; nor was it the eclat and splendour of all that pomp and magnificence which surrounded Holofernes, that dazzled her senses so as to occasion her falling down; her prostration was rather an expression of duty and profound reverence, and a submissive token of her meanness and unworthiness to appear in his presence. The paying him a sort of worship and adoration was an artifice to work upon his vanity, to recommend her to favour, and to draw him into her snare.

CHAP. XI.

Ver. 1. *Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.* Οὐκ ἔδικασα ἀνθρώπων, ὅστις ἠθέλησε δουλεύειν, &c. i. e. "I have never hurt any man that was willing to 'submit' and to 'serve'" Nabuchodonosor, much less shall I injure a defenceless woman, who is fled to me for safeguard. Judith had but little reason to depend upon this declaration, or to trust to his veracity, as he sets out with a falsehood, in saying that he never hurt any that submitted to his great lord; for iii. 8, mention is made of his casting down the frontiers and cutting down the groves of such as had sued for peace, and had surrendered themselves and their cities, and had been received into protection.

Ver. 3. *Be of good comfort, thou shalt live this night and hereafter.* How are we to understand *night* here and in ver. 5? Does it mean that Judith first came to Holo-

fernes in the night, and had an audience in his tent, as our version, following the Greek, seems plainly to represent it? But how then shall we reconcile this with x. 10, where it is said, that the men of the city looked after and followed Judith with their eyes till she had passed the valley, and then saw her no more? which intimates that it was not night, but rather, as the Vulgate has it, about daybreak or sunrise, circa ortum diei. Possibly it might seem night to Holofernes who went no farther than his ante-chamber, and had then lights burning in his tent; or else it must mean the night ensuing, or that he determined to have her be with him for a continuance. It is probable that Holofernes could not speak the Syriac or Chaldee language which Judith used; for v. 3, he asks the princes of Moab who this people were, as if he was an absolute stranger to them; we may suppose, therefore, that the conversation which passed between them was managed by an interpreter.

Ver. 6. *If thou wilt follow the words of thy hand-maid,* Jael's behaviour to Sisera was not unlike this, when she said to him, "Turn in, my lord, turn in to me; fear not" (Judg. iv. 18): and with the like design of treachery. Such also was Rahab's receiving, concealing, and conveying away the spies, which was all a crafty management, assisted and carried on by an untrue suggestion; for she said, "There came men unto me, but whence they were, I wist not; and when it was dark, the men went out; but whither they went, I wist not; pursue after them quickly, for ye shall overtake them:" and yet she knew they were concealed in the house at the same time (Josh. ii. 4, 5). It would be too bold to charge what she said and did upon the occasion with the guilt of a lie, since the writer to the Hebrews, xi. 31, records her name with honour. In like manner, when a city is straitly besieged, and sore distressed, for want of either succours or sustenance, the casuists allow a liberty to amuse the enemy with feigned reports, and false accounts of their state, and to make use of any crafty stratagem they can devise, they may be of service or relief to themselves, though altogether inconsistent with the truth. This, and such-like practices, have been throughout sufficiently justified from the very state and exigency of things in time of war. For when people are at open hostility with one another, whether matters be managed by mere force or cunning sleight, it makes no difference; and therefore if it be lawful to kill an enemy outright, much more is it so to deceive him, though it be to his very great hurt. What some writers have observed to excuse evasive answers, or equivocating behaviour, in those mentioned, and other examples in sacred story, viz. that a mixed action may be commended for the good that is in it or which it occasions, without any express notice or censure of the evil, seems applicable to the case of Judith.

God will bring the thing perfectly to pass by thee; i. e. God will execute what he has decreed and purposed, and will grant a complete victory. The expression is equivocal, and may either mean a victory to or over you. Here it is to be taken in the latter sense, and as spoken with such a reservation, as that x. 12. Holofernes understood her to speak of victory, by the surrender of the Israelites, or their overthrow; but Judith's meaning was, that the victory should be obtained by the death of Holofernes himself. The next sentence also is equivocal; viz. "My lord shall not fail of his purposes;" which may either mean that Holofernes, to whom she was speaking, and whom she compliments with the title of "her lord," should gain his point, if he would follow her advice: or, that her Lord God would infallibly execute his design, touching the deliverance of his people. Where Judith's speeches are capable of a double meaning, it is sufficient to free her from the imputation of lying, if one of the two senses be true, viz. that which she herself had in view, though Holofernes and his officers might understand her in a quite different sense; who, for their pride and repeated blasphemies, deserved to be blinded in such a manner as to interpret in his favour what was really against him.

Ver. 7. *As Nabuchodonosor king of all the earth liveth, and as his power liveth.* i. e. As true as it is that Nabuchodonosor liveth, and that his power is felt, and acknowledged by the nations around him, so true is it, that thou shalt not fail in thy purposes. It was a common form among the people of the east, to swear by the life of their kings, and other persons of great merit and dignity: thus Hannah, the mother of Samuel, swore by the life of the high-priest Eli (1 Sam. i. 26); Elisha by that of Elijah his master (2 Kings ii. 4); Abigail by the life of David, when she met him as he went to avenge himself on the family of Nabal (1 Sam. xxv. 26); and her compliments and fair speeches to ingratiate herself, and soothe his anger,

somewhat resemble those of Judith. Abner swore by the life of Saul (1 Sam. xvii. 55), and Joseph by that of Pharaoh (Gen. xlii. 15). But in this sort of oath there was neither superstition nor idolatry: for neither these, swearing by the life of holy men or prophets, nor the other, by that of kings, regarded them in so doing as gods; but being persons held in reverence, and reputed sacred and inviolable, and as representing the power and majesty of God, whose ministers they were, the swearing by their life, was the introducing and applying as it were a thing sacred, to attest the truth of what was spoken: and the setting such a value upon their lives, as of public concernment, was a species of homage, and so high a degree of political respect, as soothed the vanity of princes.

Who hath sent thee for the upholding of every living thing:] This does not suit the character either of Nabuchodonosor or Holofernes, who destroyed all before him, in pursuance of that prince's orders, who had avowed to avenge himself on all the earth; except it be understood as spoken ironically. Our version here seems inaccurate; the Greek *εις καθ'ολικων πινση ψυχης* will admit of another and better meaning, viz. for the new modelling, correcting, and reforming of all amiss, or that have been out of order, or given offence. And thus the Vulgate, *Ad correctionem omnium animarum errantium;* and the Geneva version, "Whose power hath sent thee to reform all persons." But tyrants, such as Nabuchodonosor, however complimented, seldom concern themselves about reformation in earnest; they are indeed often scourges appointed by God to correct and punish wicked nations, such as the Assyrians were to that of the Jews when they carried them away captive.

For not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air shall live by thy power, under Nabuchodonosor and all his house.] This is a rhetorical exaggeration; and the mention of animals, and things without reason, submitting to his jurisdiction, as well as men, means only that whole provinces submitted to him, with all the creatures in and belonging to them, though indeed not voluntarily, but through fear or compulsion.

Ver. 8. *For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.]* To free Judith from the imputation of lying, as flattery often partakes of it, it may be necessary to observe, that in what she says here of Holofernes, she declares rather the praises which others bestowed upon him than praises him herself. For as there were many flatterers that cried up the merits of that general, so even among those who had submitted to him there were some who were forward to flatter him upon those excellent qualities mentioned here; viz. the prudence of his conduct, his policy, and contrivance, and depth of stratagem; his power, or, as the margin has it, the *favour* he was in with his prince, his skill in military discipline and the art of war; the great exploits he had performed, and his humanity and goodness to the vanquished. If this is only panegyric, it is not purely of her making; she is not answerable for the justness of the character, as she only mentions what others said of Holofernes.

Ver. 10. *Our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.]* The truth of this observation the Jews experienced in every stage of their state, from their first becoming a nation to their ceasing to be so, by the captivity of the twelve tribes; their obedience or disobedience respectively ruined or saved them. It was therefore Balaam's policy, says Philo, to make the daughters of Moab to sell the use of their bodies to the Hebrews, upon condition that they would sacrifice unto idols, as knowing that the children of Israel were not otherwise to be subdued than by their own sinfulness and breach of God's commandments, *αδως Εβραϊους μιν υβων ιδωσους παρανομιαν* (see Numb. xxv. xxxi. 16). And the like reflection holds true universally, that no divine judgment overtakes a nation in any signal and exemplary manner, but what is brought upon it by its own repeated transgressions, and a confirmed obstinacy in sinning.

Ver. 11. *And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whosoever they shall do that which is not fit to be done.]* The sense of this and the following verses, as they stand in our translation, is very obscure, occasioned by the great confusion of the tenses: nor do the Greek or oriental versions afford any light or assistance. That of Geneva makes it rather clearer; by putting the three following verses in a parenthesis. Junius' exposi-

tion founded on the context, seems most natural; only allowing, what is far from being unreasonable, that sin may then be said to lay hold of us, when first being conceived it is entertained and encouraged, and as it were completed in our thoughts, before the actual commission of it; on this supposition the drift of Judith's speech is to the following effect: "The elders of Bethulia have judged it already allowable, and in case of necessity lawful, to eat what at other times is forbidden by the law; for form's sake, indeed, they have sent deputies to Jerusalem for a dispensation from the Jewish Sanhedrin, which from their own practice in a similar case, they are assured of; but even now the inhabitants of Bethulia are guilty, and will suffer as such for their wicked intention." Judith's design, without doubt, was to impose upon Holofernes, as is plain from ix. 10. 13, and her story was framed to agree with what Achior had before told him, that if the Hebrews had or should sin against their God, he might easily overcome them: she now shows there was such a sin in their hearts, and soon would be actually committed by them, as would stir up the anger of their God, the moment they should commit it, and the execution waited only the return of the messengers with the license, instantly expected, and they would then immediately be given up to destruction, and even Jerusalem itself and all Judea, as the sin would hereby become general, be a prey and spoil unto him. But, to give a shorter answer to this difficulty, may not Judith be supposed to speak here as of a fact already done, to show her assurance of the certainty of it, and to gain the greater credit with Holofernes? or by a Hebraism the preterite be put for the future, instances of which are not unfrequent?

Ver. 16. *God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.]* This address is so artful, as that the words of it admit of a double meaning: Judith inwardly meant her own enterprise, but Holofernes, from her speech, fondly concluded, that the God of the Hebrews was angry with the Jews, and had given them up to destruction; and this he imagined, through mistake, to be the cause of Judith's quitting them.

Ver. 19. *I will lead thee through the midst of Judea, until thou come before Jerusalem;]* Holofernes flattered himself, from the intelligence and assurance given him by Judith, that he should go up thither himself in triumph; but her reserved meaning was, that his head should be carried thither, and through all Judea, in triumph.

And thou shalt drive them as sheep.] This, too, is capable of a double meaning; as the secret sense in Judith's mind was, that he should be the occasion, by the surprise of his death, of the Assyrians' being driven in this manner, when the Jews should pursue after them, destroy many of them, and spoil their tents. What follows, viz. "A dog shall not open his mouth at thee," is also equivocal; and may either mean, that none shall oppose or make any resistance to him, in his victorious march through Judea, or that, when he is dead, and there is no longer any fear of him, he shall give no disturbance or uneasiness to any. It is a proverbial expression, and used in this sense, Exod. xi. 7. Josh. x. 21.

For these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.] This is scarcely intelligible, as our version has it; for what necessity of telling or declaring the thing to her, if she herself had foreknowledge of it? Grotius thinks the true reading of the Greek is, *κατ'α προγνωσιν Θεου*, "according to the foreknowledge of God" (see ix. 6. xii. 4): which is confirmed by the Vulgate, *Hæc mihi dicta sunt per providentiam Dei*. Whichever reading we follow, she flatters manifestly Holofernes, in making him believe that God watched particularly over him for his good and preservation, by sending a person to him of such great penetration, and filled with the spirit of prophecy.

Ver. 22. *God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.]* i. e. God hath dealt favourably and kindly with you, in sending thee hither, for thereby thou wilt save thy life (see x. 15). Thus Calmet, *Dieu vous a favorisé de vous envoyer ainsi devant ceux de votre nation*. The Vulgate has, *Benefecit Deus qui misit te ante populum, ut des illum, tu in manibus nostris*. Our version follows the Greek, which is more explicit.

Ver. 23. *And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God.]* Junius thinks that Holofernes swears here by her beauty (instances of which, used by lovers, occur in Plautus and other writers). That if she, or, as the Vulgate has it, "her God, brought that to

pass which she had promised and engaged for, he himself would become a Jew, and adopt her God." It is not easy to think, says Calmet, That Holofernes spoke thus seriously, and in good earnest, and his conversion would prejudice his fortune; or he must certainly be ignorant that the God of Israel allowed not any to worship strange gods together with him. He meant only hereby to flatter and please Judith, to insinuate himself into her affections, and to gain her love. And observing Judith to be a woman of strict piety, and strongly attached to her religion, he foresaw this would be the principal difficulty in the way of his passion; he declares, therefore, that a difference in religion ought not to create in her any distance or estrangement to his person, as he was ready to become a Jew, as soon as he saw the accomplishment of what she had assured him of.

CHAP. XII.

Ver. 1. *And bade that they should prepare for her of his own meats.*] Συνέταξε κατασκευάσθαι αὐτῇ ἀπὸ τῶν ὀλοσημαίων αὐτοῦ. Calmet, from the authority of the Syriac, which has, Et jussit sterni ipsi, darique ipsi de convivio suo, &c. thinks that the true reading of the Greek, συνέταξε κατασκευάσθαι αὐτῇ, καὶ δοῦναι αὐτῇ ἀπὸ τῶν, κ. τ. λ. he ordered that a bed or couch should be prepared for her, and that she should sit or lie down, and his own meat or provisions should be given her.

Ver. 2. *And Judith said, I will not eat thereof.*] It was the custom of ancient times (see Grotius on Dan. i. 8, Casaub. ad Athen. lib. i. cap. 11) to consecrate all that they did eat or drink to their gods, by putting part of it on the altar, or casting into the fire; so that to eat of meats and drinks so consecrated, was in effect to partake of things offered to idols. Whereas, by the laws of Moses, nothing was to be eaten or drank by the children of Israel, but which had been offered to the Lord, either immediately in itself, or virtually in the first-fruits and offerings (Levi. xvii. 3. xxiii. 14. Deut. xii. 21. 26). The Jews, therefore, as appears from the examples of Daniel and his associates at the court of Nabuchodonosor, of Tobit at that of Shalmaneser (i. 11, 12), and of Nehemiah at that of Artaxerxes, who, being cupbearer to that king, was dispensed with from drinking the wine of the gentiles; the Jews, I say, when they could not avoid conversing with the gentiles, took great care to abstain, not only from things really sacrificed to idols, but from most things that came out of gentile hands, because there was some presumption, that a part of most kinds, by way of first-fruits, had been consecrated to idols, the rest being by such first-fruits deemed polluted, as dedicated to them. From the places above cited it appears, that the Jews forbore all meats and drinks that came from the gentiles, in like manner as the Egyptians would not eat with the Hebrews, whom they looked upon as impure and profane, and esteemed it an abomination so to do (Gen. xliii. 32). When the enemies of the Jews aimed to vex and displease them, they compelled them to eat swine's flesh and other forbidden meats; and great was the persecution of them by Antiochus, and other heathen rulers, especially in the times of the Maccabees. In like manner, Julian the Apostate, to be revenged upon the Christians at Antioch, made all the food that was brought to market to be first dedicated at a heathen altar (Theoderet, lib. i. cap. 14).

Lest there be an offence.] The word σκάνδαλον in general signifies a stone or block, or something in the way, at which men are apt to stumble and fall; and accordingly in the Old Testament it is taken for a fall, and sometimes for sin, the lapse of the soul, as it seems to be, Judg. viii. 27, and so the sense here may be, *Lest by eating forbidden meats I sin against God, and so be a hindrance to what God had otherwise decreed to have brought to pass by my means for the public good: or, secondly, offence, or scandal, as it is rendered from the Greek, sometimes signifies a snare; and so another sense of this place may be, That she would not eat with him, lest his table should prove a snare unto her, an occasion of falling, and an inlet to temptation: or, lastly, we may understand it of her giving offence to others thereby, as the word is used when applied to eating, 1 Cor. viii. 13. This determined the venerable and good Eleazar not to eat even of his own lawful meat and provisions, because, being brought to him secretly, he was apprehensive that many young persons might think that Eleazar, being fourscore years old and ten, was now gone to a strange religion, and so his dissembling prove a snare unto them (2 Mace. vi. 18—24).*

Ver. 4. *As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.*] Messieurs of Port-Royal observe, that there is the less reason to be-

lieve that Judith is guilty of lying, as she occasionally confirms what she says by an oath; sometimes swearing by God, and asseverating solemnly, that she was sent from and commissioned by him; at other times by the life of Nabuchodonosor, and here by that of Holofernes, which, if made use of in confirmation of any falsehood, is inconsistent with that character of her, viii. 8, "that she feared God greatly." However this be, it is certain, that throughout almost her whole discourse with this general, she converses dubiously, or in equivocal terms, and particularly here, when she says, that the Lord will work by her hands what he has determined, she speaks of her design to cut off that general's head, and Holofernes understands her of delivering the Jews into his power.

Ver. 5, 6. *Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was towards the morning-watch, and sent to Holofernes saying, Let my Lord now command that thine handmaid may go forth unto prayer.*] According to the Vulgate, Judith asks this favour of going forth to prayer at a distance from the camp, at her first entrance into the tent appointed her, which seems more probable than disturbing Holofernes unseasonably by such a message towards the morning-watch. And indeed Judith had prepared Holofernes to grant this favour, by telling him on the preceding day, "thy servant will go out by night into the valley, and pray unto God," (xi. 17). Judith could as well have prayed within her tent, and God could as effectually have heard her from the most secret and retired part of it; but persisting out of policy in her first resolution, of going forth at a distance from the camp for that purpose, she thought it an instance of more duty and respect to apply for leave afresh. This conduct of Judith, though very artful, was regular, and of a piece, and left Holofernes no room to suspect her fidelity and integrity. For as it was necessary at first to take this precaution, so was it likewise to manage the liberty indulged her, of going forth for three days, in such a manner as to create no jealousy; that after having cut off Holofernes' head, and accomplished the great design she came upon, she might retire with more ease, safety, and confidence, to Bethulia again, without any stop or molestation. To retire apart for prayer, that it may be performed with more earnestness and attention, and freer from the notice and hearing of the rude and profane, is certainly most laudable; but the true reason of Judith's procedure at this time seems rather to be founded on artifice, than on any obligation either from the Jewish law or custom. By this pretext she induced Holofernes to think what was contrived for his ruin to be most advantageous to his great designs, and under a notion of praying for victory and success in his undertaking, she opened a way to triumph more securely over the grand adversary of her country, and to facilitate her own safe return.

Ver. 7, 8. *And went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.*] One is astonished to see here a woman of such beauty go out in the night-time, accompanied only with her waiting-woman, and pass through the camp of the Assyrians, without any insult or violence offered to her. But it is most probable, that the dread of Holofernes' resentment, who was captivated with her person, and regarded her as one who would soon crown his warmest wishes, hindered the soldiers from attempting any rudeness or assault. There is no necessity to suppose, with the Romish expositors, that either an angel conducted her at first from Bethulia, or secured her each night from danger when she went out into the valley. The occasion of her going was to wash herself in a fountain, whether that at the foot of the mountain, whose aqueduct, according to the Vulgate, Holofernes cut off from all communication with the city, is not material to determine; it may be more proper to observe, that fountain-water seems particularly enjoined by the law, Lev. xv. 13, where the Chaldee interpreter has, in aquis fontis. Spencer adds this farther reason, Aqua fontana purior, et acrioris aëd purgandum virtutis, adeoque lustrationi magis apta crederetur (De Purific. p. 774). Purification, or washing the hands or body before prayers, or sacrifices offered to the Deity, was a very ancient religious ceremony. The Egyptians, Greeks, and Romans, all used these washings before their devotions; and from the heathens probably this custom was derived to the Jews (Spence. *ibid.* p. 788. Philo. *περὶ φιλανθρωπ.* Eurip. *Alceste*. ver. 157. Hom. *H. z.* Ovid. *Fast.* lib. v. Virg. *Æn.* ix.). Thus xvi. 18 of this history we read that, as soon as the people were purified, they offered their burnt-offerings; and to this custom the

psalmist alludes, Ps. xxvi. 6, as the apostle also is thought to do, 1 Tim. ii. 8, "I will therefore that men pray every where, lifting up holy hands, *δαίρας χεῖρας*, puras manus." It is certain that the Jews even to this day wash their hands before they enter the synagogue to pray (Leo Moden, de Jud. Rit.): and from Mark vii. 2—4 it appears, that when they returned from market, or other public place, they used with great care and exactness the ceremony, to purify themselves from any defilement, which a converse with strangers, or the touch of any thing that was thought impure, according to the law, might occasion. And so Judith, being all day in the camp of the Assyrians, probably took the opportunity of the night to wash herself, that she might purge or purify herself from any defilement or uncleanness which she might have contracted from conversing with gentiles, among whom she was.

Ver. 9. *So she came in clean, and remained in the tent, until she did eat her meat at evening.*] It seems from this place, as if Judith, to fervent prayer for the happy success of her enterprise, added likewise strict fasting, to render herself more worthy to effect the deliverance of her people: for being an Israelite indeed, serving the God of heaven in spirit, day and night (xi. 17), she rightly judged it necessary to purify her heart before God of all that might displease him, as well as to use the outward ceremony of washing. And as thereby she returned pure, so she resolved to continue so both in body and spirit, passing the whole day in severe fasting until the evening, before she took any refreshment; according to the custom of the more religious, who used to fast not only till evening, but even till the stars began to appear. And nothing but prayer, added to such a severe discipline, say Messieurs of Port-Royal, could have kept one so beautiful, chaste, and virtuous, in the midst of a camp of rude barbarians; or enabled an instrument so feeble to execute a work of such vast danger and importance. St. Ambrose has the same remark, Non bibebat femina Judith, jejunans omnibus diebus viduitatis suae. His armis munita processit, et omnem Assyriorum circumventum exercitum. Sobrii vigore consilii abstulit Holofernis caput, servavit pudicitiam, victoriam reportavit. Hæc enim succincta jejunio, in castris pretendebat alienis: ille vino sepultus jacebat, ut ictum vulneris sentire non posset. Itaque unius mulieris jejunium innumeros stravit exercitus Assyriorum (De Jejunio).

Ver. 10. *And called none of the officers unto the banquet.*] i. e. That he might be more at liberty, and have fewer witnesses of his intemperance and lasciviousness. Most of the copies have *εἰς τὴν χορῆσον*, but the Alexandrian and the Complute, which last our translators generally follow have, *εἰς τὴν κλίαν*. Thus in the third book of Maccabees *κλήτοι* are guests invited to a feast, to which is opposed *ἄκλητοι* in Homer, and *invocati* in Plautus. In the glossaries we have *κλήτωρ*, and *ἐπιπροκλήτωρ*, *invitator*. And so Matt. xxii. 3, *καλεῖσαι τοὺς κεκλημένους*, is to be understood, and is an expression like that here, *ἐκάλεσεν εἰς τὴν κλίαν*.

Ver. 11. *Bagoas the eunuch, who had charge over all that he had.*] Bagoas is not a proper, but a common name for a eunuch, at least for the chief of them; for so the principal ones were called among the Persians and Babylonians according to Pliny (lib. xiii. 4). Q. Curtius calls Alexander's eunuch Bagoas (lib. x.). Herod also had one called by the same name (Joseph. Antiq. lib. xvii. 3, see Sulpit. Sever. Sac. Hist. lib. ii. in Not.). We find eunuchs in vogue among the Assyrians, Babylonians, Medes, and Persians, and all the eastern princes. They were anciently employed in the most momentous affairs, all places of the greatest trust being filled by such. The term *eunuch*, therefore, does not always signify a real one, but often an officer at court, and near the king's person. In the book of Esther, i. 10. vi. 2, they are called *chamberlains*, that served in the presence of the king; such as was Potiphar to the king of Egypt, as many have supposed. To them the Persian kings not only committed the guard of their own persons (Xen. Cyr. lib. vii.), but likewise the education of their children; it being a custom among them to put the heir-apparent to the crown, as soon as he was born, into the hands of eunuchs, under whose tuition he remained till he attained the seventh year of his age (Plato in Alcib.). Formerly they were entrusted likewise with the care of some favourite women, and to watch over their conduct. Thus Ovid,

Quem penes est dominam servandam cura Bagoæ,
(Amor. lib. ii.)

As in later times they have been employed in seraglios. From the words, *πέισον τὴν γυναῖκα τὴν Ἑβραῖαν, ἢ ἵστί παρὰ σοῦ*, 't seems probable that Bagoas had the care of Judith, and that she lodged with him, or in his tent.

Ver. 12. *For, lo, it will be shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.*] These words of Holofernes are capable of a double meaning, and contain either a harmless invitation to the banquet, and innocent freedom of discourse, or in a bad sense they may imply an intention in Holofernes to abuse and debauch her, in which sense *ἐπιθεῖω* is often taken by Lucian, Aristotle, and other writers (see particularly Hist. of Susanna, ver. 54. 58). The Syriac and Geneva versions understand it in the former sense; the Vulgate and Sulpitius Severus (Sac. Hist. lib. iii.) in the latter; which the conclusion of the verse, and the context (see ver. 16), render most probable, and is better adapted to the dissolute character of the person spoken of, to say nothing of the profession. But what a mean and detestable opinion does it give us of Holofernes' honour, and of his loose and degenerate manner of acting, to hear him declare, that it will be a reflection and disgrace to him not to have ruined a woman's virtue! As if it was a commendable triumph, or added to the laurels of a general, to glory in the spoils of beauty, or signalize himself by debauching innocence. And how degenerate must those or any times be, when rapes are accounted gallantry, and brutal lust an accomplishment! As virtue wears not the attire of a harlot, so neither was Judith like any of his Assyrian prostitutes; he needed not have been afraid, if he did not draw her, i. e. as the Geneva version has it, *allure her to him*, that she would have ridiculed him for his backwardness, or reproached him for coming away undefiled; for as she would not permit indecent freedoms, so neither would she take them, nor act beneath the unblameable character she had maintained, by any criminal levity of conversation.

Ver. 13. *Then . . . Bagoas . . . said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.*] The intemperate pander but too well understood his master's inclination; he therefore invites her freely to drink wine, the great incentive to lust. The Persians were much more free and dissolute at their entertainments than the other nations of the east, who allowed not their women to appear at their banquets, nor to dine with them in public: they generally ate by themselves apart, and did not affect to be introduced on such occasions. One sees in the book of Esther how backward queen Vashti was to attend the royal summons, with what a fierceness of spirit she received the message, and absolutely refused to go into the apartment, where Ahasuerus was dining with his nobles (i. 12). In the history of the Hebrews, and that of the Egyptians, we read of no women at their public entertainments, nor among the ancient Greeks; but the Persians took much greater liberties, had women promiseously among their guests, and were very indiscreet, according to many writers, in their behaviour and conduct towards them (Herod. lib. v. cap. 18. Justin. lib. vii.). Even lewd and infamous women sometimes attended to sing and dance before them, and were afterward employed in scenes of wickedness. It is true, that the manners of the Persians and Assyrians were not altogether alike; but they greatly resembled one another, says Calmet, and the liberties taken with women by the one were to be found and paralleled in the other. One need only read the life of Sardanapalus to be convinced of the dissoluteness of their kings, nor have a stronger proof to what abandoned and vile purposes the daughters of Assyria, who served in the house of Nabuchodonosor, were employed, than the proposal made to Judith by this intriguing eunuch.

Ver. 14. *Then said Judith unto him, Who am I now, that I should gainsay my lord? Surely whatsoever pleaseth him I will do speedily.*] It hath been objected against this history, that the author of it makes his heroine act and talk in a manner not so well comporting with that sense of virtue and religion which she professes to have (xi. 17), for she seems, from this verse, as a woman devoid of modesty, who endeavoured to ensnare Holofernes in a sinful amour, and answered to the declaration of a criminal passion, with too little modesty and reserve. To this it is answered, by its advocates, in favour of her conduct, that her answer to the eunuch's suggestions she might design for no more than a common compliment, which the situation of her affairs at that time obliged her to make. She might perceive, very likely, the bad design which the Assyrian general had upon her; but she did not think herself concerned to discover that she perceived it. She pretended, in some manner, to be ignorant of it: and to pretend an ignorance in what is

proposed, when the thing is faulty, and will not bear an examination, is a point of modesty as well as prudence; and where it will admit of a double construction, there to take it in the better sense, is ever reputed an act of candour and good breeding. "Let not this fair damsel fear," says the old pander, "to come to my lord, to be honoured in his sight, and to be as one of the daughters of Assyria, who serve in the court of Nabuchodonosor." How the daughters of Assyria, who served in this capacity were used, Judith very probably had been informed; but since the eunuch put it upon the foot of a great favour and dignation done to her, she could do no less than return him a compliment. But then we all know that the offers of service, which upon every occasion we are so apt to make to one another, and those expressions of submission and respect, which so commonly pass among us, are not to be taken in a literal sense, because they always imply a tacit condition. And, therefore, the answer which the historian puts in Judith's mouth, "Surely whatsoever pleaseth him, I will do speedily," will fairly admit of this construction;—"Whatever Holofernes shall desire of me, so far as is consistent with my duty, honour, and religion, I will not fail to do" (see Calmet in loc. and Stackhouse's History of the Bible, vol. i.). There is also a farther solution to be given of this seeming forwardness of Judith, that by "her Lord" she might mean the Lord God, whom she had all along endeavoured to please by her prayers, fastings, and special acts of faith; and might with good reason say to the eunuch, who was sent to her from Holofernes, "Whatever pleaseth him I will do, and it shall be my joy unto the day of my death;" and her meaning might only be, "I am willing to do what that good and acceptable and perfect will of God requires of me, and it shall be the pleasure of my life to fulfil it; as the accomplishment of it I know will be my happiness in this life, and be the means of blessedness in the other." The eunuch, indeed, who spoke to Judith in this manner, regarded his master as the person whom she called her Lord, and being blinded with this persuasion, and interpreting Judith's answer by the passion of Holofernes, he contributed to make that general fall into the snare, which was his overthrow, without thinking of any evil consequence.

Ver. 15. *And her maid went and laid soft skins on the ground for her over against Holofernes. . . . that she might sit and eat upon them.* Εἰς τὸ ἰσθίειν κατακλινομένη ἐν' αὐτῶν. It appears from hence, that Judith did not eat at the same table with Holofernes, but apart by herself, and on her own meats; not sitting, as our version has it, but recumbent, *κατακλιμένη*, on soft skins spread on the ground, a custom among the ancients, which Homer mentions, II. i. and Strabo, lib. iii. The translator of the LXX. in our Polyglot, has, *Ut manducaret accumbens super eas, et ingressa recubuit Judith.* Junius renders in like manner. The Jews' ancient posture at table was sitting. Saul, when he was king, sat upon his seat by the wall (1 Sam. xx. 24). And they continued the posture of sitting, for the most part, in the reign of Solomon (Prov. xxiii. 1). At the feast of Ahasuerus, the princes lay on magnificent beds (Esther i.) as they did also at the banquet Esther made for the king and Haman (ch vii.), which, though it relates to the Persians, yet shows the antiquity of this custom of lying at meals in the east; and after the Jews had acquaintance and dealings with the Babylonians, Persians, and Syrians, little or no mention is made of sitting at meals. The posture of lying at them sprang first from luxury and effeminacy, and as such it is mentioned by the prophets (Amos vi. 4. 7. Ezek. xxiii. 41), but after the captivity it became more general. In the gospel-times, beds to lie on at their meals were common; our Saviour was on one of them when Mary Magdalen anointed his feet, and also when he ate the last supper with his disciples.

Ver. 18. *I will drink, now, my lord, because my life is magnified in me this day more than all the days since I was born.* The glory of which Judith speaks, was that springing from the hopes of victory which she entertained over Holofernes, the person who aimed to triumph over her chastity; a conquest, not of her eyes, but the effect of her courage; a satisfaction not arising from love, but hatred. For a woman so religious, so attached to the love of her country, and of the sanctuary in particular, was, we may be assured, averse to the addresses of this alien and barbarian, and very far from regarding it as an honour to serve and please him, whose design was, as she mentions in her prayer, to defile the sanctuary, and to pollute the tabernacle, where the great and glorious Name rested, and to cast down the horn of the altar (ix. 8). She could never have any thoughts or inclination to respect and honour one so wicked, whom with such

earnestness she implored God to give her grace to despise, and strength to subdue. As she had anticipated victory in her mind, and reflected on it as a glorious instance of the power of God, that the wicked and proud Assyrian should fall merely by the hand of a woman, she had reason to regard that day, when she should cut off the head of the grand adversary of her country, as the most glorious in her whole life.

Ver. 10. *And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.* I cannot better illustrate this than by St. Ambrose's reflection upon it:—*Temperantia virtus est feminarum. Inebriatis vino viris, et somno sepultis, abstulit vidua gladium, exercitū manū, bellatoris abscedit caput, per medias hostium acies inemerata processit. Advertitis igitur quantum mulieribus nocere possit ebrietas, quando viros vina sic solvunt, ut vincantur à leemius? Esto igitur vidua temperans; casta primum à vino, et casta possit esse ad adulterum. Nequaquam à ille tentabit, si vina non tentent. Nam si Judith bibisset, dormisset cum adultero. Sed quia non bibit, haud difficile ebrios exercitus unius sobrietas et vincere potuit, et eludere (De Viduis).*

CHAP. XIII.

Ver. 1, 2. *Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, . . . And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine.* Coverdale's rendering here seems preferable, as it sets this interview in a much stronger light;—"Now when it was late in the night his servants made haste every man to his lodging, and Bagoas shut the chamber-door, and went his way, for they were all overladen with wine: so was Judith alone in the chamber. As for Holofernes, he lay upon the bed all drunken, and of very drunkenness fell asleep." Here are many particulars very observable.—1. That the tents of the great generals in the east were very spacious, having several apartments, and for their grandeur and magnificence not unlike palaces. 2. It is probable that lamps were burning all night in Holofernes' chamber, without which Judith could not have seen to have managed and conducted her enterprise. 3. When it is here said that Bagoas shut the doors of his tent without, it must be understood with this reserve, that Judith had liberty to go out; for, to prevent suspicion, she had the cunning and precaution to acquaint Bagoas beforehand with her intention of going forth that very night as on the preceding ones. 4. Judith's servant is ordered to wait without, not at the door of Holofernes' tent, as some expositors would have it, that she might be ready at call, and to give any notice or assistance that was necessary, but at that of her own bedchamber, which carried less suspicion with it. Nor does it appear that she had acquainted her waiting-woman with the great design in hand; it seems more probable, from her not communicating it to the elders of Bethulia, when she set out on this enterprise, that she kept it an impenetrable secret, wholly in her own breast, for fear of any discovery or miscarriage. The foregoing circumstances suggest this useful reflection, That the wisdom of God often makes even the vices and irregularities of men to serve, in a surprising manner, to the execution of his own great purposes. Judith would never have been able to have cut off Holofernes' head, if she had not been alone with him in his tent, and, even when alone, could not have accomplished so desperate a design, if an excess of wine had not quite stoptified and laid asleep Holofernes and his officers, so as not to be capable of mistrusting anything, much less to hinder what she was about to effect. One sees also by the event, how brutal lust and pure love were differently rewarded: Judith, inflamed with the love of her country and its afflicted people, is transported beyond herself at the thoughts she had conceived of their deliverance, and with great presence of mind, and undauntedness of spirit, happily accomplishes it. Holofernes, on the other hand, whose intentions were base and dishonourable, intoxicated with wine, falls a sacrifice to his lusts, a victim to that heroine whom he meant to abuse.

Ver. 4. *Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.* Judith shows, by this prayer, directed to the God of all power, that it was not upon herself, or her own management or force that she depended for success, but on the all-powerful hand of God, from whom she expected that assistance which she stood so much in need of at this time. Her prayer seems conceived in this or the like manner:—"I know and experience, O Lord, that in myself I am

nothing but weakness, and incapable to execute what I have undertaken; I therefore now, in thy presence, disclaim all pretence to the merit or glory of an action, which is far above me to achieve; but I believe, at the same time, and have a firm faith and assurance, that what I cannot do by myself, thou wilt do in and by me, and make thy power the more known and conspicuous, as the instrument thou art pleased to employ is proportionably weak and insufficient." Judith prayed thus, it is said "in her heart," not that she had any fear or apprehension of being overheard by a vocal prayer, as Holofernes was so insensible and stupefied by his excessive debauch; but the expression denotes, that God, being a spirit, hears not the articulate sound of the voice, though it be said figuratively to "enter into his ears." but has a particular regard to the language and motion of the heart.

Ver. 6. *Then she came to the pillar of the bed, which was at Holofernes' head, and took down his faction from thence.* [Ἠρσθη θούρα τῷ κεφάλῳ τῆς κλίνης . . . κατέβηκε τὴν ἀκονίαν αὐτοῦ ἀπ' αὐτοῦ.] It is very probable that τὸ κίονι is the true reading here, as κίον properly signifies a pillar. The *acinaces* was a short Persian dagger, according to Curtius, Herodotus, lib. vii. Horace, Cam. lib. i. manageable by a woman's hand. Hence likewise some have concluded Holofernes to have been a Persian. It may be asked, whether Judith had any instruments of death with her, as poison or dagger, &c.; for it may seem probable, as she went with a settled resolution to kill Holofernes, she was prepared accordingly. To this it may be sufficient to answer, that she depended upon finding something for her purpose in the Assyrian general's tent, a magazine usually of warlike weapons: or she assured herself, that his own sword at least would be ready at hand to complete her vengeance; in like manner as David, when unarmed in comparison, he went forth to engage the champion of the Philistinea, made use of the uncircumcised giant's own sword to cut off his head; or, like Jael, she might hope to dispatch him, perhaps, with a nail of the tent; and that, as Sisera's, she might smite off his head, "when she had pierced and stricken through his temples" (Judg. v. 26).

Ver. 7, 8. *And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel this day. And she smote twice upon his neck with all her might, and she took away his head from him.* Excess of wine had made Holofernes not only sleepy and drowsy, but even insensible; by his not waking or stirring during the whole action, he seems to have lost all sense, even that of feeling, which gave Judith time, who was not able to take off his head at one blow, to strike a second, and to complete what she had begun. One shall hardly hear or read of an instance where such a rough and violent assault passed seemingly unfelt and unperceived. When Sisera was smote by Jael, the text says, "At her feet, he bowed, he fell, he lay down;" which seem to import, that at the first stroke he started and lifted up his body (his sleep, being only occasioned by fatigue and weariness), and showed some sign of life and motion, but being very much stunned, he fell down again, and by a second stroke on so sensible part (for the very manner of the expression denotes a repetition of the blow) he fell down dead. Holofernes' death was not quite so immediate, nor, from the nature of the part wounded could, the dire business be so quickly despatched; but during the whole bloody process of his decollation, no struggle appears, no groan is uttered; he lay as it were, in a continued coma, or rather slept, as it really proved, the sleep of death. Herein they both agree, that they fell ingloriously by the hand of a woman, and by a like instance of treachery. When Polyphemus lay in the like circumstances, inebriated and in a deep sleep with the copious draughts of Ulysses' generous wine, the wise chief, to whom some god, says Homer, imparted courage for the design, took the advantage of his drowsiness and stupidity, and contrived cunningly the putting out his eye, which alone occasioned such anguish in him, that, as the same poet says—

Συμφραδίων δὲ μέγ' ὠμώσεν· περὶ δ' ἄρα στήθη. (Odys. ix.)

It is observable, that Virgil, mentioning the same story of the Cyclops, adds, that the persons who were engaged in the design, first prayed to the gods to assist them in the attempt.

Nam simul, expletus dapibus, vinoque sepultus,
Cervicem inflexam posuit,—nos, magna precati
Numina, sortitique vices, una undique circum
Fundimur, et telo lumen terebramus acuto. (Æn. iii.)

The history of Judith is so far similar, that she had her re-

venge likewise upon a monster of cruelty, and prayed God to strengthen her hand for the execution of her design. With respect to the act itself, the advocates of this history justify it from the command of God, Deut. xiii. 6 and following verses. In pursuance of this law, Judith, or any other inhabitant of Bethulia, inspired with the like courage and magnanimity, might lawfully, they maintain, endeavour to counterplot the designs of any, even with the death of the person, who, in a hostile manner, should come, not only to invade their civil rights and liberties, but to extirpate their religion, and compel them by force of arms to receive an idolatrous form of worship, which neither they nor their fathers knew.

Ver. 9. *And tumbled his body down from the bed.* One, cannot well guess at the reason which induced Judith to tumble the dead body from the bed upon the ground, unless it was, that so frightful a spectacle might strike the greater terror and consternation in those that should behold it, and that the fright and dejection of spirit, communicated from one to another upon the occasion, might at length affect the Assyrian army in general for the loss of their chief, as in reality it did some time after, and occasion their sudden flight and a successful pursuit after them.

And pulled down the canopy from the pillars. The ancients, especially in warm countries, made the curtains of their beds of very fine net-work, which, coming round the whole beds, shut them in in such a manner as to have the benefit of the air without the trouble of flies, which could not get through them. Such seems to have been round the bed of Holofernes, called here *κωνοπέου*, and by the Vulgate, *conopeum*; which was a sort of veil made in the form of a fine net, which left a passage for the light, and at the same time kept out the flies. The Egyptians used this kind of net-work all round their beds, to guard against the inconvenience of certain flies or gnats, which are called *κύνωπες*. The ponds and marshes, with which Egypt abounded, bred a great number of these insects. They who translated the history of Judith into Greek, probably Alexandrian Jews, seem to speak after their country manner, when they say here, that Judith pulled down the *conopeum* of Holofernes' bed after she had cut off his head.

Ver. 11. *Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to show his power yet in Jerusalem, and his forces against the enemy.* [Καὶ κήρως κατὰ τῶν ἐχθρῶν, which would be better rendered, "And his force against the enemy," or "his enemies," as the Geneva version has it. Judith, exulting with joy for the happy success of her enterprise, is impatient till the watchmen open the gates for her admittance, that she may communicate the important news to the elders of the city, and the distressed inhabitants. It is observable that she calls to them afar off, that she redoubles her call, and dwells upon the name of her great and mighty deliverer. If we should suppose Judith, soon after her entrance, to hasten into the sanctuary of the Lord, there to return her devout thanks in fact, it would be no improbable supposition, nor disagreeable to her character, viii. 8, "that she feared God greatly." She might then say, in a higher and more exalted sense, "Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord. I will thank thee, for thou hast heard me, and art become my salvation. This is the Lord's doing, and it is marvellous in our eyes" (Ps. cxviii. 19. 21. 23).

Ver. 14. *Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel.* The Jews upon the receipt of any signal deliverance, used to repeat the one hundred and forty-seventh Psalm. Judith probably begins this, the words of which are very applicable to the occasion, particularly ver. 1—3. 5—7. 10—14.

Ver. 15. *The Lord hath smitten him by the hand of a woman.* As Judith perceived within herself a sort of inspired courage upon the occasion, less than which would not have conducted her through such a desperate and hazardous undertaking, she represents the victory gained over Holofernes as the act of God, and accordingly calls upon the elders of the city, in the most earnest and importunate manner, to praise God for his mercy (ver. 14). One cannot but observe here the great humility of Judith; she doth not say, "I have smitten him," to take the honour of such an enterprise to herself solely, but attributes all the success of the action to God, who had wrought so great salvation for Israel by her hand. Not unlike that devout and humble acknowledgement of St. Paul, "Yet not I, but the grace of God that was with me" (1 Cor. xv. 10). St. Ambrose, among other instances of the merit of this

heroine, mentions particularly her strong confidence in God, and that it was the highest commendation of her virtue to be favoured with the assistance of God, and to experience his loving-kindness and protection, *Quanta honestatis auctoritas, ut Deum adiutorem præsumerit, quanta gratia ut inveniret* (De Offic. lib. iii.).

Ver. 16. *As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.*] i. e. Though he was captivated with my person, and intended the ruin of my virtue, yet hath he not effected his vile purpose; I am free from the sin of impurity and uncleanness. But as it might seem very difficult, and almost impossible, that a single defenceless woman should keep her chastity, unattacked and inviolate, in the midst of an army of lawless barbarians, and even alone, under the covert of night, in the tent of so powerful a ravisher, she calls upon God to attest her spotless innocence; that God who had accompanied her in the way, and brought her back in triumph and safety. Primus triumphus (says St. Ambrose) ejus fuit quod integrum pudorem de tabernaculo hostis revexit; secundus, quod femina de vino reportavit victoriam. Non expavit mortis periculum sed nec pudoris quod est gravius bonis feminis. Non unius ietum carnificis sed nec totius exercitû tela trepidavit. Stetit inter cuneos bellatorum femina, inter victriæ arma secura mortis. Quantum ad molem spectat periculi, moritura processit, quantum ad fidem, dimicatura (De Offic. lib. iii. cap. 13), i. e. Her first triumph was, that she preserved her chastity unspotted, even in the tent of the enemy; the second, that she prevailed over the temptation and power of wine. She feared not the loss of life, nor even that of her modesty, which is of more value in the esteem of grave and discreet women. So far was she from being afraid of mischief from one ruffian, that she regarded not the power of his whole army: one single woman stood regardless of fear amidst the crowded ranks of soldiers flushed with victory. If we consider the greatness of the danger, she went in peril of her life; if her faith and confidence in God, she was resolute and determined at the expense of it to contend for victory.

Ver. 19. *For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.*] i. e. As long as mention shall be made of God's omnipotence, so long and often shall they instance in that single act, the deliverance of his people by one single woman, effected through the mighty prevalence of her faith. Or thus—Judith's religious confidence shall in future times be honourably mentioned, as an instance, how God, for the bringing about his secret purposes, avails himself of the weakest instrument which is strong in faith.

Ver. 20. *And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God.*] The Vulgate has, Sed subvenisti ruinæ ante conspectum Dei nostri. What Ozias here says to Judith, gives one a high idea of her who wrought this deliverance at this time. It seems, say Messieurs of Port-Royal, commenting on this rendering, as if God was angry with his people, and was upon the point of delivering them up to the fury of the Assyrians, when Judith, urged by a secret impulse, and herein not unlike Moses, presents herself before his throne, and interposes between him and the people of Israel, to disarm his fury, and hinder the ruin of her nation. She interposes with him in their behalf, not by urging any merit of theirs, but by her watchings, fastings, and other religious austerities; by her continual prayer, holy confidence and faith, and above all her profound humility, which rendered her a worthy advocate to apply to, and prevail with God to take pity on his people. St. Ambrose sets the reasons in a strong light, which induced Judith to engage in an enterprise so hazardous; Honestatis fuit, prohibere ne populus Dei profanis se dederet, ne ritus patrios et sacramenta proderet, ne sacras virgines, viduas graves, pudicas matronas barbaricæ subjecerit impunitati; ne obsidionem deditione solveret. Honestatis fuit, se malle pro omnibus periclitari, ut omnes eximeret periculo (lib. iii. Offic.).

CHAP. XIV.

Ver. 1. *Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.*] This was done to discourage and cast a dread upon the Assyrians from so ghastly a sight. Judas Maccabeus did the like by Nicanor's head; he hung it upon the tower, "an evident and manifest sign," says the text, "unto all, of the

help of the Lord," 2 Macc. xv. 35. Livy mentions, that when Asdrubal was slain, his head was flung into his brother Hannibal's tent that the sight of it might cast a damp upon that general and his soldiers. In like manner, when the Philistines saw the head of their champion Goliath in David's hand, they fled and were overtaken with great slaughter (1 Sam. xvii. 51).

Ver. 2, 3. *And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though you would go down into the field toward the watch of the Assyrians: but go not down. Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him; then fear shall fall upon them, and they shall flee before your face.*] This was a well-concerted scheme, and a politic contrivance; she advises not, that the Hebrews should go down, and fall on the sudden on the Assyrians, who would be sure to repulse and overcome them, being much stronger and far superior in number; but her counsel is, not to come in reality to blows, but only to make a feint of so doing, and by a false attack to alarm and put their army in motion, and oblige them to run to Holofernes' tent to receive his orders, who, upon seeing their general lie dead, and his mangled carcase upon the ground, would be thrown into a panic and confusion, and before they should have time, or be able to recover themselves from the consternation, the Israelites with all their force should attack them, and they would flee with great precipitation and disorder. St. Ambrose admires Judith for this stratagem, and extols her reach of thought above her magnanimity, *Nec dextera tantum hoc opus, sed majora tropæa sapientia.* Nam manû solum Holofernem vicit, consilio autem omnem hostium vicit exercitum. Suspense enim Holofernis capite, quod virorum non potuit excogitari consilio, suorum erexit animos, hostium fregit, suos pudore excitans, quosque terrore percollens, coque cæsi sunt et fugati (lib. vi. de Viduis); i. e. The victory which Judith gained was not so much an instance of her courage as of her wisdom. By her hand she triumphed over Holofernes only, but by her counsel over the whole army of the Assyrians, by hanging up Holofernes' head; by an expedient, which not even the elders of the city thought of, she as much exalted the spirits of the besieged as she depressed those of the enemy. By the sight of this trophy she shamed her own people into courage, as she cast a dread and horror upon the besiegers by so shocking a spectacle: and her stratagem had the desired effect; for, through the power of it, they fled, and were cut to pieces.

Ver. 5. *But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.*] The Vulgate places this almost at the end of the last chapter. One is surprised to find, since it is said, xiii. 13, that all, both small and great, ran together to meet Judith at her return, and Achior still continued in Ozias' house a stranger to it, and came not among the rest to congratulate her arrival, till he was sent for; as he seems equally interested and concerned to know this important news, it does not appear what should detain him at a time when all others hastened where Judith was. It is probable that Achior had not yet his entire liberty, and that he was in some sort watched, till they saw the success of Judith's expedition; or perhaps, as her return was in the night, Achior might be asleep, and not instantly informed of it. Whatever was the cause, it was highly reasonable to acquaint him with it, to free him from inquietude and fear, whom the proud Holofernes threatened to kill, when he took Bethulia, because he had so much extolled the almighty power of the God of Israel. And therefore Judith was kind in remembering him, and insisting, that before they went forth out of the city, they should fetch Achior to her, that she might give him the pleasure to hear that the tyrant who threatened his life was through her means now no more. Particular favour also might be shown to Achior, because he differed so much in temper and behaviour from the rest of his countrymen; for it was true of the Ammonites, as well as of the Moabites and Edomites, that though they were related in blood to the Jews, yet they bore a constant hatred towards them, which they took all opportunities to show, when the Jews were under any distress; and therefore Achior's interesting himself in their behalf, in the time of their distress, at the peril of his own life, was the more remarkable, and on that account he claimed the more notice and favour.

Ver. 6. *Then they called Achior out of the house of*

Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.] The sight of the severed and bleeding head of him who had threatened his life, the surprise of an event so great and unexpected, and the joy to see himself thus delivered in an instant from the cruel death which awaited him, if Bethulia had been taken, these meeting together, occasioned within him such a disorder and confusion of spirits, as quite to overset him. "So pious souls are affected," say Messieurs of Port-Royal, who often allegorize part of this history. "from considering, that Jesus Christ, the seed of the woman, has bruised the serpent's head, has delivered them from the wrath to come, and wrought for them so wonderful a salvation. The thoughts of their deliverance fill them with holy raptures; like St. Paul, they are, as it were, in an ecstasy, caught up into the third heaven, and can scarce tell whether they are in or out of the body" (Com. in loc.).

Ver. 10. *And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.*] i. e. He became a Jew, and his descendants continued so; for being circumcised and becoming a Jew, were synonymous terms. Thus what our translators render, Esth. viii. 17, "Many of the people of the land became Jews," according to the LXX, is, πολλοὶ τῶν Ἰβνῶν περιετράνθη, καὶ Ἰουδαῖοι, were circumcised, and conformed to the Jewish rites and customs. It should seem from the text, as if Achior circumcised himself, and at that instant; but it is more probable, that this was done by the proper minister of circumcision, and not till after the victory was gained over the Assyrians. It also seems to intimate, at least according to the rendering of the Vulgate, and I think it is likewise countenanced by the Greek, that Achior was induced to "believe in God greatly," from seeing and admiring this instance of his power; but does not the zealous manner in which he delivered himself before Holofernes and his chief officers (ch. v.), and his noble declaration of the greatness and majesty of God, his strict justice and impartial goodness in all his dealings with his people, give us reason to think, that he believed in God long before? The truth is, Achior hitherto regarded the God of the Jews as a local deity only; as the God or protector of one particular people; he doubted not of his power, and the miracles which he had done for his people Israel, but he still continued, according to the custom and mode of his nation, a worshipper of Moloch, or Milcom, and an observer of his abominable and superstitious rites. The elders of Bethulia, when they received him into the city, probably instructed him better, and gave him the choice of being either a proselyte of the gate, or a proselyte of justice. Upon seeing this farther evidence of God's power in behalf of his chosen, exerted by Judith's hand, and the proud leader of the Assyrians, for his blasphemy and contemptuous defiance, so exemplarily punished by him, he received circumcision, the initiatory rite into the true religion, and proved the sincerity of his inward belief, by outwardly submitting to this ceremony. But still, as an Ammonite, he was not entitled to any of the privileges usually allowed to a proselyte of justice, which makes his faith the more conspicuous and remarkable, as he was now joined to a people despised, and embraced a religion where he could not expect or hope for, either for himself or his descendants, any temporal advantages, belonging to the Jewish people. And hence we may satisfy an objection which naturally offers itself from this place, viz. how Achior, being an Ammonite, could be joined unto the house of Israel, since the law expressly says, Deut. xxiii. 3, that "no Ammonite or Moabite shall enter the congregation of the Lord for ever, even to the tenth generation." But this prohibition is not to be understood strictly and literally, since it is agreed on all hands, that neither a Moabite, nor Ammonite, nor even a Canaanite, were hereby incapable of becoming converts or proselytes to Judaism, and entering thereby into the congregation of the Lord: the intention of this negative precept was only to hinder such from ever partaking of the Jewish privileges, prerogatives, dignities, places, preferments or other temporal emoluments; and it does not appear from the story, that Achior was so fully received among the Jews, as to be admitted to partake of any, or all of the privileges and advantages of that people: though Aquinas and some others have maintained, that the rigour of this law was dispensed with in favour of Achior, on account of his signal profession and acknowledgment of God's power and providence before Holofernes. The like difficulty has been started with respect to Ruth, who being a Moabitish woman, and married to Boaz, became a Jewess. But here the case is still clearer,

as that law in Deuteronomy affected not women, who might from any nation be admitted proselytes, and by reason of their sex were incapacitated from aspiring to or enjoying any dignities, prerogatives, or emoluments.

Ver. 13. *Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.*] The appellation of slaves is disgraceful; but the Vulgate speaks of them as contemptibly when it renders, *gressi mures de cavernis suis, nisi sunt provocare nos ad prælium.* And probably it spake of them as such, from the fastnesses in which they secured themselves, and as appearing very diminutive on the top of so high a mountain to those in the plain.

Ver. 14. *For he thought that he had slept with Judith.*] This is expressed with great decency, though an impure sense is intended: ἕσιος is often used for *concubitus* by the Hellenist Jews and other writers (see Wisd. iv. 6. vii. 2, with the notes on those passages). Terentius Christianus renders it not improperly, *Nunc imperator noster in amore est totus.*

Ver. 15. *But because none answered, he opened it, and went into the bedchamber.*] By the description of Holofernes' tent it seems rather to be a pavilion, which was generally built with long palisades made of fir, the top of it covered with reeds, and the inside divided into several apartments, as this is described to be. Thus Achilles, in Homer, had his αὐλή μεγάλη, or great hall, and behind it were lodging-rooms. So again, Il. ix. Phoenix has a bed prepared for him in one apartment, Patroclus has another for himself and his captive Iphis, and Achilles had a third for himself and his mistress Diomeda. Such fixed tents were not used in common marches, but only during the time of sieges, when their long stay in one place made it necessary to build such tents. At other times they lay in the open air, their spears standing upright to be ready upon any alarm, and generally with the hides of beasts spread on the ground instead of a bed.

Ver. 18. *These slaves have dealt treacherously;*] Ἰθεήκαον οὐδὲδοι. This expression seems to be a kind of stated form, the form of a cry animating sedition. Luke that I Sam. xiii. 3, which the LXX it is observable, render by the expression here used, ἠθεήκαον οὐδὲδοι, though our version in that place renders it, "Let the Hebrews hear"—a form likewise in use among the Jews to bespeak attention.

One woman of the Hebrews hath wrought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head.] To overcome the captain or general of the hostile host personally, and by one's own hand, was the highest point of military glory, and such as no more than three of their heroes had ever gained from the foundation of the Jewish commonwealth. In this action of Judith's personal prowess and great bodily strength, which are made essential ingredients to complete the character of a great hero, were supplied and compensated by fineness of stratagem, artifice well conducted, and a resolution not to be shaken. And the renown arising from this action was the greater, as being done by the hands of a woman, and therefore reflected the more disgrace upon the house of king Nabuchodonosor. And well may she be said to have saved her country, and destroyed its enemies; because to vanquish the general himself, whose presence and bravery were the support of his troops, was in effect to dismay and to defeat his forces, as experience proved.

CHAP. XV.

Ver. 2. *And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country.*] One can hardly look upon the fright which seized the Assyrians as merely natural; for allowing it possible, that an army may on the report of the sudden death of its general be affected with great surprise and consternation, and that it may be increased by the reflection on the manner of it, and especially by the discouraging sight of his head hung out to public view, yet, as there are always experienced commanders ready to supply the place of the deceased chief, and as they knew the condition of the besieged to be so desperate, for want of water, as to be obliged to surrender within a very few days, one would think, that such an accident happening to one man, though a principal person indeed, could not have affected the whole host in such a manner, as not only to break up the siege ingloriously, but to flee with the utmost precipitation. And it is yet more unaccountable to see so formidable an army pursued and cut to pieces by a people furnished and weakened for want of necessaries, whom just before

they looked upon with the utmost contempt. It is therefore not improbable, supposing the truth of this history, that God cast upon them a supernatural panic, as he once confounded with a sudden fear the host of the Syrians (2 Kings vii. 6); and that to humble their pride and presumption, he took from them the spirit both of counsel and of courage, for they seem not to have deliberated what to do, or what course to take, but, like sheep scattered and dispersed, they fled before the Hebrews.

Ver. 5. *Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: &c.]* This overthrow of the Assyrian host may seem the more probable, as they fled without order, in different and unknown ways, and through an enemy's country, who having notice of what had happened, lay in wait for their coming, and slew such as fell into their hands. The event reminds one of Gideon's success in slaying a hundred thousand of the Midianites by so small a company as three hundred only: and the description in the book of Judges, vii. 21—25, of their flight, the pursuit, the despatching messengers throughout all mount Ephraim to intercept them, and their final overthrow in consequence of it, very much resembles the account here. Messieurs of Port-Royal have a fine and pertinent reflection upon this defeat of the Assyrians: "Let none presumptuously assure himself of success, on account of the number of his forces, when he considers that the proud Holofernes, who had the vanity to tell Achior that he knew no other God but Nabuchodonosor, and that he would destroy all the Jews as one man, fell himself by the hands of a woman and his great and very numerous army itself fled like one man before the face of those very Jews whom he so cruelly threatened. Nor let the meanest at any time be discouraged, or fall into despair, at the sight of insulting enemies, how formidable sееver they may appear, when he reflects upon the unexpected and miraculous deliverance which the weak hand of Judith, strengthened by the all-powerful one of God, procured for the children of her people." (Com. in loc.).

Ver. 8. *Then Joacina the high priest, and the ancients of the children of Israel that dwell in Jerusalem, came to behold the good things that God had showed to Israel.]* Our version here with the Vulgate, follows the Roman edition, which has, τοῦ Σεβασταίου τὰ ἀγαθὰ. The Complut. Ald. and some others have, τοῦ Σεπασταίου τὰ ἀγαθὰ. Grotius prefers the latter; and his exposition of the place is, that the ancients of Jerusalem came to be certified of the truth of the good news: but were they not before assured of this by messengers despatched thither on purpose, or by the men that told them what things were done in the camp of their enemies, ver. 5? Nor is the sense of the Geneva version, which follows the same reading, sufficiently clear; viz. that the ancients of the children of Israel that dwell in Jerusalem came to confirm the benefits that God had showed to Israel. The meaning seems rather to be, and the passage would thereby be more intelligible, that the ancients of the people, or judges at Jerusalem (for the Sanhedrin, of which some expound it, possibly might not be in being at this time, as its institution is generally thought to be after the return from the captivity), sent a solemn deputation of the principal persons in authority, to compliment Judith upon the success of an enterprise so wonderful, to testify in her presence the grateful sense which they had of the extraordinary service done to Israel, and to Jerusalem in particular, by destroying the common enemy, and putting the Assyrian army to flight; and their public acknowledgment of God's loving-kindness and mercy to their whole nation, and to improve withal the advantage gained by Judith, and settle upon a sure and lasting foundation the quiet and safety she had procured for them. And from the account in the last verse of this history, "that there was none that made Israel any more afraid in the days of Judith, nor a long time after," it appears, that they fixed the public repose upon a firm basis.

Ver. 10. *Blessed be thou of the Almighty Lord for evermore.]* In like manner Deborah the prophetess called Jael "blessed among women," for the like fact committed on Sisera, Judg. v. 24.

Ver. 11. *And the people spoiled the camp the space of thirty days:]* The Syrac has only three days instead of thirty, as the Greek and Vulgate have it. It may be alleged in defence of this reading, that the camp of the Assyrians was doubtless very large, of great circuit and extent, detachments of it being differently distributed on the mountains, or distant parts of the plain, for the greater convenience of subsisting so great an army, and therefore must require no little time to go through and plunder it. The camp itself indeed might be plundered in less time than a month, but it may be supposed that the people continued

for the whole thirty days to ransack, and constantly to find some things which escaped former searchers; it is probable the first that went out in quest of the spoil did it in a hurry and with precipitation. On such occasions, where variety offers, people are wont to take only what strikes them most, and to leave many things, which afterward are gathered with more exactness and care when the plenty is not so great and the hurry not so pressing. Or the meaning perhaps may be, that a whole month passed before a division and distribution was made of the whole spoil; it might take up the greater part of that time before all the plunder could be brought into Bethulia, to be faithfully and equally distributed among the people, according to the rules of war, and prescription of the law, mentioned Numb. xxxi. 27. 1 Sam. xxx. 21, 25.

And they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff:] The Syrac has, Tabernaculum et lectum ejus, jumenta, et universum instrumentum ejus. In dividing the spoils taken from an enemy, the person who chiefly conducted the enterprise had always a more particular and larger share. Some rich present was also set apart to the Lord, and consecrated in his temple (see xvi. 19). What remained was usually divided among the soldiers, as well those that guarded the camp as those that were actually in battle. Judas Maccabeus gave a portion to the maimed, the widows, and orphans, of the spoils taken from Nicanor, and the residue was divided (2 Macc. viii. 28).

Ver. 12. *And she took branches in her hand, and gave also to the women that were with her.]* ὄβριον. The thyrsus was a sort of spear twisted about with ivy, used in the mysteries and triumphs of Bacchus. It is probable the Jews borrowed this, as they did many other customs, from the heathens, and applied it to their feasts of tabernacles and other solemn occasions. Boughs were made use of by both of them to adorn and set off the pomp of their solemn processions, and as public ensigns of triumph. When Judas Maccabeus had cleansed the temple from the pollutions which Antiochus Epiphanes brought into it, all the people, to do him honour, and to express their own joy, carried branches or boughs in procession (1 Macc. x. 7), and "sang psalms unto him that had given them good success in cleansing the holy place."

Ver. 13. *And they put a garland of olive upon her and her maid that was with her.]* Crowns, and particularly those made of olive twigs, were very rare, especially for women. This is the only instance one meets with, says Calmet, among the Hebrews; but nothing was more proper to grace Judith's triumph than such a crown. The olive was a tree in much esteem among the ancients, and its boughs used on certain festival occasions; it was also made by them an emblem of peace, and as such now very pertinently applied to distinguish and adorn her who was the happy procurer of it. Pliny mentions the honour paid to it by the Romans, Oleæ honorem Romanæ majestatis magnum tribuit, turmas equitum Idibus Julii ex cis coronando, item minoribus triumphis ovantes (lib. xv. cap 4). And among the Greeks, the reward of the conquerors at certain games was a crown made of olive (Alex. ab. Alex. Gen. Dier. lib. v. cap. 8).

CHAP. XVI.

Ver. 1. *All the people sang after her.]* The way of singing alternately, or for the people to join in the chorus, and sing the ἀκρολεβητια, or ends of the verses which the psalter began, was a very common and ancient practice; see Exod. xv. 21, where, after the children of Israel had passed the Red sea, Moses and the men sang a song unto the Lord, and Miriam the prophetess, with all the women, joined in the chorus (Exod. xv. 20, 21). So, after David's victory over Goliath, the general chorus of the women was this, "Saul has slain his thousands, and David his ten thousands" (1 Sam. xviii. 6, 7). And in the ceremonies used on the passage of the ark from one place to another, the chorus is generally thought to have been, "For his mercy endureth for ever" (Ps. cxxxvi.). Calmet thinks this song of thanksgiving was composed extempore by Judith, animated and inspired by the Spirit of God; and that the people replied in the measure she began, and joined together in the chorus. Others are of opinion that this was sung publicly in the temple at Jerusalem, when Judith went thither to offer the trophies of her victory to the Lord, carrying with her the head of Holofernes in triumph.

Ver. 3. *For God breaketh the battles:]* Judith in her prayer to God, ch. ix. "to throw down the strength of the Assyrians by his power, and bring down by his wrath the

forces of them that were exalted with horse and man, who gloried in the strength of their footmen, and trusted in shield and spear, and bow, and sling," uses this very expression, "Thou art the Lord that breakest the battles, the Lord is thy name." And very properly does she here, when her prayer was answered, and she had obtained her request, repeat it, and expatiate, with great pleasure and thankfulness upon his almighty power and mercy, showed to her "amongst the camps, in the midst of the people, who threatened to destroy their borders." The Jews, to exalt the almighty power and majesty of their God, sometimes describe him as going forth like a mighty man of war, armed with a sword to take vengeance of his enemies; sometimes as the God of the armies of Israel in particular, and sometimes as the Lord of hosts in general. The Vulgate furnishes us with a new and not improper sense of the remainder of the verse, *Qui posuit castra sua in medio populi sui, ut eriperet nos de manu omnium inimicorum*; i. e. his ministering spirits watched over the Israelites, and procured their deliverance, by striking a panic into the hearts of the Assyrians, and occasioning their flight.

Ver. 4. *Assur came out of the mountains from the north.*] Though Assyria and the other provinces beyond Euphrates were not directly north of Judea, the prophets notwithstanding usually describe them by the north (see Isa. xiv. 13. 31. xli. 25. Jer. i. 13—15. iii. 12—18. Ezek. i. 4. viii. 3, &c.). It seems to be, because the people beyond Euphrates came into Judea by the defiles of the mountains of Libanus and Hermon, which are north of Judea: the way through Arabia Deserta, which was the direct and shortest way, was impassable for an army, as having neither water, nor wood, nor forage of any sort, nor any villages.

He came with ten thousands of his army, the multitude whereof stopped the torrents.] The Jews often confound the torrents with the valleys through which they pass, the same word *נָחַל*, with them signifying both; and so the sense here may be, that the Assyrian army covered all the valleys. The Greek seems to imply, that they maliciously stopped up and spoiled all the springs, wherever they came, that the inhabitants and their cattle might perish with thirst. Or the meaning may rather be, that through the great number of their forces, they had drained and exhausted all the torrents, as Sennacherib boasted, that he had "dried up all the rivers of besieged places" (2 Kings xix. 24). The like is mentioned of Xerxes' army, *Juven. Sat. x. Herod. lib. vii. cap. 108, 109.*

Ver. 6. *The Almighty Lord hath disappointed them by the hand of a woman.*] He who had defied the God of Israel, and had threatened to destroy his people as one man, ignominiously falls by the hand of a woman. In the like disgraceful manner, Sisera, who was determined to destroy the children of Israel utterly, was given up into the hands of a woman, who slew him with a nail and the workman's hammer (*Judg. iv. 21*). Dying by the hand of a woman was reckoned so ignominious, that Abimelech, being wounded by the hand of a woman, desired his armour-bearer to save his honour and thrust him through with his sword, "lest it might be said, that a woman had slain him" (*Judg. ix. 54*).

Ver. 7. *Neither did the sons of the Titans smite him, . . .*] Some have formed an objection from this term as taken from the heathen poets; but have not some of the inspired writers borrowed words and even sentences from the poets, especially St. Paul and St. James? And why is this word more to be condemned than the name giant, which is as poetical as that of Titan? for giants are supposed to be so called, *quasi γηγενῆς*, or earth-born, according to poetical fiction: it seems to be used here only to vary the expression. The LXX. and Vulgate have taken the same liberty, and particularly in the book of Job, by inserting the names of the Pleiades, Hyades, Orion, Arcturus, Amalthea, &c. (see note on *Wisd. xix. 21*). All, I think, that can with reason be inferred from the use of this term is, that the author of this history, or whoever the translator of it, had read the Greek poets. By Titans are here meant the Rephaim, giants, often mentioned in scripture.

Ver. 9. *Her sandals ravished his eyes.*] By the shape and size of these, the beauty of the feet was discovered: these shoes or sandals were anciently wont to be set off, or adorned with jewels, as we learn from many authors (see *Isa. iii. 18*), and were richer and neater than men's. The rabbins say, that the Israelites of condition appeared in the temple on solemn days with crimson shoes; Virgil describes Venus in the dress of a Phœnician damsel, with buskins of purple. The bride's sandals, *Cant. vii. 1*, were probably of this colour. "How beautiful are thy feet with shoes, O prince's daughter!" Their shoes did not hide their feet as ours do, but were like the Phœnician buskins,

which discovered the foot and part of the leg, the whiteness whereof was set off by the lustre of the purple. Judith, in all probability, had a pair of these buskins on when she appeared before Holofernes.

Her beauty took his mind prisoner, . . .] Nothing can be more poetical than this, or express the power of beauty stronger; see *Eccles. ix. 8. 1 Esdr. iv. 26, 27*, where the words, *πολλοὶ ἀπαυθίσθησαν ταῖς ὕψους ἐλασίου διὰ τὴν γυναικας, καὶ ὁσδοὶ ἐγίνοντο ἐν αὐτοῖς*, sufficiently confirm this passage.

Ver. 10. *The Persians quaked at her boldness, and the Medes were daunted at her hardness.*] Possibly the Medes and the Persians were at this time subjects to the king of Assyria, and made up part of his army, as they did when Sennacherib besieged Jerusalem, that army consisting of several sorts of nations (*Isa. xxix. 7*). Except we should think that Nebuchadnezzar was foisted in here, and that this expedition was undertaken by Darius, or some other Persian prince (see note on *ii. 7*). Calmet thinks these two nations submitted to Nabuchodonosor after his victory over king Arphaxad, or Phraortes (*i. 13*).

Ver. 11. *Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.*] i. e. The people of Bethulia, her weak and afflicted ones, through want of water and other necessities occasioned by the siege, shouted for their deliverance; or, in a more general sense, the Israelites, threatened with ruin and destruction by this proud conqueror, triumphed upon his overthrow. But the Assyrians, as the margin rightly understands it, were astonished at a calamity so sudden, and a defeat so unexpected. The former lifted up their voices in songs and acclamations; and the latter were overthrown by those whom they had insulted for their impotency and weakness. There is a sort of contrast here which heightens the sense, and makes it preferable either to that of the Syriac or Vulgate, which understand the whole of the Assyrians.

Ver. 12. *The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of the Lord.*] i. e. Because the Lord fought for Israel. The meaning here is, that raw youths, or children in comparison, overcame these mighty men of valour, so little resistance did they make; so little, that, according to the Geneva version, they fled away from those that wounded them like so many children; or, as the Syriac has it, suffered themselves to be put to death, like timorous women, without returning a blow.

Ver. 15. *For the mountains shall be moved from their foundations.*] i. e. Such proud princes, who, like the Assyrians, trust in the multitude of their forces, shall be disappointed and overthrown. Or it may be applied to the overthrow on which this song, or *ἑνωτικόν*, was composed.

Ver. 16. *For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times.*] i. e. Is always in great favour with him. *Qui timet Dominum, magni est apud eum semper.* This sentence is very remarkable, and a strong proof of the inefficacy and unprofitableness of the ancient sacrifices as such: that God does not regard the sacrifice itself, however nice and costly, so much as the mind and holy disposition of the offerer; nothing but the fear and love of God can render men agreeable to him, or their oblations effectual in his sight.

Ver. 17. *The Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; . . .*] i. e. The Lord shall slay all the enemies of the Jewish nation, and they shall be like to so many putrefying carcasses lying slain in the field of battle, and overrun with worms and stench. They shall be a lasting monument of God's justice, like Sodom, set forth for an example of that divine vengeance, and of that eternal fire which is prepared for the ungodly (see *Mark ix. 44. Eccles. vii. 17*). An expression of the like import we meet with in *Isa. lxvi.*, where it is said of the enemies of God, that "the worm shall not die, neither shall the fire be quenched, and they shall be an abhorrence to all flesh." It seems more curious than useful to inquire, whether the fire and worms mentioned here and in scripture, as the punishment of the wicked, are really material. If by these is to be understood a wicked and polluted conscience only, with the racking reflections that always accompany it, as was the opinion of Origen, there seems but little reason for the wicked to triumph, as the stings of conscience must be a greater torment than any bodily punishment, and will be coeternal with the soul.

They shall feel them, and weep for ever.] The ancient Jews held, that the punishment of the wicked in hell should be perpetual, or without end. Josephus informs us, do

Bell. Jud. lib. ii. Antiq. lib. xviii., that the Pharisees maintained the souls of the wicked were to be punished, ἀίδιον τιμωρία, with perpetual punishment, and that there was appointed for them, εἰρημὸς αἰῶνος, a perpetual prison. Philo says, the punishment of the wicked is, ζῆν ἀποθανόντα αἰεί, to live for ever dying, and to be for ever in pain, and grief, and calamities, that never shall have an end (De Præm. et Pœn.). Instead of κλαύουρας, the common reading of the place, a learned writer would have, καθύπονοι ἐν ἀλοῦσι (see Thirlby, notes in Just. Apol.).

Ver. 18. *As soon as the people were purified, they offered their burnt-offerings.*] See note on xii. 7. Philo's testimony, with respect to the antiquity of this rite of purification, is too particular to be omitted: "Let the person," says he, "who is about to offer sacrifice, after he has washed and purified his hands, lay them upon the head of the victim" (De Vict.). The psalmist seems to allude to this custom, Ps. xxvi. 6, "I will wash mine hands in innocence, and so will I go to thine altar." The priests were more particularly and strictly obliged to this purification, when they were to attend the public service, and minister about holy things, Exod. xxx. 20, see Gen. xxxv. 2, where we read that Jacob's servants, before they performed their devotions in Beth-el, washed themselves and changed their garments. The meaning of this passage is, that the people offered sacrifice as soon as they were purified from the uncleanness which they had contracted from the slaughter of the Assyrians, and the touching their dead bodies, and carrying away their spoils.

Ver. 19. *Dedicated all the stuff . . . unto the Lord.*] The reason of this was, to acknowledge God is the giver of all victory. Almost all nations have concurred in this duty of thankfulness and gratitude after some signal success, and called, as Virgil expresses it, in prædam partemque Jovem. So the Philistines hung up the arms of Saul in the temple of Ashtaroth, and carried the ark into the temple of Dagon. The sword of Goliath, slain by David, mentioned 1 Sam. xxi. 9, to be wrapped in a cloth behind the ephod, is thought by learned men to be dedicated unto God. Thus Josephus understands it, τὴν ῥομφαίαν ἀνέθηκε τῷ θεῷ; and Sulpitius Severus, Gladium postea in templum posuit. Thus Abraham gave to Melchisedec, the priest of the most high God, as a return of gratitude to him, δεκάτην τῆς λάρας, the tenth of all the spoils (Heb. vii. 4). And the Jews sometimes offered all the spoils taken in war, 2 Sam. viii. 12, or the first fruits, 1 Sam. xv. 21, according to the rendering of the LXX., or the tenths, Heb. vii. 4, or hung up in the fore-front of the temple some more remarkable part of the spoils, as shields, &c. in token of victory, and as an instance of gratitude for it, 1 Macc. iv. 51 (see Spencer, De Leg. Heb. De Sol. Decim.).

Ver. 20. *So the people continued feasting in Jerusalem before the sanctuary for the space of three months.*] Such a fact as the killing of Holofernes, and thereby defeating the whole army of the Assyrians, and rescuing the Jews, not only from the danger of the present siege, but from such farther attacks as might have affected the very being of their state,—was it indeed true, say objectors, one might well expect that some public notice, some standing memorial, besides the temporary rejoicings here mentioned, though longer indeed than usual (being three months, according to all the versions but the Syriac, which mentions only one), should have been instituted of so auspicious an event. Public blessings of an inferior nature to this were wont to be commemorated by anniversary feasts, and that no such should be appointed in memory of this may seem scarce credible. From the foundation of the Jewish state, and the first giving of the law, scarce any deliverance happened to that people which was of greater consequence than this, if it had been truly such as is here represented, and yet we find no such annual triumph and festivities, though the occasion may seem to demand it. Some Latin editions, indeed, as particularly the Vulgate, conclude this book with the following verse, Dies autem victoriae hujus festivitatis, ab Hebræis in numero sanctorum dierum accipitur, et colitur à Judæis, ex illo tempore usque ad presentem diem. But as there is no mention of this in the Greek and other versions, nor any festival taken notice of by the Jewish writers, as instituted on this occasion, it has been judged a corrupt addition to the text. Huetius thinks this is not a sufficient reason, because in time, such a feast might be abrogated and laid aside (Dem. Evang. prop. 4). And this, Calmet says, is not improbable, as being only a human institution, and therefore it might drop by disuse or other accidents. In like manner, as the anniversary festival of Judas Maccabeus' victory over Nicanor, which in Josephus' time was celebrated with great rejoicings (Antiq.

lib. xii. cap. 17. 1 Macc. vii. 2 Macc. xv.), afterwards ceased, and it is now many ages since any notice was taken of it. The Babylonish captivity gave so violent a shock to the Jewish state, and occasioned such confusion and disorder, that it is no wonder, during so long an exile, if they forgot and dropped many of their ancient feasts and solemnities, such especially as were not of divine institution. Scaliger, indeed, mentions, (lib. vii. de Emend. Temp.) that the church of Ethiopia still observes the feast in memory of this victory, and that it is kept on the fourth of August in particular; which agrees very well with the history which places the siege in the time of harvest, and when the season was dry and hot; which shows that the feast here said to be observed, could not be that of the dedication of the temple, instituted by Judas Maccabeus, as Grotius would have it, since that was confessedly kept in the winter, John x. 22. On which place that learned writer observes, that it was instituted in memory of the purification of the temple from the pollutions of Antiochus. But if this book was composed before that time (see Præfat. in Jud.), how can the festival here mentioned possibly relate to it?

Ver. 22. *And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead.*] Judith is not more magnified for her severe fastings than she is for her widowhood of so many years, and living with one husband only for the space of so long a life. She continued in the state of widowhood, not from any imbecility of body, or for want of sollicitation, but from the magnanimity of her virtue. St. Ambrose admires and celebrates her prudent conduct on this occasion:—Nec his tamen elata successibus, cui utique gaudere et exultare licebat, viduitatis reliquit officium; sed contemptis omnibus, qui ejus nuptias ambiebant, vestem jucunditatis deposuit, viduitatis resumpsit. Nec triumphorum suorum amavit ornatus, illos existimans esse meliores, quibus vitia corporis, quam quibus hostium arma, vincunt (De Viduis.). Like that holy pattern of widows, Anna the prophetess, a widow about eighty-four years of age (Luke ii. 38), whereof she lived seven only with one husband from her virginity, and continued the rest of the time separated and retired, serving God with fastings and prayers night and day. Great things are said in the ecclesiastical writings in praise of perpetual widowhood; it is put upon a footing with, and by some preferred to, continual virginity. For as the lapsed, who remained true to the faith after their reconciliation to the church, were the more valued and esteemed as the widows indeed, who, after casting off their first faith, continued single and chaste, were counted worthy of double honour. Second marriages, anciently, were looked upon as infamous, especially in women, and, even among the heathens, esteemed faulty, and somewhat criminal; and the reason was, because it brought them under a suspicion of incontinence. Nay, some writers have carried it much farther, and made it a sort of adultery. After the same manner second marriages were condemned by the Jewish rabbins, Filii mulieris viduæ, filii scortationum sunt; i. e. the children of a woman once a widow are the children of whoredom; and even some of the fathers seem to have been of the same opinion.

Ver. 23. *And waxed old in her husband's house, being a hundred and five years old.*] Transit autem in domo viri sui annos centum quinque, Vulgate. Not that she lived so long with her husband, or even in his house, but that her life was prolonged to that term, or that she died at that age.

Ver. 24. *And the house of Israel lamented her seven days.*] See Ecclus. xxii. 12, where the son of Sirach says, "Seven days do men mourn for him that is dead:" and that this was the stated time of mourning among the Jews appears from many instances; see Gen. v. 10, where Joseph's mourning for his father is said to have been seven days. The like was observed with respect to Saul and his sons, 1 Sam. xxxi. 13. Archelans performed the accustomed solemnity of seven days' mourning for his father Herod.

And before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.] From hence it seems probable that she had no children by her husband, as she adopted those that were nearest of kin on both sides, to inherit her substance. As barrenness lay under a sort of disgrace among the Jews, her continuing without issue seems to have arose from an abhorrence of a second marriage.

Ver. 25. *And there was none that made the children of Israel any more afraid in the days of Judith, nor a long*

time after her death.] There is not a greater difficulty in all this history, than to account for so long and continued peace as is here mentioned. "For, according to the account of this writer," says Dr. Prideaux (*Connex. vol. i.*), "peace must have lasted at least eighty years. For allowing Judith to have been forty-five years old at the time of her killing Holofernes (and in an older age she cannot well be supposed to have beauty enough to charm such a man), there must be sixty years after to the time of her death. But the expression, 'a long time after,' in the text cannot imply less than twenty years, and so carries the computation still farther." Calmet endeavours to explain and settle the difficulty thus: "From the death of Holofernes, A.M. 3348, to that of Manasses, A.M. 3361, we read of no war or considerable disturbance either in Israel or Judah. Amon, who succeeded him, reigned but two years, he was slain in his own house, but no account of any war in his time. Josias lived in like manner in peace and quiet during the one-and-thirty years of his reign, to A.M. 3394." According to this reckoning there are forty-six years of continued peace. He supposes farther, as the text says nothing certain of the age of Judith at the time of this assassination, that she might be sixty-three or sixty years old, being then what we call a fine woman, and having an engaging air and person. In this case, and if this be allowed, he maintains, that from the raising of the siege of Bethulia to the death of Judith, and even some time longer, there was no war, or considerable disturbance in Israel, for the space of six-and-forty years. The following table will make his scheme clearer:—

A. M.	
3285	Birth of Judith.
3306	Manasses began to reign.
3328	He is brought prisoner to Babylon, and after some months sent back to Judea.
3347	War between Nabuchodonosor and Arphaxad.
3347	Victory of Nabuchodonosor over Arphaxad.
3348	Expedition of Holofernes.
3348	Siege of Bethulia.
3361	Death of Manasses, king of Judah.
3390	Death of Judith, aged a hundred and five years.
3394	Death of king Josiah.
3414	The last siege of Jerusalem by Nabuchodonosor.
3416	The city taken, the temple destroyed, and the people brought captive to Babylon.

APPENDIX

TO THE

COMMENTARY ON JUDITH.

THE time in which the history of Judith is to be placed, is a point the most contested and most difficult of all others to be settled, and is indeed that on which depends the solution of most of the other difficulties usually urged against this book. If one could once fix a certain epoch of the great event recorded in this history, the adversaries of it would have little to object against its truth and reality. The opinion most followed, and which is countenanced by the best chronologers is, that the date of this history ought to be placed before the last Babylonian captivity. But they are not generally agreed whether it should be placed in the reign of Zedekiah, Manasses, Amon, Josiah, or Jehoiakim. Our learned Usher fixes it particularly in the time of Manasses, or A. M. 3348 (*Per. Jul. 4058, ante Christ. 656*). And the same opinion is espoused and followed by the author of the index and tables to the quarto bible, supposed, with good reason, to be the work of the truly great and eminent Bishop Lloyd. But even those that place it under Manasses are divided among themselves; some think this event happened while that prince was prisoner at Babylon, and that the history itself countenances this notion by its silence with regard to the prince that then reigned. Others will have it to be a little after his return from thence, and ascribe his absencing from public business, partly to prudential and political views, which hindered him from declaring himself openly against the king of Assyria, and partly to a spirit of humiliation and contrition, which engaged his thoughts and pleased itself in retirement. The last reason Calmet thinks most probable; his system with

regard to the date of this history, Judith's age at the time of Holofernes' death, and the long peace that ensued upon it, as it has been more generally approved and followed, I have explicitly set down, and for more clearness added a short chronological table, at the conclusion of the Commentary, of his hypothesis. But against his scheme the following objections have been thought to lie, and to carry with them some considerable weight: 1. From his account the heroine of the story, who by her singular beauty makes such a conquest as is hardly to be paralleled in all history, was at that time at least sixty years old; rather an old woman, than one capable or likely, by the sprightliness of her charms, to captivate such a general. 2. His solution has been objected to, as inconsistent with sacred history. Judith's death happens, according to him, twenty-nine years after that of Manasses: at the end of this book it is expressly said, that "none made the children of Israel any more afraid for a long time after her death;" and yet in the thirty-third, or at most the thirty-fourth year after the death of Manasses, that is, within four or five years after her death, Josiah, king of Judah, found himself under the unfortunate necessity of opposing Pharaoh-Necho, who would force a way through his country against the king of Babylon, to whom Josiah had sworn allegiance and fidelity. In this fatal struggle Josiah fell, and with him, as Prideaux expresses it, "perished all the glory, honour, and prosperity of the Jewish nation." But these objections I shall have an opportunity to consider, and in some measure reply to, under the following hypothesis, viz. that of Montaucon, who agrees with Calmet and the learned chronologers above, in placing the siege of Bethulia in the reign of Manasses, but fixes it to the latter part of it; he supposes Judith at this time to be about forty-five, or at most fifty years old, and peace to continue to the end of the reign of Jehoiakim; and by this account there will be sixty years of tranquillity, viz. the sixteen last years of Manasses, two of Amon, thirty-one of Josiah, and eleven of Jehoiakim. In this hypothesis, the objection with respect to Judith's age is somewhat weakened, but if it be thought very rare, that a woman should preserve her beauty in such perfection to fifty, and especially to sixty years, let it be considered that it is no less surprising, that one of that sex should live to a hundred and five; and that such, whose constitution is so strong and vigorous as to live to so very long a term of life, generally wear better, and preserve their complexion and beauty longer, than other people, especially if they have had no children, nor any of the accidents or infirmities incident to teeming women, as was particularly the case of Judith. I might here add also, what the Vulgate expressly says, though I do not pay an equal regard to it with the catholics, "that God, for the more effectual deliverance of his people by her hand, added to the grace and lustre of her beauty at the time when she presented herself before Holofernes." But possibly this representation of her, with these additional advantages, may not be thought consistent with the eunuch Bagoas calling her "fair damsel," and the Greek *παρθένη* (*xii. 13*); but there is the less stress to be laid on this, as the LXX. call Ruth *νεῖς*, when she had at that time lived many, at least ten, years with her first husband, and Sarah *εὐφροσύνης*, when she was older than Judith in either of the reckonings is supposed to be here: as Abraham and David in like manner, each of them is, by the same writers, called *παῖς*, even when somewhat advanced in years. As to the next particular, viz. the long continuance of the peace in and after her time, it is observed by the same learned apologist for the truth of this history,* "that the Jews, from their coming out of Egypt, never enjoyed so long a respite and tranquillity as at this time, the whole term being little less than sixty years; the happy effect probably of the sincere penitence and contrition of Manasses, and of the great piety of Josiah. We find in Herodotus a farther reason of their long quiet, and placid state of affairs; viz. that the most powerful empires of the east were then so engaged and employed on different occasions in warlike enterprises, that they were not at liberty to molest their neighbours, which they would not have failed to have done if they had been at peace. Hence the Babylonians and Assyrians were hindered from carrying their arms into Judea; and hence too it happened, that we read of no war in the books of Kings and Chronicles after the return of Manasses from his captivity to the death of Josiah;" unless that struggle indeed is to be called a war, wherein Josiah only defended his own borders, and the war was properly and truly, according to the best historians, between the king of Egypt and the king of Assyria. Some

* Montaucon, *La Verité de l'Histoire de Judith*.

indeed perhaps will not be brought to consent, that the peace should be allowed to continue after the death of Josiah, in a reign when the Jews were tributary to the Babylonians; but as the paying tribute, though an instance of the people's weakness, does not always infer war, so the mulet imposed upon the Jews hinders not, but that all this time may pass for a time of peace and repose, especially with regard to a people so accustomed to slavery as the Jews were; and consequently the eleven years of Jehoiahim are to be included in the long term of peace here mentioned, and their national calamity to be dated from their final transmigration, when there was an end more properly of the Jewish glory and prosperity. Farther, it has been thought a strong presumption of a fiction, as we have the history of the reigns of Manasses and Josiah twice recorded in scripture, that we find not the least syllable there relating to such mighty events as are mentioned in the book of Judith: and if Josephus had believed them real, it is surprising that, were he professedly writing the history of those times, he should not take occasion to supply that omission. Josephus' absolute silence as to this whole transaction is urged as increasing the difficulty: had he believed the history to be fact, the taking notice of it was so much for the dignity and glory of his country, so proper to raise the figure of his people, which was the grand point he had in view throughout his history, that one would almost as easily believe an able historian could attempt to write the history of our king Edward III. and yet quite overlook the battle of Cressy, the most glorious and distinguished character in it. As for the books of Kings and Chronicles not mentioning this great event, it may be sufficient to reply, that the reason of this perhaps may be, that the sacred history being very concise, a particular account of all facts relating to the Jewish nation, is not to be expected. It sometimes mentions remarkable occurrences transiently, and in a few words, and sometimes altogether omits things considerable and important. This observation is particularly applicable to the books of Kings and Chronicles, which speak in general terms, and refer for actions unmentioned to books then extant, but long since lost (see 1 Kings xiv. 19. 29. 2 Kings xvi. 19. 1 Chron. xxix. 29. 2 Chron. ix. 29. xxxiii. 19). As to that part of the objection drawn from Josephus' silence, I shall not, in solution of it, urge that the writer says nothing of some other important transactions within the compass of history, as the infanticide, and the actions of Jesus Christ, and John the Baptist, these being rather repugnant to the general design of his writings, but shall set down some, I think not improbable, reasons of this silence. 1. As it was not his design to take in all occurrences that any ways related to the Jewish people, so he professes to confine himself to such things and facts as were recorded in their ancient books, i. e. the Hebrew scriptures comprised in their canon, and therefore might pass over the circumstances of this history, however known to or believed by him, as not being wrote in that language, nor admitted into the sacred code: and should it be allowed, that he has occasionally inserted in his history some circumstances and facts apocryphal and unrecorded, yet this, I conceive, proves more against the veracity of Josephus himself, and his little regard to the profession he makes of a strict attachment to the Hebrew scriptures only, than it impeaches the credit of the history of Judith. 2. Those who have read Josephus with care must have observed, that in his history of the times which precede the captivity of Babylon, he scarcely mentions any thing more of the kings of Judah, than what he finds in the books of Kings and Chronicles. And hence probably it happened, that many remarkable facts omitted in those sacred books are likewise omitted by Josephus. It is observable, that he follows these step by step, and possibly he either would not interrupt their series and order, if he knew of Judith's history, or might not certainly know in what time to place it. Which is more probable, as he seems not to have had any great knowledge of the history of the Medes, wherein several very considerable omissions are to be discovered. It is certain that the Scythians invaded Asia in the time of Manasses; that they made great devastation there; that they entered even Palestine, robbed and plundered the temple of Venus at Ascalon, and at length settled at Bethsan, a city of Judea, and from their own name called it Scythopolis. Might not one expect, in such a history as that of Josephus, some account, or mention at least, of so great and interesting events? And yet that historian wholly omits them, probably as not being taken notice of in the books of Kings and Chronicles, which are the memoirs he proceeds upon, and are his only guides and authority in the Jewish history. The same answer will in a great measure satisfy another objection, sometimes urged from Josephus,

viz. his omitting Joacim in his list of the high-priests, from the times of David to the captivity; for as he omits several of that order, even those mentioned in scripture, it is no wonder that he should omit a single name which occurs in this history. It appears then from what has been observed, that the objection founded on the silence of Josephus is but of little weight, and that the history of Judith may notwithstanding be true, though Josephus does not mention it. It may be proper here also to examine more fully another difficulty, in some measure indeed replied to in its place, founded on the words of Achiur, v. 18, &c., who, speaking of the Jews, says, "The temple of their God was cast to the ground." From hence some have inferred, that the history of Judith ought to be placed after the captivity, and that the meaning is, that the temple was entirely ruined from the foundation, and that the words "they are returned from the places of their captivity," point out their return from the captivity of Babylon. But before I proceed to the objection itself, it may be pertinent to premise, that Achiur, who speaks in this place, being a stranger, an Ammonite, too much stress ought not to be laid on his account of Jewish affairs; for possibly he might not be well informed of what passed in Judea, or related to it, and might have heard that the number of Jews returned from their captivity was much greater than it really was, as a report often exaggerates matters, and deceives persons at a distance. But there is no occasion to rest in this general answer, or to have recourse, with Bellarmine, to any supposed corruption of the text; for the Greek, *ὁ ναὸς τοῦ Θεοῦ αὐτῶν ἐγενήθη εἰς ἔδαφος*, may fairly admit of another meaning, viz. that the temple had been abused and profaned by gentiles and idolaters, who entered into it, and dealt with it as a common place; "Templum Dei ipsorum habitum est ut profanum solum," says Junius, very closely and explicitly; and some more ancient Latin copies. "Templum Dei ipsorum factum est in pavementum." For though *εἰς ἔδαφος καταβαλεῖν* in Plutarch, and *εἰς ἔδαφος καθελεῖν* in Thucydides and Josephus, may mean solo æquare, I know not of any authority to make *εἰς ἔδαφος γίνεσθαι* signify solo æquari. And even though one should find *εἰς ἔδαφος γίνεσθαι* in the sense of solo æquari, yet this passage will not admit of it here. It is manifest it speaks not here of any particular calamity that happened to the Israelites, such as the destruction of their temple, but of God's general conduct with respect to them, that so long as they were obedient, so long God filled them with blessings; but when they forsook his worship, he delivered them to their enemies to be slain, and carried captive; and even permitted his own temple to be profaned and desecrated, and in that sense trampled under foot; as happened in the time of Rehoboam, when it was spoiled and abused by Shishak, king of Egypt; in that of Amaziah, by the king of Israel, who was himself an idolater; in that of Ahaz, by Tiglath-Pileser, and by the scandalous idolatry of Manasses himself; and probably by the Assyrians, when they made him prisoner. It is not then of the actual destruction of the temple, but of its profanation on different occasions, that this passage is to be understood. This will more plainly appear to be the sense, by considering iv. 3, where it is said, "that the people were newly returned from captivity, and the temple, altar, and holy vessels, purified after their profanation." Can this possibly relate to the return from the last captivity of Babylon, when there was neither altar nor temple remaining to be purified? Or can it be expounded better than of the profanation of them by Manasses, of the captivity of him and his people, of his and their repentance, and their return in consequence of it; and of the purifying of the holy place and utensils through his care, to compensate for his former great wickedness? (see 2 Chron. xxxiii. 15, 16). Strange have been the whims which even learned men have fallen into with respect to this history. Luther will have it to be no more than an artful tragedy; and even Grotius labours, in a forced manner, to make it wholly enigmatical, by fancied derivations, or allusions to the Hebrew. By joining to the names Bethulia and Holofernes what letters he thinks proper, or dividing and splitting them as he pleases, he makes words to signify just what he would have them. Bethulia, or as the Greek has it, *Βεθυλοβία*, must be Beth-el-ia; though El, which is the name of God, is rarely, if ever found wrote with ul, much less is it used to join two names of God in one word. Nor could he certainly know, how these proper names were wrote in Chaldee, the original language of this book. And to make of Holofernes, which is confessedly a Persian name, Halpar-nahas, i. e. "binding the serpent;" is not this straining words beyond all reason, or explaining away their true meaning? Or, finally, could there be any manner of reason to invent a fable, as he supposes, such as he would have this to be, to

raise the spirits of the Jews at this time, when there were so many well-attested histories of God's gracious interposition in behalf of his chosen, and by the hands of those famous worthies, whom the writer to the Hebrews so justly celebrates? The allegorizing this history in the manner he has done, and violently extorting a recondite meaning, supposed to be concealed under every place and person, seems rather the sport of fancy than the result of judgment. To

conclude, I conceive this to be a real history, and one which is so circumstantial cannot be suspected or objected to, without subjecting other histories to the like caprice or fancy. There is certainly this useful moral contained in it, viz. that God is never wanting to his faithful servants; and as he has an infinite variety of means, to bring about his secret purposes, so he is able, and often chuses to do it, by the most feeble and unpromising.

THE BOOK OF BARUCH.

CHAP. I.

Ver. 1. *And these are the words of the book.*] It begins abruptly, as if it was a part or continuation of some former work; but the connective particle *καὶ*, or *et*, is often to be observed in the beginning of books, particularly the historical ones of the Hebrews (see Exod. i. 1. Lev. i. 1. Numb. i. 1. Josh. i. 1, and 1 Macc. i. 1. Judith i. 1, in the Vulgate). By *book* we are to understand the letter (see ver. 14), which Baruch wrote from those that were carried into Babylon to such as remained in Judea, and begins at ver. 10 (the first part is a sort of preface) and contains that confession which the Jews were to use in their public worship, upon solemn days, during their captivity. It begins, i. 15, and is continued to iii. 8.

Which Baruch the son of Nerias, &c.] It is certain that the true Baruch, whom this writer seems to personate, was of an illustrious family; his father and grandfather were of great note in their times, and distinguished in their country. His brother, Seraiah, was sent on an important commission to Nebuchadnezzar, to request him to send back the holy vessels which he had carried to Babylon, when Jerusalem was taken in the time of Jehonias. Josephus confirms the account of his being of a very eminent family, and that he was well skilled in the language of his country (Antiq. lib. x. cap. 11), which two characters, says a learned writer, seem to imply, that Josephus had read the genealogy of Baruch prefixed to this book, and that it was written in the language of his country, either in Hebrew or Chaldee (Authen. Rec. vol. i.) Grotius, on the other hand, maintains, that it was not wrote in Hebrew (which St. Jerome urges as the reason of its not being received into the Jewish canon), but the work of some Hellenistic Jew, well skilled in Greek, who exercised his fancy in composing the letter contained herein, framing it as if it was wrote from those who were carried to Babylon, and addressed to those of the brethren who still continued at Jerusalem.

Wrote to Babylon.] Probably, says Calmet, in the fourth year of the reign of Zedekiah, when he accompanied his brother to Babylon; and whilst the latter was soliciting the return of the holy vessels belonging to the temple, Baruch repeated to the captive Jews residing there the prophecies of Jeremiah concerning the fall of Babylon (li. 60. 64), and the encouraging promises of their future deliverance.

Ver. 2. *In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.*] This writer neither mentions what the month was, i. e. by what name it was called, nor from whence one should compute the fifth year. It seems probable, that it means the fifth year of Jehoiachin's captivity (see ver. 9). But to make, as it should seem, the account more clear and explicit, is added, "what time as the Chaldeans took Jerusalem, and burnt it with fire," which is attended with two difficulties:—1. That the temple is represented here as burnt by the Chaldeans in the fifth year of Jehonias' captivity, which was not till the eleventh of Zedekiah; and, secondly, that after the burning of Jerusalem by the Chaldeans, there remained notwithstanding there a high priest, and numbers of people with them at Jerusalem (ver. 7), that the altar was still standing, and sacrifices offered on it; that the solemn days continued to be

kept, and particularly that Zedekiah then reigned, and had made vessels of silver, for the use of the temple, &c.—circumstances so promising and favourable, as but ill comport with the melancholy times which followed the destruction of the city and temple, and the unparalleled misery described in some of the following chapters.

Ver. 3. *Baruch did read the words of this book in the hearing of Jehonias the son of Joachim king of Juda, and in the ears of all the people.*] This fact is said to be false; Jehonias being in captivity, and Baruch himself not then at Babylon, but in Egypt, as appears from Jer. xliii. 6, and chap. xlv., from which chapters it seems plain that both Jeremiah and his scribe Baruch died among their brethren of the two tribes, who had carried them along with them into Egypt in the twenty-third of Nebuchadnezzar; and that neither they nor the body of the remainder of the two tribes who were then in Egypt ever returned thence, or saw Babylon, as is asserted in this passage. This, says a learned writer, is a strong objection, according to the present copies of the prophecy of Jeremiah, chap. xlv. But from the authority of Josephus (Antiq. lib. x. cap. 11), who had ancient and better copies, he contends, "that not only Jeremiah and Baruch might, but that the body of those Jews that were in Egypt probably did, return from thence, and were directly carried into Babylonia by Nebuchadnezzar himself, according to that prophecy, as it stood in the Hebrew copies of the first century." And to confirm Josephus' account, he refers to 2 Esd. xv. 10, as a prophecy (probably of Jeremiah) of this very fact of the Jew's return from Egypt (Whiston's Authent. Record. vol. i. p. 7).

Ver. 4. *All them that dwell at Babylon by the river Sud.*] Ad flumen Sodi, Vulgate. Babylon is mentioned here as situate on the river Sud; but one does not read of any river in Babylonia of this name. *Sodi*, indeed, in Hebrew, signifies *pride*, and so, mystically, may be expressive of the swelling of the mighty river Euphrates, whose course was impetuous and overbearing. The commentators either take no notice at all, or give no sufficient account, of this river. Bochart conjectures, that *Sodi*, or *Sori*, is a fault of the copyist, and that it should be *Sori*, or *Suri*, because there is on the banks of the Euphrates, a city called *Sura*, or *Sora*. His words are, *Me autore legendum est Σοδρ, Sur. Nam ex Hebræorum monumentis desumptum est, in quibus erat סור Sur, sed fefellit interpretem similitudo literarum ר et ש resh et dalet. Sur idem quod Sura vel Sora, urbs Babyloniæ notissima, ad hunc ipsum Euphratis alveum. Of the reality of such a city he gives ample testimony, and observes it was called by another name, Mahasia; but that the river Euphrates was called *Sur* or *Sor*, he shows not distinctly. However, it is not improbable that it was so, and that the city either took its name from that part of the river, or the river from the city. Ptolemy mentions a branch of the river Euphrates, called *Moarsores*, which Bochart supposes, and not without some probability, to be a corruption from סור *Noar Sura, Fluvius Sura* (see Bochart, Pealeg. lib. i. cap. 9).*

Ver. 8. *Namely, silver vessels, which Sedecias the son of Josias king of Judah had made.*] Instead of the golden ones, which Nebuchadnezzar king of Babylon carried away, which Solomon had put in the house of the Lord. These being only of silver, and not of such value as the former, possibly might fall into such hands as to be purchased again,

and sent back to Jerusalem. The other, of immense worth, were kept by Nebuchadnezzar, as appears from Dan. iv. 2. Grotius thinks this sentence an interpolation (Com. in loc.).

Ver. 10. *Prepare ye manna.*] *Προσάρε μάννα.* It is generally agreed that this is a corrupt reading, as the margin also intimates; it should be *mincha*, or a meat-offering. Grotius contends that the true one is *μάννα* and not *μάννα*. *Προσάρε* is also improperly rendered "prepare;" it is a sacrificial expression, and signifies *to offer*. In the translation of the Old Testament, which is followed by the writers of the New, *προσάρε* is equivalent to *ἱερανοσέτε*, or *ἱερανοσέτε* (see 2 Kings xxiii. 21. 1 Esd. i. 6). And the words at the institution of the eucharist, *τοῦτο προσάρε*, would be as well rendered, "Offer this in remembrance of me." It is likewise so used by the Jewish Hellenistic writers, and by the Greek ones of the church, as *facere* is also among the Latins.

And offer upon the altar of the Lord our God;] The exiles at Babylon are here supposed to send money to the priests to buy the necessary offerings for the altar of the Lord. But how is this consistent with what is mentioned, ver. 2, that Jerusalem was taken and burnt? If the temple was indeed at this time burnt, we must either understand this that they were to bring their oblations to the place where the altar formerly stood, which they esteemed as consecrated ground, or that an altar was actually erected on the same spot, or of a place of worship in general, or of that at Mizpeh in particular; which place continued to be a *proscucha*, or place of worship (see 1 Macc. iii. 46). There is the like expression, and upon a parallel occasion, Jer. xli. 5. Grotius thinks this last clause to be an interpolation.

Ver. 11. *And pray for the life of Nabuchodonosor.*] We meet with the like, Ezra vi. 10, where Darius orders all things necessary for the sacrifices to be given to the elders of the Jews, that they may offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king and his sons. Diodorus Siculus has a passage to the same purpose, *Adductis ad eum victimis, mos erat pontificum, sacerdotum adstantem, magna voce in conferatæ Ægyptiorum coronâ preces enuntiare, ut dii sanitatem eum exteris bonis omnibus regi largiantur* (Lib. i.). And from Tertullian we learn, that it was a solemn part of the service of the church, in his time, to pray for the happiness and prosperity of the princes under whom they lived (in *Apolog.*). When the Jews came under the government of the kings of Egypt, Eleazar, their high-priest, writes to Ptolemy thus: "We continually offer sacrifice for thee, thy children, and friends; and the people pray for thy happy success in all things, and for the peaceable state of thy kingdom" (Jos. Antiq. lib. xii.). And so they did, when they were under the Seleucidæ. And, lastly, when they came under the Roman government, this was their constant practice, till they began that rebellion which ruined their nation (Jos. de Bello Jud. lib. ii.). This being, says the same author, the cause of the war, that the seditious did reject the sacrifice offered for Cæsar, though the priests and nobles earnestly entreated them not to desert the custom, which had always obtained among them. And that the Christians, following their example, thus prayed continually, from the beginning, for their kings, though heathens and persecutors, we learn from the writings of Polycarp, Justin, Tertullian, Cyprian, Lactantius, and other ancient writers.

And for the life of Balthazar his son.] As the scripture mentions Evil-Merodach as son of Nebuchadnezzar, 2 Kings xxv. 27, some have thought that by Belshazzar, Evil-Merodach is here to be understood, and that one and the same person is meant by both names. Others say, that Evil-Merodach was the eldest son of that monarch, and Belshazzar the youngest; and that the eldest being at that time in disgrace with his father, the younger was looked upon as presumptive heir of the crown, and therefore taken notice of here. Others understand by *son*, his grandson Belshazzar, as grandfathers are frequently called *fathers* in scripture; see 2 Sam. ix. 7. 2 Kings viii. 26, compared with ver. 18, especially with respect to such as inherit after them. But Nebuchadnezzar was in truth his grandfather, though called his father, Dan. v. 2, for Belshazzar was son of Evil-Merodach, by Nitocris his queen, and therefore grandson to Nebuchadnezzar.

Ver. 12. *And we shall see them many days.*] As the Jews had the greatest reason to consider Nebuchadnezzar and his family, and the Babylonians in general, as their most cruel enemies, since they had overturned their state, burnt their holy city and temple, and either killed or taken prisoners their kings, nobles, priests, and the far greater part of the people, can it be consistently supposed, that they should wish or pray, as the words seem to imply, that

they might serve them many days? The meaning therefore must be, that if, according to their melancholy prospect, they should continue to serve them many years, they might find favour in their sight, and their servitude in the land of their captivity be easy, or at least tolerable to them.

Ver. 14, 15. *And ye shall read this book which we have sent unto you, to make confession in the house of the Lord upon the feasts and solemn days. And ye shall say, &c.*] By *book* we are here to understand the letter (for so any writing of considerable length is styled among the Hebrews) which Baruch wrote in the name of those that were in Babylon, to such of their brethren as still remained in Judea. It begins properly at the fifteenth verse (for the five foregoing ones are a sort of preface), and it contains that prayer or confession which the Jews used in their public worship, on solemn days, during their captivity. It may be divided into three parts; in the first, which ends at iii. 8, they acknowledge their great unworthiness, and the justice of God's dealings with them; they entreat his forgiveness of their sins past, and repeat the warning and threats of the prophets, whose words and reproofs they had notwithstanding rejected. The second part, which begins at ver. 9 of the third chapter to the beginning of the fourth, accounts the great privileges and advantages which the Jews enjoyed above other nations, in that they had the knowledge of the law of the most High, and, through the direction of the only true wisdom, were made acquainted with the means of real happiness, life, and peace. From thence to the end of the fifth chapter, is an exhortation to a sincere repentance, and to leave their evil ways, by a speedy conversion, with a promise, on that condition, of a deliverance from the captivity under which they groaned, that the power of their enemies should be subdued, and their haughtiness turned into mourning. This pleasing prospect takes up the remainder of the letter, in which the author has many beautiful turns and lively strokes, and is transported even to a degree of rapture at the thoughts of the agreeable change. In particular, the happy times of the gospel are spoken of with such assurance and clearness, as to give occasion to some to suspect interpolations in several places, which are indeed too glaring and explicit for the darkness of those times; especially, iii. 37. It is easy to observe, with respect to the supplicatory part of this prayer, that much of it is borrowed from that of Daniel, and that in the description of the glorious state of the church, there is frequent allusion to many passages in Isaiah.

CHAP. II.

Ver. 3. *That a man should eat the flesh of his own son, and the flesh of his own daughter.*] This is to be understood of the first siege of Jerusalem, by the Babylonians, the misery of which Jeremiah thus pathetically describes, "They that be slain with the sword are better than they that be slain with hunger: the hands of the pious women have sodden their own children; they were their meat in the destruction of the daughter of my people," Lam. iv. 9, 10; see also ii. 20. The like unnatural cruelty happened at the siege of Jerusalem by Titus, when the distress by famine was so great, "That wives tore away the meat out of the mouths of their husbands, children from their parents, and mothers forced the food from the mouths of their infants, and took away even the drops of milk, the last support of their just expiring babes: but what was most surprising and unnatural, the very instinct of parents towards their children was extinguished by the famine: for they ate their own sons and daughters without horror" (Jos. de Bell. Jud. lib. v. cap. 10. lib. vi. cap. 3). The like happened at the siege of Samaria (2 Kings vi. 28, 29). In all which lamentable instances was fulfilled that passage, Deut. xxvii. 56. "The tender and delicate woman which would not venture to set the sole of her foot upon the ground for delicateness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter."

Ver. 11. *And hast gotten thyself a name, as appeareth this day.*] It may be pertinently asked, with what propriety it can be here said, that the destruction of Jerusalem, and the captivity of the people of Israel, exalted the name of God, and manifested the greatness of his majesty? would not infidel nations from hence take occasion to blaspheme the true God, and to reflect upon his power as if the gods of the nations had been too powerful for him, by subduing a people of whom he had proclaimed himself the saviour and protector? To this it may be replied, that what these idolaters looked upon as an instance of God's weakness, was a signal act of his power, justice, and veracity, as it was the remarkable fulfilling of what he had so many

hundred years before threatened by his servant Moses, Deut. xxviii. 47—49. If the Chaldeans led his own people into captivity, it was because God was become their enemy; if a kingdom, once so flourishing, was destroyed in a manner so deplorable, it was to punish the ingratitude of a people quite insensible of his mercies. So that the greatness of God appeared as visibly in the instances of his severity, as in those of his loving-kindness; and he was as truly the God of Israel, when he delivered them into the power of a nation of “a fierce countenance,” ver. 50, to suffer all the miseries there threatened, as when he brought them out of Egypt, with a mighty hand and stretched-out arm.

Ver. 13. *We are but a few left among the heathen, where thou hast scattered us.*] Besides the Jews’ decrease by dispersions, who were tossed like vagabonds from one country to another, without any certain settlement, the horrid butcheries which the Jews underwent were innumerable. The Jewish writers in describing them, cannot find expressions tragical enough to represent them: twice as many, they tell us, perished by the Romans’ cruelty only, as came actually out of Egypt, and thereby completed that malediction, Deut. xxviii. 62. If one considers the miseries with which the Jews were afflicted from the reign of Josias only, they are scarce to be paralleled in any other kingdom, in so short a time. Pharaoh Necho gained a victory over Josiah, conquered Judea, and deposed king Jehoahaz, and set up another, and brought away great part of the people, with their king Jehoahaz, into Egypt; four years after, the kingdom of Judah was wasted by Nebuchadnezzar, and not long after, Jehoiachin was put to death, and many captives brought to Babylon. Jehonias reigned but three months and ten days, and was also brought to Babylon, with a great number of his subjects. In eight or nine years, how many misfortunes, changes, captivities; how many princes murdered, or deposed!

Ver. 24. *The bones of our kings, and the bones of our fathers, should be taken out of their places.*] It was a custom, both among Jews and gentiles, to bury with the deceased some of their most valuable effects and ornaments, and sometimes to put into the sepulchre a great quantity of money and treasure. On this account, says a learned writer, Chaldaei ossa regum Judæ, ac principum, nec non sacerdotum ac prophetarum, et sepulcris effoderunt, ad effodiendos mirum in modum thesauros, quos in antiquorum sepulcris munificentiæ recordi manû consuetos, ipso experimento edocti probè narrant (Alting. Roma Subter. p. 93).

Ver. 35. *I will make an everlasting covenant with them . . . and I will no more drive my people of Israel out of the land.*] The Jews at Babylon, where this author wrote, did not imagine that the prophecies were at an end in the first return of the Jews under the Persian kings; they, by virtue of the everlasting covenant which God made to drive them no more out of the land, hoped for another more perfect and glorious restoration, as foretold by the prophets, which should be the deliverance of God himself, even salvation by their Messiah (see Bishop Chandler’s Defence, &c. p. 53).

CHAP. III.

Ver. 4. *Hear the prayers of the dead Israelites.*] This passage has been applied by the Romanists, to countenance their notion, that the saints departed intercede and pray for the living, and has been quoted by Bellarmine, particularly, for that purpose. But the place seems capable of a fair and orthodox interpretation, if we consider the following reasons: 1. By the “dead Israelites,” we are not to understand such of them who are departed this life, and whose souls are separated from their bodies, but those who, being yet alive, are dead in trespasses and sins, as St. Paul speaks, Eph. ii. 1. 2. This sense is farther confirmed from ver. 11, where it is said of Israel, “How happeneth it that thou art defiled with the dead? that thou art counted with them that go down to the grave?” i. e. as one of them that are near the pit, upon account of their great misery and affliction. And the reason for their suffering follows the questions immediately; viz. “Thou hast forsaken the fountain of wisdom, for if thou hadst walked in the way of God thou shouldst have dwelt in peace for ever;” i. e. shouldst not have been in captivity. It is no uncommon expression to compare persons under a great calamity to dead men, and to account of them as such. See Ezek. xxxvii., where the Israelites in their captivity are represented as dead bones, ver. 11, and their return from their dispersion, as the opening of their graves; and their restoration is described as a resurrection by Isa. xxvi. 15. 4. After the words “Hear the prayers of the dead Israelites,” it follows, “and of their

children, which have sinned before thee;” where the Vulgate and our version seem faulty; the Greek renders it by the participle of the present tense, *ἡμαρτανόντων*, which shows that this is to be understood of the Israelites then alive, and not of those which had sinned and were dead, for then it should have been *ἡμαρτησάντων*, in the preter tense. Junius renders here, *Exaudi orationem mortuorum Israelitarum, i. e. filiorum qui peccant coram te*. Lastly, It is an absurdity for the Israelites to intercede for their intercessors, which according to the Romanists’ sense they do, by beseeching God to hear the prayers of the departed Israelites in favour of those that are alive (2 Macc. xv. 13, 14). Mr. Whiston says the sense is here,—the prayers of those Israelites who were then alive, and interceded with thee, but are since dead (see ii. 17).

Ver. 8. *And to be subject to payments, according to all the iniquities of our fathers.*] *Εἰς ὀφλήσων*, *ὀφλημα* and *ὀφλῆσις* properly signify a debt. Here we may understand “unjust exaction,” as Junius expressly renders, which the Jews in the land of their captivity were exposed to, and probably suffered, being at the will and arbitrary pleasure of those that had them in subjection. According to Calmer, it signifies their being bought or sold into slavery, to satisfy the debts contracted by their fathers. Anciently creditors had a power to sell the children of their debtors for the satisfaction of their debt (Matt. xviii. 25); and fathers themselves were sometimes necessitated to sell their children for this purpose (Exod. xxi. 7. Baruch iv. 6). Or being “subject to payments,” may here mean usury. God threatens his people, Deut. xxviii. 44, that they should borrow of their enemies upon interest or usury, and thereby become their bondmen or debtors. The first part of the letter of these captives ends with this verse.

Ver. 10, 11. *Thou art defiled with the dead, thou art counted with them that go down into the grave?*] The sense is, that, living among the Chaldeans, they were in a state of continual defilement, dwelling, as it were, among the tombs. He compares the captive Jews, in a strange country, to a person shut up in a grave, or confined in a house with a dead corpse. There is the like expression, Psalm xxviii. 1.

Ver. 14. *Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.*] By “strength,” *ἰσχύς*, I would not here understand, with most interpreters, fortitude or bodily strength, to subdue enemies, which is but ill connected with the perfections of the soul in this place. It means rather, I conceive, strength of mind; see Dan. ii. 20, where *might* is rendered by the LXX. *σύνεσις*. The Vulgate properly distinguishes between *μακροβιότης* and *σοφία*, which follow, rendering the former *longiturnitas vite*, and the other *victus*, “the light of the eyes.” Castalio renders *vita* likewise, which would increase the tautology; nor is it better, I think, translated by Grotius, *res adversæ*. It means rather, as Solomon speaks, that “the commandment is a lamp, and the law is light” (Prov. 23); or, as the Psalmist has it, that “the commandment of the Lord is pure, and giveth light unto the eyes” (Ps. xix. 8. see Baruch iv. 2. Eccclus. xxv. 11, and the note).

Ver. 16. *Where are the princes of the heathen become, and such as ruled the beasts upon the earth?*] Grotius understands this of kings who delighted in hunting, and the diversions of the chase; who pleased and sported themselves with animals the most fierce and savage; looking upon themselves as lords in a more especial manner of nature and the creation, and exercising a power beyond the common dominion given to man at the beginning. The scriptures often put animals in the number of the things over which monarchs have dominion. Accordingly, God, to denote the absolute sovereignty which he had given to the king of Babylon, says, that “he had given the beasts of the field also to serve him” (Jer. xxvii. 6. xxviii. 14). Judith flatters the pride of Holofernes, by telling him, that “not only men should obey him, but also the beasts of the field and the cattle should do homage to him” (xi. 7).

Ver. 17. *They that had their pastime with the fowls of the air.*] If you understand this figuratively, it means such as delighted in high and lofty contemplations, whose towering imaginations played aloft, like the soaring eagle. Grotius expounds it literally of such as delighted in hawking, which was royal pastime in ancient times. A dominion over the fowls of the air is mentioned also in scripture, as an instance of the sovereignty of princes. Thus Daniel tells Nebuchadnezzar, that “wheresoever the children of men dwell, God had given both the beasts of the field and the fowls of heaven into his hand, and made him ruler over them”

(Dan. ii. 38). Ezekiel represents the king of Assyria as a great cedar, "in which all the fowls of heaven made their nests, and under whose branches all the beasts of the field brought forth her young" (Ezek. xxxi. 6. Judith xi. 7).

Ver. 18. *For they that wrought in silver, and were so careful, and whose works are unsearchable,*] *Ὅτι οἱ τῶ ἀργύριον περαιωντες, καὶ μεριμνῶντες, καὶ οὐκ ἔστιν ἐξέτησις τῶν ἔργων αὐτῶν.* The Vulgate and Syriac omit *ὅτι*, which indeed perplexes the sense, eludes and disappoints the reader, and, after promising him a reason, he finds nothing that it relates to, or can be assigned as a reason of. It seems not improbable that the true reading may be, *ἐτι οἱ τῶ ἀργύριον, κ. τ. λ.* which gives a natural and clear connexion to what follows. *Ἐξέτησις*, which Maldonat and some other expositors understand here in the sense of *lucrum*, is not so proper to this place: it seems rather to mean the number and delicacy of the works here spoken of. The sentence *οὐκ ἔστιν ἐξέτησις τῶν ἔργων αὐτῶν*, plainly corresponds to the close of the former verse, *οὐκ ἔστι τῶσδε τῆς κηρύσεως αὐτῶν*, as will appear by laying the two corresponding passages together, "Both they that heaped up riches so extravagantly, that there was no end of their getting, and they that wrought so accurately in sculpture and engravings, that there is no finding out;" i. e. no counting their number, no equaling the excellence of their curious works, are all of them vanished, and gone down to the grave. The author designs the close of the two verses to give strength and force to what went before in each, that he may at last more effectually show the excellence of wisdom or piety, which is so much better and more enduring than these worldly advantages and attainments, that neither the wealth of these men, which was without end, nor their art, which is now inimitable, could ensure to them life and happiness; whereas they that walked in the way of God (ver. 13) should dwell in peace for ever.

Ver. 19. *They are vanished*] This, according to Grotius and Badwell, denotes the transitory and mortal state of kings, as well as other men, who die and are as quickly succeeded by others. *Νεώτεροι*, in the following verse, does not mean merely young men, but fresh successors, or new kings. Or it may refer to the curious artists before mentioned, who took such pains to bring their work to perfection, and to make it valuable and lasting, that they are vanished, and dead like others of less figure and taste. *Ἀφανισμός* is taken absolutely for death, 2 Macc. v. 12. But in those words of the Psalmist, "before I go hence, and be no more seen," it is rather a periphrasis of death.

Ver. 23. *The Agarites that seek wisdom*] Called also Ishmaelites. Strabo and Ptolemy call them Agrei. Not only Arabia and the adjacent countries, but the eastern part of the world in general, was famous for the study of wisdom, or philosophy, as it was afterwards called. The Edomites put in their claim to this character, "Is wisdom no more in Teman?" (Jer. xlix. 7). In the book of Job, Eliphaz, one of the disputants, is called the Temanite, as being descended from Teman, Esau's grandson. Under the burden of Arabia, Isa. xxi. 14, the inhabitants of the land of Tema are mentioned, which Tema is reckoned by Moses among the sons of Ishmael. As this writer joins Meran to Teman, there is reason to think that the first is in Arabia, as well as the second.

The authors of fables,] i. e. Ingenious apologues. The margin has "expounders," probably of enigmas or riddles. Or it may mean persons skilled in the interpretation of dreams, or onirocritics; a piece of science, but falsely so called, in great request among the Egyptians, Arabians, Persians, Indians, and other eastern nations (see Mede's Comment. Apoc. lib. p. 451. 1 Kings x. 1).

Ver. 24. *How great is the house of God!*] How large and extended is his empire! and how great the number of his creatures! the whole earth is his kingdom, all men are his subjects, and all times under his cognizance! but there are but few who enter into his secrets and partake of his wisdom. It is observable, that this writer calls the universe, "the house of God;" because, great as it is, yet the infinite being is present every where in it, and governs it with as much ease as a father or master does his family.

Ver. 26. *There were the giants famous from the beginning.*] These great giants, like all others, were under the empire of the sovereign Monarch of the universe; but they were not preferred, or chosen of God to receive the gift of wisdom. God chose before them Noah and his family before the flood, and after that time he preferred the Israelites to the Rephaim. And, indeed, throughout both Testaments, the constant tenor of his procedure has been, to prefer the meek and lowly to the mighty or more powerful.

Ver. 28. *They were destroyed because they had no wis-*

dom,] Or wanted the fear of the Lord. The fear of God is the principal wisdom, whence, through the whole book of Proverbs, the wicked man who neglects the fear of the Lord, is called a fool. That passage, Prov. xxi. 16, comes very near this, "the man that wandereth out of the way of understanding, shall remain in the congregation of the dead," or "in the assembly of the giants," as it may be rendered from the Hebrew; i. e. shall go and keep them company in that accursed place and condition which they are in.

Ver. 29, 30. *Who hath gone up into heaven,*] These words allude to and greatly resemble those of Moses, Deut. xxx. 12, 13. "It is not in heaven that thou shouldst say, Who shall go up for us to heaven, and bring it unto us? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it to us?" To the same effect with this of Baruch is that of Philo, What need is there of *ἡ μακράς ὁδοπορίας, ἢ τῶν θαλασσοπόρων*, either to take long journeys, or to go to sea in search of virtue, seeing we have the root of it within ourselves; or, as Moses expresses it, "in our mouth, and in our heart?"

Ver. 32. *He that prepared the earth for evermore, hath filled it with four-footed beasts:*] The Vulgate reads with a conjunction, *Qui præparavit terram in æterno tempore, et replevit eam pecudibus, et quadrupedibus.* The sense is, according to Calmet, He that made the earth that it might continue always, or that it might never move at any time. The earth was looked upon as the foundation and centre of all the movements and of all the changes that happened here below, without moving or changing itself. Monarchs rise and fall, men die, and others succeed in their place, the seasons change, and are in continual vicissitude; but the earth continues always the same. According to that observation of Solomon, "One generation passeth away, and another generation cometh, but the earth abideth for ever" (Eccles. i. 4).

Ver. 33. *He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear.*] He commands the sun to stop, and it stands still, as it happened under Joshua, x. 12. He commands it to be retrograde, and the shadow returns backward ten degrees, as was the sign to Hezekiah (2 Kings xx. 9); he forbids it to shine at all, and darkness is over all the land, as at our Saviour's crucifixion (Matt. xxvii. 45). What follows in the next verse about the stars is equally sublime, and very much resembles Eccles. xliii. 10. Ps. cxlvii. 4. *Ἐλαμβαν τῶ παύσασθαι αὐτοῦ*, is inaccurately rendered in the next verse following, "They showed light unto him that made them;" it should rather be, "They shined," not for his use, but "by his order and appointment, that made them."

Ver. 36, 37. *He hath found out the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved. Afterward did he show himself upon earth, and conversed with men.*] The author shows that the Jews were in bondage for deserting that way of wisdom, which, being unknown to idolatrous nations, he that founded the earth by wisdom had made known to his people by his prophets (see Eccles. xxiv. 8); and intending to exhort them to stick fast to God, and not to fall away to the idols of the nations in their captivity, as the prophets Isaiah and Jeremiah had warned them before, he puts them in mind, that it was none but God that could discover that way of wisdom which the law taught Israel; which wisdom, says he, was "afterward seen upon earth, and conversed among men," viz. in and by the prophets, who spoke by the word and wisdom of God. The expression in the thirty-seventh verse, it must be owned, is very like that of St. John, i. 14, "that the Word was made flesh, and dwelt amongst us;" and is thought to be so close a resemblance of it, that some learned men have fancied, on that account, it was foisted in here by some Christian copyist. A learned writer, who contends for the canonicalness of this book, thinks that this clause, too much favouring the divinity and incarnation of the Messiah, induced the Jews to lay this book aside, soon after Christianity prevailed in the world, which before that time they ever looked upon as sacred and canonical (Auth. Rec. vol. i. p. 7). Bishop Chandler thinks by "afterward" is meant the latter days, or the days of the Messiah (see Dan. ii. 29. 45); the time that all Israel shall be saved by the Deliverer's coming to Sion, and his manifesting the Jews to be the children of his kingdom (Def. Christ. p. 55). Others, who think that the applying this passage to the incarnation and appearance of the Messiah, would hold out too much light for the times of this writer, refer it either to that occurrence, when, after the giving of the law on Mount Sinai, Moses and Aaron, and the seventy elders, were permitted to see the God of Israel (Exod. xxiv. 9), and Moses

himself to come up into the mount to him; or to the angel of covenant appearing amongst, and conducting his people in the wilderness forty years (Estius. in loc.).

CHAP. IV.

Ver. 1. *This is the book of the commandments of God, and the law that endureth for ever:*] As the gospel comprises the law and the prophets in two commandments; viz. the love of God and of our neighbour; or, more briefly, in charity: so this writer says, that wisdom, described in the former chapter, contains the substance of the commandments, and of the law, here said to *endure for ever*; not with respect to its ceremonial ordinances, but the moral and spiritual part, which is fixed and unchangeable. Wisdom therefore here described seems to be no other in effect than charity, so highly extolled, 1 Cor. xiii. 8, whose character it is, "never to fail, when even tongues shall cease, and knowledge itself shall vanish away."

Ver. 3. *Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.*] It was the glory of the Israelites to know the only true God, to love and serve him, who had chosen them above all other nations to be a holy people, consecrated to his service: this character distinguished his peculium from heathen and infidel nations: by forsaking therefore the God of their fathers, and abandoning themselves to the idolatry of the strange nations, they gave the honour due to the living God only to insensible things, and stained their former glory: and instead of children of God, a title and privilege which they enjoyed before, became slaves, and were rejected by him. And this God threatened to do by Moses, Deut. xxxii. 21, "when they should move him to jealousy with that which is not God, and provoke him to anger with their vanities."

Ver. 5. *My people, the memorial of Israel.*] i. e. Ye poor remains of the Jews, the surviving hopes of sinking Israel, who are preserved to continue the name and memory of once so famous a people, the only remaining monument of distressed Sion.

Ver. 7. *Ye provoked him that made you by sacrificing to devils.*] The psalmist, according to the version of the LXX., says, ὅτι πάντες οἱ θεοὶ ἰδύον διαβόλια, "that all the gods of the heathen are devils" (Ps. xcvi. 5). And of the Jews who sacrificed to them it is said, they sacrificed to devils, and not to God; לַשְׂדִּים to evil, wasting, and destroying spirits. And so they are styled, 2 Chron. xi. 15. Rev. ix. 20. The pulling down idolatrous worship, is, in our Saviour's language, the "casting out of the prince of this world" (John xii. 31. xvi. 11). The converting of the gentiles from idolatry to the worship of the true God, is called, "turning them from the power of Satan unto God" (Acts xxvi. 18); "the delivering them from the power of darkness" (Col. i. 13), "who before walked according to the prince of the power of darkness" (Ephes. ii. 2), "and were led captive by Satan at his will" (2 Tim. ii. 26).

Ver. 12. *Let no man rejoice over me, a widow, . . . who for the sins of my children am left desolate;*] This prosopœia of Sion, bewailing her children gone into captivity, is moving and beautiful. She assumes the character of a disconsolate widow, an idea often borrowed to represent deep distress, bemoaning the loss of the favourite of her bosom, with these two sad but common aggravations of her sorrow, her children taking evil courses, and as such exemplarily punished, stricken of God, and afflicted; and herself, instead of that compassion which her calamities called for from those around her, neglected, insulted, reproached, and injured. The venting her grief in broken accents (ver. 17), "But what can I help you?" is imitatively, says Grotius, affecting; "I who am devoid, not only of my former substance, my ornaments, and pleasant things, my comforts and conveniences, but reduced to the lowest state, and wanting myself the necessaries of life, what am I able, what can I be expected to do for you?" At length, all appearance of human help vanishing, she raises motives of consolation from that never-failing treasury of delight and comfort to afflicted minds, the word of God; whose statutes had been her song in the house of her pilgrimage; and assures them, from the prophets, of a deliverance from their captivity, and remarkable vengeance overtaking their persecutors. In this pleasing prospect she exults and triumphs (chap. v.), as a fond mother overjoyed for the recovery of her children.

Ver. 15.] Probably this refers to Deut. xxviii. 49, 50, and may be considered as a fulfilling that prophecy, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand. A nation of fierce countenance,

which will not regard the person of the old, nor show favour to the young." This, if applied to the Chaldeans, the description of the place will not suit, for the Chaldeans did not come from a country which was very far from Judea. If to the Romans, the time will not suit with the supposed age of this writer. Josephus, indeed, informs us, that upon the Romans making themselves masters of the temple, they slaughtered all, both old and young indifferently, without any respect to age, having neither mercy nor modesty.

Ver. 16. *And left her that was alone, desolate without daughters.*] The Geneva version I think clearer, "Leaving me alone, and destitute of my daughters;" i. e. both sons and daughters were carried into captivity (see ver. 14).

Ver. 20. *I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.*] i. e. I have put off the garment of prosperity, as the margin has it, or of gladness, and put upon me the sackcloth of penance and supplication, Indulcium deprecationis meae, Arabic. And Junius renders in the same manner: or, as the Syriac has it, "Clothed me with sackcloth in the solemn time of my prayer and supplication." The last clause κεκράτημαι πρὸς τὸν αἰώνιον ἐν ταῖς ἡμέραις μου, is inaccurately rendered here. It may either be translated with the margin, "in the time of mine affliction," and in this sense we are to understand ἡμέρα Ἱεροσολήμ, Ps. xxxvii. 13. cxxxvii. 7, or the sense may be, "I will cry unto the Everlasting all my days;" thus Calmet, Je cri-rai au très Haut tous les jours de ma vie: and the Geneva version accordingly, "As long as I live I will call upon the Everlasting." This sense is strongly confirmed by Ps. cxvi. 2, where the expression in the LXX. very much resembles this, ἐν ταῖς ἡμέραις μου ἐπικαλέσομαι, and our translators rightly render, "I will call upon him as long as I live."

Ver. 22. *Because of the mercy which shall soon come unto you from the Everlasting our Saviour.*] The like is repeated ver. 24, 25, but how can this mercy be properly said to come soon, as the captivity was to last seventy years? This, say Messrs. of Port-Royal, may be admitted, if considered either with respect to God, who inflicted this punishment, in whose sight a thousand years are but as a day; or with respect to the suffering Jews themselves, those especially among them who were touched with a sense of their sins, and their deserving a much longer and sorer punishment; "for a soul which is truly convinced of and sensibly affected with the eternity of punishment due to its transgressions, counts for nothing, or considers but as a moment, the time of penance and suffering which God is mercifully pleased to inflict in this life" (ver. 22. 24). This writer, says Bishop Chandler, personates Baruch, and his book is little else than an epitome of what we have at large in the prophets, concerning a more universal return than that was of the Jews under Cyrus, and in virtue of God's everlasting covenant, to drive them no more out of the land. The Jews at Babylon, where this Baruch wrote, did not conceive that the prophecies were exhausted in the first return of the Jews under the Assyrian kings; they hoped for another more perfect and more glorious restoration, as foretold by the prophets, which should be the deliverance of God himself, as the Jews were wont still to call the salvation of the Messiah. In confidence of this so eminent a deliverance, he breaks forth into admiration of this "Emanuel," or "God with us" (Def. of Christ. p. 53).

Ver. 25. *Shortly thou shalt see his destruction, and shalt tread upon his neck.*] This, says Calmet, was literally fulfilled in the time of queen Esther and Mordecai, at Susa; and under Daniel, at Babylon; for when they were exalted to the highest dignity, and the most important posts of the government, the Chaldeans themselves were obliged to submit to their authority, and bow before them, as Isaiah had long before expressly foretold (lx. 14).

Ver. 28. *For as it was your mind to go astray from God; so, being returned, seek him ten times more.*] It is not enough, says a pious writer, morally to revoke what is past, by wishing it had not been done, but you must oppose a state to a state, a habit to a habit; i. e. as sin before gave you law, so now must the Spirit of God. Habitual sin must be destroyed by a contrary habit, or state of holiness: this is well summed up by the apostle, "As ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness" (Rom. vi. 19). What the Greek makes matter of exhortation and advice here, is spoken prophetically according to the Vulgate, which accordingly came to pass; for after the captivity,

the Jews were more observant of the law of God than they were before, especially with respect to idolatry. But it will be best, if this reading is followed, to understand this of those devout Jews in particular who were converted by the preaching of the apostles, and were the first-fruits of the Christian church.

Ver. 35. *And she shall be inhabited of devils.*] This expression is grounded on a vulgar notion, that desolate and forlorn places are inhabited by evil spirits, who have their haunts there. The canonical scriptures seem to countenance this opinion: thus the demoniac (Luke viii. 29) is said to abide in no house, but to be driven of the devil into the wilderness, and thither was our Saviour led, as being the devil's residence, to be tempted by him (Matt. iv. 1). And accordingly our Saviour, in the parable of the unclean spirit, says, "that he walks through dry or uninhabited places" (Matt. xii. 43. see also Tobit viii. 3).

Ver. 36. *Look about thee toward the east.*] This, no doubt, primarily relates to the restoration of the Jews under Cyrus, and the return from their long captivity by his appointment, or rather God's influencing his heart for that purpose; and though Babylon, properly speaking, was rather to the north with respect to Jerusalem, yet Persia, where Cyrus reigned, and from whence the orders were to come, was to the east. That Ἀνατολή here is the title of the Messiah likewise, there is no question, whether it be literally rendered "the East," as the title formerly was bestowed upon him (Zech. vi. 12), or the rising of the sun, that Sun of righteousness mentioned Mal. iv. 2. However that be, it is certain that where Ἀνατολή "the East," is used in most places of scripture, the commentators and scholiasts have still applied it to Christ. meaning, by the "East," that orient or rising sun, and not the point from whence it rises (see Jer. xxiii. 5): and this seems the more probable, because, ver. 22, he is called "the Everlasting, our Saviour."

CHAP. V.

Ver. 3. Τῆ ἑσπέρῃ ἄνυσαν πάσας. *subaud. χόρην.* The like ellipsis occurs Job xviii. 4. Luke xvii. 24, in LXX. Prov. viii. 23. 2 Macc. ii. 18. in Addit. Esth. xiii. 10.

Ver. 6. *For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.* i. e. As a royal race, or children of kings, riding in triumph, and in a most magnificent procession. Ezra gives us the number and quality of the persons that returned, their horses, mules, camels, &c., as employed on the occasion (ii. 66). And it appears, from 1 Esd. v. 2, that Darius himself sent a thousand horsemen to conduct them back safely to Jerusalem, with musical instruments. Isaiah describes their return from Babylon in the most pompous manner, and in terms scarcely inferior to a real triumph (lxix. 22, 23. lxxvi. 20). "Their transport of mirth and jollity on this occasion," says Josephus, "was as great, as if the day of their redemption and return had been the first day of a new life." (Antiq. lib. xi. cap. 4).

Ver. 7. *For God hath appointed that every high hill.* By ὄρος and βουνός, we are here to understand those who are lofty, proud, and supercilious, who exalt themselves from a conceit of worldly wisdom: the meek, on the contrary, are represented as prostrate and humble, casting aside every high thought, and adoring, with holy reverence, mysteries that are above them. This refers to a known custom of great kings, who, when they travelled, had their ὄδοιτοί, or *harbingers*, sent before them to make the way plain and commodious, by filling up deep places, and levelling those that were high, and smoothing those that were rough. And so Josephus says, that when Titus came to the wars, there went before him all the royal aids, and all the military men, and those who plained the way (de Bell. Jud. lib. vi. cap. 6. 12) for the coming of the Roman army. The words here seem to refer to Isa. xl. 4, where the prophet, describing the return of the people from their captivity to their own country, expresses it by "the former deliverance and passage out of Egypt, through uneven craggy ways in the desert, which yet, by God's conduct, was made passable to them, and they brought at last to a happy Canaan." Thus the Targum on Canticles saith, the cloud went before the Israelites in the wilderness three days' journey, to take down their hills, and fill up their valleys before them. Mystically, or by way of metaphor, this expression, of casting down every high hill, means also, the removing of all obstacles to one's happiness or designs, as in those verses of Sibylla Erythræa, set down by St. Austin, De Civit. Dei, lib. viii., where, foretelling

the coming of the King from heaven in the flesh, it follows:

Dejiciet colles, valles extollet ab imo,
Non erit in rebus hominum sublime, vel altum;
Æquantur campis montes.

Which is almost the same with the passage cited from Isaiah. Compare also Luke iii. 5. The same metaphor is used by Homer, Il. O. ver. 260, where Apollo, promising to assist Hector, saith,

Ἀδῆρ' ἐγὼ προπάροιθε κίων, ἴπποισι κίλευσον
Πᾶσαν λευάνω,

I will go before and make smooth all passages.

Ver. 8. *Every sweet-smelling tree shall overshadow Israel* i. e. God will furnish his people with all sorts of accommodations for their return home; in particular, that they should not be incommoded with heat, a calamity very incident to travellers in hot countries; God would plant woods, as it were on purpose to shelter his chosen, in their return, from the scorching heat of the sun. This undoubtedly refers to Isa. xli. 19, where God says, "I will plant in the wilderness the cedar, the shittah-tree, the myrtle, and the olive-tree," &c., conducting the people home almost in the same marvellous manner as he did his chosen in the wilderness, by the shadow of a cloud to defend them from the heat. Or, without having recourse to a miracle, this may be understood of his appointing their return at such a season, when the trees afforded most shade; or that they marched through such places where there was a natural cover over them. Others think, and not without reason, that this is rather a poetical description, to display, but in an exaggerating manner, the easiness and pleasure with which the Jews would return from Babylon. Our translators follow the copies which read ἐκτασσαι, but others have ἐκκίρησαν, *subsultarunt*; and thus Junius renders, *exsilieruntque etiam silva*, that all the trees of the wood rejoiced on the occasion, like that of the psalmist, xvi. 12.

CHAP. VI.

Ver. 3. *Seven generations.*] The word γενεά, or generation, has many senses. Sometimes it signifies twenty, twenty-five, or thirty years, but most generally the last term; and in this sense it is used by approved authors, and particularly in the genealogy recorded by St. Matthew. By it here is meant ten years, or rather seven decads of years; but this acceptance is not very common: but as it was very well known to have been predicted by the prophets, that the captivity should last seventy, that is seven ten years, it cannot be doubted but that this author had that term in view here, and meant the precise period of ten years. The seventy years of the captivity of Babylon are usually reckoned from the first year of Nebuchadnezzar the Great, and the fourth of Jehoiakim. i. e. A. M. 3398, and ended 3468; or before Christ 606, and ended 536 before his appearance; at which time Cyrus gave leave to all the Jews in his dominions to return to their own country. This epistle, said to be Jeremiah's, is supposed to be wrote to the Jews when they were going into captivity with their king, to admonish them to beware of the idolatry which they would see in Babylon: and seems to be the letter referred to, 2 Macc. ii. 2, 3, where the same caution is given as here, to guard against the idolatry they would observe in that place, and is an epitome of sundry other things in Moses, the Psalms, and the prophets, against idolatry, and the fullest dissuasive against it, in one continued tract or view, of any through the whole volume of the Bible, and handled in the most proper manner: as banter and ridicule are often found more effectual to expose and confute an error, than grave and serious reasoning.

Ver. 4. *Gods of silver, and of gold, and of wood, borne upon shoulders.*] Isaiah takes notice of and condemns this custom, "He maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove" (xvi. 6, 7). Jeremiah likewise mentions this idolatry, and their carrying images in great procession and pomp, "They must needs be borne," says he, "because they cannot go" (x. 5). And to this sense, Spencer and other learned interpreters explain those words of Amos, "Ye have borne the tabernacle of Moloch and Chiun your images" (v. 26), which the LXX. rightly render ἀνεκφέρειν, *sursum tulistis*. Numerous instances of this superstition used among the heathen, are to be met with in sacred and profane writers (see ver. 26).

Ver. 6. *Say ye in your hearts, O Lord, we must worship*

thee.] These words seem wrongly printed in our translation, and the common editions of the Greek. The sense would be better and more agreeable to the context, if the rendering was, "We ought to worship thee, O Lord, with the spirit, or understanding, in contradistinction to senseless images, which take no notice of their votaries." And so St. Cyprian renders this passage, In sensu tibi debet adorari Deus (De Orat. Domin.). One copy of the Greek reads without any comma at all, probably intending this sense; but for clearness I would place it thus, εἰπαρε δὲ, τῇ διανοίᾳ σε θεῷ προσκυνεῖν, δέσποτα. The psalmist, in like manner, after having exposed the folly of image-worship, and from the honour given by the heathens to their idols, presses the like conclusion upon the Israelites, and excites them to praise the living God, the Lord of the world, with the greater devotion (Psal. cxxxv. 17—20.)

Ver. 7. *For mine angel is with you, and I myself caring for your souls.*] i. e. Mine angel shall protect you, which these idols cannot. Our version and the Vulgate seem faulty in the rendering of the latter clause; in the Greek it is, αὐτός δὲ ἐκζητῶν τὴν ψυχὴν ὑμῶν, which I would translate, "And he (the angel) will watch over you, and revenge any injury done to you." The Geneva version understands αὐτός, in like manner, of the angel, "For mine angel shall be with you, and shall care for your souls." Junius is more explicit to the same purpose, Angelus meus vobiscum est, qui idem repositurus est animas vestras; and so the oriental versions also have it.

Ver. 8. *As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false, and cannot speak.*] The mimic representations of life are all deceit; they are mere insensible images of things, having mouths, and a tongue beautifully polished, but are unable to give a word of advice or comfort to their supplicants. Their images are overlaid with coverings of gold and silver plates; (see ver. 57, 58. Isaiah xxx. 22), either to attract the eyes of the beholders, or to cover some defect; but their gold and silver serve only to expose their weakness. They are of no more value than that of the rich materials of which they are made, and so far from being able to say or do any thing, that they themselves are the handy work of those that worship them: every excellence that they have is derived from the ingenuity of the artificer, and shows rather his art than their divinity.

Ver. 9. *And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.*] The Geneva version is clearer, which has, "And as they take gold for a maid that loveth to be decked, so make they crowns for the heads of their gods." But the sense, I conceive, would be more perfect, if the pointing were thus, "And taking gold, as for some virgin that loves dress and finery, they make crowns for the heads of their gods." And so Calnet understands it, Comme on fait des ornements à une fille, qui aime à se parer, ainsi on fait ces idoles avec de l'or.

Ver. 12. *Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.*] See ver. 72. i. e. Their ornaments and royal attire are perishable things, like those that wear them; pass but a few years, and their riches are corrupted, and their garments moth-eaten, their gold and silver cankered, and the rust of them shall be a witness against them, and shall eat them up, as it were fire," as St. James speaks upon another occasion (v. 2, 3.) That the heathens, in their idolatrous worship, adorned the images of their gods with costly robes, is confirmed from Jer. x. 9, where, speaking of the decorations and rich apparel of the false gods, he says, that "blue and purple are their clothing."

Ver. 13. *They wipe their faces because of the dust of the temple, when there is much upon them.*] Or, as the Geneva version has it, "They wipe their faces because of the dust of the temple, whereof there is much upon them." And so the Vulgate, Extergunt faciem ipsorum propter pulverem domus, qui est plurimus inter eos; i. e. through the concourse of the people, or votaries, who come there in great numbers. The multiplicity of persons which tread the hallowed courts, which is an honour to the true God, is to them an inconvenience and disgrace; for when the idol-temples, like that of Baal, are filled with worshippers from one end to the other, being unable to help themselves in any respect, they must be beholden afterward to the care of others, to remove any accidental stain or filth that may fasten on them, and to keep them neat and clean (see ver. 21).

Ver. 15. *He hath also in his right hand a dagger and an axe.*] Arnobius observes, concerning the gentiles, "That

they designed to create fear by the manner in which they framed and represented the statues and images of their gods: hence scythes, clubs, and thunderbolts, were appendages to their idols" (Adv. Gent. lib. vi.). Like the god of war, or some martial hero, they were exhibited armed with swords, lances, helmets, bucklers, or whatever fancy could invent to excite terror. In the foregoing verse, indeed, they are set forth in a milder attitude, to create veneration, seemingly dispensing justice, like some prince or governor of a province, of which the sceptre which they held forth was to be the symbol.

Ver. 19. *They light them candles, . . . whereof they cannot see one.]* Either in their temples, or in their processions. See Cic. Offic. iii. 26, and Apuleius, who says of the pagan processions, that on such an occasion, Antistites sacerorum Deum proferebant insignes exuvias, quorum primus lucernam præmicantem claro porrigebat lumine—Magnus prætera sexis utriusque numerus, lucernas, tædis, cereis, &c. The sense of the writer of this epistle would be more complete, if the first sentence of the following verse were added to it thus, "They light them candles . . . whereof they cannot see one, for they are as one of the beams of the temple." And thus the Vulgate, from some Greek copies, connects the sense, Lucernas accendunt illis, et quidem multas, ex quibus nullam videre possunt; sicut quidem sicut trabes in domo. And so the Geneva version, "They light up candles before them, whereof they cannot see one; for they are but as one of the posts of the temple." And Junius renders in like manner. The intention of the heathens in having lamps or candles burning before their images and altars, seems to have been what Lactantius intimates, the furnishing light for their gods; the utility of which he thus exposes, Num mentis sue compos putandus est, qui auctori et datori luminis candelarum ac cerarum lumen affert pro munere? (Lib. vi. 2).

Ver. 20. *Yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.]* Thus Arnobius, who was himself once a pagan, speaks of idols, setting them upon all occasions in the meanest and most ridiculous light, Non videtis sub istorum simulacrorum cavis mures habitare? in ore ab araneis ordiri retia? (Lib. vi. adv. Gent.). It should seem, say Messieurs of Port-Royal, from the context, as if the priests themselves, who got their livelihood by this false worship, or some of the worshippers at least, made this acknowledgment of the meanness and imperfection of their images. But is such an open declaration from them, much to their great discredit, at all natural or credible? would it not, in the esteem of every sensible and well-meaning votary be the means to expose and discard them, and at length take from the priests themselves all the gain of their craft? Nor is φασι, as others contend, to be understood as spoken by way of hearsay, that it is so reported of them, as Coverdale understands it; little need was there to refer to uncertain tradition or report; every one might be convinced from his own observation of their decay, how contemptible such objects of worship were. Might not this more properly be understood, of the idols themselves, betraying their own defects and shame by their frail appearance? i. e. Their idols confess, testify, or make it plain, by the signs of decay and rottenness visible about them, and by their being eaten as a piece of ordinary wood by worms, and not perceiving what is done to them, that they are perishable and senseless. And thus Junius expounds it, Ipsa idola testentur se facillimè à tenuissimis vermibus erodi in partem intimas usque. Or the sense lastly may be that of Isaiah, xlv. 9, that "the makers themselves are their own witnesses;" i. e. they best know the materials of which they are made, and are sufficiently convinced from their wanting often to be repaired and beautified, that they are mouldering vanities.

Ver. 22. *Upon their bodies and heads sit bats, swallows, and birds, and the cats also.]* Besides the meanness of their original, and the imperfection of their state, if one considers farther the rudeness and insults offered to their divinityships, by vile, despicable, and abject creatures, this also is sufficient to expose men's folly in worshipping them. Minutius Felix is very pleasant upon the occasion: Quamto verius de Diis vestris animalia muta naturalitèr judicant mures, hirundines, milvi? Non sentire eos seint, roduunt, insultant, insident, ac, nisi abigatis, in ipso dei vestro nidificant (p. 175. edit. Oxon.); i. e. The mice, swallows, and crows know better than you (pagans) what your gods are; for, by gnawing and sitting upon them, and being ready to make nests in their mouths, if you do not drive them away, they know that they have neither sense nor understanding. Spiders also spin upon their faces, and use their sacred heads for blocks only to hang their webs on.

Ver. 27. *If they fall to the ground at any time, they cannot rise up again of themselves.*] This was the case of Dagon, who fell upon his face to the earth before the ark of the Lord; and though he was once set right again after his fall by his priests, yet fell in the like manner the second time, with the additional misfortune of losing his head and both his hands (1 Sam. v. 3, 4). So if Bel at any time is bowed down, and Nebo stoopeth, they cannot restore or make themselves straight again, but must continue in that posture and direction, in which accident or design has placed them. The author of the book of Wisdom has been no less happy than this writer, in exposing the weakness and impotence of idols:—"When the workman," says he, speaking of this particular defect, "had formed it by the skill of his understanding, and fashioned it as he designed, he then looked out for a convenient room for it, set it in a wall, and made it fast with iron; for he provided for it that it might not fall, knowing that it was unable to help itself, as being an image that hath need of help" (ch. xiii. 15, 16).

Set gifts before them, as unto dead men.] In scripture, likewise, they are compared to dead things, to nothing, and vanity. The sense here is, that they are served with viands, which are set before them in form, without their being able to avail themselves of them, to touch or use them, or to receive and feast on the viands and offerings which are made to them. And how, indeed, should they, being inanimate and senseless things? And their votaries themselves must be equally so, to think that they had such a power, or ever could make use of it; and yet we find, by the story of Bel and the Dragon, that the simplicity of the Chaldeans was such, that they thought that idol ate in reality the great store of provisions set before it. By "gifts placed before dead men," the writer alludes to the parental or sepulchral entertainments, which were anciently much in vogue in the eastern or other countries, and particularly among some idolaters, whose notion was, that the souls of the departed wandered about their sepulchres, and wanted a proper sustenance; and that it was a pious office to place bread and wine over their graves, for their support and refreshment (see note on Eccles. xxx. 18).

Ver. 28. *The things that are sacrificed unto them, their priests sell and abuse;*] Instead of exercising acts of hospitality and charity to poor and helpless persons, widows, and orphans, and bestowing upon them the remains of the sacrifices, they make a trade of holy viands, or pervert them to had and evil uses. It is certain the ancient idolaters were wont to save some part of their sacrifices for magical and superstitious purposes. Herodotus testifies the same concerning the ancient Persians (lib. i. cap. 133). And therefore, God orders in the paschal sacrifice, that nothing of it should remain until the morning, lest it should be profaned, or any ways corrupted and abused.

Ver. 29. *Women in childbed, &c. eat their sacrifices: by these things ye may know that they are no gods:*] It appears from their many false rites, and the shameful abuse of their sacrifices, that they were no true gods; for if they were, neither would their priests dare to take such liberties in holy things, nor unclean and impure persons be permitted to approach them or partake of them, which they might not do of a true sacrifice, nor in the service of the true God: for, according to the Levitical law, such persons were not to enter into the sanctuary, nor touch any hallowed things, but to continue in a state of separation for a certain time, as being defiled by their infirmity (Lev. xii. 4).

Ver. 30. *For how can they be called gods? because women set meat before the gods of silver.*] The sense is more determinate and clear in the Geneva version, "From whence cometh it then that they are called gods? because the women bring gifts to them;" i. e. their silly and superstitious votaries, through their ignorance, pay the like honours and regard to their idols, as if they were really gods.

Ver. 31. *The priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.*] Several of the heathen priests, particularly those of Isis and Serapis, had their heads shaven and uncovered, in the manner here described. It was a standing order at Memphis:—*Ut Isis sacerdotis semper deraso sint capite, utque tertii quaque die corpus eradat* (see Alex. ab Alex. lib. vi. Juven. Sat. vi.). It is observable, that the rites here mentioned were funeral ceremonies, and therefore the most proper to be used in the worship of the heathen deities, who were no better than dead men. In the service of the true God, the Jewish priests were forbid to rend their clothes, and shave their heads, thereby to distinguish them, as we may suppose with great probability, from the heathen priests (see Lev. xxi. 5—10). Calmet thinks the writer here refers to the lamentations of Adonis,

customary not only in Egypt, Palestine, Phœnicia, and Syria, but also in Babylonia, and the provinces beyond the Euphrates.

Ver. 32. *They roar and cry before their gods, as men do at the feast when one is dead.*] This refers to a rite or custom among the Jews at their funerals, by the LXX. called *περίθετον νεκροῦ*, or the funeral-feast. For the Jews had feasts or banquets upon account, or in honour of the dead, and for the refreshment of the melancholy relations and friends present at the burial. Thus we read of "the meat of mourners," Hos. ix. 4, and of the "cup of consolation," to comfort them for the loss of the deceased, Jer. xvi. 7. And this probably the son of Sirach means, where he mentions *θεῖατα βρωμάτων παρατίσιμα ἐπὶ τάφοις*, i. e. Messes of meat set on the sepulchre (Eccles. xxx. Tobit iv. 17, see notes on those places). This custom, as we are informed by one of the Jewish writers, was the impoverishing of many, and that almost unavoidably; for if any one omitted the funeral-feast, he was reflected on for want of piety. On this account, and some abuses attending these funeral entertainments, this custom was at length abolished. By their lamentations and cries before their gods, Calmet thinks those for Adonis probably are meant.

Ver. 40. *When even the Chaldeans themselves dishonour them?*] They inwardly laugh at them, persuaded of their weakness and inability to do any thing. If their priests presented any sick person before the idol, it was rather to comply with the prevailing superstition, than from any hope that the cure would be effected. They were conscious of the cheat, though for gainful reasons they continued the practice. *Haruspex ridet eum haruspiciem videret*, was Tully's sneer upon such impostors as these. St. Austin argues very strongly against the continuance of such superstitions, from the plain confession of the worshippers themselves of these pagan deities. Junius, who joins this sentence to the following verse, makes the sense to be, That the Chaldeans themselves sufficiently expose the weakness and impotence of such gods, when, despairing of help from their *Dii minorum gentium*, or inferior sort of gods, they carry the patient to their great god Bel, but to as little purpose.

Ver. 41. *If they see one dumb that cannot speak, they bring him, and entreat Bel that he may speak, as though he were able to understand.*] Bel was the principal idol of the Babylonians (Isa. xli. 1); the same with Baal, as Selden conjectures (Syntag. 1. cap. 2). How unable Baal was to hear, understand, or answer the petitions of his worshippers, we learn from that signal instance, 1 Kings xvii. 26, where, though his prophets called on the name of Baal from morning until noon, saying, "O Baal, hear us;" yet was there no voice, nor any that regarded. Strange that any should be so senseless, as the author of the book of Wisdom well argues, xiii. 18, as "for power to call on that which is weak, and for aid humbly beseech that which hath least means to help, and for speech apply to dumb idols;" emphatically, and by way of infamy, so called, as neither having any faculties themselves, nor able to confer the gift of speech upon others.

Ver. 42. *Yet they cannot understand this themselves, and leave them: for they have no knowledge.*] *Καὶ οὐ δύνασται αὐτοὶ νοῦσάρας κατακτείναι αὐτὰ.* Or, as the Alexandrian MS. has it, *τοῦτο νοῦσάρας*, which would be better rendered, "They cannot, though they observe the inability of their idols to administer any help, persuade themselves to leave and forsake them; for they are foolish and infatuated themselves." And thus the Geneva version more clearly, "Yet they that understand these things, cannot leave them, for they also have no sense."

Ver. 43. *The women also with cords about them.*] This refers to the tents or tabernacles of Venus, in which virgins were solemnly prostituted to the honour of that false goddess, under the title of Mylitta, and Venus *πᾶνδρος*, or the popular goddess of sensual pleasures. These tents were called *Sucoth-benoth*, i. e. tabernacles of daughters, or the pavilions of girls, on account of their residence. According to Selden, it means the chapels of Venus Mylitta. The men of Babylon (2 Kings xvii. 33), are said to make *Sucoth-benoth*, wherein their daughters were prostituted to such as came to worship Venus, as the manner was in Babylon, from whence this filthiness had its original (see Selden de Diis Syris, Syntag. 3. cap. 7). And to this scandalous custom, he thinks, Lev. xix. 29, particularly to refer. Every woman, it seems, throughout all the country, was bound once in her life to repair to the temple of Venus, and there to prostitute herself to any that would throw down a piece of money, be it less or more, which money was applied to the temple, and to the honour of the goddess. Hero-

dotus gives the following account of this infamous custom, *ὅδε δὲ ἀισχυριστὸς τῶν νόμων ἐστὶ ταῖα Βαβυλωνίῳσι, κ, π, λ, erat Babyloniorum lex, ut omnes femine semel in vita sederent apud templum Veneris, præstolantes adventum peregrinorum, qui cum eis congraderentur; primum adventantem, qui se offerbat, non debebant recusare, nec eam quam offerbat mercedem, quamvis non ita magnam, quæ in sacrum usum reponeretur. Advena dicebat, ἐπικαλέω τὴν Σεαν Μύλιτταν; tantu tibi deam Mylittam imploro. Et quæcumque femina sedere inceperat, non debuit abire, donec vitata fuerat. Unde formosæ citò dimissæ, sed deformes unum aut plures annos expectabant; i. e. every Babylonian woman was once in her lifetime bound to prostitute herself to a stranger at the temple of Venus. They were crowned with knots and garlands, and ranged in long ranks before the temple, each rank being parted from the other by a line, that the men might conveniently pass between them, and choose those they liked best. They declared their choice by throwing money into the lap of the woman they most admired, and saying, as they threw it, "I implore the goddess Mylitta for thee." The money, how little soever, was by no means to be refused, being accounted sacred. Nor had the woman the power of rejecting any man that accosted her in the form prescribed, but she was absolutely to retire without delay. Having thus fulfilled the law, and performed some ceremonies in honour of the goddess, she returned home; and nothing could tempt her to grant the same favour again to her new lover. Women of rank (for none were dispensed with) might be conveyed to the appointed place in a covered vehicle, and keep in it, while their servants waited their return at some distance (Herod. in Clio, lib. i. cap. 199). From this passage it appears into what infamous usage and indecency religion had degenerated: when the most dissolute pleasures were turned into so many acts of devotion, and it was counted a dishonour not to be defiled. By *σχοινία*, here rendered *cords*, some understand fine twine, of which their knots and garlands were composed; and possibly this may be the meaning of the Syriac, which has *funibus ornatae*. Others suppose them to be rushes, which are easily broken. Selden understands cords, properly so called, to distinguish and guard the passages leading to the women, and to keep them separate.*

Sitting in the ways.] i. e. In the public ways leading to the temple of Venus. This description, and particularity of the place, is very natural and well suited to the followers and retainers of Venus, whose known custom it is to frequent the most public places, to entice and allure passengers (see Prov. ix. 14, 15). Thus Tamar, Gen. xxxviii. 14, is represented as sitting in an open place, or a place where roads crossed, "which is by the way of Timnath, *πρὸς ταῖς πύλαις Αἰνῶν*, at the gates of Aenon," according to the LXX. Such a place as this was most likely to meet passengers in, and therefore most proper for Tamar's design. Of those who followed the trade in a public way, such whom Plautus calls *scanicolar* seem most to resemble the Babylonish ones here mentioned. One cannot help observing a sort of gradual decay of decency in women of this profligate character; at first they had their haunts without the city, and followed the trade as it were in disguise, hiding their faces with a mask; afterward they dropped this, and appeared barefaced, but nevertheless, the laws not allowing them to come within the walls, they yet kept their distance: but the state of things every day growing worse and worse, they had the impudence at last to settle and carry on the business of lewdness publicly in cities. But though in all times and places such vile prostitutes have been too much followed and caressed, yet never was any age so degenerate, or people so abandoned, except the Babylonians, as to account them sacred.

Burn bran for perfume.] Badwell takes it in the sense of our version, and the oriental ones translate accordingly. The Syriac in particular has, *imponentes pro thymiamite furfures*. A poor incense this! but good enough for such a deity, and so scandalous rites. Grotius understands the Greek, *θυμιάσαι τὰ πύτυρα*, in an impure sense, from the Hebrew *פתורה* *petarah*, *apertura*, which the Greeks express by *τὰ αἰότα*, and thinks it answers to *suffire naturam*, in Pliay; which seems to be confirmed from Strabo, who speaking of the Babylonians, says, *ὅσους δ' ἂν μωσῶσιν ἀλλήλοις ἐπιθυμιάσαντες* (lib. xvi. Spencer De Leg. Hebr. vol. i.). Selden renders *πύτυρα* by *οὐλόγρια*, *moles*, or cakes and libations, called also *θελήματα*; and in this sense we meet with *θεῖον τὸ πύτυρον*, in Theocritus as an expedient to procure love. And to this very custom the prophet Jeremiah is by him thought to allude, vii. 18, where it is said, "that the women knead their dough to make cakes for the queen of heaven," and

other name for the Babylonian Venus, who was also called Venus Urania (Syntag. 2. cap. 7). The same learned writer observes of *ἐπελεθῆσα*, in the next sentence, which our translators render *drawn*, that it means a seeming unwillingness in those votaries of Venus, and a reluctance to comply, Funiculum forsan, usquedum ab amasio fuerit disruptus, veluti retinaculum pudicitie muliebri simulatione retinentes (Ibid.). An artifice only, as he observes, to make the persons that solicit their favour the more eager and enamoured.

Ver. 44. *Whatsoever is done amongst them is false;*] i. e. Whatsoever is done to or about them is vain, and the labour to no purpose: or whatsoever is said or pretended to be done by them is false. The Alexandrian MS. has *γινόμενα παρ' αὐτοῖς*.

Ver. 45. *They are made of carpenters and goldsmiths; they can be nothing else than the workmen will have them to be.*] i. e. They are such as were carved out of a refuse piece of wood (Isa. xlv. 13—15. Wisd. xiii. 13), which the workman could have formed into any shape he pleased, to be a thing either of honour or dishonour: or else they came out of the smith's furnace, and were fashioned by the anvil and hammer, as Arnobius expresses it, lib. i. Who in another place, speaking of himself when under a state of paganism, says *Beneficia posebam nihil sentiente de ligno* (lib. vi.): and after, *At quæ dementia deum credere quem tute ipse formaris, supplicare tremebundum fabricatæ abs te rei?* i. e. What an instance of madness is it to think that a piece of timber hath any more divinity in it than it had before, because it is fashioned and carved into the figure of man! The prophet Isaiah, with a peculiar smartness of argument, exposes image-worship, from the absurdity, that a man should dress his meat and make his god out of the same stick of wood, and fall down to the sorry stock of a tree and say, "Deliver me, for thou art my god" (Isa. xlv.).

Ver. 46, 47. *And they themselves that made them can never continue long; how then should the things that are made of them be gods? For they left lies and reproaches to them that come after.*] As the effect cannot be more perfect than the cause, so impotent and frail man cannot invent or make any thing or being immortal and divine. The makers of these idols, being mortal themselves, shall leave behind them indeed a proof of their ingenuity; but such as is disgraceful, and exercised upon wrong objects. For the idols made by them are lies and vanities, as the scripture terms them, and are such despicable and reproachful things in themselves, as posterity, more wise and sagacious, will have in abhorrence. Or the sense may be, like that, Isa. xlv. 11, that the time will come when all the makers of images, and such as have been most devoted to their worship, shall be ashamed and confounded at their own folly, to think that the frail work of man's hands could have any divinity in it, or any principle of long continuance.

Ver. 49. *How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?*] As material and perishable things, they are liable themselves to accidents and casualties, called here *plagues*. And if they cannot help themselves in time of public calamity and distress, much less can they be expected to succour and assist others. And how indeed should they watch over either their own or others' safety, being endued neither with power, life, nor understanding; and are indeed nothing but what they appear to be, senseless wood or stone? One reason which some expositors assign for Rachel's stealing her father's teraphim, Gen. xxxi. 19, was, to let him see that his gods, as he called them, could not preserve themselves, much less do any service to him (see ver. 57). The king of Assyria, with equal truth and smartness, reflects upon the impotence of such deities: "Have any of the gods of the nations delivered their land out of my hand? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim?" (Isa. xxxvi. 18, 19). The like may be observed, from profane history, of Aeneas' penates, which were so far from assisting him, that, if he had not taken them along with him, they could not have set one foot forward, nor have been saved themselves at the burning of Troy, if his great piety had not secured them (see ver. 55).

Ver. 51. *There is no work of God in them.*] *Ὀὐδὲν Θεοῦ ἔργον ἐν αὐτοῖς ἐστίν*, i. e. There is no divine power in them, or they cannot work or effect any thing like a god.

Ver. 53. *Nor give rain unto man.*] The descriptive character of the living God is, "He that giveth rain, both the former and the latter in his season, that reserveth unto us the appointed weeks of harvest" (Jer. v. 24). The vicissitude of seasons, of cold and heat, of drought and moisture, so wisely fitted for the growth of the fruits of the earth, and

other uses of human life, is both the effect and proof of a God and a providence. Videmus (says St. Cyprian) Dei nutu tempora obsequi, elementa famulari, spirare ventos, fontes fluere, grandescere copias messium, fructus mitescere vinearum, exuberare pomis arbusta. And therefore Maximus Tyrius expressly, and with great propriety, calls God τῶν ὀρίων ταμίαν, τῶν κήπων τροφία, τῶν γειθίων, τῶν ὑψίον τῶν ἐπιπέδων. But false gods, or idols, have no power over the elements, nor at the request of any votary can they make any alteration in them, as the true God did, through the intercession of Elias (James v. 17). They can neither show signs (ver. 67) in the heavens above, nor produce any alteration on the earth beneath; but are themselves subject to, and often suffer by, the great inclemency of the weather; they are sometimes struck down by a thunderbolt, or melted by the power of lightning.

Ver. 54. *Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.* Our translators follow a copy which had *ἑαυτῶν*. The Alexandrian and others have *ἀντῶν* i. e. They cannot interpose to right themselves by any miracle, nor to execute justice in their own behalf, as the true God did in the matter of Korah and his faction: see ver. 64, which respects the other reading. Nor can they relieve any city or country from distress, Neque regiones liberabunt ab injuriâ (Vulgate), as the God of Israel did Jerusalem from the power of Sennacherib. They as little know, and are as little able to alter things upon earth, as the meanest bird that flies. Possibly this writer might instance in the crow, as being a bird of omen, according to the superstitious notion of the ancients.

Ver. 56. *They cannot withstand any king or enemies: how then can it be thought or said that they be gods?* The prophet Isaiah (xli. 1) takes occasion to insult over the Babylonish idols, who could neither preserve themselves nor their worshippers, but were carried about by their enemies in triumph, by way of contempt and derision. And when he says, "Bel boweth down, and Nebo stoopeth," he means to express, that the images of these deities were carried in triumph by the Persians, as part of the spoil; so that the very deities themselves, which were worshipped in the idols, must own that they were conquered likewise. We read, 2 Chron. xxv. 5, that the anger of the Lord was kindled against king Amaziah, for seeking after the gods of the people, which could not deliver their own people out of his hand. And indeed it was a great instance of folly likewise in that prince, after he had subdued and slain the Edomites, to set up their gods, which he ought rather to have burnt in the fire, than bow down to them, and burn incense before them, whose impotency he had proved and detected. Ahaz was more justifiable in this respect, who sacrificed to the gods of those people who had overcome him, hoping they might be induced to assist him also (2 Chron. xxviii. 23).

Ver. 60. *For sun, moon, and stars, being bright, and sent to do their offices, are obedient.* Ἀποστελλόμενὸν ἐπὶ χρείας The Geneva version here seems preferable, "when they are sent for necessary uses, obey." These great bodies follow the appointment of their Creator; if any creature really deserved worship, it should seem that these were most worthy of it. Their beauty and splendour attract our admiration, and the advantages we receive from them claim our acknowledgment: but all their glory and power they derive from the Father of lights. The gods of the nations neither equal these in beauty, nor are alike beneficial by

their influence: we ought therefore to confine all our worship and homage to the living God only, and to give no sort of adoration to false gods of any kind.

Ver. 61. *In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country.* Ἀστραὶ, ὅταν ἐπιφανῇ; εὐπρόσ ἴσθι. Grotius conjectures the true reading to be *εὐπρόσ ἴσθι*, *is obedient*, which indeed is more agreeable to the context and the reflection, as it now stands, seems but of little weight and consequence. The meaning of the latter clause, which is obscurely expressed, is, that under all climates, "the wind and storm fulfil his word" (Ps. cxlviii. 8). And in this sense we may expound Ps. civ. 4. "He maketh his angels spirits;" i. e. he maketh the winds occasionally his ministers to execute his pleasure; and thus the rabbins understand רוחות *ruchoth* in that place (see De Muis, in loc).

Ver. 70. *For a scarecrow in a garden of cucumbers keepeth nothing: so are their gods.* The birds for a little while are afraid of a scarecrow, *προβάσκάνιον* (a very unusual word; Junius understands it of the statue of Priapus, which is probable enough, as Suicer renders it, *puenda statua*), but when once they begin to be accustomed to the sight of it, they give themselves no more pain or concern about it: when one comes near to inspect and examine it, it is found to be a mere nothing, or something occasionally placed in terror, and not a real man. The case is the same with idols; it is only the folly and mistake of those who adore them, which gives them their authority, they only impose upon the weak and superstitious, the more knowing and inquisitive soon find out the cheat.

Ver. 72. *Ye shall know them to be no gods by the bright purple that rotteth upon them:* Ἀπὸ τῆς πορφύρας, καὶ τῆς μαρμαίρου. Not the marble itself, which is more durable, but the shining varnish, or polish, like marble. Grotius reads, *μαργίρου*, i. e. that the lustre of the jewels decays upon them. It is observable that this writer is very explicit, and descends to a detail of the vestments, ornaments, and decorations of those idols, whom their priests set off and adorned with all possible care, to make them look more rich and glorious. And the reason of him being so particular seems to be, that he might set their "delectable things," as the prophet calls them (Isa. xlv. 9), in a true light, and expose their unprofitableness and decay to a carnal and gross people, too apt to be affected with pomp and pageantry; and whose senses were likely to pervert their understanding, so as not to discern the cheat and falsity of such a worship.

And they themselves afterward shall be eaten. This may either refer to idols, worm-eaten through time, or to such living animals as, though they were the objects of the pagan worship, were eaten by others. The Christian fathers and apologists, continually expose the heathens for worshipping such deities, as might be sacrificed and eaten, and declare against the practice, as infinitely absurd and ridiculous. Minutius Felix is very pleasant on the occasion, particularly with respect to the ox Apis. Athanasius mentions it as a strong instance of the folly of the heathen worship—that those fishes and calves which the Egyptians worshipped were made the food of others (Cont. Gent.). And the reason why Moses beat the golden calf to powder, and made the Jews to drink of it, was, according to St. Jerome, *Ut discant contemnere, quod in secessum proci viderant*; i. e. that the people might learn to despise what they saw went down into the stomach, and out into the draught. But as the scope of this epistle seems directed to expose idols as mere dead things, the former sense seems preferable.

THE HISTORY OF SUSANNA.

Ver. 1.] In many editions this and the two other supplemental parts are inscribed Δανιήλ, and in some διακριτικὸς Δανιήλ. In the preface to this story it is said to be set apart from the beginning of Daniel, where it stands in the Roman editions; others, as the Complut, and some Latin ones, make it to be the thirteenth chapter of that book. But if what is here related belongs to the prophet Daniel, it should seem that what is therein contained happened before some other remarkable particulars which are mentioned in his book; especially, if what Ignatius and Sulpitius Severus observe be well-grounded; viz. that the prophet Daniel was not above twelve years of age when this story happened. It has been concluded also from his established character, that it preceded Nebuchadnezzar's dream and its interpretation, because it is then said of Daniel, that he was looked upon as more wise and able than all the magicians, astrologers, and wise men of the Chaldeans, which great repute he could not, it is thought, have obtained, but by some such wonderful action or determination as this which is here related. But Origen disclaims this history as belonging at all to the book of Daniel, and calls it κιβδηλον τῶν βιβλίου μέρος, a spurious part of it (Epist. ad Jul. Afric. see also Grabe, de Vitüs LXX. Interp.).

Ver. 2. *A very fair woman, and one that feared the Lord.*] This is a great commendation of Susanna, that she was as virtuous and religious as she was fair and beautiful; qualities both very amiable, but yet do not always go together, as beauty often inclines the owners of it to vanity, exposes them to dangers, and is an inlet to temptations. To excel therefore in both respects was much to the honour of Susanna, as what follows about the great care taken by her parents of her education is to their credit, and probably her being so virtuously disposed was the effect of it.

Ver. 4. *Jocain was a great rich man.*] Africanus objects that it is not credible that Joacim, the husband of Susanna, was so rich and powerful in the captivity, as he is here said to be. To this Origen replies, that the Jews that were carried away captives into Babylon, were not so plundered but that many among them were both rich and powerful (see Tob. i. 13, 14, 22.). To his house the Jews seem to have resorted for advice, or as to a seat of Justice (see ver. 6, 7, 28.).

Ver. 5. *The same year were appointed two of the ancients of the people to be judges.*] The term "ancients" has not respect purely to their age, nor proves necessarily that they were far advanced in it: the sensual and impure love which inflamed them for Susanna, makes it more probable that they were in the vigour of their age. The government by ancients or elders was the regimen of most cities. We meet with them in several authors, and from them public sessions or meetings are styled *senatus*, and *γερονσία*; sometimes these elders are called, *πρεσβύτεροι* in general, sometimes *πρεσβύτεροι λαοῦ*; these some think to be the judges here mentioned. Josephus says, that Moses appointed that every city should have a council of seven magistrates, men of exemplary virtue, and lovers of righteousness (Antiq. lib. iv. cap. 8. Seld. de Synedr. lib. ii. cap. 6): and this perhaps was the determinate number in his time, but anciently there seems to have been more; for Boaz mentions ten elders, who were probably the same with judges, in the city of Bethlehem, Ruth iv. 2 (see note on Judith vi. 21). But in this history two only are mentioned, and those as annually chosen; a method and constitution, says Grotius, which obtained not among the Jews. He thinks them rather assessors to the ἀρχιδωταρχῆς, the chief or president among the captives. Their business was to be assisting by their advice and opinion, and to give counsel or determination in such cases as were brought before them, chiefly in suits of law (ver. 6), or forensic matters. It is pro-

bable the Jews retained a sort of judicial power even in their captivity, and that they executed some of the penal laws of Moses in smaller instances. Thus Haman tells Ahasuerus, Esth. iii. 8, that the Jews observed their own laws. The history of the accusation and trial of Susanna is a proof, says Calmet, that the Jews had their judges and methods of administering justice during the captivity; but that they had not the power of life and death, seems most probable (see note on ver. 62.).

Ancient judges, who seemed to govern the people.] Ὁ ἑθνοκον κυβερνῶν. The Vulgate and Junius translate according to our version, with which that of Geneva and also Coverdale's agree. St. Jerome observes, that it is not without good reason that the text here says, that these elders seemed only to rule, for they who judge or govern with partiality and injustice, have only the honourable name of judges, and are rulers in appearance only, rather than true and valuable magistrates; Qui injustè præsent populo, tantùm nomen habent judicium; regere videntur populum, magis quam regant. There may also a second and more literal sense be given from the then state and condition of the Jews; for being in captivity, and under the dominion and tyranny of the Chaldeans, they had rather a shadow of government among them than any real power and jurisdiction. But there is no necessity of understanding these words of seeming power, or the abuse of it, as *δοκεῖ* and *videtur* are often used as mere expletives. See Mark x. 42, where οἱ δοκούντες ἄρχου, an expression very much resembling this, is rendered by St. Matthew, xx. 25, οἱ ἀρχόντες, the rulers. And Luke xxii. 24, τίς αὐτῶν δοκεῖ εἶναι μέγιστος, i. e. "which of them should seem to be the greatest," as Geneva and Coverdale have it, means only, which of them should be so. And thus *δοκῶ πιστῆρα Θεοῦ ἔχειν*, 1 Cor. vii. 40, would be more properly and consistently, I conceive, rendered, "I have the Spirit of God." There are other instances of this usage in this epistle: see xi. 16. xiv. 37.

Ver. 8. *And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.*] i. e. That they might not look unto nor reflect upon the God of heaven, nor remember his just judgments against such notorious sinners. *Heaven*, by a metonymy, means the Father of it (see ver. 35, and Luke xv. 18). The author of the book of Wisdom has the like observation, and makes the reason of men's going astray to be, "because their own wickedness hath blinded them" (ii. 21). The judicious Hooker has the following pertinent reflection upon the passage before us; "How should the brightness of wisdom shine where the windows of the soul are of very set purpose closed? True religion hath many things in it, the only mention whereof galleth and fretteth wicked minds. Being therefore loth that inquiry into such matters should breed a persuasion in the end, contrary unto which they embrace, it is their endeavour, as much as in them lieth, to banish quite and clean from their cogitation whatever leadeth or pointeth that way. The fountain and well-spring of which impiety is a resolved purpose of mind, to reap in this world what sensual profit or pleasure soever the world yieldeth, and not to be barred from any whatsoever means available thereto. And this is the very radical cause of their atheism" (Ecol. Pol. b. v. p. 191).

Ver. 14. *When they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.*] The description here is very natural of the artifice used on the occasion; they pretend to go home as it were to dinner, and take a formal leave of each other, with hearts equally beat

on mischief, and meditating the same wicked design. But hypocrisy and dissimulation were the least blemishes in their character. Lust, ever impatient to perpetrate its schemes, and satisfy its raging passion, hurries them both back to the same haunt, and conscious guilt, urging to a confession, unites them in a shameful confederacy against virtue, of which by their station they ought to have been the guardians and protectors.

Ver. 15. *She was desirous to wash herself in the garden;*] St. Chrysostom takes occasion, from her great circumspection and care to guard all the avenues of her heart, to compare her to "a garden enclosed, to a spring shut, to a fountain sealed up" (Cant. iv. 12). Ἦν ἀληθῆς κήπος κεκλεισμένος, κ. τ. λ. Quasi hortus erat beatus, quem nemo poterat deprædari, pudicitie suaves effundens odores; quasi fons erat fide signatus, ex quo nemo petulans pudicitie pulchritudinem poterat haurire (Serm. de Susanna, tom. vi. p. 141).

Ver. 19. *Now when the two maids were gone forth, the two elders rose up;*] St. Chrysostom observes, that these elders were like two wolves or lions, that had seized upon a tender lamb, ἦν μὲν Σουσάννα ἀνὰ μέσον τῶν ὄντων λέόντων, κ. τ. λ., "Susanna," says he, "was alone in the midst of two hungry lions;" none were near to help or succour her, neither maid, companion, neighbour, friend, nor relation; only God was inspector and witness, who indeed could have hindered the wicked attempt, but permitted this trial that he might publish Susanna's virtue, and the others' incontinence; and, at the same time, by her exemplary conduct, give a pattern to the sex of the like resolution and constancy, in case of temptation" (ibid.).

Ver. 20. *We are in love with thee;*] The tempter was not wanting to suggest reasons to them, such as they were, to encourage their boldness. They urge their suit from the opportunity of privacy, and the secret passion which they conceived for her; they would persuade her it was love occasioned their fondness, as if a name so tender belonged to their brutal design. Such carnal and sensual love differs as much from the real and virtuous passion so called, as good money from counterfeit coin, or truth from falsehood. Ἐν ἐπιθυμίᾳ σοῦ ἔργου, which the Vulgate literally renders, In concupiscentiâ tui sumus, is a particular idiom, it resembles that of St. Paul, ἐν καρδίᾳ εἶναι, Rom. viii. 9, and that mode of speech among the Latins, In voluptatibus esse, in vitâ esse, which we meet with in Seneca, Epist. 59.

Ver. 21. *If thou wilt not, we will bear witness against thee;*] St. Chrysostom finely harangues upon these words, Κατένοστον τῆν Σουσάνναν οἱ παπίνομοι, κ. τ. λ. i. e. The ruffians seize upon Susanna, and first they attack her by discourse, and endeavour to intimidate her by threats, hoping to prevail that way. "We are the rulers of the people, the guardians of the laws, have the power of binding and loosing, of acquitting or condemning; you are in our hands, may comply safely, there is none present to make a discovery; come, consent to lie with us." On which he breaks out into the following exclamation, "Hei mihi, quos pastores arbitrabar, lupos video; quos arbitrabar coram, qui tempestate jactantur, esse portus, hi naufragium excitant. And then he introduces Susanna thus nobly replying to these wicked tempters: "Ye shall not ruin my honour, nor violate my chastity; I will not consent to disgrace my parents, nor bring a reflection on my family: I will not injure or grieve my husband, nor forfeit my conjugal faith to him, by an unlawful and sinful compliance; a violent and unjust death is more eligible than to consent to your impure solicitations. My husband is always present, if not in person, yet in my thoughts and affections; nor can I so soon or easily forget my parents' valuable instructions, whose image and example are always before my eyes" (ibid.).

Ver. 22. *I am straitened on every side;*] And well might she say so; for either way she was exposed to death. If she prostituted herself to their wicked desires, it was death by their laws; and if she refused to consent to their solicitations, she exposed herself thereby to the same peril of death, by an accusation which the authority of the witnesses would make weighty and convincing, though in itself false. Her resolution, therefore to withstand the temptation was noble, and as such is commended by all antiquity. St. Ambrose particularly thus honourably speaks of her: Sancta Susanna, denuntiato falsi testimonii terrore, cum hinc se videret urgeri periculo, inde opprobrio, maluit honestâ morte vitare opprobrium, quam studio salutis turpem vitam subire. Itaque dum honestati intendit, etiam vitam preservavit: quæ si id quod sibi videbatur ad vitam utile præoptavisset, non tantam reportasset gloriam. Inmò etiam pœnam criminis forsitan non evasisset. Advertimus

itaque quod id quod turpe est, non potest esse utile, neque rursus id quod honestum est, inutile (De Officiis, cap. 14, lib. iii.).

Ver. 23. *It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.*] Αἰσχύρην μοι ἔστω. Almost all the versions use the comparative degree, except the Greek, which has αἰσχύρην ἰστί, i. e. it is good and eligible to fall into your hands, and not to commit the sin, and thereby displease God. A comparison, says St. Jerome, cannot be here properly formed; for to say continency is better, is allowing some sort of goodness to the sin itself. The Greek, therefore, says he, may be supposed not to use it, Ne videretur comparatione peccati. quod erat bonum, hoc appellare melius (Hieron. in loc.). But this remark seems rather nice than just; for, besides that there are many instances in approved authors, where the positive is used for the comparative, the comparison is not here instituted of the morality of the actions, but of the danger attending them; or, in other words, that it is better to suffer a temporal than an eternal punishment. Many of the fathers, as St. Ambrose, Jerome, Chrysostom, Bernard, Austin, have written set panegyrics upon Susanna's wise conduct and determination. The last of these draws a long parallel between her and the famed Lucretia, the heroine of Roman story, the boasted pattern of chastity for all ages:—"What is Lucretia when compared to Susanna? She murders herself, though she knew herself innocent: the action so much celebrated was rather rashness than fortitude, the effect not of any superior love of chastity, but of weakness or false modesty. She was too delicate, it seems, to bear the thought of a shameful action committed even against her consent and concurrence, without revenging it rashly upon herself. Seipsam etiam non adultera, occidit; non est pudicitie caritas, sed pudoris infirmitas. Or some tincture of pride was lurking under it. She was afraid, lest any should think her guilty of the crime, if she did not resent it thus unnaturally. She could not content herself with the approbation and testimony of her own conscience, unless she showed her detestation of the fact by killing herself, to avoid the very suspicion of it. She ought rather to have hindered the base action of Tarquin at the expense of her own life, than throw it away afterward out of mere vexation. Herein Susanna exceeded her, that she was so far from consenting to the brutal attempt of the elders, that she chose rather to expose herself to the manifest danger of death, than comply with their vile solicitations.—Lucretia killed herself, innocent as she was, lest she should appear guilty; and it is this very consideration of her innocence that aggravates her fault. Why should she kill herself if she was no ways culpable? and if she was culpable any ways by consenting, she must then certainly be thought to have killed herself, merely to have it supposed that she was innocent. Si adultera, car landata; si pudica, cur occisa? Susanna was no less sensible of the rudeness offered, but she did not think it her duty to punish upon herself another's crime, and to add to the sin of others, that of wilful murder of herself; Nec in se ulta est crimen aliorum, ne aliorum scelentibus adderet sua (August. lib. i. de Civit. Dei, cap. 18).

Ver. 24. *With that Susanna cried with a loud voice: and the two elders cried out against her.*] One hears, says St. Bernard, two cries very different, and for very different reasons. Susanna cries like an innocent lamb, in danger of being devoured, and the two elders roar like ravenous wolves, for their prey, or because they were disappointed of it. St. Chrysostom has the very same comparison, Clamor ut luporum gravium, et balantis oviculæ inter eos. She cries to fetch in help, and to attest her innocence; they to drown her shrieks, and to cover their own crime by turning accusers, for they now quitted their office as judges, by appearing as witnesses and informers.

Ver. 32. *These wicked men commanded to uncover her face, (for she was covered.)*] The way of covering the head was used chiefly on three occasions:—1. In cases of grief and mourning (2 Sam. xix.). 2. As an expression of reservedness and modesty, as in the instance of Rebecca, Gen. xxiv. 65, and this of Susanna. 3. As a testimony or token of the greatest respect and reverence, or when an inferior was unable to bear the sight and splendour of another's majesty and greatness. Thus Elijah (1 Kings xix. 13), when he heard the voice of God upon mount Horeb, wrapped his face in his mantle. Covering the face with a veil was the universal practice of almost all nations. The Romans in particular were so strict and punctual in the use of it, that when C. Sulpicius Gallus knew his wife had appeared abroad without it, he divorced her only on that account. And from this covering, as the critics observe,

the Latin word *nubere*, which at first signified no more than to cover with a veil, came to express marriage. Calmet thinks, that these judges ordered her to be uncovered under the pretext that it was an instance of disrespect to their office and quality, to continue veiled in their presence, especially when cited before them as a criminal: or, perhaps, pretending that her guilt would discover itself in her countenance, though doubtless the true reason was that given in the text, "that they might feed their eyes with her beauty."

Ver. 34. *And laid their hands upon her head.*] A form used among the Jews, when one accused another of a capital crime (see Lev. xxiv. 14): by which ceremony these elders signified that they now appeared as witnesses, and had given the true testimony against her, and thought her worthy of death; and it was customary, according to the Jewish writers, to say, "Let thy blood be upon thine own head, which by thy guilt thou hast brought on thyself." And to this alludes probably that other ceremony among them, of laying the hands upon the head of the victim intended for the sacrifice (Lev. i. 4. iv. 4. 24. xvi. 21).

Ver. 45. *Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel.*] It hath been objected against this history, that what is here related could not happen when Daniel was a youth, much less when he was παιδίον νεώτερον, as the Greek expresses it; for it appears from ver. 65, or the last verse of this story, according to some ancient versions, that Astyages was at this time dead, and Cyrus reigned in his stead. Now Daniel, say some objectors, was then well advanced in years. To this it is answered, that this history happened a long time before, and that the verse referred to about Astyages does not at all concern this narration, but that of Bel and the Dragon, which immediately follows; and accordingly in many editions, both Greek and Latin, it is made the very beginning of it (see Du Pin's Prel. Disc. p. 24). As to Daniel's age, several writers expressly say, that he was only twelve years old at this time (see Sulpit. Sever. Sac. Hist. lib. ii. cap. 2. Theodoret, in cap. i. Ezek. Ignat. Ep. ad Magnes). It seems as if God by the mouth as it were of an infant, meant to confound the malice and cunning of these elders, and to detect their hypocrisy and iniquity. "One sees in this story," says St. Chrysostom, "how far it pleases God to permit the malice and wickedness of men to proceed, and how far he seems to abandon his servants: he permits Susanna to be condemned to death, and even to be led forth to public punishment, to prove her faith and constancy unto the end; in like manner as he tried the faith of Abraham, by letting Isaac come to the very spot where he was to be offered as a sacrifice, and not interposing till his father had bound him, actually had taken the knife, and stretched out his hand to kill him. But as he sent his angel in the very instant to hinder him from laying his hands upon, or doing any harm to his son, and to assure him that he was pleased with this signal instance of his obedience, so, to prevent the evil intended against Susanna, the Lord raised up the holy spirit of young Daniel, to undeceive the people, and make them open their eyes" (Serm. de Susan. tom. vi.). "It should seem," says St. Jerome, from the text, "that the spirit did not then first enter into Daniel, but that it was already in him, only quiescent on account of his tender age: but an occasion now offering to rescue thereby oppressed innocence, it appeared and acted with power and clearness in favour of justice; God exemplifying in this instance, that his spirit, when he pleases, acts independently, or without regard to the weakness or minority of age, which serves rather to make his divine power the more illustrious."

Ver. 46. *Who cried with a loud voice, I am innocent from the blood of this woman.*] God opposed to the two elders a child in comparison, and made innocent Daniel the judge of these corrupt ones; "I am clear," says he, "from the blood of this woman." "He uses," says St. Ambrose, "the same expression with regard to Susanna, as Pilate did with respect to the holy Jesus, but does it much better, and more consistently; for he urges it for the deliverance of innocent blood, whereas Pilate bore testimony to his being a just man, whom he delivered up soon after a criminal, which greatly aggravated his fault, Gravius est peccatum unum eundemque et pronuntiare justum, et tradere quasi eriminosam. Daniel, by his declaration, freed the people from the mistake they lay under and the sin they were about to commit, whereas Pilate by his conduct confirmed the Jews in their wicked design." It is surprising that the words of so young a person should affect the people so all on a sudden, and make them defer the execution of a sen-

tence pronounced in form upon the deposition of two witnesses, so irreproachable in all appearance; it should seem that God, who alone can rule the will and affections, touched the hearts of this people, and inclined them at this time to attend favourably to what the inspired youth offered in behalf of distressed innocence. They had judged too hastily upon the deposition of two such witnesses, without taking the necessary precaution to be assured of the truth of their testimony: especially as Susanna's conduct had always been such as put her beyond suspicion of the crime charged upon her, and she denied so solemnly that she had been guilty of it.

Ver. 48. *So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?*] St. Bernard observes, that though Daniel saw himself alone amongst so great a multitude, yet was he not afraid or ashamed, notwithstanding the great authority of these elders among the people, to oppose himself against their false accusation, and the sentence pronounced thereupon. He chose rather to be thought guilty of rashness and presumption for the honest freedom he had taken, than to be found guilty before God in betraying truth and innocence by his silence. Sulpitius observes, that the extraordinary courage and unusual boldness discovered by one so young on this occasion, before so numerous an assembly, was the very reason that induced those Jews who had passed the sentence upon her to enter again into the examination of the cause: *Enimvero multitudo Judæorum quæ tum aderat, non sine Domino existimans, puerum contemptæ ætatis, in hanc constantiam porripisse, favore accommodato, in consilium revertitur* (Sac. Hist. lib. ii. cap. 2).

Ver. 50. *And the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.*] Κάθισον ἐν μέσῳ ἡμῶν. This compliment was paid him on account of the superior wisdom which he discovered: see Luke iii. 46, where our Saviour is described at twelve years old, the supposed age of Daniel, as sitting in the midst of the Jewish doctors, both hearing them and asking them questions. But who are they who invite Daniel to this honour? if the persons who speak thus civilly to him are the elders that accused Susanna, we must then either imagine, that what is here spoken and offered him, is by way of sneer or railery, to insult his youth, and to expose his forwardness and presumption, in pretending to reform the judgment of the whole assembly, or else that they thought to win upon him, and gain him over by their flattery. But it is more probable, that the persons who addressed Daniel in this obliging and honourable manner were different elders or assessors, not in the plot or interest of the two others, but acting agreeably to their public office and character, and therefore well inclined to detect the falsity of the accusation, and to re-examine the cause for that purpose.

Ver. 52. *Thou that art wazen old in wickedness, now thy sins which thou hast committed aforesaid are come to light.*] Ἡμερῶν κακῶν πεπαιωμένον. It should seem as if Daniel here alluded to the term elder, especially if that word is literally to be understood; by adding κακῶν the expression answers to πλήρης παντός δόλου, Acts iii. 10, and πεπαιωμένος πάσης ἀδικίας, Rom. i. 29. "Sins" may here either be understood strictly, and the sense be, Thy former wicked way of life, which thou hast had the artifice to conceal, is now apparent, or may hence be inferred: or, by a metonymy, we may understand ἀμαρτίαι of the punishment due to sins (see Numb. xvi. 26, 1 Tim. v. 22. Apoc. xviii. 4), and then the sense will be, "The punishment due to thy many sins hath now overtaken thee."

Ver. 54, 55. *Under a mastick-tree. And Daniel said . . . Even now the angel of God hath received the sentence of God to cut thee in two.*] Daniel, in his reply to the elders, alludes to the Greek names of the trees under which they said the fact was committed, and from the very names of these trees pronounces sentence to their confusion. When one of them said that he saw the adulterous act, ἐπὶ σχίνου, Daniel answers in allusion to σχίνου, "The angel of God is ready," σχίσαι σε μέσον, "to cut thee in two;" and when the other elder said it was ἐπὶ πρίνου, Daniel replies, in allusion to this likewise, "The angel of the Lord waiteth with the sword," πρίσαι σε μέσον; which allusions are not, nor can be, preserved in our language. The Vulgate retains the Greek names of these trees; the one is called *prinus*, the other *schinus*. The reflection we may draw from the condemnation of these elders, expert no doubt in the art of defence, as well as accusation, is, that the Spirit of God makes use of such means as he sees most proper to confound wickedness and injustice; if he had not in some measure blinded

the reason of these wicked elders, it would have been easy for them to have eluded the force of Daniel's questions, and to have prevented the consequence drawn from his answers, by saying only, that they did not trouble themselves to be so particular as to mind the sort of tree they were criminally concerned under; it was sufficient that they saw them indecently acting together in such a part of the garden, and under the covert of some shady tree. As the allusion in these verses is founded upon the Greek names, some have from thence inferred, that this history could not be written by Daniel, but was wrote originally in the Greek tongue by some Hellenistic Jew: to which Origen replies, that Daniel never used the terms or names of the trees as they occur in the Greek, but such other Hebrew or Chaldee words as the verb that signifies "to cut asunder" best answered to: that the Greek interpreter, it is probable, in order to preserve the force of the original, changed the names of the trees, and sought out such other names instead of them, as had the same allusions as the original ones had which were lost. Many instances of this figure of speech, called paronomasia, are to be found in the sacred writings; in the Hebrew of the fifth chapter of Isaiah, ver. 7, it is "he looked for מִשְׁפָּט *mischpat*, but behold מִשְׁפָּח *mischpach*; for righteousness צְדָקָה *tsedaka*, but behold צַעֲקָה *tsaaka*, a cry" (see also Isa. xxiv. 18, and Vitringa in Isa. p. 120). The allusion is observable in the Hebrew text of Eccles. vii. 1, but Dan. v. 25. 23 is nearest to the passage before us. Many other examples might be collected out of both Testaments: see Jer. i. 11, 12. Ezek. vii. 6. Hos. ix. 15. Amos v. 5. viii. 2. John xv. 2. Rom. i. 29—31. xii. 3. 2 Thess. iii. 11. Heb. xi. 37, all which instances have an affinity of sound with each other, like these of Daniel, but cannot easily be translated into another language, and therefore the beauty of them is frequently lost.

The angel of God hath received the sentence of God to cut thee in two.] The punishing offenders by sawing them in two with a wooden or iron saw, to which Daniel here seems to allude, was in use among the ancients. We are assured that the Thracians sawed men asunder alive, Val. Max. lib. ix. cap. 2; by Suetonius, that rebels and betrayers of their country were punished this way; and by Tertullian, Apol. cap. 3, that it was used of old to those who were false to their creditors. It appears from the laws of the twelve tables, that this punishment was annexed to certain atrocious crimes, but was so seldom put in execution, that Aulus Gellius says he never read of any that suffered it (Noct. Attic. lib. xii.). This is thought to be the punishment inflicted by Samuel on Agag, the enemy of God's people, 1 Sam. xv. 33, and by David on the Ammonites, 2 Sam. xii. 31. It was by Nebuchadnezzar threatened to the blasphemers of the true God, Dan. iii. 29. In general it is observed, that all those places of scripture, where the word פָּרַץ *parats*, to divide, or break asunder, is used in the Hebrew text for putting to death, probably allude to this punishment. In St. Matthew the wicked servant is threatened to be cut asunder, and to have his portion with the hypocrites, xxiv. 51. Among the sufferings of the saints of the Old Testament, the apostle mentions their being sawn asunder, ἐπιδημιονοῦσθαι, Heb. xi. 37, which the Jews and Christians by tradition understand of Isaiah, who is said to have been put to death in this manner by Manasses king of Judah, for boasting he had seen the Lord sitting on his throne (Isa. vi. 1).

Ver. 56. *O thou seed of Chanaan, and not of Juda.*] This is spoken by way of the greatest reproach; for the Canaanites were a cursed generation from an accursed father, so overgrown with wickedness, that God devoted them to destruction, and to be cut off from that good land which they possessed, that he might place Israel therein, the seed of blessed parents, whom for their father's sake he loved, and entailed his blessings upon. The expression here is the same with that of Ezek. xvi. 3, "Thy birth and thy nativity is of the land of Canaan, thy father was a Hittite, and thy mother an Amorite;" so of the elder it is observed here, that he resembled the manners of Canaan more than those of Abraham, Isaac, and Jacob, his ancestors, and is therefore said to be of the seed of Canaan, because those, in scripture dialect, whose manners we resemble, are said to be our parents. And as the name Canaan, in the Greek Ἰσραήλ, i. e. *commotion* or *agitation*, alludes probably to that disorderly ferment in his blood which betrayed him into that sin that derived the curse upon his posterity, so one thus wantonly and viciously disposed is properly said to derive his descent from him. There is also an expression resembling this, Hos. xii. 7, where Ephraim, on account of his injustice, violence, calumny, and false accusation, is called by way of indignation Canaan, according

to the rendering of the LXX., Vulgate, and oriental versions. That of Geneva has it in the text, and this marginal annotation on it, "Ephraim is more like the wicked Canaanite, than godly Abraham, or Jacob;" intimating, that they were so unlike Jacob their father before mentioned, that they were not to be reputed his genuine seed, but, as if their birth and nativity were of the land of Canaan, had forfeited their right to the privileges and blessings belonging to Israel, and were become heirs of the curse annexed to Canaan and his posterity. It is observable, that where Ephraim is reproached as Canaan, Judah is before commended (see xi. 12). For the tribe of Judah, for the generality, retained the public worship of God, its purity, at least truth of worship, and was comparatively faithful, and that kingdom was the lawful succession of David's lineage. The Jews have a tradition, according to St. Jerome, that when Israel came out of Egypt, and were encompassed on one side by a mountain, on another by the Red sea, on another by the army of Pharaoh, and even quite shut in, the other tribes despaired and desired to return into Egypt, only Judah, with confidence in God, entered into the sea, and so deserved the kingdom. With respect to this fact, Judah is said in the place last referred to, and which ought indeed to begin the next chapter, to be a witness of God's word, and, as a faithful assessor thereof, descended with God into the sea, and was most faithful among the holy ones, so as to believe the words of God commanding him (see Pocock, in loc.).

Ver. 61. *And they arose against the two elders.*] See Apost. Constit. lib. ii. 49. 51. The Jewish writers, though they do not look upon this history as authentic, yet have a traditional account of the same story, differing only in the relation of it. They make the two elders to be punished by Nebuchadnezzar, by being roasted, or cast into the fire (burning among the Chaldeans being the punishment for adultery); and not by their own people, as mentioned in the following verse. They will have these elders to have been Ahab and Zedekiah, mentioned Jer. xxix. 21, of whom it is there said, that they committed villainy in Israel, by adultery with their neighbours' wives (see Orig. Epist. ad African. Jerom. Epist. 10, and Com. in loc. and on Dan. xiii.). The last clause of ver. 5 here, has been thought by some to countenance this opinion; but this is a mere fancy and conceit, the meaning of that sentence being only, that these elders resembled those corrupt ones which the prophet there speaks of; and it seems more probable from the following verse, that these elders were stoned, as they suffered according to the law of Moses, or in the manner appointed by it for such a crime, and in such sort as they intended to have done unto Susanna.

Ver. 62. *And they put them to death.*] Though the Jews, as Origen and others maintain, might have the power of the sword sometimes in their dispersions, yet it may be questioned how far they had the power of life and death during their captivity under the Chaldeans. It seems more probable that they had not such a power, and therefore the Jewish writers will have these elders to have been punished by Nebuchadnezzar. Under the Romans, who gave the Jews as much liberty as the Babylonians, it is certain they had not this power of life and death, as appears from John xviii. 31, "It is not lawful for us to put any man to death." It is more likely that they had only magistrates, judges, and courts of justice of their own to decide differences in cases of property, in a way peculiar to themselves; as Strabo, quoted by Josephus (Antiq. lib. xiv. cap. 12), says they had at Alexandria in the like state. However this be, it is certain these elders deserved a very exemplary punishment; as their crime was greatly enhanced from their public character as judges, and their sway and authority as such among the people, and yet made use of all the respect and esteem which their age and office procured them, to colour and conceal their detestable crimes.

Ver. 63. *Therefore Chelcias and his wife praised God for their daughter Susanna, . . . because there was no dishonesty found in her.*] As her father and mother, her children and all her kindred wept (ver. 33) at the unexpected charge against her, so their joy, no doubt, was proportionably great for her deliverance. "They praised God," says St. Jerome, "not so much for the preservation of her life, which she would have lost very happily as being innocent, but because he had afforded her grace and strength enough not to fall under the temptation, and that he had so signally glorified his name by so miraculous a protection of innocence." The fathers greatly extol the constancy of Susanna, and call her the glory of her sex; as on the contrary they style these elders the shame and reproach of theirs.

Ver. 64. *From that day Daniel was had in great reputa-*

tion in the sight of the people.] It is one objection among others brought against this history of Susanna, that Daniel was not advanced upon the occasion that this story mentions; viz. for delivering Susanna from death by his wisdom, but rather for the interpretation of Nebuchadnezzar's dream (Dan. ii. 48). But may we not conceive a double

advancement of Daniel? the first by his judgment concerning Susanna, whereby he came into great credit with the people; and the second occasioned by his expounding the dream, whereby he came into favour and reputation before the king.

THE

HISTORY OF BEL AND THE DRAGON.

Ver. 1. *King Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.*] Herodotus confirms this, telling us in express words, that Astyages was succeeded by his grandson Cyrus. This immediate succession of Cyrus to his grandfather is vouched by Diodorus, Justin, Strabo, Clemens Alexandrinus, Lactantius, Eusebius, Jerome, Austin, and others; but these, as they have copied after Herodotus, add no weight to the scale. But though the above writers give Astyages no other successor than Cyrus, nor is any notice at all taken of any other in the Canon of Ptolemy, yet Xenophon (Cyropæd. lib. i. cap. 19), does, and likewise Josephus (Antiq. lib. x. cap. 12). The former calls the successor of Astyages Cyaxares; and the latter gives him the name of Darius, adding, that he overthrew the kingdom of Babylon, being assisted in that enterprise by his nephew Cyrus: which is consonant both to scripture and chronology. For if we suppose that Astyages had no other successor but Cyrus, we must allow him to have lived a hundred years and upwards. Could we believe that Astyages lived to so great an age, we should not scruple to follow Herodotus. But it is certain from Dan. v. 31, that Darius the Mede, or Cyaxares, the second (for they mean the same person), succeeded immediately. Perhaps the reason that Cyaxares is not mentioned as succeeding, may be his reigning only two years at Babylon after he took it, and at his death Cyrus became master of the whole empire; and because the other had no more than the name and shadow of the sovereignty, excepting only in Media, which was his own proper dominion. Our translators follow the Greek, Arabic, and Syriac copies, but the Vulgate places this verse at the end of the history of Susanna.

Ver. 2. *And Daniel conversed with the king, and was honoured above all his friends.*] It is not agreed what king is here meant, whether Astyages, Darius his son, or Cyrus his grandson. Calmet declares for the last; Messieurs of Port-Royal think the account of Bel suits with neither of the three, as it is well known they worshipped the sun, and not such an idol. Besides, what is mentioned, ver. 28, 29, that the Babylonians were angry with and threatened to destroy the king and his house on account of the destruction of the dragon, is an instance of outrageous behaviour not at all consistent with their being lately subdued by Darius and Cyrus. They suppose therefore this to have happened under Evil-Merodach, the son of Nebuchadnezzar, with whom Daniel was in as high esteem as he had been under Nebuchadnezzar. And they place this history about A. M. 3442, the beginning of Evil-Merodach's reign, Daniel being then, as is supposed, about fifty-six years of age.

Ver. 3. *An idol called Bel.*] This Bel was the great and national idol of the Babylonians, who had erected a most magnificent and sumptuous temple for it. As Baal is said to be the proper name of Belus, the king of Babel or Babylon, next after Nimrod, and as he is said to be the first man that was deified, or reputed a god after his death, so the said name is supposed by learned men more peculiarly and primarily to belong to him. And accordingly the Hebrew *Baal* answering to the Chaldee *Bel*, it is this successor of Nimrod that we are to understand by the god that is called by the name of *Bel* in this history. Nimus his son erected a statue or idol to his father Belus, to be worshipped, and thereby gave the first hint to idolatry, or image-worship, as many learned maintain. This image or idol of Belus is, they

say, what is here called Bel, or Baal contracted; and continued until Daniel's time, when it was destroyed by Darius the Mede, or Cyrus, upon the discovery of the imposture of Bel's priests.

And there was spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.] There are but two ancient writers that make any mention of the history of Bel; viz. this apocryphal one, and Josephus Ben-Gorion, and their accounts differ in several particulars. The learned Selden hath extracted from the latter the daily allowances made to Bel, and makes it to be, Juvenus, 10 arietes, 100 pulli columbarum, et 70 panes subcinericii, et 10 amphoræ vini. Though they vary in the stated quantity of provisions, yet they had some warrant, says he, from sacred history, viz. Jer. li. 44, to represent Bel so voracious, and to countenance his being served in so plentiful a manner by the idolatrous priests (Seld. Syntag. 2 de Belo et Dracone).

Ver. 4. *And the king said unto him, Why dost thou not worship Bel?*] It should seem that the king did not know but that Daniel worshipped Bel, but by his not accompanying him with the rest when he went daily to worship him. But as Daniel hated all hypocrisy and dissimulation, he was too good to seem to countenance by his presence what he inwardly abhorred. But that he might not appear to stay away through a supercilious pride or obstinacy, he assigns the reason in the following verse, for not joining in this idolatrous worship, and the reason is both natural and cogent; viz. that idols are inanimate senseless things, and both unworthy and insensible of the honour paid them: that God alone, who made all things by his power, even those very persons whose skill and ingenuity contrived and fashioned these idols, was the true object of worship, the ever-living God, subsisting in and from himself; the sovereign Being from whom all others derived their existence, and upon whom they depend for their preservation and continuance.

Ver. 6. *Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day?*] One may easily judge what sort of god this Bel, the god of the Babylonians, was, and how imperfect and insufficient to his own existence and happiness, who was beholden to his votaries for his daily sustenance and refreshment in the opinion of his very worshippers. But though the idol had no use of or occasion for this prodigious quantity of provisions, as being insensible of what was set before it, yet the devil, who inhabited and acted therein, greatly availed himself of the cheat and imposition put upon the credulous people, and though he ate none of the good things prepared, but left them to feed the luxury of the priests, yet in the false religion maintained and propagated by them, he found means in return to satisfy a more craving appetite, viz. his insatiable appetite to ruin and destroy souls (see Port-Royal Com. in loc.). What a strange blindness must possess this idolatrous king, to fall down before such a despicable object of worship! and how mean and grovelling must his conceptions be, whom it became necessary to convince, that his god did not eat at all, to prove him to be no god! as if a necessity of eating was any proof of divinity, and not rather an argument of decay and mortality; and as if all-sufficiency was not a distinguishing and an essential attribute of the Deity! How much juster was the conclusion of a much wiser king, who, because of God's absolute perfection and

independency on any of his creatures, "said unto the Lord, Thou art my God; my goods are nothing unto thee," Ps. xvi. 2, where the rendering of the LXX., who insert the particle *δρα*, is far more strong and beautiful, *δρα τῷ Κυρίῳ, Κύριός μου εἰ σὺ, δρα τῶν ἀγαθῶν μου οὐ χρεῖται ἔσθαι*. And so the Vulgate, *Dixi Domino, Deus meus es tu, quoniam bonorum non eges*.

Ver. 11. *Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet.*] The wretched sordidness of these priests of Bel, who, through a greediness of gaining the offerings themselves, made the people believe that their god ate up all that was offered in his temple, is not so much to be wondered at, as they were heathens and priests of a false religion. "They are an image of such if any such there be of the sacred order," say Messieurs of Port-Royal, "who, through a selfish principle, are tempted to make free with the corban, or possess themselves of the goods of the church, which, being a solemn tribute and homage paid by some among the faithful to God, and an instance of their pious acknowledgment for the many blessings received from him, and devoted by them to holy purposes, are sealed with the seal of the Most High, as things sacred and forbidden to be touched, and cannot be appropriated to private uses, without the guilt of manifest injustice, and even of sacrilege itself. If there be any such, who, after the example of these idolatrous priests, convert holy offerings to their own personal emolument, abuse consecrated things, or seize on what was given for the relief of his poor members, they are not the true pastors, who enter into the sheepfold by the right door, but come in by some private entrance, some unwarrantable way, like thieves and robbers" (Com. in loc.).

Ver. 19. *Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.*] "One knows not" says Tertullian, adv. Valentin. cap. 6, "whether to laugh at the folly or lament seriously the blindness of this prince, who suffered himself thus to be imposed upon by his self-interested priests." Daniel laughs at his folly, as knowing that some errors are best exposed by ridicule and contempt. "Let us laugh," say Messieurs of Port-Royal, "when we look upon the ashes strewed through the temple of this false god, and the footsteps of these robbers of his offerings, who ridiculously attempted to establish the divinity of Bel upon their own lying and gluttony: but let us lament with tears of blood, if there be any in the church who thus play the hypocrite, and fall upon the piety of the faithful. It is by men's footsteps and goings, i. e. by their conduct and manner of behaviour in the temple of the Lord, that one only justly knows whether they be robbers or true pastors. It is by considering whether they be open or secret workers, and looking into their works, whether they be those of darkness or light. For those who, like these priests of Bel, walk in darkness, know not where they set their feet, and the traces of them, discovered by the light of truth, show the hidden work they have been about. Happy for them if ashes were the symbol and token of their penitence" (Com. in loc.).

Ver. 20. 22. *Then the king was angry, and took the priests with their wives and children . . . and slew them.*] A conduct so blameable in the priests, and so scandalous an imposture in persons dedicated to holy offices and the care of religious affairs, carries in it something so shocking and unworthy of their character, that one is not at all surprised at the rigour with which this king punished a cheat so detestable; for nothing is more criminal than fraud in matters of religion, or to impose upon the simplicity of persons who rest their belief often upon the authority of their pastors, whose integrity they entertain a good opinion of, and think they can safely depend upon. But these crafty priests of Bel had too much interest in this imposture not to carry on the ridiculous cheat by a solemn and affected gravity, and support it with all their artifice and power. It reminds one of what Aristophanes mentions of a like fraud practised by the priests of Phytus, and thus described by him:—

Ἐπει' ἀναβλέψας, ἑρῶ τὸν ἱερέα,
 τοὺς φθοῖς ἀφαρπάσονται καὶ τὰς ἰσχάδας
 Ἀπὸ τῆς τραπέζης τῆς ἱερᾶς μετὰ τοῦτο ἔε
 Περὶθλε τοὺς βουνοὺς ἅπαντας ἐν κύκλῳ,
 Ἐἴτῳ πῆρσιον εἶ τιγκαταλειμένον.

(Plut. act. iii. scen. 2).

Ver. 23. *There was a great dragon, which they of Babylon worshipped.*] By the "dragon" we understand a serpent, which unaccountable sort of worship prevailed much in the early times. That the Babylonians had images of serpents

in the temple of Belus, Diodorus Siculus informs us. We may observe, that the serpent has all along been the common symbol and representation of the heathen deities (see Jul. Firmic. de Errore Prof. Rel. p. 15). But serpents were not only mere symbols and hieroglyphics, but real objects of worship themselves, and had religious worship paid them by the ancient heathen, as appears from the passage before us from the book of Wisdom, xi. 15, and other writers. It is well known that the Romans upon a great plague, sent to fetch a serpent that was worshipped at Epidaurus; the serpent came, or rather the devil brought it, and it placed itself on an island in the Tiber, where it was worshipped as a god, propitiator to the Roman people, A. U. 462 (see Val. Max. i. 8. Ovid Metamorph. lib. xv.). The arrival of this serpent is beautifully delineated upon a coin of Antoninus Pius in Montfaucon. Supplement. vol. v. cap. 1. tab. 26. What Elian says is much closer to our purpose, *ἐν Μελίτῃ τῆς Αἰγύπτου ἄρκιον ἱερεῖ, κ. τ. λ. ἢ. ε.* there was a serpent worshipped in Egypt, in a village called Melita, which lived in a tower, and had attendants, and officers, and a priest; a table was kept for it, and provisions served up to it; every day meal mixed with honey was put into a cup for its use, which was all eaten and gone the next day (De Animal. lib. xi. cap. 17). It seems as if the devil took a pride to be worshipped under that form, to insult perhaps fallen man, if we may indulge conjecture. Grotius out of several ancient authors has made it appear, that in the old Greek mysteries it was usual to carry about a serpent, crying *ἔβα*, the devil thereby, as it may seem, expressing his triumph in the unhappy deception of our first parents (see Orig. cont. Cels. lib. vi.) And probably the story of Ophieneus among the heathen, was taken from the devil's assuming the form or body of a serpent in his tempting of Eve. That from his success at that time he should be encouraged to assume often the like figure to deceive her posterity, is not to be wondered at. But one cannot conceive what mankind could at any time find in such a hideous creature as a serpent is, worthy of their adoration. But if man in Paradise, in a state of innocence, and with that high degree of light and perfection that he was then possessed of, preferred the voice of a serpent to that of God, and thought he could be more happy in listening to the artful suggestions of such a monster, than the gracious commands of his Creator, what wonder is it, if one meets with marks and traces of that fatal blindness spread far and near among dark and unenlightened people, and even whole nations, as the Babylonians here mentioned, paying religious adoration to serpents and crocodiles?

Ver. 27. *Then Daniel took pitch, and fat, and hair, and did scethe them together, and made lumps thereof.*] The composition or materials which Daniel made use of to burst this dragon, had not in themselves any natural or specific power to effluatuate that, or to kill him; but being crammed, say Messieurs of Port-Royal, into a throat naturally strait, they stopped the respiration of breath, and so suffocated it. Josephus Ben-Gorion gives a very different account of its destruction, as we have it translated from the Hebrew by the learned Selden: *Abiens verò Daniel à conspectu regis paravit instrumenta ferrea instar pectonium, quibus lina repurgantur, et conjunxit ea interius, tergum conjungens tergo; aculei autem eorum extra prominabant per circuitum limati et acuti, quibus undique adhibuit varias ciborum species, præsertim adipem, pinguedinem, et alias res pingues. Lituram quoque sulphuris et picis apposuit ei, quibus fomentis absconditi sunt aculei ferrei et dentes illi serrati, habitque formam demens (Ebraicè Mincha, quod est munus Deo oblatum): eumque Daniel illud præciseet in rictum draconis, suscepit ipsum draco, et devoravit eum, desiderio animæ suæ; at ubi descendit ad interiora ventris ejus, dissolvebatur adeps et pinguedo à ferreis aculeis, et ingrediebantur acuminia serratorum dentium in viscera draconis, atque perforabant ea, et illico cepit draco sentire ingentem dolorem, corruensque mortuus est sequenti die (Ben-Gorion, lib. cap. 10, apud Seld. Syntag. 2, de Belo et Dracone, cap. 17).*

Ver. 28. *They . . . conspired against the king, saying, The king is become a Jew.*] i. e. The king seems, like the Jews, to have conceived a dislike and abhorrence of idols, as appears plainly from his permitting the overthrow of our national one; or they might imagine him to be turned Jew, or Jewishly inclined, from the great favour so lately showed to that people, in setting them at liberty; or, lastly, they might conclude so from the particular esteem and regard showed to Daniel. Grotius departs from the common interpretation, and quite transposes the sense, and, instead of the common rendering, "The king is become a Jew," makes the meaning to be, "A Jew is become king," *Ἰουδαίος γάρ*

γονεν βασιλεύς (not ὁ βασιλεύς, as the present reading is); i. e. Daniel assumes the supreme power, he acts as absolutely as the king, his power and sway over him are so great as to persuade him to do as he pleases; he hath destroyed Bel, and slain the dragon, &c.

Ver. 31. *Who cast him into the lions' den:*] Some, from that single circumstance of Daniel being here said to be cast into the lions' den against the king's inclination, contend, that this is the same story with what is related Dan. vi. 19, with some addition of circumstances in the beginning, and want of others in the end: but there are many reasons against this opinion—as, that Daniel in this story is said to be six days' in the lions' den, but in the sacred one to have remained there but one night. Secondly, The apocryphal history mentions, that it happened in Cyrus' reign, whereas the text of Daniel says expressly, that it was in the reign of Darius. Thirdly, The accusation and the matter on which Daniel is said to be cast into the lions' den are very different; the one being for his putting up his petition to the true God three times a-day, the other for destroying Bel and the dragon. It seems, therefore, most probable to suppose, that different facts and times are meant, and that either the prophet Daniel was twice cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and again under Cyrus, upon occasion of the killing this dragon; or that a different Daniel from the prophet so called is here spoken of.

Ver. 32. *And they had given them every day two carcasses, and two sheep.*] The margin very probably renders "two slaves," i. e. two prisoners condemned to death. As it is an ordinary mode of speech to use body for the whole man, so the Greeks often put σῶματα for persons. Slaves in particular are called σῶματα, Rev. xviii. 13.

Ver. 33. *There was in Jewry a prophet, called Habacuc.*] St. Jerome thinks the prophet here mentioned to be the Habakkuk among the minor prophets, that he was at this time in Judea, where Nebuchadnezzar had left the meaner sort of people to till and cultivate the land; but if this be the same person, whose book we receive as canonical, he must have lived a long time, for he prophesied either before or at least in the reign of Nebuchadnezzar the Great. But Eusebius and others contend for the different Habacuc, whom they suppose to be the writer of this short history, as also that of Susanna, and they ground their opinion on an ancient title or inscription in some of the Greek copies prefixed to the history of Bel, which runs thus, προφητεία τοῦ Ἀββακούμ, υἱοῦ τοῦ Ἰουδα, ἐκ φυλῆς Λευί. Prophetia Abakum, filii Judæ, de tribu Levi. After which the first words of the book are, Ἀνθρώπος τις ἦν ἱερέως, ὀνόματι Δασιήλ, υἱὸς τοῦ Ἀβιά, συμπότης τοῦ βασιλέως τῆς Βαβυλωνίου. And from this title they conclude, that the facts here recorded relate not to Daniel the prophet, but to another Daniel, a priest, and of a different extraction, and the history to be written likewise by another, and not the canonical Habakkuk (see Sixti Senen. Bibl. Sacr. et Du Pin. Eccl. Hist. vol. i.). It may be asked, and the question is natural enough, Why that Being, who is confessedly almighty, should choose to employ help so far distant, for the relief of a faithful distressed servant, as that here mentioned; viz. the sending a prophet express from Judea to Babylon for that purpose, when it was so easy and ready to have administered sustenance to Daniel by any of the faithful that were in the city itself, or near the place of his confinement, or even to have supported him without any nourishment at all, as he did in a miraculous manner his servant Moses for forty days together. But though it does not belong to or even become us, to search too curiously into the hidden reasons of God's counsel, yet we may be assured, that he acted herein with the same consummate wisdom, which is the standing rule of his providence; and in particular there seems to have been this weighty reason for this expedient, for hereby the Jews that remained in Palestine would receive great comfort and assurance, and be encouraged in their religious trust and confidence, as by Habacuc they would be informed both of Daniel's strong faith and God's remarkable protection and deliverance of him on that account. And without doubt it must afford great consolation to them, as well as to the rest of their distressed brethren, to be assured by this so signal an instance of his goodness, that the God of Israel still thought of, and had a regard for his chosen people, however dispersed, or in what manner soever perse-

cuted and distressed; and probably would draw this or the like inference in their own favour,—that if he stopped in a manner so miraculously the mouths of the lions to save a faithful servant, he might as easily calm the fury of their enemies when he pleased; and that succour, which by the prophet of Jewry he administered to a distressed prophet, they might look upon as a pledge and earnest of a future recovery and union of all their captive brethren, who, though reduced to the last extremity like Daniel, ought not to set up their rest at a foreign Babylon, nor fix their settlement, nor expect thence their comfort and refreshment, but aspire after their native land, and thence only wait for their sustenance and relief.

Ver. 36. *Through the vehemency of his spirit*] Greek, Ἐν τῷ βραχίονι, in stridore; and according to Scapula, it hath no other signification. The Syriac has, Viribus Spiritus Sancti. The Arabic, Adjuvante Spiritu suo. Junius, impetu Spiritus ejus; i. e. Domini, according to the margin. It should seem from hence, that by the spirit is meant the Holy Ghost, to whom the inspiration and conduct of the prophets is commonly ascribed in scripture. Who might do this, either immediately by his own power, or by an angel, or by a vehement and strong wind. The Greek seems to countenance the last: such transportations of the prophets having been usual long before this time (see 1 Kings xvii. 12. 2 Kings ii. 11. 16. Ezek. iii. 12. 14. Matt. iv. 1. Acts viii. 39).

Ver. 38. *And Daniel said, Thou hast remembered me, O God:*] It is observable that Daniel, without paying any regard, or speaking to the prophet who brought him this sustenance, immediately addresses himself to God, whose minister Habacuc was. But it may be asked, how it happened that Daniel was so late in his acknowledgement, as now first to make this grateful and pious confession, and that upon so small an occasion in comparison as an unexpected dinner brought to him? The miracle of the seven hungry lions, who notwithstanding offered no hurt or violence to him, was it not a proof far stronger and more illustrious, that God does not forsake those that seek and love him, and called it not for an earlier and louder acknowledgement? I answer, that we are not to imagine that Daniel omitted the tribute of his thanksgiving for the vouchsafement of that far greater mercy, nor can it indeed be inferred or concluded from this passage; but this new testimony which God gave him of his goodness, by the service and ministry of a prophet, sent to him from such a distance for his refreshment, drew from him this other explicit declaration of his loving-kindness. His answer shows a heart full of the most grateful sentiments, and if life be more valuable than meat, we may be assured he was not only thankful, but in a greater degree, for the preservation of the former, being the more important blessing. "One is at a loss," say Messieurs of Port-Royal, "which most to admire, either the composure of Daniel himself, eating what God had sent him in the midst of the lions, or the tameness of the lions, almost famished with hunger, suffering him to do so, and not offering any violence to him, when they saw him eating before them." An event the most unusual and surprising, but arising probably from that respect and awe which God had impressed upon these savage beasts for the person of Daniel. Not that they were sensible themselves of any merit or superior goodness in Daniel, as some have whimsically imagined; but their seizing with so much fury upon his accusers, shows that their sparing him was miraculous.

Ver. 42. *Cast those that were the cause of his destruction into the den:*] i. e. Those that intended his destruction. There is no mention here of the accusers' wives and children being involved in the same punishment, as is mentioned Dan. vi. 24, which shows the occasion to be different, though it is observable that the Vulgate closes this fragment, or little history of Bel, with that decree of Darius (vi. 26), "That men should tremble and fear before the God of Daniel." However this be, we may draw the following useful reflection from the sentence passed on his accusers, That if, in imitation of this prince, those who falsely accuse others were exposed to the same punishment they endeavoured to inflict, as both the civil and canon laws do require, the world would be soon purged from the mischiefs of falsehood and perjury, nor should we see innocence so often oppressed by calumny and slander.

A DISSERTATION

UPON

THE TWO BOOKS OF THE MACCABEES.

THERE are often reckoned four books of Maccabees; the two first I shall only have occasion to speak to. The third contains a miraculous deliverance of the Jews who were exposed, in the amphitheatre at Alexandria, to the fury of elephants. This book, which is to be found in all the Greek editions, is, without reason, called the third book of Maccabees, since it does not speak of them in the least. If this history be true, it ought to have been placed the first of all, as what is mentioned there happened about fifty years before the passages that are related in the other two books (see Du Pin's *Bel. Dissert. Eccl. Hist. vol. i.*). The fourth, containing the history of John Hyrcanus, is rejected as still more apocryphal, and probably was taken from the book or memoirs of his actions mentioned, 1 Macc. xvi. 23, 24. The two books of the Maccabees, known and distinguished by that name, were not written by the same person, as the learned conclude from the style, and a different manner of counting the years; the one follows the Jewish account, the other that of Alexandria, which begins six months later. The first is generally thought to have been written by a Hebrew originally in that language, as the phrase of it is plainly Jewish, or rather in Syriac, which was the vulgar tongue in Palestine in the time of the Maccabees, and afterward translated into Greek, and is by some attributed to Josephus or Philo, by others to the synagogue, or the Maccabees themselves. The other is supposed to be wrote originally in Greek, begins its history a great deal higher than the first, and is an abridgment or epitome, by what author it is uncertain, of a work written by Jason, a Jew of Cyrene, as appears from the preface of that book, which begins ch. ii. 23. The book itself is opened by two letters of the Jews at Jerusalem to their brethren in Egypt, and added by the author of this abridgment. The two books together contain the history of the Jews, or the state of the church under the third monarchy, which was that of the Greeks, comprising about forty years, from the death of Alexander the Great to that of Demetrius Soter, and they conclude about one hundred and thirty years and upwards before the coming of our Saviour. There is a great chasm in the Jewish history, occasioned by the loss of their books; for scarce one book written in the Hebrew tongue, since prophecy ceased, escaped the general calamity that befell the Jewish writings. Those that were retrieved by Judas Maccabeus (2 Macc. ii. 13, 14) from the ravage of Antiochus, or were written afterward, which were not a few (see *Prol. to Ecclus.*), all perished under Titus' dispersion, or Adrian's persecution; on this account, and the obscurity occasioned by this calamity, Eusebius says he can go no farther than Zerubbabel in his catalogue with any certainty, as there was no sacred volume to be depended upon, from the return from the captivity to our Saviour's time (*Demonst. lib. viii.*). During their captivity, indeed, the prophets Ezekiel and Daniel give us an account of many particulars relating to their history, as does Tobit likewise at Nineveh, Esther and Mordecai at Shushan. After the captivity we have the books of Ezra and Nehemiah, whose present work probably is but an abridgment of those writings or commentaries of his mentioned 2 Macc. ii. 13, since the passage quoted in the Maccabees is not to be found there. With Nehemiah ended the history of the Jews contained in the canonical books of the Old Testament. As Nehemiah died after the year of the world 3563, and the reign of Antiochus Epiphanes began A. M. 3829, from the one to the other there was a distance of two hundred and sixty-six years, which interval between Nehemiah and the Maccabees, for want of records, annals, and other proper helps

from sacred or profane history, may well be expected to be dark and obscure. In the time of the Maccabees, care seems to have been taken to record all remarkable events which happened in that country; the author of the first book quotes at the end of that work the memoirs of the pontificate of John Hyrcanus (1 Macc. xvi. ult.), which makes it probable that he wrote from the annals of that time. The author of the second says (ii. 14), that Judas made a collection of the historical accounts of his nation, which had been dispersed during the war. And in fact great use is to be made and much light is afforded from the apocryphal writings, chiefly the books of the Maccabees, for carrying on the thread of the Jewish history. Next to the books of Maccabees, we are beholden to Josephus, Philo Judæus, and such Greek and Latin writers as would vouchsafe to take notice of them, for farther insight into their history. This then is the first use I shall mention of the books of the Maccabees, viz. in some measure to fill up the chasm of the Jewish history from the ceasing of prophecy. Secondly, no history is of like use to explain the book of Daniel, and what is contained therein relating to the Jews and their great enemy, Antiochus Epiphanes, on which account the fathers have always set a great value on these books. In them most of the particulars of the great revolutions mentioned by that prophet are so unfolded and explained, that even the very time and number of days which are there set down accord most strictly to truth and the evidence of fact. The first book in particular is a key to the mysteries in the eighth and eleventh chapters of that prophecy, respecting the horn by which the sanctuary was profaned. From thence it appears that that horn was Antiochus, whose great wickedness and wantonness in shedding blood, and the abomination introduced by him into the holy place, fully answer that character. The like use may be made of these books for explaining other parts of the holy scripture, as particularly 1 Macc. x. 88, 89, which, with other passages in this grave writer, "whosoever," says the very learned Dr. Jackson, "will compare with the ninth of the prophet Zechariah, will perceive there may be good use of books not canonical for the right understanding of sacred writings most canonical, and that these books, though apocryphal, do not deserve to be left out in any new impressions of our bibles" (*tom. ii. p. 844*). To which I must add what another judicious writer says on the occasion, "That without all doubt all the world could not recompense the loss of the books of the Maccabees, and the use of them for understanding the prophets; so inestimable is the benefit of them to that purpose" (*Chorndike's Epilogue, p. 210*). Thirdly, God having withdrawn his prophets, many and great revolutions happened to the Jewish state, and the church of God underwent very severe and heavy persecutions both from the Greeks and Romans, in which the Maccabees in particular signalized themselves; the account of which times, and of their conduct on the occasion, we must take from these books; and therefore they are to be valued, and of the church not unprofitably used, says St. Austin, for those glorious instances recorded in them of persons suffering such horrible persecutions with a remarkable patience for the testimony of God's religion, and thereby encouraging others to undergo cheerfully the like trial of sufferings. Fourthly, there are some scattered remains in these books as well as the other apocryphal ones, which have preserved many notions of the ancient Jews in the interval between the days of Christ and the last prophets; and in particular their belief of a future resurrection, and the hope which the Jews conceived and entertained of the Messiah that was to

come, whom they speak of sometimes as a prophet or priest, sometimes as a king, sometimes under the character of two of these offices joined together (see 1 Mac. iv. 46. xiv. 41). But notwithstanding the usefulness of the books of the Maccabees in these respects, it must be acknowledged, and is very apparent, that there are great errors, and often accounts different and even contradictory to be found in them, especially the second, arising probably either from ignorance of the Greek and Roman history, or national prejudice, and an immoderate partiality in favour of the Jewish nation. A learned writer has been at the pains (see Raynold's *Praelect.* vol. i.) to select such passages as are inconsistent with, and contrary to, the account given by approved authors and historians of particular facts and occurrences, and sets down among others, as instances of carelessness at least, the following passages. 1 Mac. i. 6, where it is said, that Alexander, before his death, divided his kingdom among his honourable servants: but the writers of this history say otherwise; the account generally received is, that after the death of Alexander, his dominions were parted among divers of his princes and captains, and after a short time fell into the hands of four, as is also intimated, Dan. viii. 8. Ch. xv. 16, it is said of the Romans, that they committed their government to one man, or magistrate, every year; whereas it is well known, that at that time there were annually two consuls chosen at Rome, and for three hundred years before. Lib. ii. ii. 4, 5, the ark is said to be hid and concealed by the prophet Jeremiah, which could neither happen before the taking of the city, for Jeremiah was then in prison: nor after its being taken, for the Chaldeans would scarce have suffered so valuable a part of the spoils as the tabernacle, the ark, and the altar to be taken away, and secreted from them. And what follows after, that God would, upon the future return of that people, discover where Jeremiah had hid these, once so famous in Solomon's temple, is no less false, as it is certain the material furniture of that superb temple was all destroyed with it. The two books also often contradict one another in their relation of memorable events; as, lib. i. vi. 13. 16, it is said that Antiochus perished through great grief in a strange land, which is thought by some to be confirmed from Dan. viii. 25; but, lib. ii. i. 16, he is said to have been slain in the temple of Nanea, by throwing stones like thunderbolts upon him and his company; and, ix. 28, to have ended his days miserably in the mountains, by an incurable and invisible plague in his bowels. Judas Maccabeus is said, lib. i. ix. 3. 18, to have been slain in battle, anno 152, but, lib. ii. i. 10, he is represented as writing a letter or epistle, anno 188, thirty-six years after his death. Again, lib. i. iv. 36, he is said to have purified the temple before Antiochus' death; but, lib. ii. x. 2, 3, it is mentioned as done two years after his death. Nor will it be sufficient to say that these two years are to be reckoned from the profanation of the temple, and not from Antiochus' death, for even thus will it not be consistent with the first book; for it appears from thence, that the purifying the sanctuary was three years after its profanation; for the profanation was on the fifteenth day of the month Chasleu, anno 145, lib. i. i. 54, and the purifying was on the twenty-fifth day of the same month, anno 148, lib. i. iv. 52. There are also some instances, particularly in the second book, which are contrary to the canonical scriptures, and of dangerous consequence to be recommended as precedents, or to stand upon record uncontradicted in history; as lib. ii. xii. 44, 45, Judas Maccabeus is commended for praying for the dead, and making an offering of reconciliation in their behalf, that they might be delivered from sin: Bellarmine from hence takes occa-

sion to confirm the doctrines of purgatory and prayers for the dead; De Purgat. lib. ii. cap. 3, but it appears plainly from the context, that Judas' prayer was not for the relief of the dead, but that the guilt and punishment of the trespass committed by some wicked ones who had displeased God, and perished in their sins, might not be imputed to, or transferred upon, the living. The rendering of the Vulgate here, and its inference are both faulty, *Sancta ergo et salubris est cogitatio pro defunctis exorare, ut à peccatis solvantur.* The Greek has nothing like it, nor can any such doctrine be founded upon it. Herein lies the fallacy of that version; it joins those words, "it was a good and holy thought;" which manifestly is spoken of what went before, to the sentence that follows after, though the Greek, by a full stop, quite distinguishes it from this last sentence. Nor will the syntax of the present Greek text ever allow it to belong to it. There is a like mistake, and for the same purpose, two verses above (ver. 43. where the Vulgate reads, *Duodecim millia (it should be duo) drachmas argenti misit Hierosolymam offerri pro peccatis mortuorum sacrificium.* But the Greek barely is, *προσάγαγεν επί ἑκατῶν δραχμῶν*, as even the Roman edition of 1587, published by the order of Sixtus Quintus himself, expressly reads, without any notice or mention of the dead; nor is that version less faulty by rendering the Greek adverb *ὁσίων*, by *religiosè*. It is most probable, that Judas thought of nothing less than purgatory in this action, for the money sent to Jerusalem was for a sin-offering, to expiate, or take away, the guilt from the rest of the people. And it is observable, that this sum was a general contribution, according to the appointment, Lev. iv. 13. So that upon the whole, what was here done by Judas, was not for the sake of the deceased soldiers, but for the safety and preservation of the remainder that were living, that the judgment of God might not overtake the rest. Lib. ii. xiv. 41, 42, Razias is commended for laying violent hands on himself, and is said to die manfully. But this whole account seems a fiction. That a man should fall on his sword first, then leap down from a wall into the midst of his enemies; that they should make way for him, where he fell amongst the thickest of them; that he should rise up again in anger, but in such a condition that his blood gushed out like spouts of water; that he should run through the midst of the throng notwithstanding; and standing upon a steep rock when his blood was now quite gone, should pluck out his bowels, and take them in both his hands, and cast them among the crowd! and even at his last gasp should have the use of his understanding so perfect, as to call upon God to restore him those bowels again; these are circumstances too odd and romantic to gain any credit to this story. It would be almost endless to instance in the several faulty particulars of the second book; but of all others, i. 18 to the end of that chapter, excepting the prayer itself, is the most unwarrantable, which the learned reader may see exposed with great strength and reasoning, by consulting Raynold. de Libr. Apocryph. tom. ii. Prael. 133, 134. But notwithstanding this mixture of dross, there is a fund of valuable treasure still remaining. Lastly, It cannot but be observed, that the series of these books is very much disturbed, that not only the same facts are frequently related in both, but the order of time is not truly preserved; it may not be amiss therefore, that these books may be perused with more pleasure and profit, to refer the reader to Wells' *Histor. Geogr. of the Old Testament*, vol. ii. where he will find the several chapters in each set down according to the true series of the Jewish history.

A DISSERTATION
UPON
THE TWO BOOKS OF ESDRAS.

THAT which is called the first, or, according to other accounts, the third book of Esdras, the author of which is not known, but supposed to be a Hellenistic Jew, inserts an odd narration, in the third and fourth chapters, of three young men that were of Darius' guard, contending for the reward of a problem or sentence, propounded by every one of them. The arguments, it must be confessed, are weighty, and very proper on the occasion; but it is obvious that the writer makes these candidates to prescribe, as it were, to the king, what gifts and rewards he shall bestow on them in token of victory: and besides, the rewards themselves are too magnificent for such a contest, and more proper to be bestowed on a general, who had gained a signal victory, or conquered divers provinces. His design in this narrative seems to have been, to embellish the account of Zerubbabel, by a circumstance so honourable to him as the prize, and, at the same time, entertaining enough to the reader. I conceive it to be a traditionary story, as the true Ezra takes no notice of it, founded probably upon truth, but mixed with some fabulous circumstances. In different parts of the book there is a summary repetition of the two last chapters of the second book of Chronicles, and of the books of Ezra and Nehemiah. But one cannot excuse the author for injudiciously inserting several particulars from them, to give an air of truth to his relation, and to make it more credible. But against its authority there are the following material objections: 1. When the Jews, by the permission of Cyrus, returned to Judea, this writer makes their governor, or conductor, to be Sanabassar; whereas, according to the true Ezra, Zerubbabel was their conductor. 2. He places the reconsecration of the altar, and the renewing the sacrifices, in the second year of Darius: whereas the canonical book of that name fixes it in the reign of Cyrus (iii. 1), and in the seventh month. 3. If Darius, when he permitted the Jews to return with Zerubbabel to Jerusalem, to rebuild their temple, wrote to his officers beyond the Euphrates in their favour, as this writer represents it, would they have had the assurance to demand of them by what authority they engaged in the work? Did they not know the king's orders, and were not they themselves obliged to furnish them with materials? Or would Zerubbabel have had any occasion to have recourse to the decree of Cyrus to rebuild their temple? 4. He makes Zerubbabel to be one of the guard about the king's (Darius') person at Babylon, when he confessedly was, at that time, at Jerusalem (Ezra ii. 2). 5. He represents Darius (iv. 46), as engaged by a solemn vow, before his advancement to the kingdom, to rebuild their temple; if this was the case, what need was there to search the archives with such diligence for Cyrus' decree for that purpose? 6. He distinguishes Nehemiah from the Tirshatha, making two separate persons of them; whereas the latter is only a name of office (Neh. viii. 9). 7. He contradicts both Scripture and himself, when he says, iv. 44, 57, that Zerubbabel entreated Darius to send to Jerusalem the holy vessels, which Cyrus had intended to have sent, as if Cyrus had not executed that design, contrary to what the true Ezra, and even himself says, vi. 18, 19. 8. He charges the Edomites with burning of the temple, at the same time that he mentions Jerusalem being taken by the Chaldeans. 9. He says, that when Darius gave leave to the Jews to return, he ordered them to be escorted for their greater safety by a thousand horse, as if a number so inconsiderable, could be a safeguard for fifty thousand persons. Lastly, Where he does agree with the canonical books, he quite confounds the order of time and events; and, after all

his pains to adjust his account to that of the true Ezra, he betrays his inability for so nice an undertaking, and has fallen into faults so gross, that the church has deservedly rejected this book as uncanonical, and unworthy to be read in its service. I have the rather taken notice of these, as well as those respecting the books of Maccabees, to acquit myself of a promise (see Pref. to Comm. on Ecclus.), to make some strictures and observations upon particular passages in them. As to the second book of this writer, it must be confessed there are in it lofty sentiments, beautiful similes, ancient traditions, the appearance at least of a prophetic spirit, and a surprising close resemblance of many passages in the New Testament; but the following objections are made against it: 1. The genealogy of this pseudo-Esdras, placed at the entrance, differs from that 1 Esdras viii. 12, and from that in the true Ezra, vii. 1, 2, which has induced the learned to conclude that they are different persons. 2. It is said (i. 11), that God scattered the people of two provinces, even of Tyrus and Sidon, in favour of his people returning from Egypt, of which there is no confirmation in Scripture. And a little after (ver. 22, 23), two very different facts are confounded: Moses is made to work the miracle of sweetening the water at the brook Arnon (Numb. xxi. 16), which was wrought only on the waters of Marah (Exod. xv. 25, 39, 40). The author enumerates the twelve minor prophets, though, Haggai, Zachary, and Malachi, whom, according to a rabbinical conceit he calls an angel of the Lord, prophesied after the captivity, and their times agree not with that of this writer. It is moreover observable, that he places them not according to the order in the Hebrew canon, but follows that of the LXX, or Greek bibles. Chap. ii. 33, he introduces his having received a charge from the Lord upon mount Horeb, abruptly, without any authority, connexion, or reason, except it be to insinuate and countenance a notion of his inspiration. Chap. iv. 35, 41, mention is made of souls departed in a state of grace being kept in chambers or secret storehouses, till the day of judgment, agreeably enough to Apoc. vi. 9, 10, which has been objected to, as seemingly countenancing the doctrine of purgatory; and it must be confessed the catholics have so applied it, but without reason, as nothing is therein said or intimated of their being detained there by way of punishment, or to be purified by it. Chap. iii. 6, we have another rabbinical conceit of Eden, or the earthly paradise, being planted even before the earth itself came forward, or was made. Chap. vi. 49 it is said that God, on the fifth day, created two animals of an enormous bigness, one called Enoch, the other Leviathan, and as the seventh part would not contain them both, he separated them, and put the former into a dry place, wherein there were a thousand mountains, and the Leviathan he reserved in the sea, to furnish an entertainment for his people at the coming of their Messiah. This is also another rabbinical whim, which the author borrowed from the Talmudists, who have likewise abused Gen. i. 20, 21, and Ps. ciii. 26, to the same fanciful purpose (see Reynold's Prælect. xxvii. vol. i.). What he mentions, xiii. 40, 41, about the ten tribes being carried by God beyond the Euphrates, which divided itself for their passage, into a farther country, where never mankind dwelt, into a region called Arareth, that they might there keep their statutes without danger or disturbance, from thence to return at the latter time by a like miraculous stopping of the waters; I say, though these tribes are allowed to be in being, in what country it is uncertain, yet their

passage both ways in the manner described is scarcely credible. It seems a fond persuasion, arising from national prejudice, that God will never cease to do miracles in behalf of his chosen. Chap. xiv. 11, he makes ten parts and a half of the world, dividing it into twelve, to be in his time already past, and therefore, according to his account, the world should have been at an end above one thousand seven hundred years ago. It is computed, that from the creation of the world (for I see no reason to begin the account at the deluge) to the time of Esdras were about three thousand four hundred and seventy years, and therefore after five hundred years more, or the time of our Saviour's birth, or at least of his death, the period should have been completed, and this world have had an end. Chap. ii. 43, mention is made of a young man of high stature, taller than all the rest, crowning those that have confessed the name of God, called also, ver. 47, the son of God: to confirm the same legend, and to give the more credit to this fable, are these words inserted, vi. 28, 29, "My Son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years; after these years shall my son Christ die, and all men that have life." This and many other passages speak so plainly of Jesus Christ, his coming, office, death, &c., that if this book had been known and received as authentic among the Jews, it seems almost impossible that any Jew should remain unconverted. From a number of parallel passages to those in the New Testament, which a learned hand has digested columnwise (see Lee's Dissert. on 2 Esdras), it seems necessary to con-

clude, either that Jesus Christ and his apostles copied from hence, or that this writer transcribed largely from the other. It seems most probable, that the author was a Jew converted to Christianity, who, in hopes of converting others, composed this work under the name of a writer for whom the Jews had the highest esteem. And there seems good reason to conclude, that the author lived in the times of the first heathen persecutions, from many passages encouraging faith, and a spirit of constancy under persecution; as may, I think, be inferred also from some circumstances in the visions themselves (see chap. xiii.), some of which have been thought to have been taken from Ezekiel's visions, Daniel's prophecies (see Dan. vii. 7), who as from the mouth of God, is called his brother, (xii. 11), or St. John's Revelation. But I forbear to enter or remark upon these, as acknowledging my ignorance of their true design, which the learned themselves are so much divided about. What a great critic (Scaliger) observed of Calvin, that he was wise in not writing on the Apocalypse, admonishes me not rashly to attempt the visionary part of this book, who have neither sufficient reading or judgment to discern the scope and intendment of mystical and prophetic writings.

I cannot conclude without blessing the goodness of God for enabling me to put the finishing hand at length to these sheets, and am glad likewise to embrace this opportunity of acknowledging my obligation to those right reverend and reverend persons, who have occasionally favoured me with their learned assistance in the course of this work.

PASSAGES OF SCRIPTURE

OCCASIONALLY ALTERED OR ILLUSTRATED IN

ARNALD'S COMMENTARY ON THE APOCRYPHA.

*^a In the places referred to, the Figures direct to the Page, and *a.* to the first, *b.* to the second Column in the said Page.

GENESIS	iii. 17.	842. <i>a.</i>	Job	vii. 9, 10.	844. <i>a.</i>	Hosea	x. 5.	1087. <i>a.</i>
	v. 24.	850. <i>a.</i>		xiv. 5.	843. <i>a.</i>		xiv. 2.	1040. <i>b.</i>
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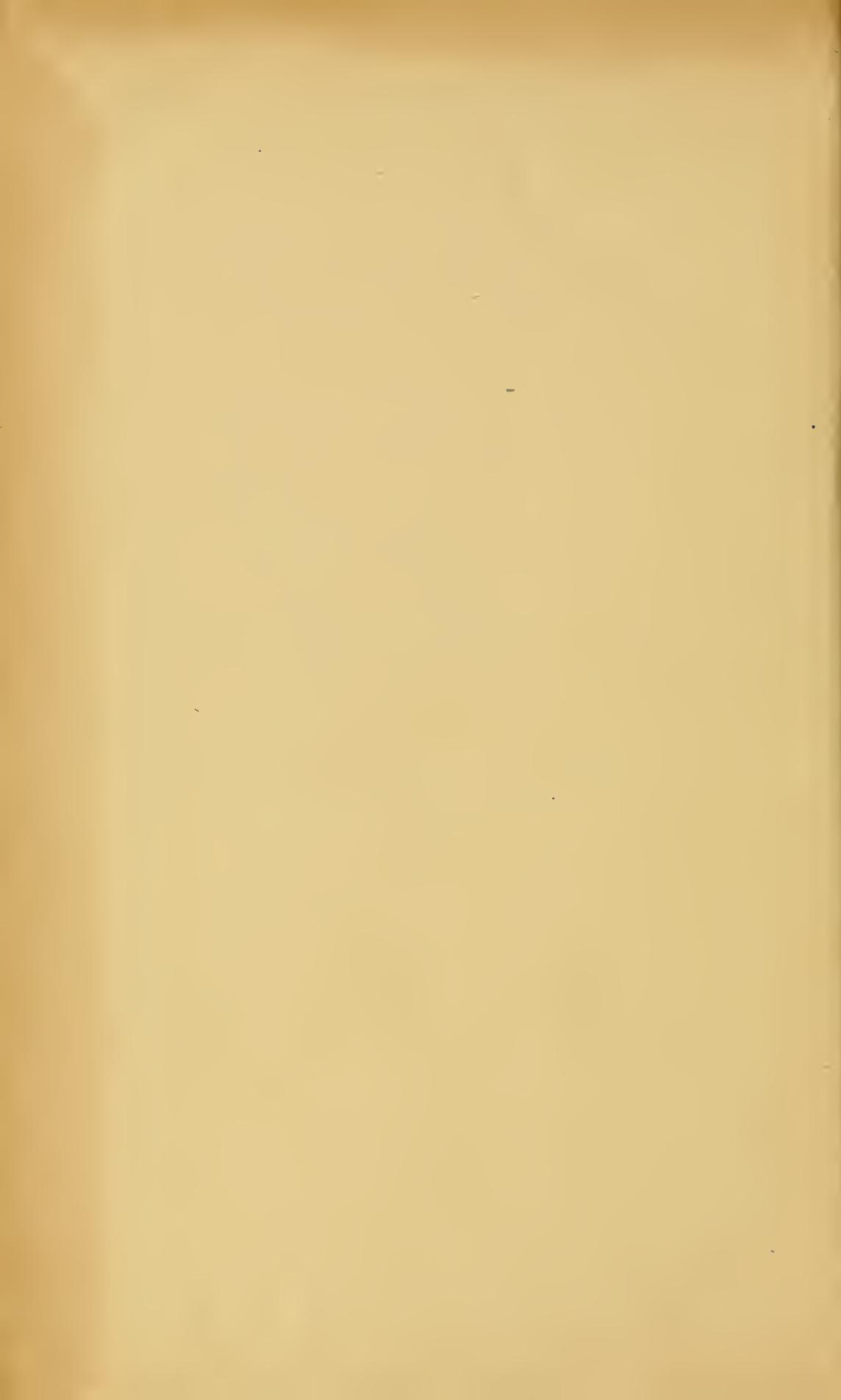
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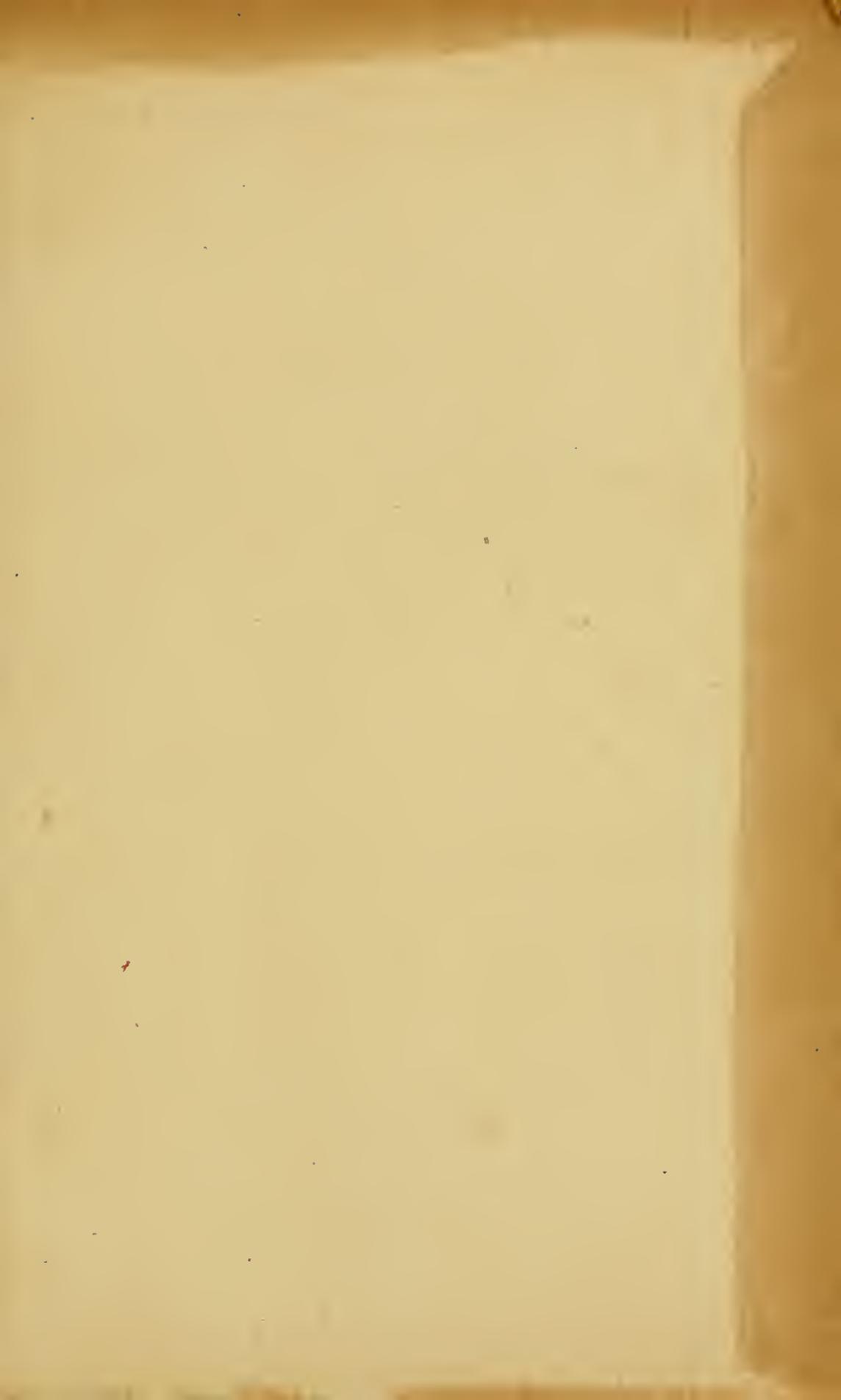
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